



HOW SEMINARIANS COPE—P5

## Jerusalem Status not what vatican proposed

By JERRY FILTEAU

VATICAN CITY —(NC)— The Israeli government's formal decision to make a united Jerusalem the capital of Israel raises new questions and problems for the Vatican, which only recently restated its position on the holy city.

The Israeli action seems to move Jerusalem further from the status desired by the Vatican.

**THE HEART OF** Vatican policy is a special status for the city, with some kind of international guarantees, which would recognize Jerusalem's sacred character and its religious importance for Christians, Moslems and Jews.

The precise nature or arranging of the international guarantees is something on which the Vatican has shown a certain flexibility.

A key aspect is "that this be achieved through an 'appropriate juridical safeguard' that does not derive from the will of only one of the parties interested," said the statement of the Vatican position published in the Vatican daily, L'Osservatore Romano, June 30, a month before Israel's Knesset



Jewish and Arab children eat together in harmony at a summer camp in Jerusalem.

(parliament) voted definitively to make Jerusalem the capital.

The Israeli decision makes it less likely that Israel will accede in the future to the 1947 United Nations Resolution calling for internationalization of Jerusalem or to any other special international

juridical status that would be in accord with the Vatican's desires.

The new Israeli law includes a provision that the places sacred to the various religious faiths will be protected from desecration or from any obstacle that could prevent freedom of access by believers.

**BUT THE QUESTION** of "free access" is only one of several issues which concern the Vatican.

The new law also reunites the long-divided city in a formal way.

The Vatican and many nations favor unification of Jerusalem — but  
(Continue on Page 13)

## Redistribute clergy?

By NC News Service

Clergy and Catholic editorial writers welcomed the recent Vatican document which calls for a redistribution of the world's priests, but they pointed out difficulties involved.

"I think it's a good idea," said Auxiliary Bishop Walter Schoenherr of Detroit, who was archdiocesan delegate for the clergy from 1968 to 1977. "After all, we are a world church. But in light of the human implications involved, I think it would be difficult to implement."

Bishop Schoenherr pointed out that most priests in the United States have adjusted to an urban metropolis and have roots there. He also noted that the proportion of priests to Catholics has diminished in the United States. "About 10 years ago, for instance, Detroit had one priest for every 500 families. Today that's more like one priest for every 1,500 families."

HE ADDED: "We have an arch-

## Good idea, many say, but raises problems

diocesan mission in Recife, Brazil, and nobody is interested in going there. We have only one priest down there and we could definitely use more."

Bishop Schoenherr said the bishops have considered the idea of redistribution of the clergy in the

past. "The bishops understand the need for redistribution," he said, "but are reluctant to let priests go. They see too much work in their own dioceses. If Detroit were asked to send 10 percent of its priests to the missions, we'd be in a tough position

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 **News At A Glance**

**Bolivia's Leaders asked  
 to Release Religious**

LA PAZ, Bolivia —(NC)— Archbishop Jorge Manrique of La Paz asked Bolivia's new military leaders to release the "unknown number of religious leaders and priests who are being detained."

**Archbishop Le Febvre  
 Dedicates Retreat House**

IVREA, Italy —(NC)— About 200 invited guests attended a Mass by suspended Archbishop Marcel Lefebvre and saw him dedicate a new retreat house in the Italian Diocese of Ivrea.

**Baptists Remove Anti-Catholic  
 Comic Book From Shelves**

NASHVILLE, Tenn. —(NC)— The Baptist Sunday School Board in Nashville, the publishing arm of the Southern Baptist Convention, has removed an anti-Catholic comic book from its stores and expressed regret that the comic had been there.

**Pope's Spain Trip about Set**

MADRID, Spain —(NC)— The Catholic news weekly, Vida Nueva, said a visit to Spain by Pope John Paul II in October 1981 "is practically firm." It cited an official invitation by the Spanish Bishops' Conference.

**Hispanics often hit  
 worse by crime**

WASHINGTON —(NC)—Hispanics living in the United States are more frequently victimized by crime than non-Hispanics, a Bureau of Justice Statistics study found.

Using National Crime Survey data from 1973 to 1978 compiled by the Bureau of the Census, the study noted that households headed by Hispanics have higher average rates for residential burglaries, household larcenies and motor vehicle thefts.

For personal crimes, there were no significant differences in the rates for rape or assault, but individuals of Hispanic origin had a higher robbery victim rate than did non-Hispanics.

For the following crimes, the rates per 1,000 persons for Hispanics versus non-Hispanics were:

- Robbery: 8.7 vs. 2.1
- Robbery with injury: 5.6 vs. 4.3
- Robbery without injury: 3.1 vs. 2.1
- Personal larceny without contact: 82.5 vs. 93.0.

Some comparisons in the rates per 1,000 households were:

- Burglary: 100.9 vs. 89.5
- Household Larceny: 140.5 vs. 119.9
- Motor vehicle theft: 27.6 vs. 17.6.

In general, Hispanics are as likely as non-Hispanics to report crimes to the police, the study said.

The study said Hispanic men are much more likely than women to be the victims of violent criminal attacks. Moreover, persons aged 12 to 19, regardless of sex, have a much higher rate as victims of violent crimes than do the elderly.

The differences in categories of victims are similar among non-Hispanics. Within both populations comparatively high violent crime rates existed for the poor, the unemployed, the divorced and the separated.

In about two-fifths all crimes involving Hispanics, one or more guns, knives or other weapons were used.



**REPUBLICAN PRIEST—** Precious Blood Father Donald Shea, on leave for the past three years from his history professorship at St. Joseph's College in Rensselaer, Ind., sits at his desk at the recent Republican National Convention in Detroit. As ethnic and religious liaison for the Republican National Committee, Father Shea has been meeting religious leaders throughout the country to discuss their needs and concerns.

**Catholics/Baptists  
 Open to Dialogue**

TORONTO —(NC)— The Catholic and Baptist churches are open to starting international dialogue but officials are proceeding cautiously, according to information presented to the general meeting of the Baptist World Alliance in Toronto.

**Study on Minor Changes  
 in Mass Completed**

WASHINGTON —(NC)— A three-year study which may prompt minor changes in the way the Mass is celebrated in the United States has reached the end of its first phase with the approval of a 175-page document covering current celebration of the Mass. The document was approved at a meeting of the Federation of Diocesan Liturgical Commissions and the bishops' Committee on the liturgy's secretariat.

**Nun is V.P. Candidate  
 of Socialist Party**

PATTERSON, N.J. —(NC)— The 1980 vice presidential candidate of the Socialist Party USA is Sister Diane Drufenbrock, a School Sister of St. Francis with a doctorate in mathematics and a history of social activism.

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# Fr. Eugene Maly, scholar, dies at 59

CINCINNATI —(NC)— Father Eugene H. Maly, 59, vice rector and dean of theology at Mt. St. Mary Seminary, Cincinnati, and biblical scholar and Catholic press columnist, died July 30 in Cincinnati.

His body was found July 31 in the seminary gymnasium. It was presumed he had suffered a stroke or heart attack while jogging.

Archbishop Joseph L. Bernardin is to officiate at a concelebrated pontifical Mass of Christian Burial Aug. 4, in St. Peter in Chains



FR. MALY

Cathedral.

**THE HOMILY** will be preached by Archbishop Edward A. McCarthy of Miami, who was a classmate of Father Maly at Mt. St. Mary Seminary and who is a former auxiliary bishop of Cincinnati.

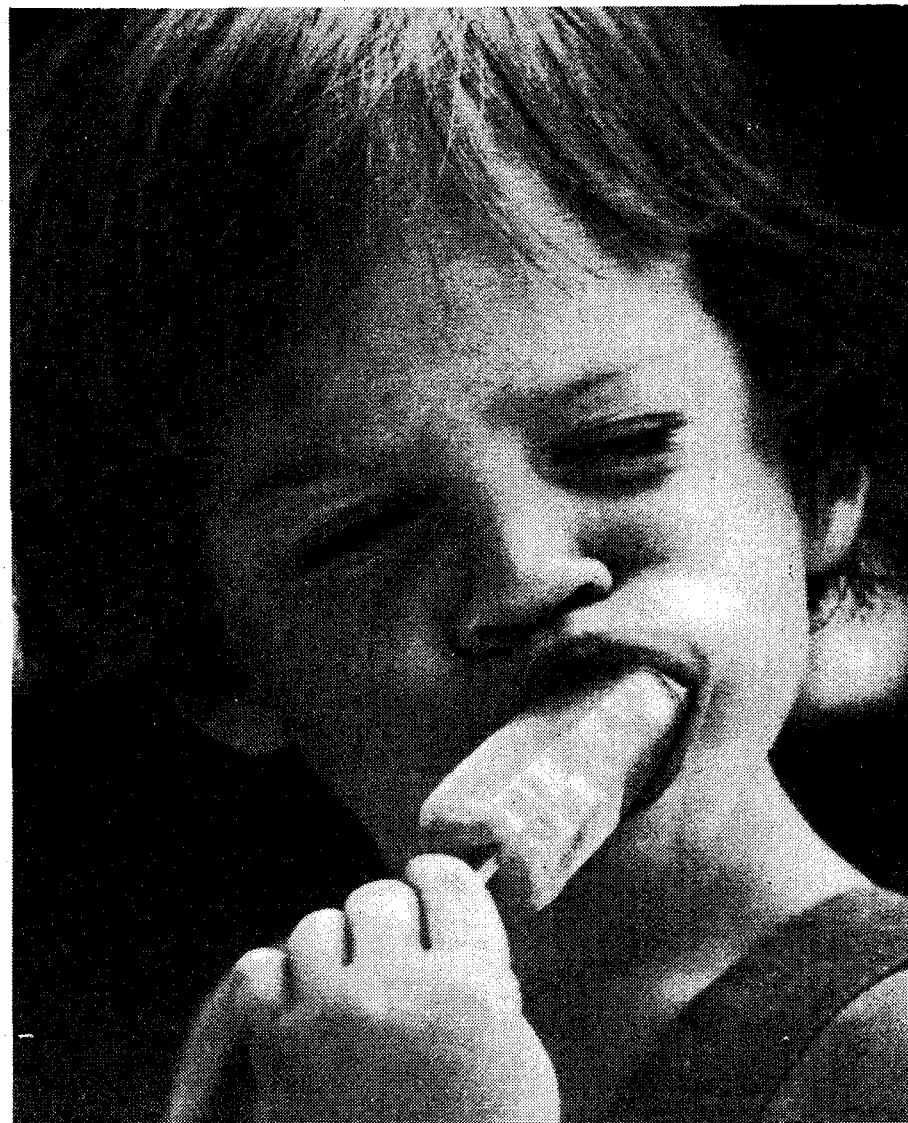
Fr. Maly also has taught theology at the Archdiocese of Miami's St. Vincent de Paul Seminary in Boynton Beach.

When he learned of Father Maly's death, Archbishop Bernardin spoke of him as "a prayerful, gentle and compassionate man" who was held "in high" esteem by all who knew him.

"He was one of the most outstanding priests of the archdiocese and was highly respected throughout the country as a Scripture scholar", said the archbishop. "During his many years as a professor at Mt. St. Mary Seminary, he influenced the lives of hundreds of future priests. We will all miss Father Maly very much."

**FATHER MALY**, who received a doctorate in Sacred Scripture from the Pontifical Biblical Institute in Rome, authored numerous books, commentaries and magazine articles on scriptural subjects; wrote weekly columns — mostly on biblical topics — for as many as 15 diocesan newspapers, including the Catholic Telegraph, Cincinnati archdiocesan newspaper; and was in demand as a lecturer, workshop leader and retreat director.

He was chairman of the editorial board of *The Bible Today*, bimonthly publication of the Liturgical Press, and was past president of the Catholic Biblical Association of America.



In these last few days before the rigors of school return, it's nice to concentrate on nothing more than something cool and yummy.

# Another private school-IRS fight

By JIM LACKEY

WASHINGTON —(NC)— In a battle that has divided some segments of the Catholic community, Congress is headed for another showdown over government efforts to keep private schools from discriminating against minorities.

On one side are the representatives of private schools concerned that the Internal Revenue Service not be given the power to dictate minority enrollment and hiring practices for their schools.

On the other side are civil rights groups which fear that some private schools are havens for avoiding integration. The groups want the IRS to have ample power to remove the tax-exempt status for those schools found to be discriminatory.

**THE SHOWDOWN** will come when the House debates the appropriations bill for the Treasury Department — which includes the IRS — sometime shortly after Congress reconvenes after the Democratic National Convention.

A year ago Rep. John Ashbrook (R-Ohio) and Rep. Robert Dornan (R-Calif) succeeded in attaching amendments to the appropriations bill prohibiting the IRS from using

any of its funds to implement its most recent regulations on private schools and tax exemptions.

But the appropriation lasts for only one year. And since the appropriations committee refused to include the amendments in this year's bill, Ashbrook has promised that the amendments will be introduced again on the floor of the House.

At issue are IRS regulations first published in August 1978 and then revised in February 1979 aimed at making sure that the Christian academies springing up across the country were not actually "segregation academies."

**THE REGULATIONS** required that schools founded or expanded at the time of public school desegregation prove they were not discriminating in their enrollment or hiring practices. To do that the schools would have to show that they had a minority enrollment equal to a percentage of the minority population in a community or that special circumstances prevented them from reaching such a percentage.

Ashbrook and Dornan said their amendments were necessary because the IRS, in issuing the regulations, was involved in setting

social policy rather than enforcing the tax laws. Without specific guidelines from Congress, they argued, the IRS should do nothing but enforce its previous regulations on tax exempt schools.

The two congressmen also objected to the way the regulations put the burden of proof on the schools, making them "guilty until proven innocent."

While the same arguments will be advanced this year, the debate will have a slightly different twist because of a federal court decision in May ordering the IRS to take immediate action to remove the tax exemptions for private schools in Mississippi which were judged to be discriminatory.

**ACCORDING TO IRS** and its supporters, the procedures which were ordered implemented by the court were similar to the procedures which the IRS is prohibited from implementing because of last year's Ashbrook-Dornan amendment.

Thus, the argument continues, the IRS can no longer wait for congressional guidance on how it should deal with discriminatory schools because it has been ordered to take action by the court. February.

Recently a coalition of religious and civil rights groups, including the National Catholic Conference for Interracial Justice, sent letters to all members of the House urging defeat of the Ashbrook-Dornan amendments. But groups such as Citizens for Educational Freedom, a heavily Catholic private school lobby, favor the amendments.

**THE U.S. BISHOPS'** civil action arm, the U.S. Catholic Conference, meanwhile, has taken no position on the Ashbrook-Dornan amendments. The USCC has warned of problems that could arise if the regulations are applied to Catholic schools, but also has said it can live with the regulations as revised a year ago.

## OFFICIAL

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

**THE REV. JOSEPH ANGELINI** — to Chaplain of Santa Maria Council No. 4999 of the Knights of Columbus, Riviera Beach, effective July 18, 1980.

**THE REV. FRANCISCO ACOSTA** — to Associate Chaplain, Mercy Hospital, Miami effective Aug. 13, 1980.

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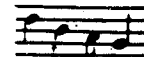
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# INDIANTOWN

## Rural parish fights poverty of spirit

By DICK CONKLIN  
Voice Correspondent

Holy Cross Church at Indiantown is not your typical South Florida parish.

Isolated from population centers, it can be found on a desolate stretch of the old Beeline Highway between West Palm Beach and Orlando. The parishioners are transient — mostly migrants that come to the area during the harvest season.

The Martin County parish is sustained by a permanent base of 50 mostly English-speaking families who work closely with pastor Fr. Frank O'Loughlin to serve the special needs of the poor people who come here. And their prayers are often answered by the quantity and quality of the volunteers who come



Ingrid Oliver, member of volunteer youth group, learns domestic skill from Mrs. David Goins.

to Indiantown — clergy and lay people, young and old — who simply want to help.

**SOLVING PROBLEMS OF THE** migrant people — 1/3 Hispanic, 1/3 Black, and 1/3 white — requires determination, special skills, adaptability to the environment, and a strong faith in the Almighty. Typical of this special kind of person is Sister Carol Putnam of the Sacred Heart Order. She recently set up three family-oriented day care centers for migrant children, two for the 2-5 age group and another one for

infants. All are now self-sustaining.

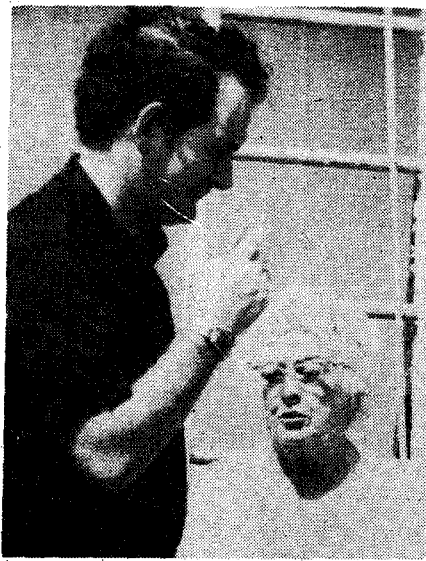
What started off as the construction of a new parish hall — much of the work being done by volunteers — has evolved into a new community school for migrant children. Called the "Hope Rural School", the aim of the project is to provide what the name implies — hope — for many who need it so badly. Opening this fall with three grades, first, second, and remedial, the school will try to instill a sense of dignity and self-esteem in the children while at the same time it

helps their parents realize the value of a good education. Sister Joan (also from the Sacred Heart order) explains the importance of starting early. "If you don't reach these kids by the time they are ten, they may have lost their sense of self-esteem forever."

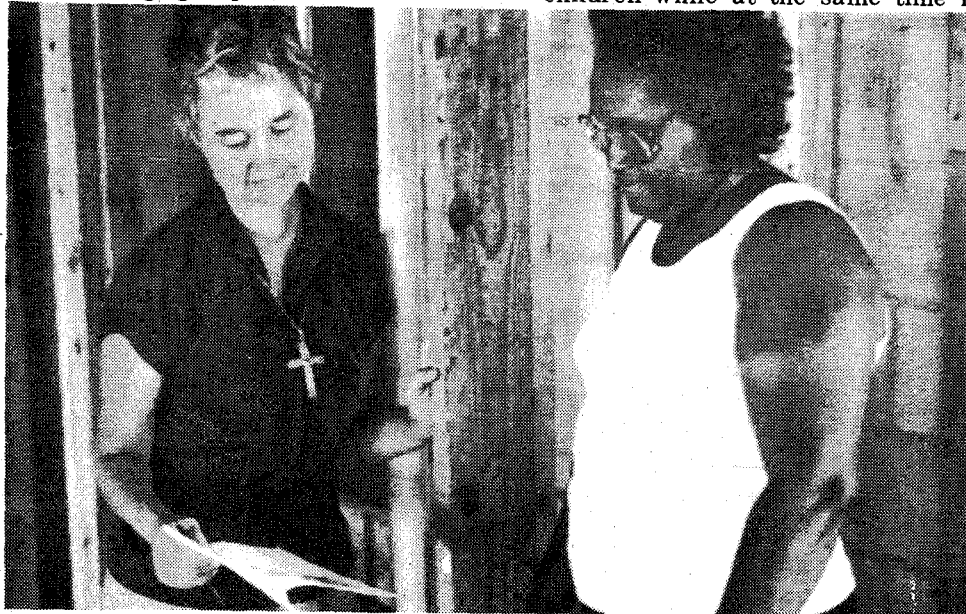
**SOME PROGRESS** is being made. In Martin County schools, the average student attends classes for 180 days a year, while the migrant child only does 80. But the day care centers for younger kids — remaining open during the parent's working hours, 6 a.m. - 6 p.m., have achieved a 154 day average. The new Hope school has similar goals. The people of low-income Holy Cross parish are giving of their time and talents in the building of the new school, and some generous donations (St. Vincent de Paul Society, Lewis Foundation, Raskob Foundation) have helped pay for the materials. A representative community school board made up of many black and Hispanic parents will guide the project.

Over at the Indiantown El Centro service center, Sisters Joan and Sharon help people with a variety of problems. For example, the remoteness of the area (25 miles to the nearest hospital or social service agency) make it difficult for poor people to secure help when they need it. In one recent month, El Centro helped 150 qualified families apply for and receive assistance

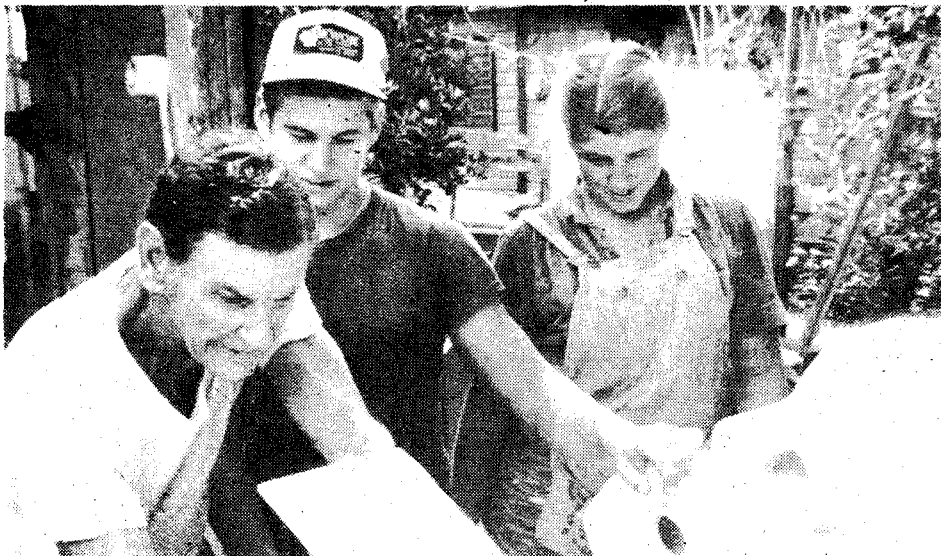
(Continue on Page 18)



Fr. O'Loughlin, organist Mrs. Mae Dodge.



Sr. Carol Putnam, school coordinator, discusses kitchen with Mrs. Marietta McCain, cook.



Claude Albert directs volunteers Kevin Goud and Dana Mielke.



Letha Fitts watches Richard Chulli, Palm Beach Gardens, and Susan White, Miami, winterize her home.

# Young and Vital

## How seminarians cope with worldly pressures

By TORI STUART  
Voice Staff Writer

They are all young, extremely talented and physically attractive. They radiate vitality.

If you look deeply enough into their eyes you can see a joyous sparkle that gives you the impression they can somehow see more than what their eyes reveal.

They could have had anything, done anything with their lives, but

**"I've had opportunities to date, but I had to decide what was really important. Every day is a challenge."**

**Kevin McGee**

they wanted everything.

To get everything, they chose to have nothing.

They have chosen to be priests.

However, seminarians at St. John Vianney College Seminary in Miami live an apparently ambiguous existence.

**BORN INTO THE** most 'self' conscious and sexually aware generation in the history of our country, how do they adapt their lifestyles to the seminary, especially

regarding the issue of celibacy?

They are under no formal obligations now, still at the minor seminary level, and the world they know, the society they grew up in, is spiraling into an era of mindless hedonism.

"The word seminary means seedbed, or seed," said Paul Deegan, who graduated from St. John's last May.

"I can't just be Paul Deegan with a collar...It's a tremendous calling and a tremendous responsibility."

"You do a lot of deciding before you walk in the door," Paul added, "but you come here to discover; you come here to grow."

For Liam Quinn, beginning his sixth year or his second at the major seminary of St. Vincent de Paul in Boynton Beach, this fall the vows he will take are something he lives right now, every day.

**"THE VOWS** aren't something like BANG! HEY!, you wake up and they're there," Liam said.

Kevin McGee, a sophomore, also views his seminary years as a time of preparation.

"People are always asking me why I don't date while I'm in the seminary, but you can't stop cold



Carlos Harvin, the only black seminarian at St. John's, and Liam Quinn, shared some of their thoughts and experiences about celibacy and the priesthood.

when the time comes to take your vows," Kevin said.

"But I haven't stopped living," he stressed. "I'm a man still and the temptation is always there."

This constant temptation is a necessary part of growth to Guy Brown, who will start this fall as a pre-theologian.

**"EVERYTIME** I feel temptation between doing something else and being a priest," Guy said, "I feel even better when being a priest wins over."

"But I haven't completely shut off the real world," Kevin added. "I haven't stopped dancing or drinking (Uh — oh!, he said as an aside, "Is this going to get me into trouble?") but I don't go out of my way to do it. I keep myself under control."

"My obligation of course is to God. If I wasn't serious about making this commitment to him, I wouldn't be here. But you have to take each day as it comes."

"I've had opportunities to date, but I had to decide what was really important. Every day is a challenge."

**FOR ROBERT KAY**, each day's challenge is guided by the Holy Spirit.

A 42-year-old delayed vocation seminarian, Robert believes celibacy is not a rejection of the world, but rather a way of opening himself to the holy spirit, to broaden his love "with no parameters attached."

"Celibacy is a form of perfect

love for Christ," Robert said. "You're at ground level, searching for that perfect love, so that when you find it, you can disseminate it to the community."

However, for black youths, celibacy is an extremely difficult issue to cope with and learn to accept, according to Carlos Harvin, the only black seminarian at St. John's.

"They're into the macho thing," Carlos explained. "Sex is a status (Continue on Page 18)



Paul Deegan and his spiritual father Bishop John J. Nevins, previous rector of St. John Vianney College Seminary, enjoy a special summer picnic for seminarians which follows the Archbishop Carroll memorial Mass last month.



Robert Kay, a 42-year-old delayed vocation, meets each day's challenge with the help and guidance of the Holy Spirit.

### CORRECTION

The picture in last week's Voice denoted as St. John's (college seminary) was, in fact, the St. Vincent de Paul Major Seminary.

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# They offer peace to sick

By TORI STUART  
Voice Staff Writer

"I leave you peace, my peace I give you."

The Lord Jesus Christ spoke these words to his Apostles almost 2,000 years ago, but for the Pastoral Care Department of St. Francis Hospital in Miami Beach, this is a living message.

Father Patrick Brown, O.F.M., director of the department, and his staff of three Franciscan sisters, two Franciscan priests, a rabbi, a Protestant minister and a seminarian, spend their days sharing the peace and comfort of God's love with the patients in St. Francis.

**THEY REACH** out to the lonely and the terminally ill with a special courage and determination, because every day can hold several life or death situations for them.

Rabbi Solomon Schiff, director of Chaplaincy Services for the Greater Miami Jewish Federation, and part of St. John's Pastoral care staff since 1972, remembers one time when his ministry literally made the difference between life and eath.

Rabbi Schiff recalled that an older woman, of fundamentalist Christian faith, needed surgery that would save her life. But before she could be operated on, she had to sign a release giving her permission for a blood transfusion if it became necessary during the operation. However, the woman refused to sign because her fundamentalist faith forbade her to ingest blood. She



Rabbi Solomon Schiff emphasized the special "non-denominational" quality of the Pastoral Care department.

## St. Francis Hospital



Franciscans in Florida? Only at St. Francis Hospital on Miami Beach. Fr. Simeon Capizzi, O.F.M. and Fr. Linus Tigue, O.F.M. wear their order's traditional robes in their daily visits to the sick finding that it helps patients to accept them more readily.

spoke to her minister and many others, but no one could persuade her to change her mind. But when Rabbi Schiff came to her, he brought with him his extensive knowledge of all the intricacies of the Old Testament, from which Fundamentalism is taken.

"I SAT WITH her as a teacher sits with a student and showed her that the scriptures against the ingestion of blood applied only orally," Rabbi Schiff said.

The fact that Rabbi Schiff helped a non-Jewish patient is not unusual. At St. Francis, the chaplains go where the need is.

"We're not strictly denominational," Fr. Brown said.

They can't be; there just aren't enough of them to go around. St. Francis has a bed capacity of 253, which increases considerably during the tourist season. 75 percent of the patients are Jewish, 18 percent are Catholic, 4 percent protestant, and 3 percent are other. So the Catholic staff visits all patients, while the minister usually concentrates on Protestants, and the Rabbi visits non-affiliated Jews. (Jews who do not belong to a synagogue or temple in the local area.)

FR. BROWN, for example, had

an experience a couple of years ago with a Jewish man who was dying on the Sabbath, and no Rabbi's were available till after sundown. The son of the dying man begged Fr. Brown to do something, because his father would not live until sunset. So Fr. Brown read from a book of Jewish prayer, in English, at the dying man's bedside while the son accompanied him in Hebrew.

"I didn't pretend to be a rabbi," Fr. Brown said, "but I met a spiritual need by acting as I did."

Meeting spiritual needs are why

"Mainly we try to be positive. Illness of any kind brings on depression, especially traumatic surgery that involves a change in life styles."

Fr. Patrick Brown, chaplain

they are here. They visit every newly admitted patient within the first 24 hours of their arrival, and continue offering spiritual peace and comfort with follow-up visits throughout the patient's stay.

Fr. Brown emphasized that his staff concentrates on the dying, patients in intensive care, pre-surgical and post-surgical.

"Mainly we try to be positive," he said. "Illness of any kind brings on depression, especially traumatic surgery that involves a change in lifestyles." Fr. Brown cited mastectomies, colostomies, amputations, heart surgeries, and recipients of renal dialysis as examples.

A VISIT CAN last anywhere from two minutes to two hours, depending on the patient's need.

"You must take the patients as you get them," Sr. Lucian Walsh, O.F.M., explained. "You get a feeling for how they will respond. Most are open and accepting."

Breaking the ice at an initial visit however is sometimes difficult.

Fr. Simeon Capizzi, O.F.M., and Fr. Linus Tigue, O.F.M., both wear traditional franciscan garb, finding

that the brown robes and knotted white-cord belt are an instant opening.

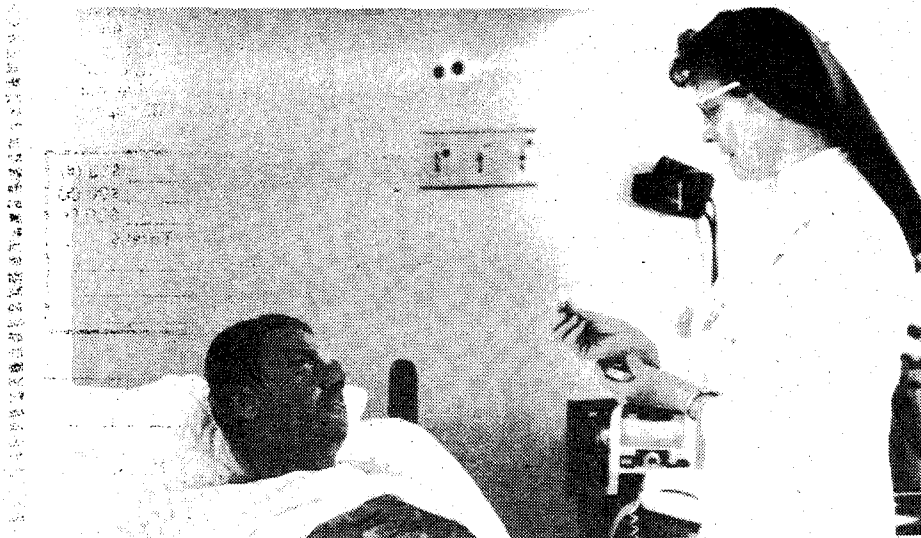
"The habit speaks for itself," Fr. Tigue said.

"It's like a calling card," Fr. Capizzi added. "Even a Jewish person can recognize that we are representatives of God."

DAVID SILVER uses his name as a stimulant to conversation. David is a fourth year seminarian, for the Columban Fathers, who is helping out for this summer. He finds that his Jewish origin and conversion to Catholicism intrigue his patients and interests them in establishing rapport.



Fr. Patrick Brown, O.F.M., director of Pastoral Care for the past seven years, was able to experience his department's ministry first-hand when he had a heart attack several months ago.



Administering the Eucharist is the main part of Sr. Lucian Walsh's ministry to the sick at St. Francis.

# Help Latin America

Dear Friends in Christ:

The Church in Florida has a special relationship with the Church in Latin America. Our early Catholic heritage was established by Spanish Missionaries who also brought the faith to Latin America.

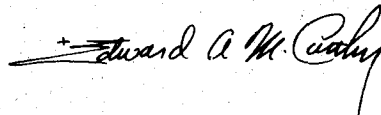
We share a common faith with our Catholic Brothers and Sisters in Latin America. We also share a responsibility to support the Church, particularly in Central and South America. One third of the world's Catholics live there but many of them are uninstructed in the basic teachings of our faith because of the

lack of priests and other religious.

The Annual Appeal for the Church in Latin America will be held next week-end throughout the Archdiocese. I thank you for your support of this appeal.

May Our Lady of Guadalupe, Patroness of the Americas, bless you and your loved ones.

Devotedly yours in Christ,



Edward A. McCarthy  
Archbishop of Miami

## Extension Society gives \$100,000

By MARJORIE L. DONOHUE

A donation of \$100,000 has been made recently by the Catholic Church Extension Society to the Archdiocese of Miami to aid in the education of future priests for various dioceses in Puerto Rico.

Founded 75 years ago the Extension Society is a national organization which is directed by a board of laymen and clergy and assists the neediest missions in the nation. Since its inception the society has aided in the building, remodeling, or furnishing of thousands of chapels, catechetical centers, rectories and in the education of seminarians.

IN SENDING the donation to the Archdiocese, Fr. Edward J. Slattery, president, explained that "We know the tremendous cost and financial burden which comes to the Archdiocese of Miami and that the Archdiocese has been bearing the total cost of educating these young men from Puerto Rico.

"The Extension Society's purpose is to assist the very poor, small dioceses around the country. That is why all dioceses of Puerto Rico receive Extension Society aid. Our donors feel privileged, when making contributions, because it is

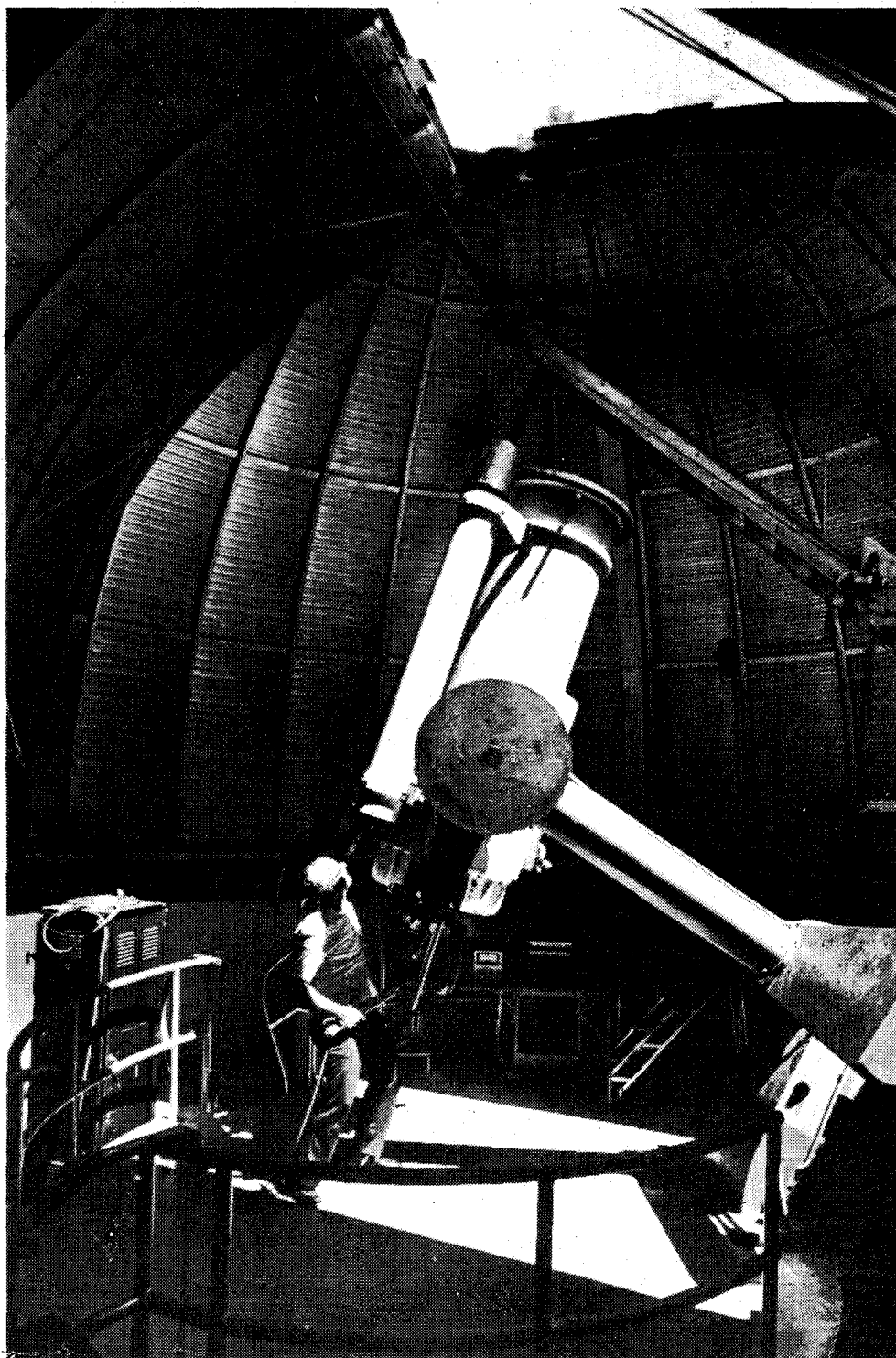
their way of participating in the missionary work of the Catholic Church," Father Slattery stated.

"Catholics of the Archdiocese of Miami have also been sharing in this work through their great generosity in recent years especially in care and concern for Cuban and Haitian refugees," he added.

Fr. Felipe Estevez, new rector of the Seminary of St. Vincent de Paul, Boynton Beach, noted that the seminary "recognizes the very generous assistance of the Extension Society in the educational development of many of our students and graduates who have benefitted from this charitable spirit of so many people from the U.S."

SOME 40 PUERTO RICAN seminarians are enrolled at St. Vincent de Paul Seminary and at St. John Vianney College Seminary, Miami, at the present time. Both seminaries have accepted needy students from the island since they were opened.

According to Fr. Robert Lynch, rector of St. John Vianney, the cost of educating a seminarian is approximately \$8,300 per year.



PRIEST-ASTRONOMER—Jesuit Father George Coyne, an astronomer at the University of Arizona in Tucson, sees no conflict between science and religion. They are "two different ways of knowing" and all a part of "the search for the ultimate truth," he says.

Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

— HEBREWS, XIII, 2



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Archdiocese of Miami

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# MATTER OF OPINION

Being instructed, then, by God's mercy, with this ministry, we do not play the concert; we announce an abandoned concert, there must be no created ways, no law.

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

## Mideast time bomb lit again

Once again the situation in the Mideast is in crisis stage and one wonders why a city so rich in religious history should be at the heart of so much conflict.

The decision by Israel to make Jerusalem its "eternal capital" is like a stinging

### EDITORIAL

challenge to surrounding Arab states and is sure to lead to more killing.

Yes, it is true that under Jordanian control, parts of Jerusalem were restricted, whereas Israel, since the war in 1967, has made it a relatively open city with easy access by Christians, Moslems and Jews alike.

But as the Vatican has stated for years, Jerusalem is unique in its international and religious nature, a focal point of three of the world's major religions.

For one of those religions, having gained control of the city in a war, to declare the sacred city its new capital, diminishes any equality or sense of sharing between the

religions so necessary as a stepping stone to peace in the Mideast.

We understand the historic plight of the Jews throughout the world and their desire for security in their homeland. We can also understand a reluctance to internationalize such a precious possession as Jerusalem under the UN which has proven itself morally inconsistent and unable to provide security when the chips are down.

## Help in Northern Ireland

Recent peace initiatives have failed and the Northern Irish need help from its friend and ally, America.

Torture, personal humiliation and degradation have been reported practiced daily in the prisons of Northern Ireland. Lack of jury trials and inhuman jail conditions are symptomatic of the bankruptcy of the British will as it applies to Northern Ireland.

British investigators have admitted that torture takes place and Irish-Americans have a special interest to ensure the

cessation of torture and degradation of prisoners as reported at a convention of the Ancient Order of Hibernians at Miami Beach this week.

The inhabitants of the Northern Irish-police state cannot achieve justice and freedom alone — they need and must have American support.

In an election year, Irish-Americans should unite to pressure the Presidential candidates and other office seekers to take a position in favor of human rights in Northern Ireland. (G.R.K.)

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Devotedly Yours



## Youth are Church of the present

My beloved:

One of the nice things of the more quiet Summer days is that they offer an opportunity to catch up on things you have been wanting to do.

For a number of weeks there has been a folder on my desk containing the petitions of the Confirmation class of one of our schools. Today I had an opportunity to read them. They include statements that the young people made about service projects to which they have com-

mitted themselves as an expression of living out their Christian life in the Holy Spirit. The ideals, the generosity, the commitment of these young Catholics is heart-warming and an answer to those who grumble about what the younger generation is coming to.

One young person is committed to visiting a nursing home because she wants to help people to smile. Another will help in teaching religion because this will "help

children learn more about God, also, my project brings me closer to God." Another will help old people write letters in the hope that their relatives "will write them back and, in doing so, make them happy." Another plans to "do what I am told around the house without the usual argument."

Another plans to help her mother with some of the housework, "like picking up the mess I make in my room, so that my mother will not

have to worry about the house being so dirty." Another plans to "take out one or two elderly people to lunch and then we can go to a park for the afternoon so that I will bring more joy, happiness and love into the elderly people's lives. I also hope to give them fond memories." Another intends to help her grandmother to face the loss of her grandfather.

I frequently meet young people excited about building a more authentic Christian community and they are impatient with hypocrisy, looking for opportunities to serve.

Some time ago, when I visited the Archdiocesan Youth Convention, I inadvertently referred to our young people as "the Church of the future." They responded that they are "the young Church of the present." That is a very good point.

We are too inclined to think of what we must do for our young Catholics. It is important that we trust them to recognize that they themselves have a contribution to make to the Church community and that we give them opportunities and encouragement to do so. We need to rely more on them both to reach the members of their age group in the name of Christ and also to participate in the general life of the Church and of our Archdiocese.

Devotedly yours in Christ,

*Edward A. M. ...*

Archbishop of Miami

### LETTERS TO THE EDITOR

#### Drop Holy Days

To the Editor

After reading "Letters to the Editor" concerning dropping four holy days I was puzzled by the fact that all of the writers were anti. Did you not receive even one pro? I certainly am, and I am pretty sure I am not in the minority. I am of the opinion that a great number of Catholics are unaware of the proposal.

I am getting a little tired of being told what kind of sacrifices I should be glad to make. In the good old days (if we have to hark back to the times when everything was great) a little kept of water taken after midnight, left a person from receiving communion. Nowadays there are crowds

to receive because they are not under such harsh constraints. If that is laxity, why not!?

Not everyone marks from 8 to 5 with weekends and holidays off. Hospitals, airlines, factories, police and fire stations to mention a few are open 24 hours a day.

Airline personnel are called upon some mighty odd hours. Right now my husband works from 5:30 p.m. to 2 a.m. It's a little hard to attend holy day Mass when the last morning Masses are 9 a.m. English or 10 a.m. Spanish.

During the time from Christmas to New Year there are 4 Masses to attend in 9 days. And believe it or not they have to work on all those days

also.

Holy days had real value when they really were feast days. Then people worked longer and had fewer days off. It meant a break in routine. Now we have national holidays and vacations. It would be nice if our holidays were still all holy days, but times have changed.

The writers of the letters seem to want to leave the impression that removal of the obligation leaves a vacant space that would be filled by a prohibition. No law would be enacted to keep people from church on those days. Let those with devotion attend if they wish.

Mary C. Boulanger  
Hialeah





By Msgr. James J. Walsh

## Trouble can pave the way

No one likes trouble. How's that for the understatement of the year? The fact is, however much one person may differ from another in race, culture, personality, likes and dislikes, when it is a matter of adversity we all look the same.

We spend a considerable part of our lives trying to avoid trouble or get out of it. The fear of problems makes some so cautious and timid that they hesitate to do anything constructive as they try to hide from reality. Others, resigned to inevitable setbacks and disappointments brace themselves to see them through and get them over with.

YOU CAN WELL imagine the reaction of a cardiac patient when a physician, but indiscreet, friend tells him as he is breathing oxygen, "You know, Joe, this may well be the best thing that ever happened to you." Hearing that, Joe probably feels he wished he had strength enough just to wrap the oxygen hose around his buddy's neck.

But the fact is the friend could be very very right. There is many a hardhitting business man who could find no time for God and very little for his family, until he was flattened out and forced to realize to his amazement that the world kept on its orbit without him.

We wrote last week, or maybe it was the week before, that God's thoughts are not ours, his ways are not ours. He himself said that. What

appears wise and sensible to us often is considered foolish by God. What he sees as a blessing we may interpret as evil...Now and then we live long enough to realize that what we considered a disaster was in fact a turning point for much good.

**"God always knows what he is doing when he allows trouble. We do not. If affliction touches the unbeliever, this is his chance to look up humbly and see the welcoming hand of God."**

WE HAVE TO develop a different kind of viewpoint for this. It can't be just that of "human wisdom or experience." We are dealing with events which leave a mark in eternity, and so the wisdom of time and space lacks depth. This viewpoint has to have as his foundation the fact that God looks at each of us as immortal beings destined for everlasting life in his own world. The length of a human life to God in this view can hardly be more than a second of time.

Today and tomorrow to him have meaning only in the light of eternal life. He shapes all the events of daily life in order to draw us into the paths which lead directly to union with him. Sometimes, as in the case of Joe with his heart attack, he has to let us be knocked down in order to awaken us to all that we are missing and all that we are failing to do. It takes a good jolt now and then to get our

eyes open wide enough to see beyond the little world we have carved out for ourselves.

REMEMBER THE officer in the Gospels who begged Christ to come and cure his son? Jesus refused, but, testing his faith, told him, "Go your

way, your son lives." The man believed him. When he reached home, he was told the lad was cured at the moment Jesus had given his promise. St. John adds this provocative touch, "And he himself believed and his whole household."

The officer very likely would never have turned to Christ if he had not been in trouble. If his son had not been critically ill, if all other resources had not been exhausted, the man would not have found time or interest to approach the Lord.

He obviously had heard people speaking of Christ in glowing terms and was aware that many believed in him. But he could have turned that off — as many do today — by saying, "Well, some people go for religion, but the rest of us don't need it."

TROUBLE BECAME his best friend. A serious problem which brought grief changed totally for

good the lives of his whole family.

This is another example of "My ways are not your ways." Prosperity, the absence of serious problems for a time, can drug people into forgetfulness of God. Vacations to the priesthood and religious life just now are low because we have it too good. Despite inflation we never had it so good. We are all moaning about high taxes and the awful cost of everything, but the roads have never been fuller, tourist areas have never been more successful, planes have never been in greater competition.

ALL THIS IS GOOD. Vacations are great and good for soul and body. Family reunions are beautiful events, no matter what the cost. But if enjoyment of the "good earth" puts God in the shadowy area of life, then watch out.

Men and women in history have become great saints only because adversity turned them to God. Paul had to be knocked down and blinded before he was willing to open his ears to Christ.

God always knows what he is doing when he allows trouble. We do not. If affliction touches the unbeliever, this is his chance to look up humbly and see the welcoming hand of God. If illness attacks the person who has become lukewarm or cynical about God, it is the divine way of offering reconciliation.



By Fr. John Sheerin, CSP

## Russia oppresses its finest

The Soviet Union wants to vindicate itself in the eyes of the Free World, but seems to be defeating this goal by oppressing its own people. Soviet officials treat with special harshness any Jews who want to emigrate to Israel. Officials use various forms of intimidation or firing from jobs, dismissal from schools and public denunciations. Some Jews have been shadowed by police and arrested or assaulted.

I should think the Soviets would want to enlist the valuable services of their scientists and scholars. Instead, the regime sometimes looks at them with hostile eyes or actually drives them into exile.

WHAT IMPRESSES visitors, however, is the great courage of the people in spite of the stern, militaristic regime. Andrei Sakharov, winner of a Nobel Prize, is one of the most impressive examples of this courage. The New York Times recently published an article titled, "Sakharov: A Letter from Exile." This is his first major statement since being sent to his

internal exile.

Somehow Sakharov reminds me of St. Athanasius, bishop of ancient Alexandria, standing up against the Arian world of the fourth century and its denials of Christ's divinity.

**"Sakharov...lives in an apartment house that is guarded night and day by a policeman outside the entrance. He has no telephone. If he attempts to phone Moscow or Leningrad from the public telephone bureau at the Post Office, KGB agents immediately disconnect the phone."**

Sakharov in the modern world stands against the Soviet system with all its works and pomps.

Last January this noted physicist was arrested by agents of the State Security Committee and banished to the Volga River city of Gorky. Like the ancient Jewish prophets, Sakharov believes that "the trumpet must speak with a clear and unmistakable tone." He

does not resort to ifs, ands or buts in denouncing the Soviet regime. His writings are as clear as his verbal pronouncements.

UNDOUBTEDLY IT is because of his blasts against the regime that

he is not allowed to contact foreigners by mail or phone. Nonetheless, he manages somehow to get his messages out to the Western world. He lives in an apartment house that is guarded night and day by a policeman outside the entrance. He has no telephone. If he attempts to phone Moscow or Leningrad from the public telephone bureau at the post office, KGB agents immediately disconnect the

phone.

When he accompanied his mother-in-law to the station on her departure for Moscow, agents with pistols in hand reminded him that he was forbidden to go beyond the city limits. Moreover, a mechanism has been set up in his apartment house to jam the radio facility.

If they wish to listen to the radio, Sakharov and his wife leave their apartment for a walk at night with a transistor receiver. While he and his wife are out, agents frequently damage his typewriter or search through the physicist's papers.

SAKHAROV'S WIFE, Yelena Bonner, apparently has some measure of his cool fearlessness. It was she who carried his recent statement from Gorky to Moscow. She is half Jewish and, according to Sakharov has been a frequent target of calumny.

The Soviets have recently published many articles about Sakharov but they seem to affect him about as much as water rolling off a duck's back.

# Church dropouts mostly youths

By RONALD KRIETEMEYER

Those who count the number of young adults under the age of 30 attending Sunday Mass do not need sophisticated research data to know that a great many young adult Catholics are not active members of the church.

NEVERTHELESS, the data is startling. Older Catholics still participate in Sunday Mass and other church functions with a high degree of regularity. But among those under 25, there has been a massive dropout. It appears that about half those who have stopped practicing their faith in the past three years are between the ages of 16 and 25. The result: a church which is missing many vital and energetic members, those on whom the future life of the church depends.

Overall, there are an estimated 12 million inactive or non-practicing Catholics in America — roughly one in every four Catholics.

Too often today, people do not turn to the church for support. Some commentators on modern life believe that many people are replacing traditional religious practice with what can be called "secular religion." In secular religion, people seek community in secular affairs rather than in church. Shopping centers replace sanctuaries as places of worship. Sunday "liturgies" take place in football stadiums rather than before church altars. Inspirational messages are given from the television screen rather than the pulpit. People share Schlitz beer and taco chips rather than bread and wine.

WHY ARE SO MANY CATHOLICS, especially the young, alienated from the church? What can be done to bring them back?

Obviously, there is no single cause of the problem. Nor should people jump to the immediate conclusion that the fault lies entirely within the church.

First of all, American society has undergone a virtual revolution in lifestyle and social attitudes in recent decades, particularly in the area of sexual morality and personal freedom. The U.S. economic system has produced a level of material wealth unprecedented in human history. Yet, as a people, Americans increasingly are characterized by competitive individualism rather than unselfish service to the common

good. Profit and efficiency too often come before family and community values.

THESE TRENDS and external forces spell rough times for the church and contribute significantly to the phenomenon of the alienated Catholic.

On the other hand, there are aspects of the church which some people feel are a problem. Some young people drift away from the institutional church. They may point to various reasons for their disaffection: perhaps they are impatient with certain church positions; for example in the areas of personal and sexual ethics. They may feel that church teachings on such issues as divorce, premarital sex and birth control are incompatible with their own lives.

OTHERS SAY the church does not do enough to meet social and human needs or focuses too much on finances. The church is boring, some say. Or, they may feel it should be more socially active, more challenging.

Again, for many Catholics the church is simply no longer the center of daily life that it once was. In the past the local church was more often an integral part of the daily lives of Catholic individuals and families.

CATHOLICS then were a struggling people, often an immigrant people trying to adapt to a new country. The church was their pillar of support, the defender of their struggles. The church was at the heart of their lives, not only religiously but also socially and culturally.

Despite the large number of Catholics who do not actively participate in the church, some thinkers see hope for the future. They think the realization is emerging that, in the end, the secular religion of material consumption and competitive individualism is totally unsatisfying. In the most profound moments of human existence, secular religion is revealed as a hollow creed. It leaves people empty — without sacred ritual, without deeper personal fulfillment or a strong sense of community. People are left without an awareness of the ultimate, the transcendent. They still seek a response to those kinds of profound and universal human needs.



A priest gets a friendly reception as he visits a parishioner. Christian communities which care enough will reach out to their lost sheep and find ways to minister to them. (NC Photo)

## Who are 'the unchurched'?

When the church's large family gathers around the altar to celebrate the Eucharist, many family members are missing. The family even may have lost track of some members.

THESE ABSENT family members often are called lapsed Catholics or fallen-away Catholics. Sometimes they are referred to as inactive or alienated Catholics. According to slightly newer terminology, they are unchurched Catholics.

The many unchurched Catholics, who live near parish communities everywhere, constitute a diverse group. They do not represent a single challenge for the church — they represent many challenges.

Among lapsed Catholics are people disturbed about changes in the church. Some feel the church has changed too much, too fast. Others feel the church has changed too little and not quickly enough. The changes that disturb alienated Catholics may be in the way the church celebrates the Mass and the other sacraments. Or they may be in the architecture — the appearance — of church buildings. On the other hand, some unchurched Catholics are bothered by church positions on moral issues.

SOME ALIENATED Catholics have questions about God and religion that have never been settled. Some people have not discovered how religion and science can be compatible. Others, for example, are disturbed by the evil in the world around them. They ponder

the danger of a nuclear holocaust or the violent murders recounted in newspapers and find it difficult to imagine that a God exists who would allow these situations to occur.

Such people need personal attention from church members and church leaders. After all, the church has pondered the problem of evil in the world for centuries. Unhappily, too often people in the church have no way of knowing that a particular individual has such questions about the faith. Another difficulty is that these people are much less visible and less vocal in church communities than those who are upset by the obvious changes in the church.

ARCHBISHOP FRANCIS Hurley of Anchorage, Alaska, spoke about unchurched people in an

address to the U.S. bishops two years ago. The archbishop, chairman of the bishops' Ad Hoc Committee on Evangelization, said: "If the frontiers of evangelization are to be found where men's minds meet, then the evangelizers must learn what is in the minds of those to be evangelized. The evangelizers must understand the mentalities of those to be reached and the dynamics of the forces affecting their lives."

THESE ARE JUST some groups among the unchurched. They are missing members of the church's family. But no family portrait of the church would be complete without them. Sometimes, these missing members of the church have not even made a conscious and deliberate decision to leave the church.

KNOW YOUR FAITH

# In pursuit of unbelievers...

A "tide of unbelief" is spreading over the Western World, shaking the foundations of faith and eroding traditional supports for the Christian life, said Father Ernan McMullin during a recent interview.

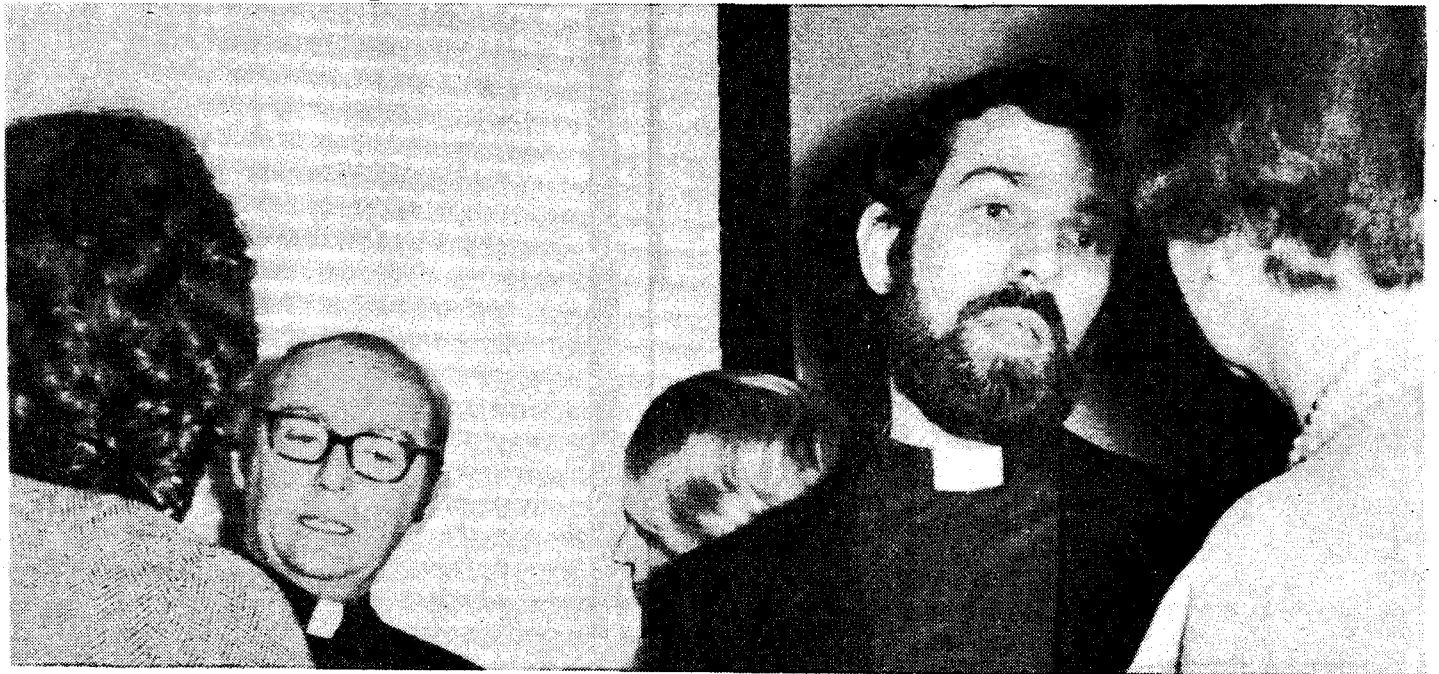
**THE PROFESSOR** of philosophy at the University of Notre Dame said this process is occurring most rapidly in Europe, in such countries as England and France where recent polls indicate less than 20 percent of the people attend church. This low figure is "widely thought to reflect belief in God is correspondingly low," Father McMullin explained. In the United States, this is occurring somewhat slower, he said, perhaps because of the strong parish system and this country's firm religious foundations. A late 1970s Gallup poll indicated that more than 90 percent of Americans claim belief in God.

Church interest in unbelievers is coupled today with great interest in inactive Catholics. These Catholics may be outside the church for a wide variety of reasons. Perhaps some more or less drifted out of the church. Others may have become inactive after a divorce or they may have stopped practicing the faith when they were young and continued in the habit as they grew older. Whatever the reasons, there are many of these people.

A committee of the U.S. bishops recommended in 1978 that evangelization efforts focus particularly on the "unchurched — those Catholics so functionally inactive in the church that they can be classed as churchless."

**DIOCESES** and parishes are implementing the call for evangelization in a variety of ways. Some have initiated programs specifically directed to those with special problems. Earlier this year, Bishop Lawrence Welsh of Spokane, Wash., invited divorced and separated Catholics to meet with him so they would feel "part of the family of the church." Three hundred responded.

Another parish, near Atlanta, Ga., sponsored "Operation Homecoming," an effort to attract former Catholics through a carefully planned series of activities. These included person-to-person invitations, a telephone campaign and handbill and mail advertising. The



Two priests listen to divorced and separated Catholics discuss their problems. The divorced and separated frequently are among those who no longer attend Mass, but they still should be regarded as part of the parish community. (NC Photo)

campaign culminated in a homecoming week featuring a series of seminars aimed especially at non-practicing Catholics.

**UNBELIEVERS** can differ greatly from inactive Catholics. But the two groups may have some similar problems. In America there has been an effort to "identify the

sources of unbelief in Christian life," said Father McMullin. The priest, who was a consultant to the Vatican Secretariat for Non-Believers from 1965-79, emphasized that "most Christians experience doubts about their faith sometime during their lives. They carry on a dialogue between belief and unbelief within

themselves to resolve these doubts." Complicating the picture, Father McMullin said, is the fact that society no longer offers much support for Christian belief. Aspects of ordinary life make it increasingly difficult for people to maintain their faith. In addition, some people experience intellectual difficulties with the faith.

But few people today abandon religion primarily for intellectual reasons, Father McMullin continued. Instead, many cease to believe when they observe how unimportant religious values are to so many around them.

**ANOTHER CONTRIBUTING** factor is "deep-rooted Western materialism," he said. Over the past century, prosperity has grown so enormously that it is almost an "addiction" for many people. Father McMullin explained that the "devotion to material objects" is likely to go hand-in-hand with a "decreased hold on other-worldly, spiritual values." Many begin to regard religious values as part of a "Santa Claus world" that is unrelated to reality or to one's behavior, he observed.

Unbelievers and inactive Catholics represent a sort of missionary frontier for the church. But this mission land is not far away. As often as not, it is right next door.

## Editor's notebook

**EVANGELIZATION** is a word heard often in the church today. It seems from an ancient word in the church for Gospel. People who spread the Gospel — the Good News — are involved in the work of evangelization.

The word "evangelization" is frequently used today to refer to efforts to spread the Good News to Catholics who have stopped participating in the life of the church and to others who are outside the church for various reasons.

Among questions asked about evangelization are these: Why do some people stop participating in the church? And, what can people in the church do to show others that the life of Christ really constitutes good news for modern people?

**A NUMBER OF PARISHES** have initiated evangelization programs in which parishioners actively seek out inactive Catholics and invite them back to the church. According to some reports the parishioners who participate in these programs benefit in more ways than one. Through such participation, their own faith is strengthened.

There is a feeling among some church leaders that the success of evangelization is linked to parish-renewal programs and to the church's ministry to families. You might say there is a sense in evangelization is linked to parish-renewal programs and to the church's ministry to families. You might say there is a sense in which the faith has to be seen to be believed. When faith is alive for some family members, it becomes a sign to the others.

## Inactive Catholics waiting for invitation

By FATHER JOHN J. CASTELOT

In Luke's Sermon on the Plain there is a series of sayings beginning with, "Be compassionate, as your Father is compassionate" (6:36).

These sayings seem to be loosely connected, from a logical point of view. But perhaps all could be summed up in this paraphrase: Strive to be Godlike, but be careful not to play God. In imitation of him, people must be compassionate and extend pardon to those in need of it. But "do not judge, and you will not be judged. Do not condemn, and you will not be condemned" (6:37).

**THIS COMBINATION** of the sayings of Jesus alerts us to a danger which can be ignored only at great risk to ourselves and others. It is the danger of letting sincere ef-

forts at righteousness slip into smug self-righteousness. The psychological factors involved are complex. But, if anything, those factors make the danger more real.

Engaged in the struggle for perfection and always aware of how difficult it is to cope with our weaknesses, we can become subtly annoyed at the sight of those who apparently could not care less. They seem completely unaware of their mediocrity and quite content with themselves as they are, even though that leaves a great deal to be desired. We succumb to the fatal error of making comparisons — and comparisons, as the saying goes, are odious, and very misleading.

Perhaps that is why, just a few verses later, we are brought up short by these blunt questions: "How can

you say to your brother, 'Brother, let me remove the speck from your eye,' yet fail yourself to see the plank lodged in your own? Hypocrite, remove the plank from your own eye first; then you will see clearly enough to remove the speck from your brother's eye" (6:41-42).

**NOW, ALL OF THIS** may be perfectly clear, but it is far from simple. For one thing, it can paralyze us, leading to a self-centered kind of religion which shows not the slightest concern for the spiritual well-being of our brothers and sisters. Oh, we can reach out most generously to bring the love of Christ to people thousands of miles away by assisting missionaries. And that is wonderful, of course.

But who is going to reach out to

the members of our own family or parish who have abandoned active participation in the life of the Christian community? If we don't do it, who will? Can we just sit back, leaving them to struggle alone?

**REACHING OUT** to these brothers and sisters of ours is a sacred obligation; it is not playing God. We are not condemning, simply inviting.

It is surprising how many people are just waiting for an invitation, for some sign of welcome. In issuing an invitation — sensitively, subtly — we are not holding ourselves up as self-righteous paragons of virtue. On the contrary, we are very humbly admitting that we are weak and struggling and that, left to ourselves, we are helpless.

KNOW YOUR FAITH

# Family Life

By Dr. James  
and  
Mary Kenny



## Son is good, but ignores Mass

Dear Mary: I am writing to you for help with my older son. Steven is a good, kind, loving son but he has stopped going to Mass. I don't believe he has any negative feelings concerning the church; he just does not think it is necessary to go to Mass. I know I cannot force him as that could drive him even further from the church. I feel that he is floating — but one of these days he will have to make a decision concerning his faith. I hope my son will enjoy the comfort and support the faith has given me. I love my son very much and only want the very best for him.

A. Thank you for your letter. You show a positive, loving attitude toward your son and insight into his feelings. You have analyzed and answered your own problem. I can only comment on a few of your very perceptive phrases.



By Carol  
Farrell

I had taken some of the children over to Greynolds Park one Sunday afternoon. As they played hide and seek and chased each other over the "mountain" I sat under the shade of some trees at the top of a little hill and enjoyed the breeze and the activity around me. A young father and his son played skillfully with their frisbee; a group of teens were roller skating; bikes and mopeds whizzed around us.

A grandfatherly man on a bike accompanied by two boys about 6 and 12 headed for the water fountain. The younger boy literally leaped off his bike while it was still in motion and let it crash to the ground in his eagerness to get to the water. His brother was only slightly more restrained. But the

"I feel that he is floating." Many Christian communities recognize that a true adult faith comes only from a personal commitment to Christ. Often the person must test — and perhaps reject — the practices of childhood. A person who does not go through this may well carry an immature faith throughout life. The point at which Steven makes that adult commitment is between him and Christ.

"I hope he will enjoy the comfort and support the faith has given me." Christians worship in community. You have found the community which "fits" you. Most likely the community where you worship does not seem loving, supportive and hospitable to a young single man.

In many minds the church is an institution which condemns sexual sins, missing Mass and perhaps taking drugs. Young people such as Steven might find the church

more relevant if Christians were to condemn pride and greed and support social justice, issues important in their lives.

Where do we find people actively tackling the problems of justice for minorities, peace and conservation of the resources of our precious planet? Often these causes are associated not with the churches but with the young. Yet these are very Christian concerns. Christ came to bring justice, love and peace and to accomplish this end through his members — the people he formed — you and me, his church. There are many ways to bring Christ to the world.

"Steven is a good, kind loving son...I love him very much and only want the best for him." There you said it in a nutshell!

CHRIST GAVE us his church to form us into a community where we love and support one another, reach out to others and together offer love

and worship through him to the Father. You have found this meaning of church. Steven has not.

But Christ did not limit himself solely to working within the institutional framework of the church. Christ is working in your son — do you doubt it? And Christ is working in your genuine concern. In your mutual loving attitude, the Christ in you reaches out and touches the Christ in him.

Pray that Steven will come to see membership in the church as Christ's invitation to live in community rather than as a bitter and irrelevant obligation we must bear. Meanwhile, continue to recognize Christ in Steven, in other young people, in your husband and in all who reach out in love.

(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)

## Learn to wait as God does

grandfather waited tranquilly until the two boys were satisfied and then moved deliberately to the fountain.

How does it happen that we learn to wait?

WE KNOW that in time we generally become more patient, more willing to accept a delay in the satisfaction of our needs and wants. Sometimes we even learn that we can do without. Time and experience temper us.

I thought of my own impatience with the children. Not just the impatience a parent feels with a child who will not finish his dinner but rather the deeper urgency and impatience I experience about sharing my hard-won growth and insights about life. I especially feel that way about my faith, my relationship with God. I want them

to be with me where I am right now: skip the doubts, the questions, the struggle. I want to shortcut the process and say "Here are the answers. Believe as I believe." (It is certainly a case of monumental pride to think that wherever it is I am in my faith life is the ultimate place to be!) I am like the child at the water fountain, so unable to wait, so unfaith-full about my faith, that I act as though all those I love must drink in right now or it might not be there for them later.

BUT GOD is like the grandfather. His "experience" of mankind, of time of eternity, of love, of life, all permit Him to take the long view and to be patient with us. He knows how irresistible is the pressure of His love. He knows that He has built into us a desire for this

perfect, unconditional love and that our hearts are restless until they rest in Him. He knows what it is we seek even when we do not. He will be there ready to satisfy the longing of our heart whether we turn to Him now or fifty years from now. And so He can wait.

AS PARENTS, we must be God-like. We love and hope for a return of that love. We try to live our beliefs and share them with our children, but there are some things that we cannot do for others. No one can love with another's heart.

So ultimately we must wait. We must "keep the faith" and know that God's love and life is a powerful magnet that draws each of us to Him through time and through eternity.

## Family Night

By Terry and Mimi Reilly

### OPENING PRAYER:

Oh wondrous Lord, you always were, always are, and always will be. Each of us is locked into time and frets about yesterday, worries about tomorrow and often misses the joy of the present moment. Teach us, Lord, to trust in you, for in you alone is there everlasting security and peace. Amen.

### SOMETHING TO THINK ABOUT:

There is no time with God, no past, no future. God is the eternal

NOW! Time is created; before time was, God is. What does it mean to you to say God is timeless.

### ACTIVITY IDEAS:

• Young Families — "Star Gaze" Wait until dark. Drive out into the countryside or use the backyard to stargaze. Point out some of the constellations. How does the universe put us in mind of God's timelessness?

• Middle Years Families — Banner-Materials: felt or paper, scissors, glue. Make a banner of St. Theresa of Avila's saying, "Let nothing disturb you, let nothing frighten you. All things are passing:

God never changes."

• Adult Families — Read aloud John 1:1 and Exodus 3:13-15 and Luke 17:20, 21. Share thoughts.

### SNACK TIME:

Homemade popsicles or ice cream.

### ENTERTAINMENT:

Play an outdoor game. Pitch horseshoes, throw darts, or pitch washers into a small can set in the ground.

Time span: someone serves as official timer and tells whomever is "it" to close his or her eyes for a period of from 5 to 60 seconds. The person who is "it" indicates when he

or she thinks that amount of time is past and the timer announces how close to the actual time span he or she came. The winner is the person who most accurately gauges the time span.

### SHARING:

When did it seem to you that time stood still?

Tell of a time when you felt close to God.

### CLOSING PRAYER:

Jesus, we want to be with you for all eternity, to know unending happiness and joy. Help us Lord to live today in such a way as to know eternity with you. Amen.



(Continued from Page 1)

not through the unilateral annexation by Israel.

The annexation defies numerous standing U.N. resolutions and on June 30 a U.N. Security Council resolution declared that such a claim by Israel is illegal.

The Vatican's position on the status of Jerusalem dates to the time of Pope Pius XII and the 1947 U.N. resolution on Palestine. That resolution partitioned Palestine into two states, one Arab and one Jewish, and created a separate enclave of Jerusalem and its surroundings under U.N. supervision.

The Arab states rejected the resolution, and on the eve of the expiration of the British mandate on Palestine in 1948 the Jewish National Council and the General Zionist Council in Tel Aviv proclaimed the Jewish state of Israel.

**THE TERRITORIES** held at the end of the ensuing war became the basis in 1949 for the provisionally agreed boundaries of modern Israel, including the division of Jerusalem into the Israeli-held New City (the western part) and the Jordanian-held Old City.

The new state of Israel was admitted to the United Nations the same year.

Jerusalem's divided status continued until the Six-Day War in 1967, in which Israel occupied the Old City and the whole West Bank,

Jordanian territory west of the Jordan River.

The Knesset's declaration of a "complete and united" Jerusalem as the "eternal capital" of Israel, then, is a declaration that the part of the city occupied since 1967 is now an integral part of Israeli territory.

The Vatican policy statement published at the end of June argued that "the history and contemporary reality of Jerusalem present a unique case of a city that is in itself deeply united by nature but is at the same time characterized by a closely intertwined religious plurality. Preservation of the treasures of the significance of Jerusalem requires that this plurality be recognized and safeguarded in a stable, concrete manner and therefore, publicly and juridically, so as to ensure for all three religions a level of parity without any of them feeling subordinate with regard to the others."

**IT SAID THAT** "the Jerusalem question cannot be reduced to mere 'free access for all to the holy places,' " and listed six other principles which it said must also be met. These are:

"1) That the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate religious measures;

"2) That religious freedom in all its aspects be safeguarded for them;

"3) That the complex of rights acquired by the various communities over the shrines and the centers of spirituality, study and welfare be protected;

"4) That the continuance and development of religious, educational and social activity by each community be ensured;

"5) That this be actuated with equality of treatment for all three religions;

"6) That this be achieved through an 'appropriate juridical safeguard' that does not derive from the will of only one of the parties interested."

The new Vatican statement insisted that "the significance and value of Jerusalem are such as to surpass the interests of any single state or bilateral agreements between one state and others."

**PROPONENTS OF** an Israeli-governed Jerusalem argue that under Jordanian rule from 1948 to

1967 whole sections of Jerusalem suffered from neglect and in some cases destruction, while the Israeli government made significant improvements and carefully protected the status quo of the holy places.

They also argue that Jewish and Christian access to holy places was restricted under Arab rule, while Israel has guaranteed free access to all.

Opponents have complained of what they call efforts to "Zionize" Jerusalem since 1967 and change its character — particularly through the construction of thousands of new houses and apartments ringing the city.

Proponents of Israeli rule also point to the politicized nature of the United Nations and ask how well the religious rights of Moslems, Christians or Jews would be protected by U.N. member states who are sworn enemies of religion.

The Vatican statement makes clear that the Holy See regards some kind of effective international juridical structure as essential for Jerusalem.

## Jerusalem's new status bucks Vatican, UN

Who is this that darkeneth Counsel by words without knowledge?

— JOB. XXXVIII, 2

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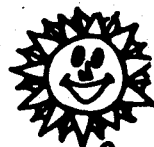
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# New Seniors group launched in WPB parish

## 'I'm grandfather myself,' priest tells the club

WEST PALM BEACH — Two dozen elderly pioneers blazed a trail in Holy Name Parish on the feast of Sts. Joachim and Anne.

"I'm a grandfather, myself, and have four grandchildren, so I know quite a bit about the grandparent business." Father Edward Brown's opening statement may have startled one or two in the gathering, but not for long, as he filled in the details. A "late vocation" priest, Father Brown graduated from Rome's Beda College (a special seminary for widowers and older men,) and is now assistant to the pastor at Holy Name Church.

Grandparents and great-grandparents, and anyone old enough to be such, met for the party. Balloons bobbed and



Fr. Brown (R) joins singing led by Tina and Peter Mazzella.

music bubbled, box lunches disappeared and large slices of a dozen home-made cakes melted under appreciative appetites at the first gathering for Seniors (part of the new Family Life

Program) under the direction of Lorraine and "Brownie" Zukauskas. (She drives and he listens.)

"YOU'RE A SMALL group but a beautiful one," Lorraine told her attentive

audience, "and this is just the start of our monthly gatherings which will offer spiritual, educational, and social opportunities."

Next month, for instance, Sara Larkin will speak about Social Security and Medicare and stay on to answer questions and help solve problems.

The Family Life Ministry is only one of a dozen in a widening range of new parish programs which attempt to be all things to all parish

members. None of them is handed down from on high. Each of them comes to life entirely through the efforts of "ordinary" people who quietly set about moving mountains, a pebble at a time. Such as the Folk-Mass program recently begun by Tina and Peter Mazzella; and who, incidentally, filled the Grandparents Day with the sounds of music.

WITH ONLY a little over a year's experience behind them, Tina and Peter do feel fully qualified to offer advice to other young couples in the Pre-Marital Inventory Ministry, another facet of the Family Life Ministry. "We don't even have a family yet, all we have is a dog," Peter grinned. "We're practicing on the dog."

The PMI, however, is exactly Father Brown's cup of tea, so to speak, and he's working with young couples who have been trained as counselors. "I became a priest after my wife died. That's a different version from the priest marriage news stories," he says with a twinkle. "And when you been there, people tend to listen more seriously."

Lorraine had a prize for the oldest grandmother, Bernadette Keyes, and for the grandmother with the most grandchildren, Louise Matesic, we all sang one more song, and a new trail had been blazed.

Perhaps Father Brown should have gotten a prize, too?

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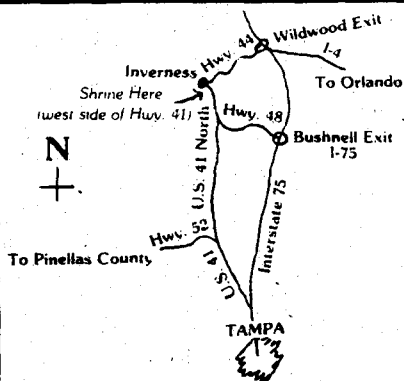
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TRY  
**Voice**

# Redistribute the priests?

(Continued from Page 1)

since we're pared to the bone now." An editorial in the July 25 issue of The Catholic Standard and Times, Philadelphia archdiocesan newspaper noted problems in implementing a program of clergy sharing:

"First, there can be no permanent solution to a clergy shortage in any particular area without the development of a local clergy, individuals from the local community who are aware of the needs of the local community and who have a love for and an understanding of the local community. Other measures are merely stopgap efforts, but they are nevertheless necessary and can be extremely effective..."

"Second, great care must be taken to prepare clergy who will be going to different areas — and especially to different countries. The efforts of American clergy and Religious who went to Latin America in the 1960s after a dramatic appeal by Pope John XXIII had mixed success because many priests and sisters lacked the cultural and linguistic preparation for the work they were called upon to do."

THE EDITORIAL also noted that areas of the world which once had an abundance of priestly vocations no longer do. "In some U.S. dioceses," it said, "three of four times as many priests are dying and retiring as are being ordained, and the dilemma for American bishops is not where to place the clergy they have but how to cut back without doing irreparable harm to the work of the church in a particular parish or apostolic endeavor."

Father Januarius Carillo of the Verona Fathers office in Montclair, N.J., described the Vatican document as a step in the right direction, but also pointed out: "I am afraid it's impossible to just tell a priest to leave a place like Montclair and go to Brazil."

Father Carillo said missionaries see a waste of priestly manpower in the eastern United States. He cited parishes where no priest has to say more than one weekend Mass. He noted also that many priests are doing work such as teaching and administration which could be done by lay persons.

LOUIS MENNITT of Lyndhurst, N.J., who served in Honduras before leaving the ministry, expressed skepticism about a program of clergy redistribution. "I don't think it's very realistic at all," he said. "It has already been attempted. It reached a point where the need at

home was felt to be so great that they couldn't continue."

Mennitt, now a public high school teacher, said a radical rethinking is needed. "One aspect of the solution is ordination of married men to the priesthood. The other is diffusion of the powers and responsibilities that belong to the priest to other ministers and the development of new ministries so that the Gospel could be preached and the sacraments given even though there might not be a priest available."

FATHER JAMES ZELINSKI, director of missions for the Detroit-Midwest province of the Capuchins, said temporary service by priests in priest-poor areas is almost a necessity "since today's priests are

not as willing to stay a lifetime in a mission post."

"But," he added, "I hope that the redistribution plan is not the Vatican's way of avoiding the celibacy issue in foreign lands." He explained that the Capuchins have 30 priests in the Nicaraguan missions, aided by about 800 to 1,000 catechists who baptize, conduct funerals. All that is keeping them from being priests, he said, is that they're married.

An editorial in The Catholic Voice, Oakland, Calif. suggested:

"Should the official discussion of the Roman Rite's discipline on priestly celibacy be resumed? That is, is it time to re-open the book on a married clergy, as the Indonesian bishops asked recently?"



**Monks' Brigade**

Brother Stanislaw Jedrzejczak takes roll call for the monks' fire brigade at the Niepokalanow Monastery near Warsaw, Poland. (NC Photo)


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## Fr. Vizcarra goes to Texas parish

Fr. Angel Vizcarra of St. Dominic Parish is leaving the Archdiocese of Miami after 21 years of service. He came to Miami at the request of the late Archbishop Coleman Carroll in 1959. At the time he was Superior of the Dominican Fathers, stationed in the Dominican Republic and was also Vicar General of the same Province and of Texas. In Miami, he was the first pastor of St. Dominic's Parish, a co-founder of Panamerican Hospital, was Chaplain for the Jai-Alai players was director of the Hispanic Center and brought the Cursillo movement to Miami. Fr. Vizcarra and other Dominicans will go to the Diocese of San Angelo Texas to create a new parish.



FR. VIZCARRA

## Mariapolis to be celebrated Sept. 8-11 in Inverness

Pilgrims will travel from all parts of the United States to Our Lady of Fatima Church in Inverness, Florida from September 8 through 11, to celebrate the annual Mariapolis.

During the four-day period the Faithful will consecrate their lives to helping Mary, the Mother of God, to Bring the world back to her Son.

Father Steffano Gobbi, International Director of the Marian Movement of Priests, from Milan, Italy, will be present.

The "Unwanted Madonna" was a national gift given to Cuba by Pope Paul in 1970. The communist government refused the statue entry.

## Royal Palm 'Mother of Year'

In commemoration of the 1980 "Year of the Family" the Royal Palm Festival Saint Jude Outreach Committee has selected Jeanne Stotler as Mother of the year. Mrs. Stotler will be honored at the R.P.F. Prayer Breakfast, Aug. 16 at 9:30 a.m. to be held this year at the Saint Jude Parish Hall, Tequesta. The Prayer Breakfast is open to all neighboring church representatives members and friends.

Jeanne (Mrs. Richard) Stotler has been a Jupiter resident for the past eight years. After the death of her husband Richard Stotler in May 1976, Jeanne was left with ten

children. Since Our Lady of Fatima Church at Inverness, Florida, was the nearest Church to Cuba under Her patronage it was decided by the Bishops of the peninsula of Florida that the image be placed in this church.

The treasured image was received by the late bishop Charles McLaughlin and placed in a small shrine within the church.

On Oct. 13, 1975, Bishop Juan Venancio traveled from Fatima Portugal, to enshrine the statue there permanently. In view of the fact that the Cuban government did not want the statue it has become commonly referred to as "The unwanted Madonna".

A former Confraternity of Christian Doctrine Teacher, she has held her family together through her determination and dedication to family life. Jeanne has been a District Manager for the Palm Beach Post-Times.

Jeanne is working towards her R.N. Degree. Upon graduation she hopes to open a Day Care Center for physically and mentally hand icapped children in the Jupiter Tequesta Area.

Mrs. Stotler's family consists of seven boys and three girls and a recent new comer, a grandchild, a little girl.

## Boston Archdiocese Buys Land

BOSTON —(NC)— The Boston Archdiocese is in the process of buying farm land in Scituate, Mass., for a mixed-income housing project development after members of a parish in the resort town had earlier opposed turning over parish land for the project. The parishioners want to use the parish land for a cemetery.

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# Hibernians told Americans key to N. Ireland peace

By GEORGE KEMON

Some 1,000 men and women of the Ancient Order of Hibernians in America, meeting in national convention at the Sheraton Bal Harbor hotel last week, heard two speakers at the convention describe Irish American support and government pressure as the "only hope for, and the key to, peace in Northeast Ireland."

The Ancient Order of Hibernians in America is the oldest and largest, the only nation-wide, Irish American organization in the United States.

**CELEBRATING** a Mass for "Peace in Ireland" at the Sheraton, Archbishop Thomas Drury of Corpus Christi, Texas, National Chaplain of the A.O.H., said in his homily: "The conflict in Ulster is an American issue. The Irish in America hold the key to peace in Northern Ireland. I believe that if the A.O.H. continues and increases its work with other Irish American Groups, peace and freedom will come to Ireland."

The Irish born prelate urged his fellow Hibernians and Irish Americans to "work to end the conditions that must give excuse for violence work to obtain peace and tranquility and to restore Ireland to its former status as a total nation. We Hibernians and other Irish Americans can play a vital role in

bringing about truth, justice, charity and freedom in Northeast Ireland. And in doing so, we will not only be good members of the Order, not only good Americans, but also good Catholics," the prelate concluded.

A Communion breakfast followed in the Grand Ballroom of the hotel with Archbishop Edward A. McCarthy as principal speaker. Sharing the speaker's program was Professor David Lowery, of the University of Belfast.

The James Connolly Division No. 1, A.O.H., of Ft. Lauderdale and its Ladies Auxiliary were host division for the Convention. Division One president, James P. French, of Coral Springs, was General Chairman of the Convention.

John F. Connolly of Watertown, Mass., was voted in as new President, succeeding Thomas D. McNabb, of Auburn, N.Y. who has been president for the past two years.

Hibernian delegates from 30 states and Canada were kept busy with a full schedule of business meetings and social gatherings. Nomination and election of officers took place on Thursday, and the officers installed at the banquet on Thursday evening.

The banquet featured the presentation of the coveted 1980 John F. Kennedy Memorial Medal to the Irish American judged most



British sharpshooter positions self in doorway as elderly woman says rosary.

outstanding in his field of endeavor — Dennis Dillon, District Attorney of Nassau County, N.Y., was this year's recipient.

The principal speaker at the

banquet was New York Congressman Mario Biaggi, Chairman of the Ad Hoc Congressional Committee for Irish Affairs.

## Irish plank in party platform praised

By GEORGE KEMON

"I believe that the Democratic Party has taken a step in the right direction in its commitment to peace in Ulster. Were it not for the persistence of the Ad Hoc Committee, the AOH and the Irish National Caucus, I doubt such a definitive (human rights) position would have been adopted," said Rep. Mario Biaggi, keynote speaker at the 80th Biennial National Convention of the Ancient Order of Hibernians in America, at Bal Harbour last week.

The Congressman, in his address to over 700 Hibernians and guests said, in part, that the Committee's influence lies in its membership. The Committee began with about 30 members — some 33 months ago. The Committee has grown steadily since its inception.

**THE NEW YORK** Congressman said, "We were helped in great measure by an attack on both myself and the Committee by the former Prime Minister of Ireland, Jack Lynch. In an effort to discredit our

Committee, he succeeded in raising our membership from 30 to 78. We then broke the 100-member mark late in 1978 and today we boast 133 Members of Congress.

"Our members include some of the most distinguished members of the House, including the third-ranking Democrat, Rep. John Brademas, Chairman of the House Judiciary Committee Rep. Peter Rodino, and Rep. James Hanley, Chairman of the House Post Office and Civil Service Committee. We are bi-partisan as well, with some two dozen Republicans, including the venerable Rep. Hamilton Fish.

**THE COMMITTEE** Chairman went on to say, "Perhaps the Committee's most important accomplishment came just over one year ago when the Department of State, as a result of an amendment which I offered from the House floor, agreed to impose an embargo on the sale and export of United States

arms to the Royal Ulster Constabulary. This embargo came as a result of the united opposition of the Ad Hoc Committee, the Ancient Order of Hibernians, and the Irish National Caucus to a January sale of 3500 rifles to the RUC.

"This sale," said the speaker, "was approved by the Department of State, despite its clear violation of the spirit and intent of Section 502 (B) of the Foreign Assistance Act. This provision of U.S. law bars the sale or export of any United States Arms to nations or organizations which engage in a persistent pattern of human rights violations.

"The RUC has been cited on several occasions by such respected international organizations as the European Commission and Court of Human Rights, Amnesty International and the British-Government-appointed Bennett Commission for inhumane treatment of prisoners and prison suspects.

"**ACCORDING TO** a recent observation by one of Ireland's leading legal authorities, Mr. Rory O'Hanlon, reports of brutality by the RUC remain high.

The Congressman went on to state that he has succeeded in having a plank inserted in the 1980 Democratic Platform "Advancing the cause of peace, justice and human rights for Northern Ireland. This has never before been done in a national political platform."

The Congressman concluded his speech with the comment, "When we celebrate our 3rd anniversary (of the committee) on Sept. 27, we will look back on what we have accomplished with satisfaction, but not with complacency. There is much left to do and it will take the kind of persistence and commitment which has characterized the Committee from the beginning. It will also require your continued support for our work."

Man that is born of woman is of few days, and full of trouble.

JOB. XIV, 1

My desire is... that mine adversary had written a book.

JOB. XXXI, 35

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# Rural parish

(Continued from Page 4)

which was available to them, yet effectively out of reach because of distance and bureaucratic red tape. The sisters are sometimes called on to drive expectant mothers to the hospital to give birth when the local ambulance is unavailable.

STILL ANOTHER project has attracted youthful summertime volunteers from St. Ignatius Church in Palm Beach Gardens and Kendall United Methodist Church in Miami. By purchasing fix-up materials with Department of Energy grants, they winterize many of the barely-livable migrant homes by repairing floors, walls, and ceilings, protecting the occupants inside from the rain and winter cold outside. The winterization project also includes the help of two Marist Brothers from New York State, while four other Brothers tutor high school students. Men from the Knights of Columbus Council in Stuart also lend a hand.

Father O'Loughlin tries to make the days in Indianatown a form of renewal for the teenagers by using the evenings for reflection and discussion. On a recent warm Friday evening he showed them a movie, "Day Without Sunshine", a Channel 2 documentary (the name is a play on the TV orange juice commercials) showing the plight of citrus farmworkers.

Another time he used a movie,

"Excuse Me, America", about poverty-fighter Archbishop Helder Camera of Brazil, which included personal testimonies of people like Mother Teresa and Cesar Chavez. The message: "Those extra clothes in your closet are for the naked man. That extra pair of shoes belongs to the man who has none."

**CESAR CHAVEZ?** "A saint of a man", says Father O'Loughlin. He has visited Indianatown and Holy Cross parish, and his union, the United Farm Workers, has done much to improve the working conditions of the migrants. Their goal is to replace the old "crewboss" system with one of collective bargaining and hiring out of a local union hall.

With their growing sense of ambition and self-confidence, many migrant families dream of settling down, and some have made permanent homes in Indianatown. A non-profit housing association has been found and an initial 15 acres purchased for the first 40 homes, with an option for 85 more acres. To coordinate the home-building program, an architect-turned-Religious, Sister Barbara from St. Augustine, is scheduled to arrive in November.

Holy Cross Church's staff, parishioners and volunteers alike can look with pride on their efforts that not only address the needs of today, but prepare young and old for a better life tomorrow.

# How seminarians cope

(Continued from Page 5)

symbol. Maybe if they see priests interact more with people it would encourage them to see that a priest is more than just someone who is shut in a church 24 hours a day."

Carlos, originally from Washington, D.C., is entering his fourth year at the seminary. Being the only black student there has sometimes been difficult for him.

"**EXPRESSING MY** own blackness as a catholic is more difficult here," he said. "I can get my training here to be a priest, but to be effective in the black community, I have to learn it in the streets."

Carlos feels that his contact with several black bishops helped him develop the confidence he needed to adjust to the requirements of the priesthood, specifically celibacy.

"I've been fortunate because I've seen black role models as priests in other parts of the country," Carlos said. "If I didn't have those role models, I'd feel less confident."

Although the seminary discourages dating, Carlos has friends he considers family, and he has "no qualms about taking them to a disco or skating party in a group."

Even in Ireland, where seminaries are more strict regard-

ing dating, Liam remembers, seminarians are always allowed to attend ceilis, which are large informal parties.

"You can go there and have a good time and not get yourself into trouble," Liam smiled.

"You don't talk about your vows every day, but you know they are there," Robert explained.

Robert was a college professor and administrator at schools including the University of Alabama, Columbia University, and Leningrad University in the U.S.S.R.

However, he feels that although he has experienced so much of life, the adjustment to the demands of the priesthood will not be any more difficult for him.

"My vows are more meaningful because I know what I'm giving up," he said.

## P.E.T. numbers

The next P.E.T. Course in Miami is being presented at United Family and Children Services, 2190 NW 7th Street, by Dr. Lois Krop, Certified Parent Effectiveness Training Instructor. It will run for six consecutive Thursday evenings beginning Oct. 9. Call 643-5700 to register.

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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 ANY OBJECTION TO THE ESTATE ADMINISTRATION HAS BEEN MADE OR IF ANY OBJECTION TO 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: CARMEN L. LEON 910 S.W. 12th Avenue Miami, Florida 33130 (305) 873-6825 8/1/80 8/8/80

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**LEGAL NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA Probate Division 03 File No. 80-5591

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of LILLIAN DOLAN deceased, late of Dade County, Florida, File Number 80-5591 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representatives of this estate are: LILLIAN MURRAY, 1645 N.W. 130th Street, N. Miami, Fla. and, EILEEN TERRY, 3215 N.W. 96th Street, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed.

IF THE CLAIM IS NOT YET DUE, THE DATE WHEN IT WILL BECOME DUE SHALL BE STATED. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

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

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 1st day of July, 1980  
LILLIAN MURRAY As Personal Representative of the Estate of LILLIAN DOLAN, Deceased  
EILEEN TERRY As Personal Representative of the Estate of LILLIAN DOLAN Deceased

Or Law Offices of PHILIP J. CONIGLIO 12595 N.E. 7th Ave. N. Miami, Fla. 33161 891-7490 8/8/80 8/15/80

**5 PERSONALS**  
VITAMINS, MINERALS, BOOKS, BREAD, NUTS, OILS, HONEY, SEEDS & HERB TEAS.  
**MURRAY'S HEALTH FOOD STORE**  
Corner N. Miami Ave. & 5 NW 75 St. 759-2187

Soul Searching Message on World Peace & Dynamic Spiritual words: 24 hour tape broadcast. Call Fatima Message Center. Basic message... 498-1289 Monthly message 498-1287

Senior citizen lady wishes to share her apt. with same. Catholic preferred. Call 251-9027

**5 PERSONALS**

Bilingual or English-speaking person, non-working lady, as companion to elderly widow. Light housekeeping & assist with meals. In exchange, share food expense in nice Coral Gables home with private bedroom. Write Voice, P.O.Box 1059, Box C.

Those wishing to know more about the powerful intercession of Fr. Solanus Casey, Capuchin, please contact, Fr. Solanus Guild 1780 Mt. Elliott Avenue Detroit, Mich. 48207

**5A NOVENAS**  
THANKSGIVING NOVENA TO ST. JUDE  
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my 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. J.O.

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. M.C.

Thanksgiving to St. Jude for prayer answered. Publication promised. L.C.  
Thanks to St. Jude for favor granted. Publication promised. F.C.

**9A CRAFTS**  
FRAN'S FUN WITH YARNS 8238 NE 2nd Ave. Mon-Fri: 10-5 PM Sat. 10-3 PM 756-1470

**10-AMUSEMENTS, PARTIES, ETC.**

**SPORT FISHING**  
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**RN'S & LPN'S NEEDED**  
Geriatrics & Rehabilitative Nursing Excellent Benefits. Paid; hospitalization Life Insurance, holidays, sick time and Vacation. Scheduling to meet personal demands. Part-time, full-time, all shifts.  
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FAIR HAVENS CENTER 201 Curtis Pkwy. Miami Springs Contact Ms. Parrish, RN 887-1565 or 883-4630

**NURSES AIDES NEEDED**  
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**NEEDED R.N. SUPERVISOR**  
R.N. ASSISTANT SUPERVISOR 11 to 7 shift  
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HOUSE PARENTS Needed very badly  
Salary open. Good benefits. Car necessary. For further information on these positions, please call for Appt. 9 AM to 4 PM, Mon-Fri. 625-8354 EQUAL OPPORTUNITY EMPLOYER

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**DOORS • CLEARANCE SALE**  
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**21-AUTOMOBILES FOR SALE**  
1975 Cadillac, 4DR. Fleetwood. Divorce forces sale. Must see!! A 1 condition. Best offer. Call anytime. Ask for Sam: 596-4821

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**OVER 100 LOW RENTAL TOOLS**  
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Tax-sheltered Secondary Income with minimal investment  
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Enjoy a profitable family enterprise!!  
**Ice Cream/Sandwich Shop**  
Doing a monopoly business amid Miami's loveliest Condo/Apt. Complex with Country Club Privileges included.  
Approx. 550 customers daily. Contact.  
Hopkins 596-4821 Eves. 271-0566

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**HIGHLAND ESTATES**  
from \$29,900  
**A Beautiful ADULT COMMUNITY**  
UNIQUE MOBILE HOME SUB. DIVISION. Complete RECREATIONAL facilities. 2 Bedroom, 2 Bath, FULLY furnished. DOUBLE MOBILE HOME with air, porch and carport on fully improved lot.  
Models now on display at:  
N.W. 53rd. St. & N.W. 2 Ave. (Just W. of I-95)  
Pompano Beach, Fla. 946-8961.  
CONVENIENT TO: St. Ambrose, St. Elizabeth & Our Lady of Mercy.

**38 RETIREMENT HOME-BROWARD**

**RETIREMENT HOME**  
OPENINGS FOR AMBULATORY LADIES & GENTLEMEN Room, 3 Meals & Personal Laundry REASONABLE  
923-1726 989-6671

**WHEN YOU SHOP MENTION THE VOICE**

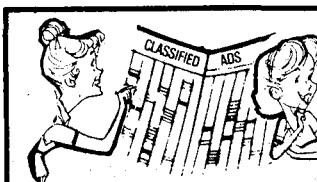
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So. Seas Club North Midrise Apt. 2B/2B overlooking pool and Bay. Upgraded appliances, custom drapes, plush carpeting. Tennis, boat docks, private beach access, 24 hr. security. Will consider all offers.  
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3 BR. 2 Baths  
Priced in \$40'S. FHA-VA Okay.  
Claude W. Atkins, Realtor 757-3481

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**PORT ST. LUCIE**  
NEW HOMES AND LOTS FROM \$29,900  
2 Br. 2 Bath on your lot. Many plans to choose from, or your own. Call or write for details.  
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Brevard, 2/1 CBS on acre. Well insulated. Large living, dining, kitchen, fireplace. Newly furnished. Church & shopping 2 miles. Yearly or seasonal lease. 961-7442.



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4-5 WORDS PER LINE  
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To: THE VOICE Box. 1059, Miami 33138

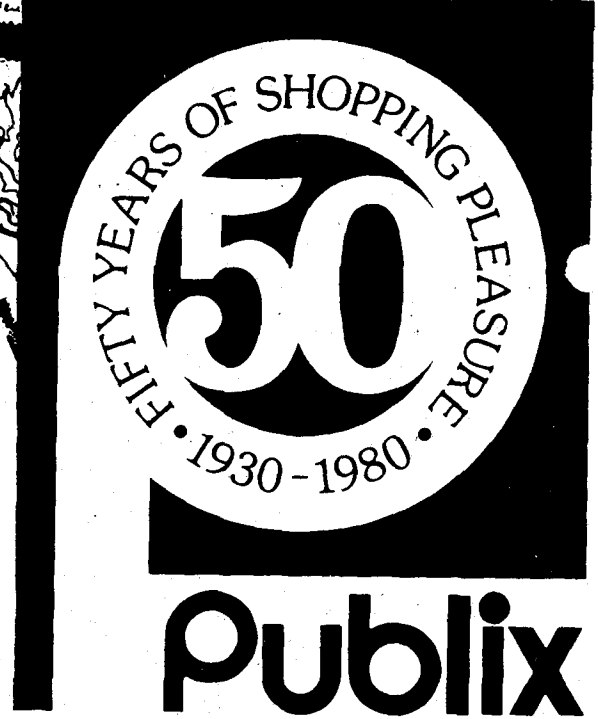
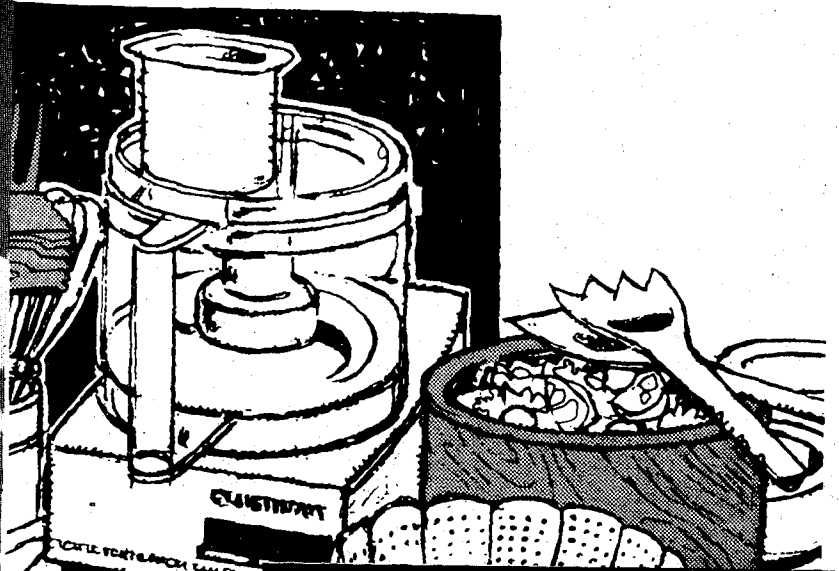
1-2 Times ..... 80 cents per line  
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Please print the enclosed classified ad:  
Starting \_\_\_\_\_ Run \_\_\_\_\_ weeks.  
I enclose \$ \_\_\_\_\_ in full payment.

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## Dona \$100,000 Extensión Católica Para Seminarios

Por Marge Donahue

Una donación de \$100,000 hecha recientemente a la Arquidiócesis de Miami por la Sociedad Extensión Católica, permitirá la educación de futuros sacerdotes para varias Diócesis de Puerto Rico.

La Sociedad (en inglés Catholic Extension Society) es una organización católica nacional, fundada hace 75 años para ayudar a las más necesitadas misiones de los Estados Unidos, dirigida por un comité de laicos y clérigos. Desde su creación la Sociedad ha construido, remodelado y habilitado miles de iglesias, capillas, centros catequísticos, rectorías, asistido en la educación de semi-

"Sé de los beneficios que la Sociedad Extensión Católica ha prodigado a la Iglesia de los EE.UU. a través de la construcción de iglesias, capillas, escuelas y otras facilidades; proveyendo al sustento de sacerdotes en áreas distantes y los muchos otros medios de asistencia a nuevas diócesis y a otras necesidades que inspiraron la fundación de la Sociedad. Estoy cordialmente agradecido por estos servicios que espero continúen con el mismo celo y generosidad. Ruego a Dios que haga florecer aún más a la Sociedad y derrame sus favores sobre todos ustedes. Con todo mi corazón les doy la Bendición Apostólica.

Juan Pablo II

naristas, etc.

Al enviar la donación el Rev. Padre Edward J. Slattery, actual presidente, explica que "sabemos el tremendo costo y carga financiera que representa para la Arquidiócesis de Miami el costear totalmente

la educación de estos jóvenes de Puerto Rico para que sirvan las necesidades espirituales de nuestros hermanos de la Isla."

El propósito de la Sociedad Extensión Católica es asistir a las más pobres y pequeñas diócesis del país.

Por ello es que todas las diócesis de Puerto Rico reciben nuestra ayuda. "Nuestros donantes se sienten muy privilegiados cuando hacen sus contribuciones porque esta es su manera de participar en la labor misionera de la Iglesia Católica", declara el Padre Slattery.

La ayuda de Extensión llega a todo rincón de EE.UU. y en Alaska donde la necesidad es de toda clase, la lleva en aviones cuando no pueden llegar otros medios. En ellos se transporta la Sagrada Eucaristía a los fieles cuando el sacerdote no puede ir y una hermana distribuye la Comunión.

"Los católicos de Miami han participado también de este trabajo misionero a través de su gran generosidad y especialmente en su cuidado e interés por los refugiados haitianos y cuba-



Iglesia de Maunabo, P.R.

nos que han arribado a Miami", añade.

El Padre Felipe Estévez, nuevo Rector del Seminario St. Vincent de Paul, Boyton Beach, señala que "el Seminario reconoce con gratitud

(Pasa a la Pag. 3A)

## Para Aliviar Necesidades Estamos Aquí...

Por TORI STUART

"Mi paz os dejo, Mi paz os doy", dijo Jesús a sus apóstoles hace 2,000. Para

el Departamento de Cuidados Pastorales del Hospital St. Francis, en Miami Beach, es todavía un mensaje vigente.

El Rev. Padre Patrick Brown, O.F.M., director del departamento y el cuerpo que incluye tres hermanas y dos sacerdotes franciscanos, un rabí, un ministro protestante y un seminarista, pasan los días llevando esa paz y el consuelo de Dios a los pacientes del Hospital. Ellos se acercan a los solitarios y a los enfermos desahuciados con un coraje y determinación especial. Cada día puede traer varias situaciones de vida o muerte.

El Rabí Solomon Schiff,

director de Capellanías de la Federación Judía del Gran Miami y parte del cuerpo de Capellanes del St. Francis desde 1972, recuerda el caso de una anciana miembro de la fe Fundamentalista Cristiana que necesitaba cirugía para salvar su vida y no daba el permiso para transfusiones de sangre porque su creencia le prohibía ingerir sangre. Su propio ministro le habló y otros lo hicieron también en vano. Cuando Rabí Schiff vino a ella con su tremendo conocimiento

del Antiguo Testamento y le explicó las bases de la prohibición ella aceptó firmar el permiso.

"El hecho de que el Rabí Schiff atendiera a un paciente no judío no debe sorprender a nadie porque aquí los capellanes van a donde hay necesidad. No somos capellanes de determinada denominación", dice el Padre Brown.

Y es cierto que ellos no pueden ser exclusivos. No hay suficientes capellanes para seleccionar los pacientes. El hospital tiene capacidad para 253 pacientes y este número aumenta cada temporada turística. El 75 por ciento son hebreos, 18 por ciento católicos, 4 por ciento protestantes y el 3 por ciento de otras. El staff católico visita a todos los enfermos, los ministros protestantes a los protestantes y el rabí a los judíos no afiliados, es decir a los que no son de la ciudad. Pero esta regla se altera a menudo.

No son raras las experiencias de los sacerdotes y monjas católicas en sus visitas a los judíos internados ni tampoco con algunos protestantes. La Hermana

(Pasa a la Pag. 3A)

## Colecta para Latino América

Mis queridos amigos en Cristo:

La Iglesia en la Florida tiene una relación muy especial con la Iglesia en América Latina. Nuestra herencia fue establecida por misioneros españoles quienes también la llevaron a la América Latina.

Compartimos una fe común con nuestros hermanos y hermanas Católicos en Latino América. También compartimos con ellos la responsabilidad de ayudar a la Iglesia, particularmente en América Central y del Sur. Una tercera parte de los Católicos del mundo viven allí, pero muchos de ellos no han recibido la instrucción de los preceptos básicos de nuestra fe debido a la escasez de sacerdotes y religiosos en general.

La Colecta Anual para la Iglesia de América Latina se celebrará el próximo fin de semana en todas las parroquias de la Arquidiócesis. Les agradezco vuestra ayuda en esta petición.

Invoco la bendición de Nuestra Señora de Guadalupe, Patrona de las Américas, sobre ustedes y sobre vuestros seres queridos.

Devotamente en Cristo,

Edward A. McCarthy  
Arzobispo de Miami



# Sto. Domingo Guzmán

Nació Domingo en Caleruega, provincia de Burgos, protegida por el Reinado de Castilla, en el año 1170. Viajó a Francia donde hizo sus estudios de Teología, siendo aún muy joven. El "santo atleta", apelativo que le fue dado por sus compañeros de estudios por su tremenda fortaleza física, fue un "amante apasionado de la fe Cristiana". Con su ciencia combatió enconadamente las herejías de los albigenses, quienes se declararon contra el Papa, renunciando a los sacramentos y condenaron el matrimonio como fuente de pecado, y que con sus doctrinas azotaban a la Francia de entonces.

Predicó la devoción por el Santo Rosario que ha llegado a ser predilecta de los cristianos en honor a María.

Domingo fue el fundador, en 1215, de la Orden de Predicadores, uno de los fuertes baluartes de la fe



**St. Domingo Guzmán**  
católica. Murió en Bolonia, Francia, el 8 de agosto de 1221 y fue canonizado tres años después por el Papa Gregorio IX.

# San Lorenzo

Nació este santo mártir de la Iglesia Católica en Huesca, España, no se conoce la fecha exacta sino que murió en el año 258, a los 35 años más o menos.

Lorenzo, Archidiácono del Papa Sixto II también mártir junto a otros clérigos romanos cuatro días antes que Lorenzo, alcanzó la gloria de ser llamado tercer patrón de Roma y cuya santificación alcanzó mucho entusiasmo en Roma. Su iglesia es una de las cinco Basílicas Patriarcales y su nombre aparece entre los primeros del Canon.

España honró su memo-

ria dedicándole el Monasterio del Escorial y llevando a la América el nombre del Santo que le dio a ciudades, golfos y ríos.

Lorenzo es prototipo del diácono fiel a Dios y a sus obligaciones. Arrestado por el prefecto de Roma fue requerido a entregar los bienes que administraba y señalando a una multitud de pobres dijo: "He aquí los verdaderos tesoros de la Iglesia que yo suministro; ellos hacen de nuestras limosnas bienes eternos". Por esta audacia fue condenado a la muerte en la parrilla el 10 de Agosto del 258.

# Sta. Clara de Asís



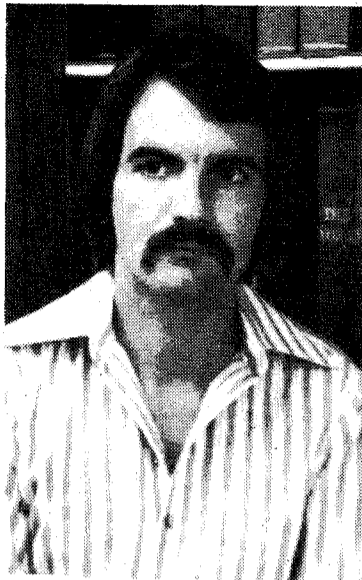
**Sta. Clara de Asís**

Dirigida por San Francisco de Asís, Clara fundó la segunda orden franciscana, las Clarisas, de gran austeridad y pobreza. Durante cuarenta años dirigió el pequeño convento de San Damián que fue ejemplo de máxima austeridad y sacrificios entre las comunidades de mujeres de entonces y que se propagó a toda la Iglesia.

Obró grandes prodigios durante su vida, entre otros y el más señalado, fue rechazar el ataque de los sarracenos mostrándoles la Sagrada Eucaristía orando así: "No entregues, Señor, a las bestias las almas que te alaban. Guarda a tus siervas que redimiste con tu Preciosa Sangre." Santa Clara murió el 11 de Agosto de 1253.

# ¿Marxistas Ecuménicos?

Por LUCIANO GARCIA



Luciano Garcia es un joven periodista cubano recién llegado a Miami en la "flotilla de la libertad". Estudió periodismo en la Universidad de La Habana de modo que siendo católico experimentó las represiones impuestas a los estudiantes que profesan una fe religiosa. Fue entrevistado por Gustavo Godoy para el programa Viva y para el noticiero del Canal 4 y por el Rev. P. José Nickse en su programa del Domingo 27 de Julio por WCMQ.

sorprendido en estos predios. Sin dudas, la destrucción le ha caído encima. De ahí que muchos adolescentes, que no reciben de sus mayores la educación religiosa debida, blasfemen a todo pecho en cualquier lugar; aunque en realidad, este es un mal que padece todo el "hombre nuevo por ellos formado".

En Cuba, para formar parte de cualquier organización política (jóvenes comunistas y partido), es necesario como requisito indispensable ser ateo, lo cual no ocurre en las llamadas agrupaciones de masas (federación de mujeres y los repudiados CDR) a las cuales sólo les importa la masividad por aquello de imagen pública y la cotización mensual de cada miembro. Asociados en todas ellas, no obstante sus requisitos de entrada, co-

Podría confesar que desde que llegué a estas tierras de Libertad he gozado de paz interior. No me había sentido encolerizado como ocasionalmente me sentía en Cuba ante tanta hipocresía y tantas mentiras. Sin embargo, el mal momento de días recientes vale por todos los que no había tenido últimamente. Leyendo el diario hace unos días quedé estupefacto con las declaraciones de Fidel Castro en Managua, durante los festejos del primer aniversario de la victoria sandinista, que el cristianismo y el marxismo podían unirse para un trabajo de conjunto formidable.

Quizás para los ciegos que aún deambulan por el mundo, creyendo en los "logros y aciertos" de la revolución cubana, éste sea uno más. Pero, los que acabamos de escapar luego de soportar 21 años de tiranía, no tenemos la menor duda de que estamos ante una nueva faceta estratégica del gobernante de Cuba.

En la plataforma democrática del primer congreso del partido comunista de Cuba, celebrado en 1975, los delineamientos que rigen los actuales destinos del país plantean textualmente la necesidad de alejar a los niños, jóvenes y adultos de toda actividad religiosa, no importa cual. Por tanto, esto es un planteamiento oficial del estado cubano.

Pero mucho antes, si no me falla la memoria desde 1962, la represión religiosa comenzó a hacerse sentir con el cierre de iglesias de diferentes denominaciones y seminarios y con las famosas consignas impresas y voceadas como "que se vayan los curas falangistas", entre otras muy populares. Por eso, no puedo menos que sentirme irritado ante tal declaración pensando en mis amigos, expulsados de sus centros de estudios y universidades, bajo los fulgores de las archifamosas "cacerías de brujas" y "la universidad para los revolucionarios", según frase textual de Raúl Castro, sencillamente por causa de sus creencias religiosas y en muchos casos, por lo que ellos llaman "ostentación de productos extranjeros".

Esto es sólo parte de la represión religiosa en Cuba, porque a decir verdad, las iglesias permanecen abiertas aparentemente sin dificultad, para todo aquel que desee penetrar en ellas. ¡La serpiente ofreciendo su manzana! Sávelo Dios si usted es un estudiante o un trabajador de posición aceptable y que sea

noció a santeros, espiritistas, delincuentes, etc. Este tipo de "creyentes" no les estorba. Su temor es la religión formalmente organizada, tradicional.

Pero la situación actual es verdaderamente alarmante. El comunismo, eterno perseguidor de la Iglesia, se presenta ahora, bajo la guía de su nuevo reformismo práctico, como interesado sin límites en una nueva "alianza estratégica" en favor de los pueblos oprimidos. ¿Estará incluida Cuba entre éstos?

Para mi entender, esto se venía fraguando desde mucho antes. El pasado año, unos meses antes del triunfo sandinista, se reunieron los estudiantes de la Universidad de La Habana, en su histórica Plaza Cadenas, para condenar las violaciones de los derechos humanos y las dictaduras imperantes en nuestro continente. Inexplicablemente, junto a funcionarios gubernamentales cubanos y jercaracas del partido, se encontraban dirigentes religiosos cubanos y de organizaciones cristianas universitarias. Cada día entiendo menos. Porque estos dirigentes saben que sus anfitriones expulsan de ese mismo centro a todos los que mantienen principios religiosos.

Dellegarse a fomentar esta alianza, y triunfar los objetivos propuestos, ¿qué será después de la iglesia? Convencido estoy que los comunistas no renunciarán a sus tesis y doctrinas y que la persecución no cesará para los fieles cristianos.

Es un momento sumamente interesante para nuestro continente y para el mundo.

Se hace necesario meditar mucho y llevar a la práctica las palabras de su Santidad el Padre Juan Pablo II en su reciente peregrinaje por el Brasil.

Desde el Este de Europa debe haber salido alguna nueva consigna.

Estemos alertas y vigilantes todos. Y confiemos en el Creador.

## OFICIAL

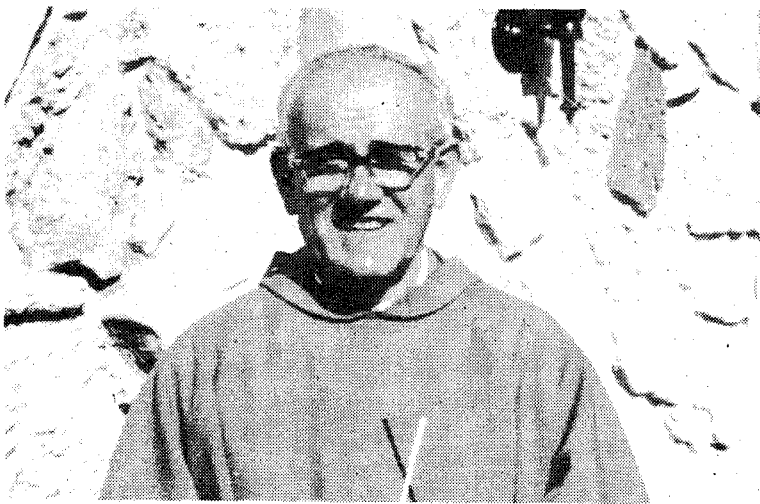
Arquidiócesis de Miami

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

El Rev. Joseph Angelini, de Capellán del Concejo No. 4999, "Santa María", de los Caballeros de Colón, en Riviera Beach, efectivo desde el pasado Julio 18, 1980.

El Rev. Francisco Acosta, de Capellán Asociado en el Mercy Hospital, Miami, efectivo desde Agosto 13, 1980.

# P. Vizcarra, Dijo Adios a Miami



Al ver la luz esta edición de "La Voz" estará a punto de abordar el avión que lo lleve a su nuevo destino un amigo de años, no solo de La Voz sino de todos los Católicos de la Arquidiócesis, en especial de los Hispanos. Nos referimos al muy querido Padre Angel Vizcarra, O.P.

El Padre Angel vino a Miami en 1959, hace 21 años, invitado por el fallecido muy Reverendo Coleman Carroll, para que se uniera al dedicado grupo de sacerdotes y monjas que atendían a los cubanos que iban llegando completamente desposeídos. Por tres años Padre Vizcarra fue Capellán del Centro Hispano Católico.

Al mismo tiempo era párroco de Sts. Peter and Paul donde dijo la primera Misa en español y casi hizo de la parroquia un refugio para los recién llegados.

En 1962 se le encomien-

da con los Dominicos formar una nueva Parroquia, St. Dominic y se le nombra Párroco de ella.

Muy estimado por sus hermanos en el sacerdocio fue elegido el primer Senado de Sacerdotes que perteneció varias veces.

¡El Padre Angel se nos va! La obra de Dios lo necesita en "otro campo donde hay pocos obreros", y una vez más dice como Samuel "Señor, manda, estoy pronto". Junto a dos Dominicos americanos bilingües ha sido designado por su Superior para fundar una nueva parroquia en la Diócesis de San Angelo, en West Texas.

¡Hasta luego! decimos al P. Angel porque se aleja sólo físicamente. Y rogaremos para que "el Señor de la mies derrame sobre él y sus compañeros las bendiciones de su Gracia para que la cosecha sea buena".

## Por las Necesidades....

(Viene de la Pag. 1A)

Lucian Walsh, O.F.M., explica que "deben "ver" al paciente como se les presenta". Así tiene una idea de como el paciente reaccionará a su presencia. "Romper el hielo en la visita inicial es a veces difícil".

El Padre Capizzi y el Padre Tighe, franciscanos, dicen que el hábito les sirve de tarjeta de presentación.

"La sotana carmelita y el cordón con nudos son para todos como una recomendación de que venimos representando a Dios."

El seminarista católico David Silver, ya en el cuarto año de estudios para los Padres Columbanos, dice

## Curso sobre Comunidades de Base

El Instituto Pastoral del S.E. ofrecerá un curso sobre Comunidades de Base, siguiendo las normas del Vaticano II, en St. John Vianney Seminary los días

25 al 31 de Agosto.

Este curso será dirigido por el especialista en esta materia José Marins auxiliado por su equipo. Viene a Miami invitado por el SEPI

# \$100,000 para Seminarios...

Viene de la Pag. 1A

la generosa asistencia de la Sociedad Extensión Católica en el desarrollo educacional de muchos estudiantes, parte de ellos ya ordenados, quienes se han beneficiado del espíritu de caridad del pueblo católico de EE.UU."

En este momento hay unos cuarenta jóvenes puertorriqueños matriculados en los Seminarios St. John Vianney y St. Vincent de Paul, de Miami, pero en ambos seminarios se han formado sacerdotes para la Isla desde su fundación.

De acuerdo a los cálculos del Rev. P. Robert Lynch, Rector de St. John Vianney, el costo de educación de un seminarista es hoy de unos \$8,300 al año.

Poco después de establecida la Diócesis de Miami en 1958, la Sociedad Extensión ayudó en la construcción de la Iglesia St. Joseph the Worker, en Moore Haven y St. Ann, en Naranja; así como dos más que hoy pertenecen a la Diócesis de Orlando: Sacred Heart en Okeechobee y St. William Mission en Sebastian.

La Sociedad Extensión Católica desde su fundación ha contado con la cooperación de los laicos y actualmente son varios miles los que cooperan activamente con la Sociedad. Además de esta actividad que envuelve tiempo y dedicación misionera hay también los cooperadores laicos que forman el núcleo que sostiene la obra de Extensión: son los miembros del "Inner Circle" de la Sociedad Extensión Católica. En este grupo de generosos católicos hay tres tipos de cooperación económica, Miembro de Tarjeta Dorada, de Tarjeta de Plata y de Tarjeta de Bronce. Los primeros con una suma anual de \$50 abonada de una vez, dos veces o trimestral. Los segundos con la suma de \$25 anuales abonados en la misma base anterior y por último \$12 al año pagaderos

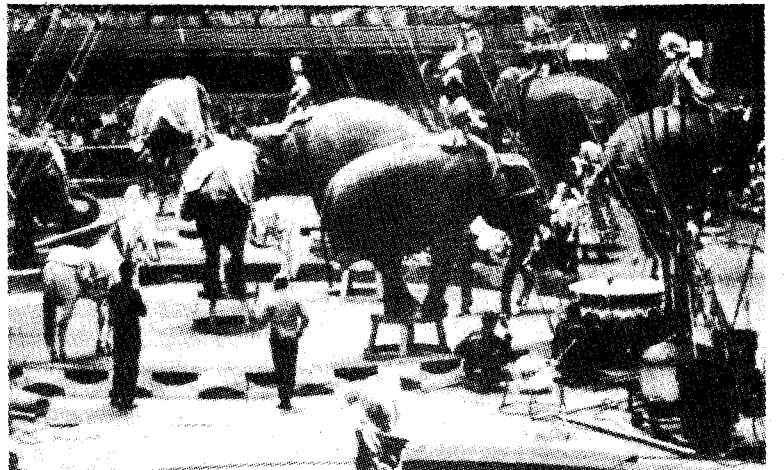


Padre Slattery dedica la Iglesia del Lago en Big Lake, Alaska, construida por Extensión.

en iguales condiciones

Existen además otros planes de donaciones como testamentos etc. y el recientemente creado plan de Anualidades de Extensión que es un plan de pensiones por el cual usted ayuda a Extensión y se ayuda a sí mismo en el futuro. Como no podemos dar aquí todos

los detalles, cualquiera sea el medio de ayuda que usted escoja, si piensa cooperar con la Asociación en su socorro a las parroquias pobres de la nación le recomendamos escribir al Rev. P. Edward J. Slattery a: Catholic Extension Society, 35 East Wacker Drive, Chicago, Ill. 60601



¿Y qué tiene que ver un circo con Extensión? Pues, el circo Ringling tiene el único capellán "full time" para servir a los artistas y sus familias en los Estados Unidos y Extensión proveyó al Padre David Hennessy con un trailer donde vive y que va con el circo. Como no recibe estipendios ni hace colectas en el circo Extensión lo ayuda económicamente. Su "parroquia" está compuesta de gentes de todas partes pero eso no es obstáculo porque él habla 5 idiomas. Celebra la Misa entre funciones usando uno de los ruedos.

## CEMENTERIO CATOLICO



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

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

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# Hijas de la Caridad Honran a María

Evansville, Ind. — Más de 500 miembros de las Hijas de la Caridad de San Vicente de Paul se reunieron en Mater Dei Provinciale, en Evansville, los días del 18 al 20 de Julio pasado para conmemorar el 150 aniversario de la aparición de la Santísima Virgen a Santa Catalina Laboure, quien fuera una Hija de la Caridad, y para dar gracias a la Virgen por la protección que ha dispensado a la Orden durante los 347 años de su existencia.

Entre los dignatarios presentes en esta celebración Mariana especial estuvo el Muy Rev. Francis Shea, Obispo de Evansville, las 5 Superiores Provinciales de los Estados Unidos y los sacerdotes Directores Espirituales de cada una de estas provincias.

También como invitado especial estuvo presente el Rev. Sylvester A. Taggart, de Emmitsburg, Mariland, quien fue valioso instrumento en la Canonización de Sta. Elizabeth Seton.

De Francia, representando a la Madre Superiora General, vino a la celebración Sister Julia Denton, quien es Consejera General para los países de habla inglesa. Sister Denton trajo un mensaje grabado de la Madre Rogé, desde la capilla en la casa matriz de las Hijas de la Caridad, en París, donde ocurrió la aparición de la Virgen a Santa Catalina. En el mensaje les pide oraciones por las necesidades de los



Sta. Catalina Laboure

pobres en el mundo y les dice "Sean fieles en su dedicación y amor hacia los pobres".



Coro formado por un grupo de Hermanas Hijas de la Caridad que amenizó la Jornadas Eucarísticas durante la celebración especial Mariana

# Pro Vida Ofrece Película Gratis

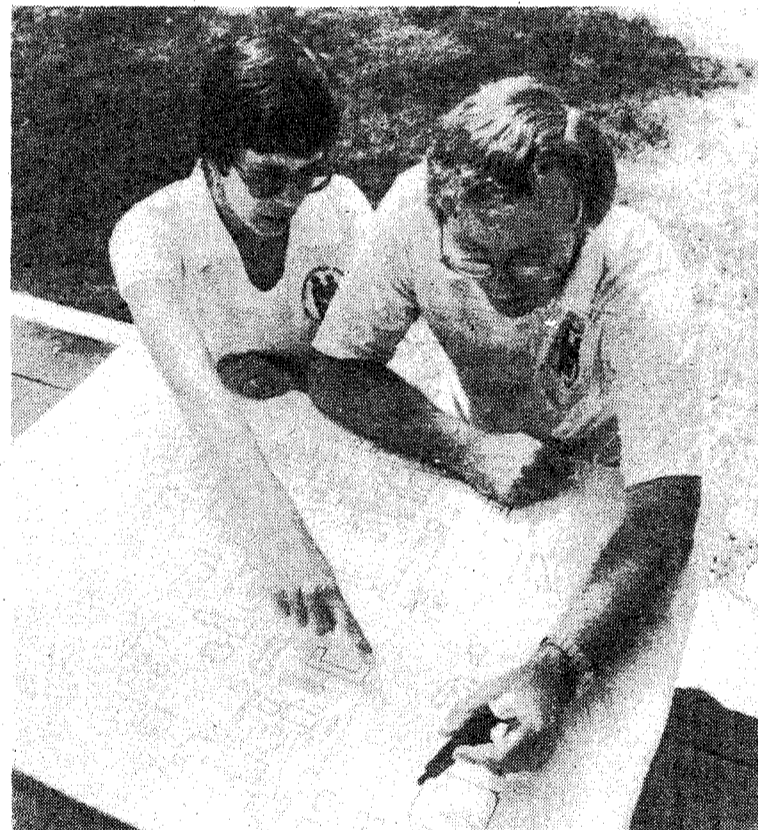
El Movimiento Pro-Vida de Miami "Miami Right to Life Inc." presentará los días 22 y 23 de agosto a las 7:30 p.m., completamente gratis, una magnífica película titulada "Whatever Happened to the Human Race?" (¿Qué le ha sucedido a la raza humana?) producida por Francis A. Schaefer y el Dr. C. Everett Koop, famoso pediatra. Filmada en cinco países, en el curso de dos años, la película es una

impresionante producción cinematográfica en cinco partes. Las tres primeras partes serán presentadas el viernes 22 de agosto y las dos últimas partes el sábado 23 del mismo mes a las 7:30 p.m.; ambos días en el colegio Pine Lakes Elementary, situado en 16700 S.W. 109 St. Terminada la función, habrá un panel de un médico, un abogado y un sacerdote, para responder a las preguntas de los asistentes.

# Exposición de Arte Pro Refugiados

El Comité de Rescate Internacional presentará una exposición de Arte en la Galería Bacardi desde Agosto 11 hasta el día 16 de 9 a.m. a 8 p.m. todos los días.

Los beneficios que se derivan de esta exposición se dedicarán a los esfuerzos de Rescate en favor de los refugiados cubanos. La Galería Bacardi está situada en 2100 Biscayne Blvd.



**EL ABRAZO MAS GRANDE DEL MUNDO**— Con este título se llevará a cabo el Encuentro Matrimonial Mundial en los campos de la Universidad del Sur de California del 8 al 10 de Agosto y al que asistirán unos 15,000 miembros de todas partes del mundo. Don y Linda Glaza, dos de los coordinadores, trabajan sobre el plano del área del evento.

secuestrados en Irán, dicen que la muerte del ex shah no altera su situación.

## Ciudad de Tiendas

Miami—(NC)—Aunque la mayoría de los nuevos refugiados cubanos han encontrado acomodo con parientes o amigos, más de 500 andan desamparados por ser solteros o no tener quien los patrocine. El Servicio de Migración y Refugiados de la US Catholic Conference les provee asilo temporal, primero en el estadio Orange Bowl y luego, al acercarse la temporada de juegos, en tiendas de campaña bajo la ruta 95 en

la propia ciudad. Ante el descontento de comerciantes y ciudadanos se espera trasladar de nuevo a los refugiados a la escuela Ada Merritt, hoy cerrada. Su problema se debe en parte a impaciencia, a incompatibilidad con parientes que no habían visto en años, y a falsas promesas de empleadores. El Servicio, que ha reasentado al 65 por ciento de los refugiados, prometió buscar nuevas familias que patrocinen su rehabilitación en este país. Mientras tanto cada caso cuesta a la USCC unos \$1,300 promedio.

# NOTICIAS DE LA SEMANA

## La Situación de Bolivia

Bolivia—(NC)—El cardenal Clemente Maurer de Sucre logró un acuerdo entre los mineros y la junta militar para que mediante garantías a la vida y la libertad así como al trabajo de los líderes, estos depusieran las armas que habían tomado en oposición al golpe del 17 de Julio que frustró la confirmación por el congreso de un presidente civil, Hernán Siles Zuazo, de la Unión Popular Democrática, de izquierda,

que había logrado el mayor número de votos en las elecciones. Los militares alegan que quieren salvar el país del comunismo y del caos económico. En una reunión de emergencia el comité permanente de los obispos condenó la violencia desatada por tropas y escuadrones paramilitares contra la población civil, y denunció el arresto y desaparición de once sacerdotes, varias monjas y muchos dirigentes seculares. Varias iglesias y conventos fueron invadidos

y registrados y dos radio-emisoras católicas, Fides y San Gabriel, fueron destruidas además del cierre temporal del diario católico Presencia. La nunciatura, donde se refugió la presidenta interina Lidia Gueiler, distribuyó a la prensa, una vez levantada la censura de los primeros días, un mensaje del Papa Juan Pablo II en que éste expresa su preocupación por "la grave situación" en Bolivia y alienta "todo esfuerzo humanitario y pacífico por los derechos de la persona humana." Los obispos defendieron al arzobispo de La Paz Mons. Jorge Manrique, quien previamente había denunciado los abusos de un llamado Frente Cristiano Universitario que lo llamó comunista, y calificó de focos de propaganda marxista al diario y a las emisoras católicas. "Calumnias de gente irresponsable," dijeron los obispos. Exhortaron además al pronto retorno a la normalidad constitucional y exigieron que el gobierno desbande los escuadrones paramilitares y levante el estado de sitio.

## Irán y los Rehenes

Washington—(NC)—El Rev. Darrell Rupiper, obispo de Omaha, y el obispo auxiliar de Detroit Thomas Gumbleton, quienes han visitado a los compatriotas



**MARCHA CONTRA VIOLENCIA** — Un día después del asesinato a cuchilladas de un joven americano-mexicano en Stockton, Cal., el Obispo de Stockton, Monseñor Roger Mahoney, dirigió una "Marcha Espiritual" por todo el barrio hispano; esta marcha fue uno de los varios medios tomados por el Obispo y otros seguidores para poner fin a la "guerra" que ha tomado ya la vida de 33 muchachos en los últimos cuatro años.