

The Voice

Archdiocese of Miami

Volume XXII Number 19

August 15, 1980

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"WE ARE A CLOSER FAMILY, AND HAVE FOUND JOY, PEACE, LOVE AND UNDERSTANDING..." P14



Step children

Fiddling around can be fun for kids, but when you have to keep in step as in this kindergarten musical production, things can get a little out of tempo. Anyone for cookies and milk?

Carter Catholic record mixed

By JIM LACKEY

WASHINGTON — (NC) — During his first four years in office, President Carter has had a mixed record on issues of concern to American Catholics.

The president's threatened veto of a tuition tax credit bill and his support for a separate Department of Education are two examples of positions which clearly upset Catholic officials.

BUT CARTER, the leading candidate for the 1980 Democratic presidential nomination, also has received high marks from church officials for his support of a foreign policy based on human rights, his Middle East peace initiatives, the successful conclusion of the Panama Canal treaties and his efforts — until the Soviet invasion of Afghanistan

— on behalf of the SALT II agreements.

And on a historic day, Oct. 6, 1979, Carter became the first president to receive a pope at the White House.

Carter's relationship with Catholics got off to an inauspicious start partly because of his position on abortion. Meeting with six Catholic bishops on Aug. 31, 1976, the former Georgia Governor repeated his opposition to an amendment to the Constitution on abortion.

While the bishops and Carter found agreement on a host of other issues, the national news media focused on a remark by Archbishop Joseph Bernardin of Cincinnati, then president of the U.S. bishops' conference, that the bishops were "disappointed" with Carter because of his view on the abortion amend-

ment.

TWO WEEKS later the media played up a remark that the bishops were "encouraged" after a meeting with President Ford in which Ford restated his position favoring at least an abortion amendment which would allow the states to outlaw abortion if they wished.

Though the bishops never endorsed either candidate, and later

went to great pains to show that they had many concerns besides abortion, the damage already had been done. The bishops were perceived as being opposed to Carter.

There also was some worry during the 1976 campaign that Carter's Southern Baptist beliefs might raise the same suspicions with

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News At A Glance

Abortion Clinic License Denied

AUSTIN, Texas —(NC)— The Texas Health Facilities Commission has denied the request of an abortion clinic in Beaumont for a certificate of need, which any health care facility must have to operate in the state.

Pope to Visit W. Germany

VATICAN CITY —(NC)— Pope John Paul II will visit seven West German cities on a five-day tour Nov. 15-19. The planned papal stops are Cologne, Bonn, Osnabruck, Mainz, Fulda, Altotting and Munich, according to an official of the Vatican press office.

Italy Mourns Bomb Victims

VATICAN CITY —(NC)— As Italy officially mourned the victims of the Aug. 2 Bologna train station explosion, Pope John Paul II called for a change of heart among those who committed the terrorist bombing.

Sadat Asks Funds for Religious Center

MOUNT SINAI, Egypt —(NC)— Egyptian President Anwar Sadat asked for international funds to help build a Christian-Islamic-Jewish center at the foot of Mount Sinai, mentioned in the Bible as the place where Moses received the Ten Commandments. It was in territory returned to Egypt last November by Israel.

Secretariats Exec. Dir. Named

WASHINGTON —(NC)— Father Ronald C. Anderson, co-chancellor of the Diocese of Brownsville, Texas, since 1971, has been named executive director of the secretariats of the U.S. bishops' Committee on Priestly Formation and Committee on Vocations.

Sign rights treaty, church leaders say

WASHINGTON —(BNC)—With time running out on the 96th Congress, a group of seven religious leaders has urged that a series of human rights treaties needing Senate ratification not get lost in the rush to adjourn.

The group, including Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, said in a letter to Senate Foreign Relations Committee Chairman Frank Church (D-Idaho) that the treaties should not be disregarded because of heightened world tensions.

"To the contrary, violations of human rights are at the root of many of today's international conflicts and problems," the religious leaders stated in the letter, which was released in Washington Aug. 6.

The treaties at issue are the International Convention on the Elimination of All Forms of Racial Discrimination, signed by the United States in 1966, and the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights and the American Convention on Human Rights, all signed in 1977.

PRESIDENT CARTER submitted the treaties for Senate ratification in February 1978. He called their ratification as well as ratification of a 30-year-old international treaty on genocide "immediate legislative priorities."

The Foreign Relations Committee held hearings on the four most recent treaties last November but has yet to report them to the full Senate. The USCC was among the organizations which testified in favor of the treaties.

The letter listed several human rights violations — including the number of the Catholic archbishop of San Salvador, El Salvador, and the arrest of the general secretary of the Presbyterian Church of Taiwan — as evidence that the treaties are "relevant, timely and necessary."



VICTIMS REMEMBERED — Christian Democrat Party secretary Falminio Piccoli drops flowers on the spot where an explosion ripped through part of the main railway station in Bologna, Italy. Terrorists are blamed for the blast which took 80 lives and injured 160 others. (NC Photo)

Franciscan Shot on Navajo Res.

LUKACHUKAI, Ariz. —(NC)— Franciscan Father Marcan Hetteberg is in serious condition in St. Joseph's Hospital in Albuquerque, N.M., after being shot at the St. Isabel Catholic Mission in Lukachukai on the Navajo reservation. The FBI is investigating the shooting.

Mother Teresa on Abortion

GUATEMALA CITY, Guatemala —(NC)— In an address to 2,000 participants of the Family Congress of the Americas, Mother Teresa of Calcutta said "the greatest misery of our time is the generalized aborting of our children."

Farmer's Union Demands IRS Hearing

KEENE, Calif. —(NC)— The United Farm Workers of America union is demanding a hearing on an Internal Revenue Service ruling that refuses to accept the volunteer status of UFWA's president Cesar Chavez, and many of his top aides.

Papal Intercession for Salesians Gets Cold Reception

(UNDATED) —(NC)— Papal intercession for nine Italian Salesian priests in Iran accused of spying received a cold reception from Ayatollah Ruhollah Khomeini, leader of Iran's Islamic revolution. Khomeini said Pope John Paul II should be sending messages to President Carter condemning treatment of arrested Iranians in the United States.

Nun Released in Bolivia

(Undated) —(NC)— Sister Mary Elko of the Daughters of Charity, who had been held in a house of detention by the Bolivian government, was one of the 16 Religious and priests released Aug. 5. Sister Elko was arrested July 31 near La Paz by troops of the new military regime. Also arrested at that time were Msgr. David Ratermann, a St. Louis archdiocesan priest, and an unidentified Bolivian nun.

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Devotedly Yours



Bilingualism petition—bad idea?

My beloved:

I have been reading about the proposal to eliminate the bilingual provisions in our communities.

While I understand the annoyance, and sometimes suspicions, that arise from use of other languages, I hope our citizens will give careful consideration to this proposal before supporting it.

I agree, and I believe most of the new members of our community would agree, that all United States citizens should be able to speak

English. But I know — as has been the history of other newcomers to the United States, including many of our grandparents — learning a new language, especially for the elderly, is not all that easy. We need to be sensitive to their problems. The young are speaking English. It is a matter of time.

It would be ironic if this land of the free would not make an extra effort to facilitate for the refugees from Communism participation in free elections and in the freedom of

information and dialogue and services that characterize a democratic society.

In my opinion, we would also have serious economic problems in South Florida were it to lose its bilingual character. As I understand it, it is precisely the bilingualism that has made South Florida a center of commerce with Latin America and has attracted Latin American tourists and shoppers — all of which has greatly contributed to our prosperity.

I am concerned lest our community, which needs to pull together to develop the strength of unity, become divided over this emotional issue. In seeking an answer we should ask, what would Jesus say? As the commentators say, that is my opinion. What is yours?

Devotedly yours in Christ,

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami

Poor will change earth, Theologians told

By THOMAS EWALD

DETROIT — (NC) — The "eruption of the poor" and the "poor are changing the face of the earth" were common phrases heard during the international Theology in the Americas' Detroit II Conference at Mercy College July 31-Aug. 6.

About 500 Christians from around the world who are involved in social justice work came together to compare notes on the past and to plan strategies for the future.

Many of the participants had spent the past five years preparing for the conference. They had attended the first Theology in the Americas conference in 1975 at Detroit's Sacred Heart Seminary.

SINCE THAT first conference, these adherents of a theology of liberation have been concentrating

on projects and topics involving Hispanics, women, work and the economy, American Indians, blacks, labor and church dialogue, Asian Americans, alternative theology, a theologian's task force and ecumenical dialogue.

There was one very important difference between the 1975 and 1980 conferences. The first primarily involved meeting and listening to the people—mostly from Latin America—responsible for introducing liberation theology. The 1980 conference focused more on learning about and taking action on problems facing oppressed people in the Americas.

In a panel discussion, a Peruvian theologian, Father Gustavo Gutierrez, spoke of the "eruption of the poor" in Latin

(Continue on Page 18)

OFFICIAL

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

THE REV. MONSIGNOR BERNARD MCGRENEHAN, V.F., - to Spiritual Director, Catholic Lawyer's Guild, Palm Beach County, effective July 30, 1980.

THE REV. PAUL SAGHY - to Pastor, St. Charles Borromeo Parish, Hallandale, effective August 20, 1980.

THE REV. JOHN J. VEREB - to Pastor, St. Richard Parish, Perrine, effective August 20, 1980.

THE REV. M. ANTHONY REILLY - to Pastor, Our Lady of Mercy Parish, Pompano Beach, effective September 10, 1980.

THE REV. JOSE P. NICKSE - to

Director of the newly established Pastoral Activities Center, Miami, effective August 4, 1980.

THE VERY REV. FELIPE ESTEVEZ - to Rector, St. Vincent de Paul Major Seminary, Boynton Beach, effective August 13, 1980.

THE REV. GERARD DARBOUTZE - to the Haitian Apostolate of the Archdiocese of Miami, effective August 4, 1980.

THE REV. JOSEPH BROWNING, S.J. - to Pastor, St. Ann Parish, West Palm Beach, effective August 17, 1980, upon nomination by his Superior.

THE REV. PATRICK BRADY, O.P. - to Associate Pastor, St. Dominic Parish, Miami, effective August 15, 1980, upon nomination by his Superior.



HOMELESS CUBAN refugees make themselves at home under Interstate 95 in tent city. About 600 refugees were forced to vacate the Orange Bowl to make way for the Miami Dolphins football season. Twelve Miami firms have filed suit against the facility saying it will strain security, sanitation and street traffic in the Cuban section of downtown Miami.

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Palestinian mother and her children flee their home during an attack. Photo is from a book "The Palestinians" by British journalist Jonathon Dimbley (Quartet Books), who wants the human dimension of the Palestinians to be seen.

Vatican cites Moslem 'Brotherhood'

VATICAN CITY —(NC) — In his first public message as head of the Vatican's Secretariat for Non-Christians, Archbishop Jean Jadot expressed "sentiments of brotherhood" to the Moslem world.

The message marked the end of Ramadan, the Islamic holy month (July 13-Aug. 11).

"Faith in God remains our common ideal for the building of a society in which all men recognize

each other as brothers walking toward good in the light of God," Archbishop Jadot said.

"IS THIS NOT a pressing reason for Moslems and Christians to engage in frank and open collaboration for the progress of man and the extension of peace and fraternity, in the free profession of the religion proper to each?" he asked.

The text of the message indicated that it had been written

primarily by the late Cardinal Sergio Pignedoli, former president of the secretariat.

Archbishop Jadot was named pro-president of the secretariat on June 27, 12 days after Cardinal Pignedoli's death.

"Over many months he (the cardinal) had thought and spoken about this message," Archbishop Jadot said.

During the Islamic holy month of Ramadan, Moslems are obliged to abstain from all food and drink in the daylight hours. Ramadan marks the period when the Koran, the Moslem holy book, is believed to have been revealed to Mohammed.

Melkite-Rite Archbishop Hilarion Capucci had urged government leaders in Iran to release the U.S. hostages during Ramadan as an act of "mercy and charity."

"I POINTED OUT to them the great value which a tension-easing gesture in regard to the American hostages would have and the favorable echo it would have throughout Islam and the whole world," Archbishop Capucci said July 23.

The Vatican has neither confirmed nor denied that the archbishop represents its interests in Iran. But the Syrian-born prelate has reportedly delivered personal messages from Pope John Paul II to Iranian leaders.

Anti-Communist priest to address Mariapolis

Father Peter Nicholas Kurguz, O.P., a member of the Dominican Order in Mexico City, and the author of "Why is Communism Intrinsically Evil? Rome Is The Big Prize", will speak during the second National Cenacle of Marian Priests at the Church of Our Lady of Fatima in Inverness, Florida. This will coincide with a city-wide "Mariapolis" to be observed from Sept. 8 to the 11th in honor of the Blessed Virgin Mary, under her title of Our Lady of Fatima.

The Pastor of the Parish, Father James M. Cottrell, 39, has encouraged his parishioners to promote the Message of Fatima, and has held yearly ceremonies honoring the Blessed Virgin Mary. In 1978 the first "Mariapolis" was held and the

congregations of various faiths participated to honor the Blessed Mother. The people form a spiritual crusade of prayer and knowledge.

Father Kurguz will speak on the "INTRINSIC AND EXTRINSIC MEANING OF THE MESSAGE OF FATIMA". He will also lecture on the subject of communism as the evil predicted in the Fatima Message.

The National Cenacle of Priests will also participate in the Mariapolis, and approximately 200 Priests and some Bishops will meet with Father Stefano Gobbi from Milan, Italy. Father Gobbi is the International Director of the Marian Movement of Priests; in the United States there are over 2,000 Priest-members and many Bishops.

A probe "showed the absolute groundlessness of the imprecise charges (of) political collusion and espionage on behalf of Israel and amoral conduct involving educational activity..."

Salesian Fr. Segneri

Iran eases ban on schools

NC News Service

Iranian President Abol Hassan Bani-Sadr said religious minorities have the right to their own schools in

Jerusalem more Jewish—Begin

JERUSALEM —(NC) — Although Jerusalem is important to Moslems and Christians, it has stronger ties to Jews, according to Israeli Prime Minister Menachem Begin.

"To the Jewish people Jerusalem is not only holy, it is their history for three millennia, their heart, their dream, the visible symbol of their national redemption," he said in a letter to Egyptian President Anwar Sadat.

The letter, released Aug. 11, reiterated Israel's plan to make a united Jerusalem the nation's capital.

"Jerusalem is and will be one, under Israeli sovereignty, its indivisible capital in which Jews and Arabs will dwell together in peace and human dignity," he added.

The letter also restates Israel's pledge of respect for holy places of other religions and assures "men and women of all religions absolutely free access to the places sacred to them."

Iran and dismissed as groundless charges against Italian Salesians in Iran, a spokesman for the Salesians said in Rome Aug. 12.

The spokesman, Father Ettore Segneri, said the position of the Iranian president was announced at an Aug. 11 meeting with Archbishop Annibale Bugnini, apostolic nuncio in Iran, and Archbishop Hilarion Capucci.

THE RECOGNITION of minority religious rights was described by Bani-Sadr as "a formal act the contents of which will be soon made official," Father Segneri said.

In addition, the Iranian president said charges against the Italian Salesians who run the Andicheh School in Teheran will soon be formally dismissed.

A recent investigation "showed the absolute groundlessness of the imprecise charges — political collusion and espionage on behalf of Israel and amoral conduct involving educational activity — and the absolute inconsistency of the tests which were adopted to prove these accusations," the Salesian spokesman said.

Eleven Salesians have been under house arrest in the Iranian capital of Teheran since late July because of the charges. Another 12 Salesians work in Iran.

Father Segneri did not say whether the Italian Salesians would remain in Iran after their passports are returned.

ARCHBISHOP CAPPUCI, Melkite-Rite apostolic visitor for Western Europe, said in Teheran that he expects to remain in the country until he obtains written commitments from Iranian leaders that Catholic schools will be allowed to function freely.

Although Vatican spokesmen have never officially identified Archbishop Capucci as a representative of the Vatican in Iran, the Syrian-born prelate recently carried letters from Pope John Paul II to Iranian leaders.

It is unclear whether President Bani-Sadr has enough political power at the moment to get approval for his views on the rights of religious minorities and on the Salesians.

A papal letter to the Ayatollah Khomeini, leader of Iran's Islamic revolution, prompted Khomeini to publicly denounce the pope for his failure to condemn the late shah of Iran and U.S. President Jimmy Carter.

IN ROME on Aug. 8, Iranians held a protest on the steps of St. Peter's Basilica in the Vatican. This led to the arrest of 22 students, all members of the Islamic Association of Iranian Students in Italy.

The students, 20 men and two women, began a hunger strike Aug. 12 in two Rome prisons and continued to refuse to identify themselves.

The group said that their protest was a response to Khomeini's call for demonstrations demanding the liberation of Jerusalem and Palestine.

At 70, he's just beginning

By GEORGE KEMON

He went from room service to people service, from major hotel manager to priesthood, and ended up on Miami Beach ministering to the elderly.

Fifty priests concelebrated the Ordination Mass at the papal basilica of St. Paul — beyond the Walls, on May 23, (Whit Sunday) when Bishop Wheeler of Leeds, England, ordained for the priesthood three men of the Beda College for Late Vocations.

Two of the ordinates were English, the other an American.

THE THIRD priest was Father Charles Thomas Carey, 70, who in forty years has, among other things, been managing director of five major U.S. hotels, all Sheratons. Fr. Carey was ordained for the Archdiocese of Miami.

Fr. Carey is now at St. Joseph's, on Miami Beach and he has quickly gotten into the routine of things in



the small but active parish.

The 70-year-old late bloomer, said he was ordained for the Archdiocese of Miami because of a request he made several years ago to the late Archbishop Coleman F. Carroll. Archbishop Carroll was a close friend during the time Fr. Carey was living in Pittsburgh, and managing the large Robert Trent hotel there.

When Fr. Carey decided to seek entry into the priesthood, he called Archbishop Carroll and asked him if he "would like an old man like me as a priest in his archdiocese."

ARCHBISHOP CARROLL replied that he would be delighted and asked Fr. Carey to come down to Miami for a talk. Which he did.

Fr. Carey also met with another old friend, Cardinal Wright of Worcester, Mass., in the same connection and late prelate welcomed him "with open arms."

"Although it is quite a switch in life style, I've never felt apprehensive about change.. To live life fully, renewal is necessary."

Fr. Charles Carey

The hotel executive had retired from the Sheraton Hotel Corporation at 65 and he suddenly found life very lonely.

He joined a group of retired volunteers, "Venezuela Service Corporation," and took himself to a remote village in the Venezuelan jungles to work with impoverished

New priest was director of 5 major hotels, now at local parish

Third World People.

Fr. Carey was deeply impressed with the simple happiness of the people there — none of them possessed much of anything compared to the largess he owned plus his current life-styles.

The Nebraska native, decided to return to the U.S. and liquidate his possessions and get into the "Simple Life" without hindrance from material things. He did so and says, "I was never so happy in my life to get rid of materials things. I have very little of my own or anything of value to the world today."

THE BACKGROUND of Fr. Charles is one of the most extraordinary among those of the men who have passed through the Beda on their way to the priesthood.

He was born in Omaha, Nebraska, was educated at Creighton Preparatory School in Omaha, Worcester, Academy, Worcester, Ma., and Cornell University, where he studied at the College of Architecture and Fine Arts.

NUMEROUS COURSES in hotel administration prepared him for a later career in hotel management.

He pioneered development and promotion of Sun Valley, Idaho, for 11 years, and managed resort hostilities for 24 years until early retirement in March 1975.

He was a trustee of National Capitol U.S.O., and the National Multiple Sclerosis Society; a Director of Serra Club International, and the Washington, D.C., chapter of People to People International.

HE IS A member of the



Sovereign Military Order of Malta and a Knight the Holy Sepulchre.

He numbered among his close friends such luminaries as Ernest Hemmingway, Pearle Mesta, Presidents Harry Truman, Lyndon Johnson and Dwight Eisenhower.

And how does a man consider the priesthood after such a life? While Fr. Carey liked the Executive Service Corps concept of "goodwill towards men" something else seemed to him more vital: The Catholic Priesthood.

Fr. Carey says, "It appeared providential that having spent so many years ministering to the material needs of people, I would at last minister to their spiritual needs as well."

"**ALTHOUGH IT** is quite a switch in lifestyle, I've never felt apprehensive about change. To live life, fully, renewal is necessary."

"I wanted to help people of my own vintage. These older people, unsettled, somewhat afraid and apprehensive of the future. Vatican II has been confusing to some of our older folks and I felt I could be of service in this regard — and it is already proving out," concluded the new Assistant at St. Joseph's.

Cookbook fights for comatose daughter

By GEORGE KEMON

Kay O'Bara is selling cookbooks. That's not unusual. But in Kay's case, the cookbook is another in a long series of efforts to meet the tremendous bills incurred in the diabetic coma state of her 27-year-old daughter, Edwarda.

The story of Edwarda's illness, her diabetic coma struggle, for the past ten years, has been publicized and documented over time by

various media.

EDWARDA RECEIVES Medicaid—which does not begin to pay for the medications and services she requires. True, none of her physicians, specialists and others have charged for their services since the inception of the tragedy, when Edwarda was 16. But, the utility bills go on, and day to day needs are eating up every available cent. The generosity of people at crucial times has been the only off-

setting factor in the continuing struggle in Edwarda's fight for life.

The cookbook, an idea of Kay's was not compiled by Kay. She has no time for this. Her time is spent in constant care and attention to Edwarda. So Kay wrote her hometown pastor in the Diocese of Pittsburgh and asked him to circulate her need for recipes through his parish. Her pastor did more than that. He circulated her need throughout the entire Diocese and a slovakian pastor made a plea to his

parishioners—likewise slovakian—for recipes and asked that they be turned in to him.

THE GOOD PASTOR then compiled the recipes himself, added some most worthwhile kitchen and food hints and sent it all down to Kay just about ready for the printer.

Local people contributed recipes and hints also, and these were incorporated through the aid of friends who came to the O'Hara home to give of their time.

A casual look at the cookbook shows a wonderland of exciting and different kinds of ethnic recipes. A treat for the possibly jaded palette—relief from the same humdrum everyday American fare is in these pages.

Kay sells the photo-offset book for \$4 if you pick it up at her house or \$5 if she mails it—that's because it now costs 80 cents to mail a cookbook, plus 10 cents for the brown envelope and Kay gets a dime for her trouble. And it's worth every cent.

Copies have been sold through the kindness of some local Rabbis through their congregation bulletins and she hopes that our Archdiocesan pastors will place an announcement in their weekly bulletins, also. This is the only way she can advertise the cookbook. Paid advertising is out of the question.

Her address is 1340 NW 173rd Terrace and phone 621-7905.

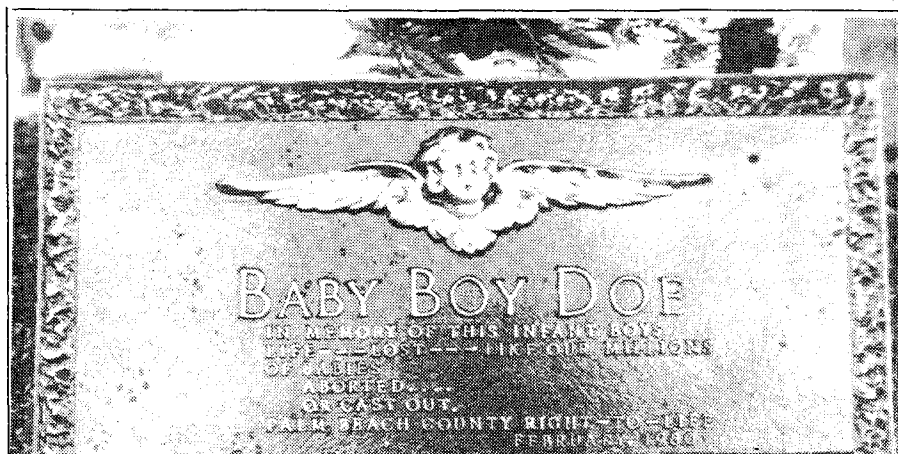
Papal pronuncio to Cuba named

VATICAN CITY —(NC)— Pope John Paul II named Archbishop Giulio Einaudi papal pronuncio to Cuba Aug. 4.

The 52-year-old archbishop has been papal pronuncio to Pakistan since the end of 1976. Before that he served in other Vatican missions abroad, including the nunciatures in Portugal, Rwanda and Burundi and four years as auditor in the apostolic delegation in the United States.

He succeeds Archbishop Giuseppe Laigueglia in the Cuba post.

From 1961 to 1974 the Vatican nunciature in Cuba was run by a charge d'affaires because of strained relations.



"A small marker identifies the grave of an unidentified newborn baby found floating in a lake near Boca Raton. Palm Beach County Right to Life members held a burial service at Our Lady Queen of Peace Cemetery. Father John Sinon of St. Francis of Assisi Church, Riviera Beach, led the service."



SKID ROW CHRIST — Members of the Los Angeles Catholic Worker community gather before a mural of the suffering Christ. It covers the wall of the Worker soup kitchen on Skid Row where they serve 700 free meals daily. The mural is by Gary Palmetier a Vietnam war conscientious objector who did his compulsory service with the Workers on Skid Row

Sister to black caucus: share your joy, pain

CHICAGO —(NC) — "Real sharing of prayer, faith, mission, joy and pain builds the kind of community that we need to deal with the world in which we live," Sister Thea Bowman told 225 black clergymen and Religious at Loyola University in Chicago.

Her seminar on "Ministries to Black Families in the '80s" was part of the National Black Catholic Clergy Caucus (NBCCC) annual convention. A little more than a quarter of those gathered were members of the National Black Sisters Caucus (NBSC) who also were meeting at Loyola.

IN THE SEMINAR, which focused on the problems and visions of the black Catholic community in the coming years, Sister Bowman emphasized the effect of black heritage on the experience of the black church. She is a member of the Congregation of the Sisters of the Third Order of St. Francis of Perpetual Adoration.

"We're a communal people," she said, adding that the black

church has always been somewhat of a social institution, concerned for both the spiritual and material needs of its members. "I see the church as a faith community, as an extended family," she said.

The continuing presence of black music in worship was a touchstone for the talk. Spiritual songs affect "what the word of the Lord is going to say in my heart and in my life," Sister Bowman said.

"Our families use these songs and the stories in the Bible," she said, to mold themselves into the kind of people they should be.

"**THE FACT** that we remember these teachings from our childhood says something about our families and the love in them."

One of the problems with the family these days, according to Sister Bowman, is that its members do not always have time to spend with each other.

She said that the imperative for the coming years is to teach children "what we know about the black church."

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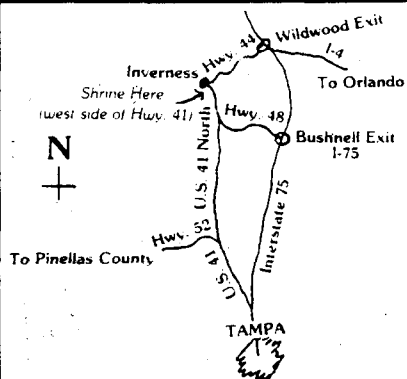
Join us to honor the Immaculate Heart of Mary

Americans united for the TRUTH will gather at Inverness at the Mariapolis to seek out the answers to the problems that face us today.

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Nun helps blacks in opera

CHICAGO —(NC) — A white nun who has brought blacks into the world of opera was selected for a special award by the Knights and Ladies of Peter Claver at their 65th annual convention in Chicago.

Sister Mary Elise Sisson, a Sister of the Blessed Sacrament, 82, was recognized for her "unique and meritorious contributions to society." A native of New York, she served at Xavier University of New Orleans for 36 years, heading the music department.

Sister Sisson founded both Opera South and Opera Ebony. In doing so, Supreme Lady Elsie Lenior Morris noted, she "made the world realize that the opera is not for whites only but a level of music in which blacks can attain great heights."

More than 2,000 persons from around the United States attended the convention. The organization encourages the lay apostolate and Catholic action, awards scholarships, fosters recreational facilities and works with youth.

The annual convention Mass was a standing-room-only event at Holy Name Cathedral. Joining Cardinal John Cody of Chicago in concelebrating were Archbishop Philip Hannan of New Orleans and black bishops.

The Knights held workshops to assist the junior division and deputies from six districts. Ladies Auxiliary delegates passed a resolution calling for the release of the hostages in Iran.

Black Catholics stress action, get surprise

CHICAGO —(NC)— More than 2,500 black Catholics from across the United States resolved to emphasize and address concerns involving parishes, families, labor issues, politics, youth activities, vocations, education and lay leadership during the first National Office of Black Catholics (NOBC) convention Aug. 6-9 in Chicago.

They also heard a surprise message from Pope John Paul II, an admonition not to forget NOBC's role in fighting racism, and a homily citing the progress blacks have made in the last 35 years.

With the theme, "Black Catholics: An Action Agenda for the 80s," the convention marked NOBC's 10 years of activity.

The NOBC convention followed the convention of another black Catholic organization, the Knights and Ladies of Peter Claver, who met in Chicago Aug. 1-6.

NOBC delegates urged that pastors share responsibility for running the parish with lay people and called for workshops on national, regional and local levels to train lay leaders. They also endorsed the parish council form of leadership and requested that diocesan offices dealing with blacks include funds for black leadership programs.

BLACK SPIRITUAL lives should be respected and developed, the delegates stated. They added that one way to do this is through better preaching and stated that the spiritual and intellectual quality of sermons could be enhanced by allowing more lay persons and deacons to give the homily. They called on each diocese to have a

chancery-level office of black ministry.

The group also resolved:

- That black men who were discouraged from the priesthood because of their race and who have since married should be considered for the priesthood.

- That the church, with the pro-life movement, should consider prison reform; that living conditions, food and other aspects of prison life should be studied and improved; and that the church should work to end capital punishment.

- That family cohesiveness be improved through a strong premarital instruction program for black couples which would use black couples who have successful marriages as counselors; that Marriage Encounter and Engaged Encounter be made more relevant to black couples; and that divorced and separated people be included in the parish.

- That young people be included in church planning and decision making at all levels; that parishes have more activities to keep youths interested; and that adults and clergymen working with young people should be trained and have a clear direction in their work.

The pope had a message for NOBC and America's 1.5 million black Catholics, too. John Paul II said he gave thanks for the fidelity of black Catholics and for their contributions to the body of Christ. "Go forth, as St. Paul says, with eyes fixed on Jesus Christ and renewed confidence," stated the message, read by Cardinal John Cody of Chicago.



IN HAITI—Mother Theresa of Calcutta visits with children in the Mission of Charity orphanage in Port-au-Prince, Haiti. During her visit to Haiti a few days ago she received the Legion of Honor award at the National Palace from President Jean-Claude Duvalier. (NCPhoto)

More Klan activity

WASHINGTON —(NC)— Father Gerry Conroy, a member of the Glenmary Missioners, said that Justice Department figures indicate a 450 percent increase in Ku Klux Klan activity around the United States.

Speaking at a workshop on Klan resurgence sponsored by the National Catholic Conference for Interracial Justice, Father Conroy, who has worked in a parish in Tennessee, said he believes the Justice Department figures

represent only 50 to 60 percent of incidents of Klan activity.

Father Conroy said the Klan itself is of less concern than the estimated 100,000 Klan sympathizers. The Anti-Defamation League of B'nai B'rith estimates that the Klan has 10,500 members.

The Klan, using blacks and other minorities as scapegoats, thrives on hard times and economic uncertainty, the priest said.

He said there is evidence of a small Catholic Klan subgroup in Maryland's Prince Georges County, which borders Washington.

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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the game of politics as if it were a game of chance. There must be no crooked ways, no tricks.

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

What to do about holy days?

The current issue of whether to drop four holy days raises several questions that go beyond the holy days themselves, questions of piety, Christianity, collegiality and Church democracy.

A Letter to the Editor (see below) from a priest-reader raises several points. One is the validity of a Voice reaction story quoting some individual opinions. The story was not intended to be a scientific survey but an airing of personal views, and the story did, indeed stimulate reader reaction, some of which has already been run in the Letters column. We saw no need for a scientific survey, in as much as the people's actions in ignoring the holy days speak louder than words.

Yet, Father may have a point. What if a survey did show most people wanting to

retain the holy days? Would this indicate hypocrisy, or a form of sentimentality toward saints not supported by actions? Or might it mean the people are looking for more stimulation and leadership?

No doubt the Bishops are faced with

EDITORIAL

an uncomfortable problem. Observance of holy days is undoubtedly a good thing. But the feeling may well be that it is difficult enough for the parishes to maintain a stimulating and inspiring Sunday Liturgy—the one day which cannot be dropped—in this post-Vatican era of liturgical attitudes. The importance of good preaching, music and ambience to the faithlife of the people

has been recognized and stressed by the Vatican and the bishops, and it all may be a question of spreading resources too thin. More emphasis on the saints during Sunday Mass may produce more results than retaining the four holy days.

We don't know what the U.S. Bishops will do when their study is complete, but one thing is clear. The Church has a situation on its hands that must be dealt with, because a majority of the people are theoretically committing serious sin by ignoring these days of obligation.

The Church should either wage a campaign for more observance of the saints days, as the good Father suggests, or else drop the obligatory aspect of the days and stress them in other ways in Sunday liturgy and special prayers.

LETTERS TO THE EDITOR

Holy Days? Ask the people

To the Editor:

One reads with interest the recent article by George Kemon entitled "Drop Four Holy Days? Most Say 'Yes'". Unless I read the article wrong only eight views were given — 6 to drop and 2 not to drop. While indeed that is most, you must admit the 8 is hardly a representative sample of the 800,000 Catholics of the Archdiocese, so frankly, I find the headline deceptive as is the statement that local reaction to the proposal seemed to indicate a favorable response to the proposed change.

Mention is made of the fact that Canada dropped four holy days several years back. The Bishops did this as I recall without consulting the people and the opinion expressed by the many French Canadians at St. Joseph's at the time was one of dismay.

If memory serves rightly, a survey was taken among American Catholics over ten years ago about dropping holy days and the laity voted overwhelmingly against it.

Currently, Bishop Frank Greterman of Sioux City went to his people with a scientific survey and found 2/3 were in favor of keeping the present six holy days. Less than 1 percent suggested elimination of all holy days. The Bishop said "Our Lay people have again voted solidly in favor of keeping all holy days as we now observe them. I shall accordingly cast my vote to continue to observe the holy days that we now have."

If we are going to get local reaction, let it be truly representative.

Regarding some of the reasons offered for dropping the Holy Days "Attendance is becoming more sparse" — in some places so it is on Sunday — are we to drop Sunday Mass obligations too — or isn't this what evangelization is all about?

"When they fall on working days, most people cannot make Mass or they forget to go." With Vigil Masses and evening Masses as well as morning Masses, one can surely question that most cannot go. "They have lost their meaning". Then we have failed to properly instruct our people because I contend their reason for being is precisely that they celebrate important events in salvation history. At a time when devotion to Mary is undergoing a delightful renaissance, this hardly seems the time to eliminate observance of two of her major feasts — The Assumption, her oldest feast, which holds out such hope for fallen man: one like us has made it body and soul to the Beatific Vision, and New Year's Day as Mary the Mother of God.

"Most of the ones we have now are not really observed much as feasts. People are not much interested in attending Masses on those days — often no music or nothing special." Whose fault is that? Certainly not the laity!

If we would encourage and remind our people about these days as much as we encourage them about other activities such as bingo, carnivals, and social events we might be surprised at the results both physical (attendance) and spiritual.

When one reads Our Holy Father's "State of the Church" address given on the feast of Sts. Peter and Paul and his other statements on Mary and the liturgy, you definitely come away with the feeling that reducing the number of Holy Days, particularly those celebrating Mary's role in the life of the Church, are not what he has in mind.

It is my fervent prayer that much more prayer and consultation will take place before any definitive action is taken on such a sensitive

issue in the liturgical life of the American Church.

Fr. Frederick J. Brice, V.E.
Lighthouse Point

Liturgy is punishment

To the Editor:

I am a reader of your fine paper for quite a long time. This is my first letter to same. First I would like to know why so many churches in Florida practice shaking hands before receiving Holy Communion? Second — Why do the singers and Trumpet Players have to blast us out of our seats. Third — The Service is about one hour and believe me its the most punishment I have to take.

With all the diseases, social and otherwise, more now than ever and that's when we start shaking hands, going up to the altar with dirty hands, receiving Communion from priests or lay men also with dirty hands — Is nothing sacred anymore?

My idea of church is peace and quiet and why does everything have to be repeated over and over. Isn't once enough to say Amen or Alleluia.

Please discuss this as I am just at my wits' end.

Name withheld

N. Ireland Truth

To the Editor:

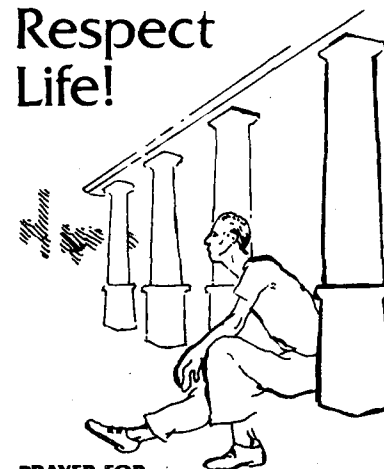
I wish to express my heartfelt sympathy for the Catholics in Northern Ireland who have been ruthlessly dominated for much too long, and by a group of people who have little or no regard for human dignity, no less for their Christian faith. Both Protestant and Catholic alike firmly believe in the Lordship of Jesus Christ. Along with this belief, is to work for peace and understanding.

The truthful reporting of the deplorable crimes against the Northern Irish in this week's VOICE should open all our hearts, and not only Irish-Americans, some of whom do not want to face these harsh realities.

We should take an active part in pressuring the Presidential candidates and other politicians in this election year, to put an end to many human rights violations in Northern Ireland. The deplorable conditions of the prisons in this area, and of the cruel mistreatment that is constantly going on must be stopped at once!

Leslie Anne Casden
Miami Beach

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

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By Msgr. James J. Walsh

Assumption doctrine proves right

It's thirty years since Pius XII defused the dogma of the Assumption of the Blessed Virgin Mary. It's worth the time to go back to those days and read again the consternation in the Christian world that "one more honor" was being laid on the already "over-honored" Mary of Nazareth. Some Catholic leaders in the unity movement were close to despair, because they considered this solemn definition unnecessary and indeed a kind of affront to our Protestant brothers who could not believe in it since there was "not a shred of evidence in the Bible."

It was widely thought that this "imprudent" move on Rome's part was certain to set back the cause of unity among Christians at least a generation, if not a century.

Ah! The irony of it all, as we learn another lesson from history. Just eight years after the doctrine of the Assumption of Mary was proclaimed, Angelo Roncalli became Pope John XXIII. And then in just a few years far more was done to advance the cause of Christian unity than had been done in four centuries. Is this fact related to the Mother of Jesus? Or is it just a modern coincidence?

Mary, the Mother of Jesus, remained on earth for some years after her Son ascended into heaven. We do not know for how long, nor does Scripture give us any help as it leaves us with many provocative

questions unanswered.

ON CALVARY, you will recall, Jesus placed his Mother in the care of John the beloved apostle. Luke tells us that in the ten day waiting period before the coming of the Holy Spirit at Pentecost, Mary was united with the disciples in prayer.

Beyond these meager facts, we have no Scriptural information. Sound reliable tradition fills in some

"There was nothing new about this teaching. It's not in Scripture, of course. But it dates back in tradition to the earliest times. Every Christian knew that Mary held a unique position, that she was chosen from among all women to be the mother of the God-man."

blank spaces. Legend gives, as always, colorful details, but no reliable assurance.

However, we need not slip into flights of fancy to realize that Mary's role in the infant Church was not an insignificant one. She had not been commissioned, as had the apostles, to go into the whole world and make disciples and baptize and teach and govern spiritually. Until that time, her apostolate from Bethlehem on for thirty years had been largely a hidden one. But in all that time she shared more intimately in the work of redemption and sanctification than any creature on earth, although in God's strange, mysterious way of keeping in the

background.

SO AFTER Jesus returned to his Father, she must have been the center of the apostolic college, a constant course of inspiration and knowledge and encouragement. What strength she must have given to the infant Church.

However, her role on earth was limited. Like all creatures, she had to die. St. Alphonsus wrote that her

reason for remorse. Sin had never touched her for a moment. She whom Gabriel described as "full of grace" when the Word was made flesh, remained perfectly united with God until she stood before him.

Finally, even the holiest of people feel some uncertainty about salvation. For many perhaps death becomes a fearsome thing because of its finality — life is at an end, the trial is over. But these fears were foreign to Mary. She had already prophesied, "All generations shall call me blessed."

So, it was just 30 years ago, in a rare exercise of her teaching authority, the Church said the last word about Mary's death and after-life. On that day the Church proclaimed as a truth of Faith that Mary did indeed die, but her soul and body immediately were joined in heaven. This, simply, is the Assumption of Mary.

THERE WAS nothing new about this teaching. It's not in Scripture, of course. But it dates back in tradition to the earliest times. Every Christian knew that Mary held a unique position, that she was chosen from among all women to be the Mother of the God-man. In this she formed the loftiest relationship with the Blessed Trinity — daughter of the Father, Mother of the Son, spouse of the Holy Spirit.

How fitting that her body and soul were joined as she entered her Father's House.



By Dick Conklin

Catholic schools deserve support

The town's Catholic High School was in big trouble. Declining enrollment, increasing expenses, parental apathy — all were taking their toll. Determined to save their school, parents and teachers took to the streets, going door-to-door in search of support in the form of contributions and new students. Proud of their own Catholic education, the school's alumni launched a public relations drive to "sell" it to the skeptics. It was a "buyer's market", and the buyers had to be convinced.

Yet in spite of a heroic effort, the old school closed and today stands empty and boarded up. Most kids now attend the public high school and a few commute to a neighboring town.

IN CASE YOU haven't already guessed, this story didn't take place in South Florida, but rather in our home town up north. Why did it happen? Some say it was rising unemployment and poor economic conditions. Others cited declining church attendance. Some said that the public schools were "good enough".

Here we have a completely different situation. A new family moving to Florida expecting a routine registration at the local Catholic school may be in for a big surprise. Long waiting lists are the rule rather than the exception, and

the competition (and pressure on school administrators) for the few openings is intense.

When you ask people why the situation is so different, you hear familiar reasons. Although the desire for a religious education is most common, dissatisfaction with the public schools (in a state with one of the lowest per capita levels of funding) ranks a close second. And with that go many related issues

pressure to raise tuition has been resisted. Although certainly parents could be found who would be willing to pay more, parishes often heavily subsidize school expenses, Scholarships, fund-raising events and volunteer programs also help to make the schools affordable by all.

MOST PARENTS understand the need for their involvement in volunteer school work, like playground supervision, homeroom

situation to an extreme. "Got a complaint? Got a gripe? Don't like something here? No one's forcing you to stay. We've got 73 on the waiting list for that grade. If you don't like something, get out!"

Fortunately, that is not the attitude among the majority of our dedicated teachers, who work hard to provide a loving, Christian education — academically and otherwise — to our children. Justice is administered without regard to the length of the waiting list, be it 1 or 100, or the size of Dad's paycheck. Discipline is strict but fair. Teacher/parent communication and cooperation is fundamental, strengthening the partnership they share in the proper education of the children. Suggestions, even criticism, are welcomed in an ongoing effort to improve the school.

DOING YOUR PART, getting more involved in your child's school is essential. But there is one other matter that needs to be settled. Your church contributions are tax deductible. So are the taxes you pay to the public school system. But not your parochial school tuition. At least not yet. But more and more candidates for public office feel that this is wrong, and support tuition tax credit legislation.

Something to keep in mind during an election year!

"More schools have established a required level of participation by parents, just as they demand discipline and cooperation from their children. And after all, why not? For those not wanting to participate there are others waiting who would gladly help."

such as school violence, lack of discipline, busing, etc.)

These reasons, coupled with the rapid growth rate of the area, contribute to a classic supply and demand situation — a "seller's market". There seems to be no shortage of "buyers" for a product that is so essential in the molding of our future citizens.

Fortunately, to the credit of our Catholic school administrators, the

mothers, lunchroom monitors, the bingo committee, etc. More and more schools have established a required level of participation by parents, just as they demand discipline and cooperation from their children. And after all, why not? For those not wanting to participate, there are others waiting who would gladly help.

Sometimes there's a temptation to carry the "seller's market"

APOSTOLIC COMMUNITIES

Ancestors of today's parishes

By STEVE LANDREGAN

Today's parish has its roots in the local churches of apostolic times. However, the apostolic communities are really its ancient ancestors. More recent forbearers include the village church of Western Europe and national parishes of the immigrant era in the United States.

However, the parish of the '80s, like the parishioners of the '60s, is suffering from a kind of rootlessness that apparently was unknown to its predecessors. Nowhere is this more evident than in the casual coalition that frequently passes for parish community.

APOSTOLIC CHURCHES, village churches and national parishes had a natural community as

their base. Often it was forged from the need of the people to survive economically or to survive as an ethnic or religious minority. Today's parishes, particularly those in urban and suburban neighborhoods, seldom enjoy any natural community base. Rather, they are composed of disparate groups and individuals who don't readily recognize a common denominator other than their common geography; they live near each other.

The search for solutions to the problem of parish rootlessness has resulted in a variety of experiments. Among these experiments are the personal or floating parishes built by people around such common denominators as the university community of which they are all

members, around a charismatic community or a shared hope for the church. Some have endured, but many have died out as members discovered their shared dream lacked the stuff to build a resilient Christian community. The parishes which strive to give their parishioners a common vision seem more successful.

FATHER JAMES H. Provost of the Diocese of Helena, Mont., writing in "Chicago Studies" in 1976, cited the following reasons for the existence of the church: "to praise God, develop the Christian life among its members, and to proclaim the Gospel of Christ and his liberating, healing presence to a sinful world."

What is true of the universal

church is true also of the church at the local level, the parish. The church is a community structured along hierarchical lines with the pope and bishops, as successors of the apostles, charged with overseeing the carrying out of Christ's commission to preach the Gospel to all nations.

However, the fact that the church really does have a hierarchical nature does not mean that the church must be referred to by Catholics as "them," meaning the sisters, priests, bishops and the pope who so obviously have the church as a large part of their lives. The church is an "us," that includes the laity. In fact, all Christians together, laity along with priests and religious men and women, make up the church or parish community.

IN THE CHURCH, as Father Provost points out, "the Gospel is preached, the sacraments are celebrated and Christians live in a community of love and concern."

Corresponsibility, a concept which became popular following the Second Vatican Council, has done much to revitalize parish community. For some people, corresponsibility meant a greater role for the laity in the planning, the decision-making of the church. At the parish level this spawned parish councils and parish school boards. Both were important steps on the road to parish community.

MEMBERS of prayer groups, the Cursillo Movement, the small groups developing among Spanish-speaking Catholics and other movements which are trying to achieve Christian communities based on love and concern, have done much to help pastors restore to their parishes the unity to which Jesus calls his people.

It is through such local Christian communities of faith and concern that the Gospel is most effectively preached to the world.



In a family whatever problem you have is shared by all the members. Christine and Elias Limon and their children discuss family problems and goals at a conference at Nuestra Señora de Delores parish in Austin, Texas. (NC Photo)

By FATHER JOHN J. CASTELOT

If the gospel ideal is a challenging one, so is the ideal presented in the other New Testament writings. For it is the very same ideal, but now translated into the practical living out of Christianity.

THE ACTS of the Apostles and the apostolic letters, including the Book of Revelation, reveal the joys and the struggles of the first followers of Christ. They were all weak human beings like ourselves, trying to live out the implications of their faith in a generally alien and often hostile world. Unlike us, they did not have a long and solid Christian tradition on which to draw. They were pioneers in uncharted territory.

Their failings are quite candidly chronicled, but that is all the more reassuring. If they had been some unique breed of superhuman beings, we could feel no kinship with them. They would appear utterly unreal and consequently inimitable and unchallenging.

What really makes people stop and think is that, ordinary though they were, they took the message of Jesus seriously and strove with deep conviction and courage to make that message work in their lives. Undaunted by personal shortcomings or external opposition, they persevered in what was called "the way," and in the process they eventually transformed their world and renewed the face of the earth.

ONE ESSENTIAL feature of their new life was mutual love, a profound sense of community, of being one with Christ. Even granting that Luke's summary descriptions of life in the first Christian generation are somewhat idealized, they do express what they considered basically important. Typical is the following:

"They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers. A reverent fear overtook them all, for many wonders and signs were performed by the apostles. Those who believed shared all things in common; they would sell their property and goods,

dividing everything on the basis of each one's need. They went to the temple area together every day, while in their homes they broke bread. With exultant and sincere hearts they took their meals in common, praising God and winning the approval of all the people" (Acts 2:42-47.)

THINGS WERE actually not all that rosy, but that summary captures the characteristic spirit of the first communities: a spirit of love, of sharing, of practical concern for each other. This spirit expressed itself in different ways in various communities, but it was always dynamically present — and visible.

Almost without trying, just by being, they won "the approval of all the people" and "day by day the Lord added to their number." In a world torn by tension, division, and hatred, their obvious love, peace and security exerted a powerful attraction.

NO MERE club can ever replace the body of Christ, into which each of us was baptized; membership is our birthright.

**A
Challenging
Ideal**

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"People cannot live as if they were on a desert island. They need companions, friends with whom they can share their lives, their visions and their ideals. So it is that people come together, not because they live in the same neighborhood or are related, but because of a common interest." (Jean Vanier, in "Community and Growth: Our Pilgrimage Together," 1979)



Summer leisure activities are important to families and parishes alike. A roller-coaster at a carnival in Kirkland, Wash. can help maintain close bonds among the participants. (NC Photo)

Growing closer through good times, silence

By TOM LENNON

At the end of a sizzling June day a cooling breeze roamed around Toledo, Ohio, making its way into the back yard where my niece, Kathleen, and her husband, Larry, were hosts to me and a friend, Jerry a seminarian. Also present were the young children, Stacey and Matt. As Larry grilled hamburgers, the children tossed two colored sponge balls to Jerry and me.

WE WERE AT EASE and having fun. At one point, however, Matt fell down and scarred his knee on the sharp edge of a brick — and, for a few seconds, as little children will do, he screamed. But even that brought us all a bit closer, for we were concerned about what the scream might or might not mean.

Later we all ate well. After supper Stacey showed Jerry and me some of her souvenirs of previous school years. And Matt, who knows little fear, laughingly told us about the time at the swimming pool when he found himself in water over his head and was unable to swim! Fortunately, his dad was nearby.

After the children had gone to bed, we four adults talked until almost midnight about everything from car repairs to the suitability of "Laverne and Shirley" for children. The whole evening was, I think, a pleasant time for all of us. We came closer together — and had fun doing it.

THE NEXT day as I drove back to Dayton. I thought of good times I had spent with other families in their

leisure hours. For instance, one Sunday afternoon two families not yet blessed with children took me far out into the country. Tin and Jan owned some unsettled acres rich in huge trees. Together with Ben and Ann we walked until we were all weary, and then sat by a stream and talked. Marriages and friendships were strengthened that day.

Long years ago when I was growing up, the members of my family relished silence together — at certain times. We were all readers, and on some evenings we would sit in the living room with our heads buried in books. We said nothing; we read in silence. But later on, at an evening meal perhaps, we would talk about the books we were caught up in. I'd tell about The Hardy Boys; my brother would talk about Richard Halliburton; my sister would speak of Philo Vance; Mother might mention "The Mill on the Floss." The books we read in silence brought us together in conversation.

SOMETIMES music strengthens family ties. Several years ago I went to a neighbor's house to celebrate the graduation of their son from high school. After a picnic in the back yard everyone sat and listened to the son play his guitar and sing with great skill. I think we all remember fondly that family gathering and the sad and joyful songs that mellowed our hearts in the early June evenings.

At my brother's house in Columbus, Ohio, the small dining area adjoining the kitchen is where the family often gathers to munch

and talk and debate. The subjects of conversation seem endless: abortion, the Cincinnati Reds, the hostages in Iran, the creation of the world, knitting, premarital sex, the Great Depression. The conversations may not always be polished, but everyone learns to

express their opinions and listen to the opinions of others.

In this house plain talk is a leisure-time activity — and like all worthwhile family activities, it brings the participants closer to one another.

Editor's notebook

THE WAYS to form community are popular topics for people living in an alienated, stress-filled society. Persons struggling for meaning in life discover that warm relationships with others are important. Forming such relationships is a basic purpose of community.

People are discovering that communities come about in a variety of ways. A primary community is that found in the parish — a community considered so basic that KYF editors have planned an entire 1980-81 series about the parish and its people. However, this is not the only community for most people.

THE FIRST community for most people is the one they are born into the family. Many people discover the meaning of love by learning to relate with mother, father, siblings, cousins. As children grow, they expand beyond the family community into play communities with neighborhood friends. Next comes the community developed with classmates in school.

IN ADULTHOOD, many people find community through their place

of work. Other communities are created through the pursuit of leisure activities when people discover that friendships are fostered on the tennis court or around a picnic table — that is, during times when the pace of life slows down and room for understanding is created. Others forge close relationships through discussions focused on great books or by cooking together or simply dining together.

Another source of community: the work people do together for a common cause. Women joining together to raise funds for shelters for runaway children or battered women discover they have formed close ties with each other. Men working to improve prison conditions or raise funds for charities find, sometimes to their surprise, that they care about each other too.

SOMETIMES communities are planned with great care. People join together to build a feeling of community among themselves.

Wherever they may be found and however they come about, communities are central; they are somehow basic for people.

Family Life

By Dr. James

and

Mary Kenny



Minor's abortion: parents need to know

Dear Dr. Kenny:

My daughter had an abortion early this year. I found out about this afterward. She and her boyfriend made the decision. The laws read that our children do not have to consult us at all for abortion. Have any lawmakers gone through this heartbreak with their children?

Unless you go through what my daughter and I have gone through since this happened, you will have no idea how tragic it really is. My daughter is not the same, physically or mentally; no day goes by without some emotional upset, even one suicide attempt by the boyfriend.

I did go to the abortion clinic — I was sick at what I saw. Frightened young ladies — some with their male friends, some alone. I did talk to a young man who was waiting for his girlfriend who was inside having an abortion. These young men involved also suffer, as my daughter's boyfriend does.

I'm asking doctors who refer young people to these clinics if they

would refer their daughter? Have they ever followed up on any of their patients who, like my daughter, have physical and psychological problems even months later. I have to live with my daughter who still becomes hysterical at times. (A broken-hearted mother and her daughter.)

A. Thank you for your letter. You raise two very unpleasant issues: the fact of abortion and the fact that the Supreme Court has ruled that physicians can perform abortions on minor children without the consent of the parents.

ABORTION is disturbing and very serious, but at least it receives coverage elsewhere. Let's look instead at the matter of parental consent. The Supreme Court ruled that a woman and her doctor may decide about an abortion, even when that woman is a minor.

The court did not say physicians were excused from informing parents. Usual medical practice and good common sense would indicate that however opposed they might be,

parents have a right and a need to be aware of a radical medical procedure that affects their daughter. Parents need to be able to deal with any physical or psychological aftermath. If your minor daughter's physician failed to inform you about what he was doing, then I believe you may have a case against him both with the medical ethics committee and in a court of law — and you may wish to consult local legal authorities about this.

AN IMPORTANT matter for our society is that the law of the land gives physicians a right in the matter of abortion that belongs to the family. That is wrong! It deprives the family of a basic right and responsibility, to prepare for adult life the young entrusted to its care.

No one will deny that parents make mistakes or even that some parents will abuse their parental role and harm their children. When this happens regularly, society has the means to remove the children

from the offending parents. To presume physicians will, overall, do a better job than the family in making serious, personal decisions is a promise that defies belief.

FREQUENTLY, the physician knows little of the family values or the child's developmental and educational history. The physician may spend half an hour "helping" a minor child make a life-or-death decision.

In addition, the physician has a monetary interest in the outcome. This solution, supported by the Supreme Court, weakens families, robbing them of their vital responsibilities.

I am grateful that you have shared your parental tears. May your cry be heard.

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



By
Dolores
Curran

Little league fun for parents too

BY NOW, many of you are watching your tenth baseball game of the new Little League season. As one who's written on the negative side of organized leagues for children in the past, I need to do an about face and tell about a really good experience of one of our sons. I don't know if it was the program, the particular coach, or both, but Steve's first season with YMCA's basketball league (YBA) last winter, was what young organized sports should be.

It began with a meeting for parents in which we were told this was an activity designed for kids, not parents. "You're welcome to come to the games," we were told, "but our emphasis is not on individual stardom or winning."

S-U-R-E, WE THOUGHT. We'd heard that before and then attended the first game to find organized parent cheering sections, rosters of

individual stats, and factions ready to "get" the coach or umpires, whichever first met their displeasure.

Next, the director showed a film explaining the underlying philosophy of YBA league that after each game there would be short team meetings in which feelings, behavior, and attitudes would be shared. Again, we were skeptical. Most post-game post-mortems that we'd experienced in our 100 odd years of Little League spectatorship were either rub-it-in demonstrations of victory, bitter denunciations of unfair officiating, or inter-team accusations of one another for losing the game.

NONE OF THIS WAS TRUE in Steve's YBA experience. Although scores were kept by the coach's wife, no scores were posted or announced. In fact, players sometimes had to ask who won at the end of the game.

Always they had to make a personal effort to find out how many

points they scored and were not told anyone else's scoring record which remained private unless that person chose to share it. There were no league leaders, championships, or endless playoffs. The season ended as promised. It didn't bump into the next season because winning coaches were loathe to cease playing.

What we enjoyed most, though, was the interaction of the kids and the youthful referees. At the parents' meeting, the director told us that high school basketball players would referee. She explained that parents who criticized or interfered with the refereeing would not be tolerated. "You may see some pretty strange refereeing," she said, "but there's some pretty strange playing, too."

She was right on both counts. The referees let a lot of eleven year-old steps and double dribbles go by — thank heaven, or we'd still be there — but they were so affirming when they did call foul I

almost think a player would foul for that reason.

"GOOD HUSTLE," a sophomore referee would say, "but you bumped into him pretty hard." And he'd pat the player on his badges. Or, "You missed that one but the next time it will be easier," when a free throw didn't make it. Never did they chuckle at a player, even when his attempt at the basket went behind the backboard.

All in all, it was basketball for the fun of it, playing without pressure but with coaching, and enjoyment on the part of parents in seeing their kids have a good time rather than seeing them win or consoling them when they lost.

This isn't meant to be an endorsement of the YBA league over other leagues but rather one parent's pleasant experience with one community's Y basketball effort. It's proof that organized sports for kids can be fun without pressure.

Family Night

OPENING PRAYER:

Thank you, Lord, for our family and for all families across this land. We thank you for the many blessings you have showered on our country and we pledge ourselves to work at improving it where needed. Bless our president and all his family. Amen.

SOMETHING TO THINK ABOUT:

The blessings of liberty are indeed precious. The freedoms we enjoy can never be taken for granted. The signers of the Declaration of Independence knew

that they needed each other to preserve freedom. Perhaps even more so today, we need to work with each other to continue to enjoy the blessings of liberty and freedom.

ACTIVITY IDEAS:

- Young families — Plan a July 4th children's parade in the neighborhood. Decorate bicycles, wagons, strollers, or tricycles. Invite all the children in the neighborhood to join in. Lead the parade with a flag carried by a girl or boy scout.

- Middle Years Families — On a sheet of paper, each family member

list the country's strengths and weaknesses. Discuss these. Also list the three most important events in our country's history and then compare lists.

- Adult families — Read Romans 13: 1-7. Share your thoughts about our nation's government. Write a letter expressing your thoughts to your congressman or senator.

SNACK TIME:

Pink lemonade and a homemade fruit pie.

ENTERTAINMENT:

Play some favorite records and

have each family member, Mom and Dad too, come up with a new dance step to the tune.

SHARING:

What do you remember best from July 4, 1976?

When did you feel especially close to another family member?

When did you feel especially close to God?

CLOSING PRAYER:

2 Chronicles 7:14 followed by each family member offering a prayer of thanksgiving for our country.

Catholicism in Age of Revolution

(THE ANATOMY OF THE CATHOLIC CHURCH: ROMAN CATHOLICISM IN AN AGE OF REVOLUTION, By Gerard Noel. Doubleday and Company (Garden City, N.Y., 1980). 288 pp., \$10.95.) Reviewed by Father John T. Ford, C.S.C.

What will Catholicism be like in the 21st century? In reply, the author, editor in chief of the British newspaper, the Catholic Herald, first gives a historical overview that shows how the church managed to survive the various political revolutions and social changes that have threatened its existence during the past 19 centuries.

Although the church's survival record is reassuring, Catholics still need to examine the more pervasive revolution that is occurring within their church, which is still recuperating from the "trauma" of Vatican II. The problems confronting the post-conciliar church are wide-ranging, and for most readers, quite familiar: birth control, sexual morality, liturgical renewal, ecumenism, overseas missions, liberation theology, church finances, and so on.

THE AUTHOR is sensitive to the traumatic effect of such problems on those Catholics who do not understand the changes that they are asked to make, or who are bewildered by the confusing variety

of changes from one place to the next. For example, "a diocese begins to look like a mosaic or a crazy paving of conciliar and non-conciliar parishes." Confronted with such polarization, many have retreated to a centrist position; yet "it is the retreat to the defensive middle ground which has caused the stagnation" that the church is currently experiencing.

Reader's reactions to this book are likely to be as diverse as their reactions to the changes that have taken place in the church in the 15 years since Vatican II. On the credit side, readers will be attracted by the readable prose that displays a journalist's talent for human interest stories, provocative examples and witty remarks. On the debit side, though the author is obviously adept at reporting a variety of opinions on a wide range of issues, his historical illustrations tend to be random and sometimes inaccurate, and his analysis of theological questions is superficial and occasionally garbled.

IN SUM, those looking for a routine examination of the church's condition since Vatican II will probably be satisfied with this book; those seeking an in-depth diagnosis of its "anatomy" will likely be disappointed.

Charismatic meet changed

The site of the Archdiocesan Charismatic Conference which will be held Oct. 3-5 has been changed from the Dania Jai Alai Palace to the North Campus of Broward Community College at 1000 Coconut Creek Boulevard, Pompano Beach (one block west of the Sunshine State Turnpike's Pompano exit).

Catholic Charismatic Services was notified by the Dania Jai Alai that their facilities would not be available for the conference due to new regulations in Florida law allowing them to open for business earlier this year than in previous years.

Catholic Charismatic Services office expressed gratitude for the co-

K.C. Installation

Albert Vincent Master of Southern District of Florida recently conducted the official installation of Officers of the Fourth Degree, of the Knights of Columbus, Father Michael J. Mullaly Assembly, consisting of councils from Oakland Park, Ft. Lauderdale and Hollywood.

Bob Dugdale assisted the Master, also the Color Corps under the direction of Marshall Edmund Nagle participated in the ceremonies. The event was blessed by Faithful Friar, Fr. Martin McMahon, of St. George parish, Ft. Lauderdale.

Faithful Admiral Louis Pregenzer, Navigator Louis Corcetti, Captain Gary McLain, and Pilot Louis Besterda, were installed

as principal officers.

operation and efforts of Dr. Carl Crawford, Provost of Broward Community College, who secured for them the use of the recently completed Omni Hall on the North Campus.

This beautiful new facility will accommodate approximately 2200 people. Since 700 have already pre-registered for the conference and registrations are being received daily, the C.C.S. office urges everyone planning to attend the conference to register early in order to be assured admission.

The theme of the conference is "An Invitation To Grace" and it truly promises to be a weekend filled with God's blessings and graces for all. A registration form can be found in this issue of the Voice. More information may be obtained by calling Catholic Charismatic Services in Hollywood at 987-8554.

(See ad coupon, page 7)

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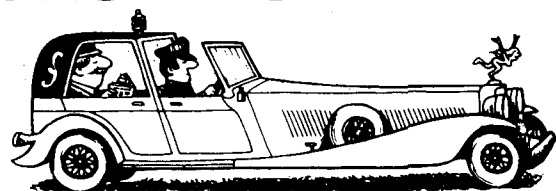
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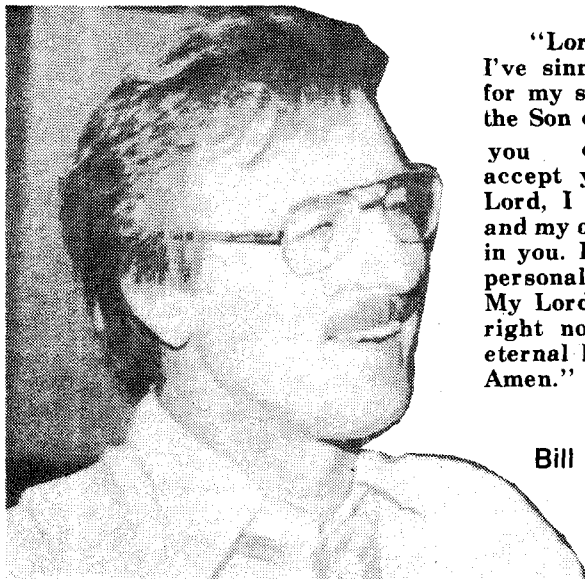
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Bill Glass tells of return to the Church.



Parishioners enjoy breakfast before hearing personal witness.

Eat and witness

Parish community breakfasts with new twist

By SUSAN W. BLUM

Voice Correspondent

Everyone come, join us in food, share your faith experiences with each other!

That's how St. Joan of Arc parish in Boca Raton is reaching out in its evangelization program with community breakfasts and open witnessing to the whole community.

"I HAVE FOUND joy, peace and love," said one reclaimed husband and father.

"Catholics Sharing Christ" is the standard adopted by the Parish Evangelization Council at St. Joan of Arc Church in Boca Raton. Emphasizing personal spiritual renewal as the first basic thrust of evangelization, the Council has taken as direction the words spoken by Archbishop McCarthy last January at the Evangelization Rally held in St. Mary's Cathedral:

"We are rallying you to a united campaign in which each individual, each family, each parish, each convent, each rectory, each movement, each organization, each community will play a part. Each will make a fresh effort to raise the level of their spiritual lives. Each will endeavor to conform yet more perfectly to what the Gospel is asking of us as we try to follow Jesus

ever more faithfully in faith, in prayer and in living the Christian way of life."

Accepting this challenge, the Parish Evangelization Council has introduced as part of a many faceted evangelization program a series of Monthly Communion Breakfasts held the last Saturday of each month at a local country club following the regular 8:15 a.m. Mass.

Unlike traditional communion breakfasts of the past which were geared to a particular organization or group within the parish, the Monthly Communion Breakfasts are open to the entire community. The purpose of the breakfast series is twofold: first of all, to provide support and fellowship for committed Christians and, secondly, to provide outreach to alienated Catholics and those who have no church affiliation within the community. The breakfasts provide a means of inviting those present into a closer relationship with Jesus as Lord and Savior after hearing the speaker's personal testimony and witness to Him.

BEGINNING IN MAY, three very successful breakfasts have been held at the Boca Del Mar Country Club, and, to date, over 400 parishioners and guests have attended, with an interesting 30 per

cent "first-timers" attending subsequent breakfasts. As guest speakers, the Evangelization Council has drawn on St. Joan of Arc parishioners to present their personal testimonies. At the May Communion Breakfast, Bill Glass, a local businessman, shared his personal testimony of receiving Christ and coming back to the Church for the first time in 18 years.

In June, Mr. and Mrs. Ed Heemskerck shared how their

working in our lives. We are a closer family, and I have found joy, peace, love and understanding, otherwise not attainable except through Jesus Christ.

"HE HAS TAKEN AWAY THE gluttony, profanity, and selfishness, and He is planting seeds of patience, kindness, self control, gentleness, and goodness. God has used many people to awaken my awareness of His love, and I thank Him and praise

Evangelization '80

relationship with God has been the strength of their marriage, and in July, Mrs. John O'Sullivan, an RN with a Master's Degree in Psychology who is currently serving as Director of Staff Development at the Boca Raton Community Hospital, stressed her dependence on a close relationship with Jesus as the center and strength of her life as she copes with her profession and raising a family of four children, including three teenagers.

During this testimony in May, Bill Glass reported, "1979 was a very good year! I came back to the Church, my son was baptized and received his First Holy Communion, and my 16-year-old daughter and wife came into the Church. Since then, the Lord has really been

Him for that. I can now see the fullness of His presence in my Catholic faith!"

Cards filled out by those attending each breakfast denoted a significant number (about 12 percent) who invited Christ into their lives for the first time and a much larger number (about 60 percent) who recommitted their lives to Christ. For those persons indicating a desire for spiritual follow-up, programs have been designed.

Response to the Communion Breakfast Series has been tremendous, and, according to Father Ronald Pusak, Pastor of St. Joan of Arc "the Evangelization Council may have to start looking for a larger place to hold the over-flow crowds!"

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S. Africa head nixes black rule

PRETORIA, South Africa —(NC) — Christian leaders in South Africa were told by Prime Minister Pieter Botha that he is prepared to improve conditions for all the country's people.

But Botha refused to consider black majority rule in white-run, racially segregated South Africa.

Botha's remarks were contained in a prepared text released after he met Aug. 7 with 20 Christian leaders led by Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches.

"MY GOVERNMENT and I are not prepared to accept majority rule in a unitary state," said Botha.

The ruling National Party has rejected the one-man, one vote theory since coming to power 30 years ago. About 71 percent of South Africa's 24 million people are black, 17 percent are white, 9 percent are colored (mixed black and white) and 3 percent are Asians.

"We are prepared to lead our people to a form of confederation. A big responsibility rests on all of us today not to say or promote things that may jeopardize peaceful and constitutional change," he told the Christian leaders.

"I pray to God that we shall not have confrontation in South Africa. But should that happen, it is my duty to warn beforehand that my government is well prepared to deal with confrontation," he said.

Also attending the meeting were Botha's cabinet ministers. The meeting was an attempt to smooth over difficulties between the government and church groups which have been strongly critical of South Africa's apartheid (strict racial segregation) laws.

AFTER THE meeting, Bishop Tutu, one of the country's most outspoken black clergyman, said the religious delegation told the government there could never be true peace until discriminatory laws were ended.

Issues raised included:

- Abolition of racially discriminatory laws.
- A uniform education for all racial groups.
- Common citizenship for all South Africans.
- Abolition of resettlement programs aimed at moving blacks from urban to rural areas.
- An end to detentions without trial.
- Withdrawal of passports of critics of the government.
- An end to banning, the practice of severely restricting the public activities and movements of government opponents.

Overall, the three-hour meeting was encouraging and helped improve relations, said Bishop Tutu.

The church leaders asked for the meeting after 322 people died in the Cape Town area in June in an outbreak of racial violence. It also came after a long period of strained church-state relations. In May, Botha accused the South African Council of Churches of financing unrest. The Council denied the charges. Earlier in the year the government had stripped Bishop Tutu of his passport.

On July 1 courts found 35 religious leaders, including Bishop Tutu, guilty on charges of conducting an illegal demonstration. They were sentenced to a \$70 fine or 50 days in jail.

THE CHARGES were placed after the 35 marched to a prison in Johannesburg to protest the detention of the Rev. John Thorne, who had supported a boycott of classes by 10,000 colored pupils demanding equal education.

The convictions July 1 were strongly protested by 16 church leaders in the United States.

Missions doing all right

NEW YORK —(NC) — Despite rising living costs and trends toward isolationism in the United States, American Catholics have increased support to the missions, according to Archbishop D. Simon LeRoux, secretary of the Vatican's Congregation for the Evangelization of Peoples.

More dioceses, in addition to mission-sending societies, are assigning personnel to developing countries.

Affluent countries, such as the United States and West Germany, have maintained a steady flow of material aid and clergy to poverty-ridden countries.



EGG LADY— Sister Estelle Shaffer hands a cup of coffee to a street person through the back door of the Benedictine Perpetual Adoration chapel in Tucson, Ariz. For more than 11 years the tiny nun has been serving coffee and egg sandwiches in the morning and sausage sandwiches in the evening to the hungry people who come to the door each day. In 1979 alone she passed out 50,000 sandwiches. She has come to be known as "The Egg Lady" by those who survive on the meager meals. (NC Photo)

Man does not live on bread alone...

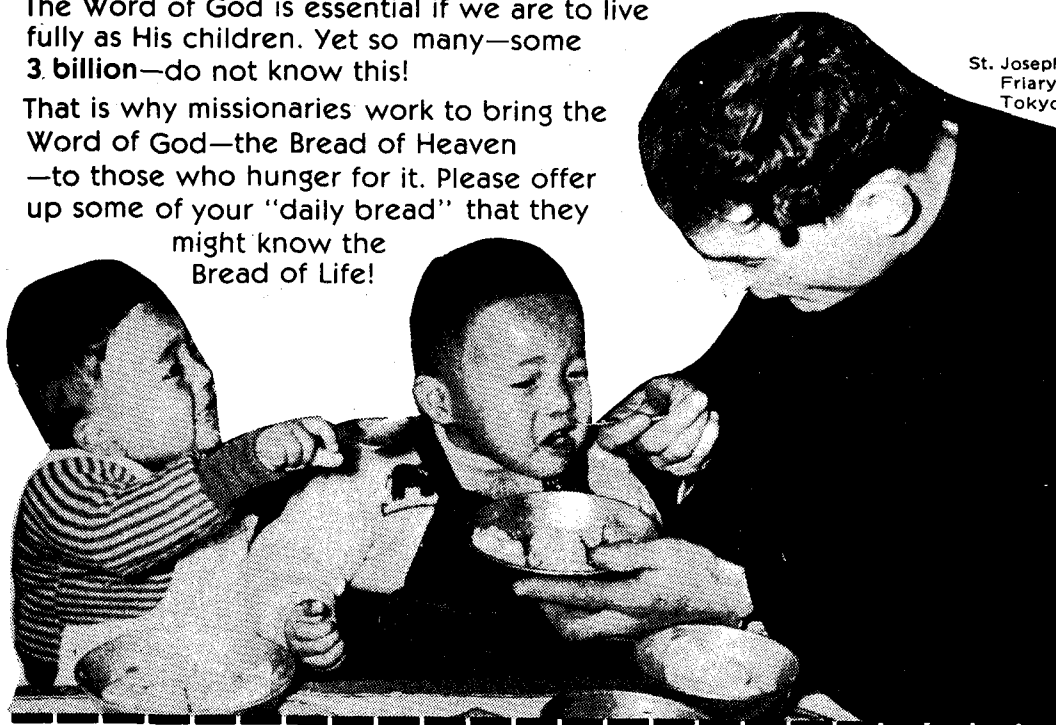
but on every Word that comes from the mouth of God!

Matt. 4:4

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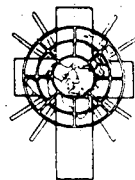
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8/80

Carter record: mixed to Catholics

(Continued from Page 1)

Catholics that John F. Kennedy's Catholicism had raised with evangelicals in 1960.

But after his inauguration, Carter's first move as president pleased the religious community: he gave an unconditional pardon to Vietnam-era draft resisters.

The pardon was not totally satisfying — church leaders also had wanted pardons for deserters and those with less-than-honorable discharges — but they said they were happy with half the package they had hoped to receive.

DURING HIS first year in office, Carter began setting the framework for his human rights policies. In a speech to the Organization of American States he said the United States would "stand beside those nations which respect human rights and promote democratic ideals."

He repeated his pledge in a commencement address in 1977 at the University of Notre Dame. At Notre Dame the president received an honorary degree along with three churchmen well-known for their outspokenness on human rights: Cardinal Stephen Kim of Seoul, South Korea, Cardinal Paulo Arns of Sao Paulo, Brazil, and Bishop Donal Lamont of Umtali, Rhodesia.

A year later, during a presidential trip to Brazil, Carter met again with Cardinal Arns and with Cardinal Eugenio Sales of Rio de Janeiro to discuss human rights and other topics.

Carter's work on the two most controversial treaties of his presidency — the Panama Canal pact and the Strategic Arms Limitation Treaty (SALT II) — also was praised by church groups. At one point, the administration credited the religious community with helping to swing the Senate vote in favor of the Panama Canal treaties.

And besides praise from U.S. Catholic churchmen, the SALT



accord also was applauded by Pope John Paul II, who said "we must hail with satisfaction" its signing.

AFTER POPE JOHN PAUL came to the United States in 1979, Carter said his visit to the White House had the potential for being one of the most beneficial ever by a world leader. "I was very thrilled to meet him," Carter said.

The president had possibly his most serious disagreement with Catholics over tuition tax credits.

During his 1976 campaign Carter promised "to find constitutionally acceptable means to help parents of non-public school students." But when tuition tax credit proposals

began working their way through the House and Senate, Carter threatened a veto, saying such aid was constitutionally suspect and would go to parents who did not need it.

The president was accused of reneging on his promise and his threatened veto was credited with the legislation's defeat in Congress.

Carter succeeded in getting Congress to approve a new cabinet-level Department of Education despite the strong opposition of the U.S. Catholic Conference.

The USCC, civil action arm of the American bishops opposed the new department out of fear that it would give more power to the public school lobby at the expense of private schools and lead to greater federal interference in education.

Even when the Carter administration promised to upgrade the existing Office of Non-Public Education and place it at "the highest level" in the new department, the USCC fought the proposal until Carter signed the new department into existence last October.

OTHER ISSUES and events during Carter's term in office have included:

- **Abortion.** Despite the initial displeasure of the U.S. bishops with Carter's stand on an abortion amendment, they later praised him for saying he would call on Congress to do all it could to eliminate federal funding of abortions. But later some right-to-life groups accused the Carter administration of dragging its feet for not immediately implementing the Supreme Court's June 30 decision upholding the right of Congress to limit abortion funding.

- **Jobs.** Efforts to pass the Humphrey-Hawkins full employment bill received the backing of Carter as well as several Catholic groups such as the USCC. But there also was some disenchantment with Carter's efforts earlier this year to balance the federal budget because of the effect a balanced budget might have on the government's full em-

ployment efforts.

- **Nicaragua and El Salvador:** After the overthrow of Nicaraguan President Anastasio Somoza, the USCC praised Carter administration efforts to help the new government recover from the country's civil war. But the bishops were critical of the administration's military aid package to the current government of El Salvador, saying the aid was being used to suppress legitimate dissent.

- **White House Conference on Families.** The president went through with a pledge to sponsor a White House Conference on Families. While the efforts on behalf of families were praised by some Catholic groups, the conferences were battlegrounds over what some saw as the government's refusal to leave the traditional American family alone.

- **Illegal aliens.** In the summer of 1977, Carter unveiled a proposal which would grant amnesty to some illegal aliens but would also impose stiff penalties on employers who knowingly hired illegal aliens. While the proposal was denounced by Hispanic groups which feared widespread discrimination by employers against all "foreign-appearing people," others said it was a step in the right direction and might be better than nothing at all.

- **National Health Insurance.** The U.S. bishops have strongly favored passage of a national health care program. When both President Carter and Sen. Edward M. Kennedy proposed such programs in 1979, a USCC official said Kennedy's proposal came closest to meeting the USCC's principles on a national health program. But the official also agreed with the Carter administration that it was time for a political compromise.

- **Energy.** Ten leaders in the fields of religion and ethics met with Carter during his 10-day "domestic summit" on energy last summer at Camp David. After the president's "crisis of confidence," Cardinal Terence Cooke of New York and Archbishop Patrick Flores of San Antonio, Texas, pledged the support of America's religious organizations in the fight to reduce energy.

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Alcoholism Officers

R. Terry Cuson, coordinator of the alcohol Care Unit of North Miami General Hospital, was recently elected president of the Dade County Council on Alcoholism. Cuson is a member of St. Rose of Lima parish, Miami Shores.

Other elected officers are: Dr. Jean Jones Perdue, Dade County Medical Director, first vice president; Fr. Al Grau, S.J., associate clinical director, alcohol rehabilitation program, South Miami Hospital, second vice-president; Louise Goodman, director of the alcohol unit, Highland Park General Hospital, secretary; and John Reinecke, retired business executive, treasurer.

Fr. Michael Hogan, O.S.A., director of alcohol services, Catholic Service Bureau of the archdiocese of Miami, and Executive Director of Bethesda Manor, is executive director of the organization.

St. David flea market

A flea market sponsored by St. David's Parish, community in Davie, on the church's grounds is set for Saturday and Sunday Aug. 16-17 from 9 a.m. to 6 p.m.

Household items and clothes and other bargains, plus food and drinks will be available.

MACCW Workshop

The Women's guild of St. Bernard Church will host the Miami Archdiocese council of Catholic

women on Aug. 20th, 1980 at the Parish Center, University Drive and Sunset strip, Sunrise.

The workshop will start at 9 a.m. and continue until 12:30 p.m.

The program will consist of training and discussions about the commission pertaining to their affiliations. They will exchange ideas and ask questions.

A committee of the Women's Guild of St. Bernard Church will serve coffee and danish cakes at 9 a.m.

Obituary Gertrude B. Cassidy

Funeral services were held in Dorchester, Mass. for Mrs. Gertrude B. Cassidy who died at the age of 77 on Aug. 7 after a long illness.

A native of Boston, Mass. where she was a PBX supervisor and operator for the U.S. Government, she came to Miami in 1956 and from 1973 to 1977 was a switchboard operator at the Archdiocese of Miami Chancery. She had also been employed in the same capacity at the Roney Plaza and Fontainebleau Hotels.

A member of St. Rose of Lima parish, Mrs. Cassidy is survived by several neices and nephews, all of Massachusetts.

Prayer Meeting at St. Louis

On Wednesday, August 20, at 7:30 p.m. at St. Louis Parish Family

Center, a workshop entitled, "Prayer, Family Style" will be held.

Speaker at the workshop will be Sister Sandra DeGidio, O.S.M., who will speak on the rituals and traditions common to our Faith and family background brought into the experience of prayer.

Sister Sandra describes her talk thus: "An examination of how families can pray together in a relaxed and natural way by becoming aware of their own rituals and traditions; and the role of the catechist in encouraging and affirming that kind of prayer."

Sister DeGidio holds a B.A. from Mt. Senaria College in Wisconsin and an M.A. from Marquette, in Milwaukee, Wis. She has been a researcher-consultant for the United States Catholic Conference and the Family Life Bureau. Sister has also authored articles for religious and educational publications.

New Nursing Home Facility for WPB

The Noreen McKleen Residence for Geriatric Care, at 315 South Flagler Drive, West Palm Beach, conducted by the Lourdes Residence of the Carmelite Sisters for the Aged and Infirm, Inc., announced this week the opening of their new one hundred and twenty bed skilled and intermediate level Nursing Home Facility.

Dr. Thomas Murphy is Medical Director.

The Staff is now interviewing for admission. For more information please call Mother Maynard, or Mrs.

Nancy D. Picard, Social Service Director at 655-4665.

Widow(ers) Meet

Catholic widow and widowers club will have a social gathering on Monday, August 18th at 7:30 p.m. at 2380 West Oakland Park Blvd., (rear of PWP Hall.) Refreshments, setups, BYOB for information call: 733-4274 or 772-3079 plans are also being made for a halloween cruise the weekend of October 31st aboard the Emerald Seas.

Sister gets high diocesan position

GREEN BAY, Wis. —(NC)— Sister Marie Paral, a Sister of St. Francis of the Holy Cross, has been named by Bishop Aloysius J. Wycislo of Green Bay as executive secretary of the diocesan pastoral council. The post is one of the highest leadership positions in the diocese.

Bishop Wycislo said the new job "further the position of women in the Diocese of Green Bay."

Sister Paral succeeds Father David Kiefer, on a leave of absence to work with the Center for Human Development, Washington, D.C. She is principal of and a teacher at Holy Trinity School, Casco, Wis., a member of her order's council, and a former vice president of the National Sisters Vocation Conference-Wisconsin. Sister Paral also has served as the diocesan pastoral council's secretary and vice chairwoman.

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the Saints by Luke

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ST. ALOYSIUS GONZAGA WAS BORN MARCH 9, 1568, THE OLDEST SON OF THE MARQUIS OF CASTIGLIONE.

AT AN EARLY AGE HE MADE A VOW OF CHASTITY AND LATER RECEIVED HIS FIRST COMMUNION FROM ST. CHARLES BORROMEO.

ALOYSIUS WAS SENT TO MADRID TO BECOME A PAGE TO A PRINCE AND TO GET AN EDUCATION, BUT HE REALLY WANTED TO BE A PRIEST. THIS PLEASED HIS MOTHER, BUT HIS FATHER REFUSED CONSENT FOR THREE YEARS. ALOYSIUS ENTERED THE JESUIT NOVITIATE ON NOV. 25, 1585 AND MADE HIS VOWS AFTER TWO YEARS.

ALOYSIUS NEVER REACHED THE PRIESTHOOD. IN HIS LAST YEAR OF THEOLOGY AN EPIDEMIC SWEEPED ROME AND WHILE VOLUNTEERING TO AID THE SICK, HE ALSO CAUGHT THE FEVER WHICH LINGERED FOR THREE MONTHS.

HE DIED WHILE GAZING AT THE CRUCIFIX AND REPEATING THE HOLY NAME. HE WAS 23.

THE FEAST OF ST. ALOYSIUS GONZAGA, THE PATRON OF YOUTH, IS JUNE 21.

Poor change earth, theologians told

(Continued from Page 3)

America, which is changing social structures and challenging the church.

The pioneer exponent of liberation theology claimed that "until recently poor people (had been) silently absent from our history, but now their presence is expressed through their struggles for liberation."

HE SAID THE POOR are demanding their rights not as individuals but as a social class. Alluding to a banner stating "We are hungry" held aloft by the poor for Pope John Paul II to see during his visit to Brazil, Father Gutierrez said the church is composed of "low-calorie people."

"That is evangelical, not social, analysis because the poor are the non-invited spoken of in the Gospel parable who were brought into the banquet of God's love," he said.

A Lutheran theologian, the Rev. Russell Chandran of India, asserted

that the same phenomenon of the poor demanding a voice in shaping their destiny is occurring throughout Asia. Only four percent of Asia's two billion people are Christians, he said. However, he said recently developed Christian social teaching has affected some of the fatalistic aspects of Buddhist and Hindu thought.

Poverty, which Christians formerly explained as the will of God and which Eastern religions attributed to Karma and Kisnet, is more and more seen as a political and economic phenomenon, not natural," said Dr. Chandran, president of the Ecumenical Association of Third World Theologians.

DOMINICAN SISTER Shawn Copeland, a native of Detroit who formerly headed the National Black Sisters Conference, said that poor people seek to make more use of socio-political and economic analysis.

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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL COURT 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 contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

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

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 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

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Christ, faithful intercessor of all who
invoke your special patronage in time
of need, to you I have recourse from
the depth of my heart, and humbly
beg to whom God has given such
great power to come to my as-
sistance. Help me in my present
and urgent petition. In return, I
promise to make your name known
and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glorias.
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for us and all who invoke your aid. AMEN.
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Thanks to St. Anthony for favors
granted. Publication promised. J.A.R.

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granted to me and my family.
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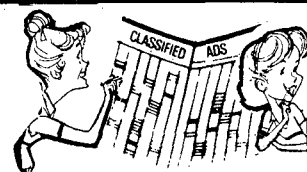
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"Which reminds me of two little old Irish gals who were at Mass recently. The priest comes out into the sanctuary, catches his feet in his vestments and stumbles. 'Glory to God,' says one woman. Father has had a stroke.' But the other woman tells her 'Don't worry. It's just part of the new liturgy.'"

Venerable Pat

By JAMES FIEDLER

Denver —(NC)— Pat O'Brien is remembered best of all, perhaps, for his roles as an Irish priest: Father Duffy in "The Fighting 69th," Father Dunne in "Fighting Father Dunne" and as the young priest fighting to help slum kids in "Angels with Dirty Faces."

"I've met many priests who've told me they were inspired to become priests because they saw me playing a priest in a movie," of Father Duffy...but 'Angels With Dirty Faces,' too."

BUT O'BRIEN said his favorite movie role was perhaps Knute Rockne, the legendary Notre Dame football coach, in "The Story of Knute Rockne" "because it was biographical...I was a sports freak and had known him."

O'Brien has starred in 110 movies and still flashes a smile that can win hearts.

But don't get his Irish up.

He doesn't dislike the image he has with so many people of being "Mr. Irish Catholic American." "What's wrong with that?" he asked.

But he becomes upset by being called a "professional Irishman."

"Is George Burns a professional Jew? Is Frank Sinatra a

professional Italian? Is Lawrence Welk a professional Alsatian?" he asked in a challenging voice. "What the heck makes me a professional Irishman?"

The O'Brien home is in Brentwood, Calif., "10 minutes from the ocean." He and his wife Eloise are neighbors of Lawrence Welk and, like him, belong to St. Martin of Tours parish there.

TOLD THAT SOMEONE had described him as "a very conservative Catholic," he asked: "Now what the heck does that mean?"

To the suggestion that it meant preferring Latin and the older liturgy, he replied: "I do prefer the Mass in Latin. We travel a lot, all over the world. And I feel I know what's going on up there if the Mass is in Latin. I can't figure out what's going on if it's in German or Spanish or Italian."

"Which reminds me of two little old Irish gals who were at Mass recently. The priest comes out into the sanctuary, catches his feet in his vestments and stumbles. 'Glory be to God,' says the one woman, 'Father has had a stroke.' But the other woman tells her, 'Don't worry. It's just part of the new liturgy.'"

It's obvious that O'Brien enjoys



Pat O'Brien, 80, says many priests told him they were inspired to become priests through his screen roles.

telling stories, particularly about the Irish and Catholics. "It's good for Catholic Action," he said. "It shows I'm close to my faith. And I don't care who knows it."

BUT HE TELLS other stories too, including ones about other ethnic groups. "But I don't tell any Polish jokes," he said. "How can you poke fun at a people who have given the world such persons as Madame Curie, Paderewski, Rubinstein... and Bobby Vinton?" he asked.

He and his wife were in Denver to appear in "The Second Time Around."

"I tell jokes in that play also," he said. "But I don't tell any stories that I wouldn't tell at my own dinner table. And I tell no stories to hurt anyone."

O'Brien, who is 80, and his wife were married 49 years this past January. He attributed their long marriage to "a sense of humor." Asked "Whose?" he replied: "Both."

Treasure in the trash

On a beautiful Sunday afternoon in the summer, there's nothing I enjoy more than a walk in a rustic park. One recent Sunday I saw a newspaper photo of a park. I was surprised to discover that this new park was the old woods about a mile or so from my house.

In the part, we found several paths, including one with tire marks showing that there had to be an entrance for cars somewhere. As we walked along, we found out why cars had entered the park. People were using it as a dump.

As we looked at the mess, I saw an overturned box of books. As a book lover, I had to see if any of the books were worth rescuing. I found a hefty volume by Somerset Maugham, a 1936 edition of "Gone With the Wind" and a half dozen other classics.

Then I noticed a tiny booklet, somewhat frayed, with a very thin rope binding. I knew it was very old. Embossed letters on the cover read, "Pressed Flowers From the Holy Land." I opened the volume and, indeed, found 12 pressed flowers.

The book was printed in 1896 in Lowell, Mass. The flowers were "gathered and pressed in Palestine" by the Rev. Harvey B. Greene, described in the booklet by a minister friend as one who frequently visited Palestine, "walked its fields, valleys and mountainsides, and gathered and assorted with his own hands these specimens which he offered to the Christian world. To him it has been work of loving enthusiasm and to own one of these albums is a means of spiritual culture and grace to

quicken our love for each other and for our Lord."

Each flower was described with comments such as: "The eyes of the Savior often rested on these flowers, for they are common in all parts of Palestine."

The flowers included a pheasant's eye, cyclamen, a bean plant, a lentil flower, a Judean clover, a puff ball, a madonna flower, a Carmel daisy, a passion everlasting, an anise or dill spray. In the booklet was a strip of papyrus, now very rare, which was the "paper" on which many books of the Bible were first written.

Most precious of all is the pressed lily of the field. The Rev. Greene described it, saying, "From all the flowers of the field, Christ selected this one from which to draw the lesson of implicit trust in God. No flower is more common in Palestine. During the early spring it adorns every highway, crowds the valleys and climbs to the hilltop. It is gorgeous in color, at the same time graceful in all its proportions. Its usual hue is a bright scarlet (the royal color of Solomon), but in parts of Galilee and the Plains of Sharon it is sometimes white; while about Jaffa, I have seen fields blue with its delicate petals."

I find it hard to imagine why anyone would throw away such a precious work. How fortunate that my son and I found our way into that park. We discovered a connection between ourselves and a man of God who lived long before either of us. We also found a reminder that what we call coincidence might more often be called mystery.



Grandfather Adopted

Jim Donovan, 78, pictured with his friend, Beauty, is happy after receiving an answer to his newspaper classified ad in a Miami paper reading "grandfather up for adoption." Donovan, a self-described lover of children, says he just wants to share his talents and love with a family. A divorcee with a boy, 10 and a girl, 8, agreed to "adopt" Donovan.

Carta de Monseñor Román a Sacerdotes Hispanos

Queridos hermanos sacerdotes:

Al acercarse el 8 de Septiembre, fiesta de la Virgen de la Caridad y revisando las líneas pastorales que Monseñor McCarthy extrajo de la reflexión a los sacerdotes, diáconos, religiosas y seglares para evangelizar a las familias de la comunidad arquidiocesana, he sentido la obligación de compartir con ustedes no sólo como Director del Departamento del Apostolado Hispano, sino más bien como un hermano en el sacerdocio.

Deseo compartir con ustedes unas reflexiones pastorales y comunicarles las inquietudes y angustias que éstas me producen. Creo que estas inquietudes las compartimos todos, como todo sacerdote que ama a sus hermanos.

"He velado por ellos y ninguno se ha perdido" (Jn. 17, 12). Esto nos dice el Señor. Esa tiene que ser nuestra preocupación: que ninguno se pierda.

Ustedes están conscientes de esa especie de explosión en nuestro rostro del mundo hispano en los últimos meses: nicaragüenses, salvadoreños y ahora los cubanos que están llegando por el puente marítimo Mariel-Key West.

Aparte de lo que todos sabemos ya, mis reflexiones vienen de las horas que he pasado en Key West, Tamiami, Opa-Locka, Orange

Bowl, en el Estadio de Miami y en la Ciudad de las Tiendas de Campaña.

Nos estábamos organizando con nuestro Arzobispo para planificar la Evangelización en la Arquidiócesis, pero este éxodo masivo es un fenómeno único y representa un reto a la planificación pastoral de cualquier iglesia local.

¿Qué ha podido hacer la Arquidiócesis?

Hasta el momento se les ha recibido en Key West, se les ha entregado un folleto orientador preparado por los Movimientos Apostólicos, se les ha atendido con presteza en la incesante movilización de los refugios, que surgen y desaparecen, en los traslados, en las protestas, etc. Se continúa atendiendo a los que están en Krome Avenue, la Ciudad de las Tiendas de Campaña y el estadio de Miami, entregándoles el Manual para Refugiados. Toda esta labor ha sido realizada a través de sacerdotes, diáconos, seminaristas, religiosos y laicos voluntarios que han acudido a esos lugares.

Características de los refugiados venidos del Mariel

La gran mayoría se consideran miembros de la Iglesia Católica porque están bautizados y recuerdan haber nacido en una familia de tradición católica.

La proporción de los que practican la fe es pequeña. Además, sabemos de sobra que la débil fe que poseen anda mezclada con algunas supersticiones. Igualmente sabemos que su religiosidad popular es fuente inagotable de búsqueda de Dios y propicia pistas interesantes para una auténtica evangelización y planificación pastoral.

Estas características religiosas las conocíamos en el pueblo desde antes del éxodo. Conocía sus causas por haber trabajado en la Acción Católica durante años:

— Falta de sacerdotes.

— La mentalidad pastoral existente hasta pocos años antes de la revolución: conservación de la fe y culto en pueblos y ciudades, falta de atención en las zonas rurales (el campo)

Como consecuencia, las familias no eran focos de educación cristiana, sino de "tradiciones religiosas". Pero los años de marxismo-castrismo han creado agravantes:

— Ni siquiera la religiosidad popular se les ha dejado practicar. Ha sido prohibida toda expresión religiosa externa; no les ha podido llegar una auténtica presentación y divulgación de la fe.

— Ni radio, ni periódico, ni televisión han podido ser instrumentos de evangelización.

— La catequesis parroquial ha estado limitada a los templos y se necesitaba valentía para acudir manifiestamente a la misma. La gran masa no lo ha hecho y es de ella que viene este éxodo masivo, en su mayoría formado por hombres solos, ya que el gobierno no ha dejado salir a las esposas.

El régimen los ha hecho muy dependientes y esto se nota ante el impacto brusco con la libertad y la creatividad que hay que tener para buscar trabajo. En este aspecto todo parece indicar que son menos agresivos en la lucha por la vida, que los refugiados de años anteriores.

Lo anterior nos dice claramente que la falta de convicciones no les permitirá tener la iniciativa de buscar a la Iglesia. Es la Iglesia la que tiene que salir a su encuentro. El único sacerdocio de Cristo que busca y sirve al hombre en su doble vertiente ministerial-laical somos nosotros, los sacerdotes, diáconos y cuantos laicos comprometidos acepten el reto. Es el Buen Pastor total que busca a las ovejas alejadas y dispersas.

Conclusiones pastorales

Para el Consejo Parroquial de la Evangelización recientemente fundado, la tarea puede parecer in-

(Pasa a la Pag. 4A)

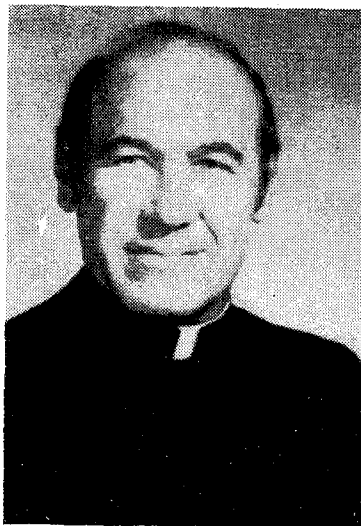
Celebrarán Mariapolis en Inverness

El Padre Peter Nicholas Kurguz, O.P., miembro de la Orden Dominicana en la ciudad de México y autor del artículo "¿Por qué el Comunismo es intrínsecamente perverso? Roma es la Gran Meta", hablará durante el segundo Cenáculo Nacional de Sacerdotes Marianos en la Parroquia de Nuestra Señora de Fátima en Inverness, Florida. Esto coincidirá con una "mariapolis" que se observará del 8 al 11 de septiembre en honor de la Santísima Virgen María, bajo su advocación de Nuestra Señora de Fátima. En esta "Mariapolis" participará un gran número de feligreses de la región y de diversas partes del país.

El Pastor de la Parroquia, el Padre James M. Cottrell, ha animado a todos sus feligreses a promover el Mensaje de Fátima, y

ha celebrado ceremonias anuales venerando a la Santísima Virgen María. En 1978 se realizó la primera "Mariapolis"; en ésta participaron miembros de diversas denominaciones religiosas para rendir homenaje a la Madre de Dios. Toda la gente formó una cruzada espiritual de oración y conocimiento.

El Cenáculo Nacional de Sacerdotes Marianos también participará en la "Mariapolis", y aproximadamente 200 sacerdotes y algunos Obispos se congregarán con el Padre Steffano Gobbi, de Milán, Italia. El Padre Gobbi es el Director Internacional del Movimiento Sacerdotal Mariano. En los Estados Unidos hay más de 2,000 Sacerdotes miembros del más creciente movimiento sacerdotal en el mundo. Este movimiento cuenta entre



Rev. P. Peter N. Kurguz, O.P.

sus miembros a muchos Obispos.

El Padre Kurguz ha escrito y predicado extensivamente durante los últimos 20 años tocante al Men-

saje de Fátima y a la diseminación del mal comunista por todo el mundo. Estuvo muy asociado al Arzobispo Chino Paul Cardinal Yupin, quien murió en sus brazos después de sufrir un ataque al corazón en Roma, el 16 de agosto de 1978, poco antes de entrar al Cónclave que eligió al Papa Juan Pablo I. En sus pláticas, el Padre Kurguz cita con frecuencia al Cardinal Yupin, y enfatiza que la filosofía del comunismo ha incorporado a la práctica las siguientes enseñanzas:

El rechazo de Dios y de la existencia trascental del hombre.

El rechazo del orden moral y de los derechos humanos incluyendo el derecho a la vida, la libertad, la justicia, la autodeterminación, la inviolabilidad de la persona,

etc.

Las prácticas comunistas constantes para destruir la familia.

Los esfuerzos comunistas sistemáticos para destruir la religión organizada, sobre todo la Católica. Su declaración oficial de Ateísmo.

El Cardinal Yupin afirmó con insistencia que "El poder del mensaje de Fátima puede convertir al mundo comunista", pero esto significa una participación real por parte de los fieles, uniéndose en una cruzada espiritual para ganar de Dios este favor.

Los Sacerdotes y fieles que participarán en esta "Mariapolis" en Inverness, Florida, venerarán a Nuestra Señora de Fátima con suma devoción y orarán por la paz de Cristo en el mundo.

Carta a mis Hijos

Por ELAINE SYFERT
del Family Enrichment Center

Mis queridos hijos,

Al comenzar el verano me preguntaba cual sería la mejor manera de disfrutar nuestras vacaciones, si darnos un viajecito, si quedarnos en la casa y disfrutar la compañía de toda la familia reunida o si hacer proyectos donde todos pudiéramos participar. Después de meditar por unas semanas sobre ello, su padre y yo decidimos que yo necesitaba unos días de retiro y meditación; después decidiríamos los planes para la familia.

¡Qué felicidad! Sola por unos días sin preocupaciones, sin tener que ejercitar mis obligaciones de esposa y madre; sola en la casa de Retiro del "Cenacle", en Lantana, con el mar, los árboles y los pájaros como los únicos compañeros en mi jornada de meditación. No tener que planear la comida o ir al supermercado, ni pagar las cuentas, llevarlos a ustedes al médico o a las prácticas de pelota, lavar la ropa, etc., concentrarme solo en mi persona, en ese centro, en ese motor que de vez en cuando necesita aceite para seguir funcionando y es tan poco el tiempo que puedo dedicarle para rejuvenecerlo si quiero mantenerme fuerte y seguir haciendo frente a todas las distracciones que nos desvían de nuestra jornada espiritual.

Cuando comencé el retiro me sentía extenuada, pero allí sentada frente al mar, contemplando las bellezas que el Señor nos ha dado y que tan poco reflexionamos sobre ello, de inmediato sentí el relajamiento de mis nervios y músculos, todo mi yo, se fue convirtiendo en lo que el Señor quiera de mí, una entrega total, espiritual y física.

Traté de organizar mis meditaciones, y mi primer paso fue el tratar de encontrar nuevamente mi centro, ese centro que constantemente está distraído, cuando no son ustedes, es vuestro padre o si no las obligaciones del trabajo que también contribuyen a la falta de balance en el núcleo de mi existencia.

En estos días, practiqué desprenderme de las superficialidades que llenan parte de mi rutina diaria, aprendí que realmente no necesitamos muchas de las cosas a las que nos hemos acostumbrado; por ejemplo, me sentí más cómoda vestida con sencillez y pude darme cuenta de la magnitud con que nos apegamos a cosas tan materiales como es el vestuario. No tenemos necesidad de tener un escaparate lleno de ropa, si lo analizamos nos damos cuenta de que a la larga eso significa menos que lavar y planchar y consecuentemente una preocupación menos al preguntarme "¿qué me voy a poner hoy?". meditaba, recordé un pasaje de la vida de Anne Morrow Lindbergh, quien en unas vacaciones en las playas de Maine, reconoció esta misma debilidad, y cuando estaba pasando por esta etapa me di cuenta que no sólo estaba desprendiéndome de la ropa sino también me estaba desprendiendo de mi vanidad.

¡Cuánto nos complicamos la vida! No pueden ustedes tener una idea de la paz y la tranquilidad que disfruté al no tener la televisión o el radio, y mucho menos el periódico con las noticias deprimentes que nos presentan a diario.

Llegué a la conclusión de que en la única forma que podría sobrevivir este ideal de simplicidad sería no preocupándome mucho de lo que otras personas piensen de mí o como luzco, sino de ser totalmente sincera conmigo misma y desprenderme de otra característica de nuestro mundo: la hipocresía.

Yo comprendo lo difícil que es este desprendimiento pues la vanidad es algo muy difícil de desechar, pero mis queridos hijos, debemos por lo menos tratar de apartarnos de esta debilidad.

La segunda etapa de mis días de contemplación y meditación la dediqué a la familia; a como darles a ustedes una mejor esposa y madre, en que forma podría ser más objetiva a las necesi-

(Pasa a la Pag. 3A)

Hace 125 Años en Santiago de Cuba...

Por Hna. Margarita
Gómez, RMI

Quién le hubiera dicho a un santiaguero de mitad del siglo diecinueve que precisamente en su tierra, en Santiago de Cuba, iba a surgir una familia cuyas hijas llegarían a los lugares más distantes del mundo.

Y así fue. Santiago de Cuba ha sido la cuna de la Congregación de Religiosas de María Inmaculada, conocidas también por Misioneras Claretianas. Fue la primera orden fundada en Cuba, el 27 de Agosto de 1855.

Hoy, al acercarnos a la celebración de los 125 años de fundación, quisiéramos entrevistar a aquella mujer que, fiel a la llamada de Dios, se puso en camino, dejó su patria—España—y llegó a la perla de las Antillas: Cuba. El Arzobispo Claret necesitaba atender a los niños, a los jóvenes,....Había que extender el Evangelio. Y pensó en la joven Antonia Paris.

Por aquel entonces era una locura embarcarse una mujer sola con rumbo tan lejano. M. Antonia y cuatro compañeras se embarcaron en Barcelona el 22 de Febrero de 1852 y llegaron a Santiago el 26 de Mayo. Larga y penosa travesía.

"No llevaba miedo. Dios era quien me llamaba allí. Yo iba a hacer su obra. Empezar algo nuevo. Llevaba el corazón lleno de entusiasmo. El amor a Cristo me urgía y quería proclamarlo a toda criatura"—nos diría M. Antonia hoy.

A su llegada a Santiago el Arzobispo Claret estaba en misión por la isla. La joven Antonia y sus cuatro compañeras pusieron toda su esperanza en el Señor.

"La obra comenzaba bien; toda nuestra confianza estaba puesta en Dios. La obra iba a ser totalmente suya"— así expresaría su gran confianza M. Antonia.

"Nos alojamos en una casita que nos prestaron. Muy pronto el Arzobispo nos procuró otra situada en la calle San Germán. Nunca nos faltó nada. En los mo-



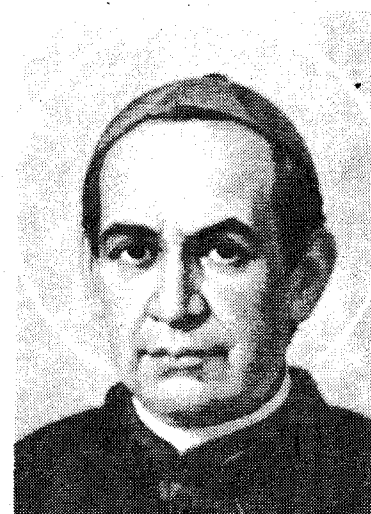
San Antonio Ma. Claret, Arzobispo de Santiago de Cuba, y Madre Antonia Paris, fundadores de Religiosas de María Inmaculada.

mentos más difíciles siempre la Providencia de nuestro Padre del cielo salía en nuestra ayuda".

Las características de la Orden fundada por M. Antonia Paris con la ayuda y bendición de S. Antonio María Claret iban a ser un fiel reflejo de la vida de Cristo con sus apóstoles, vida de fraternidad, alimentada en la oración y en la entrega generosa a la misión que el Padre les confiara:

"El fin principal es trabajar con toda diligencia en el Señor, en guardar la divina ley y cumplir hasta un ápice los Consejos Evangélicos, y a imitación de los Santos Apóstoles, trabajar hasta morir en enseñar a toda criatura la ley santa del Señor". M. Antonia Paris quería que aquellas jóvenes que quisieran formar parte de esta familia tuvieran una cualidad, para ella muy importante: "ser amigables". Esta cualidad supone apertura incondicional al otro, amor, ternura, comprensión, aceptación de todos sin excepción. Las quería muy enamoradas de Dios y de la Inmaculada Virgen. Sacrificadas y generosas.

"Procuren enseñar y hacer fácil a los otros el mismo camino hacia Dios". M. Antonia, elegida por Dios para ser el punto de partida de una nueva Congregación al servicio de la Iglesia, sigue siendo hoy inspiración para muchos. Las Clare-



tianas se extendieron de Santiago de Cuba a España, Italia, Colombia, Venezuela, Panamá, Argentina, Japón, Estados Unidos, Zaire.

Esta familia de M. Antonia tuvo que exilarse, como muchas otras. Y providencialmente vino a la Arquidiócesis de Miami, a continuar la misión que le fuera encomendada allá entre los santiagueros hace 125 años.

"Considero una gracia de Dios el que mis superiores me enviaran aquí", nos dice Hermana Carmen, Directora de Educación Religiosa en la Parroquia del Corpus Christi. "La zona en que realizo mi ministerio es una zona sencilla, pobre, de gentes agobiadas con muchos problemas inmediatos, a quienes no preocupan los problemas teóricos. He aprendido mucho de ellos."

La casa de Miami es la casa de formación abierta para aquellas jóvenes que quieren llegar a ser parte de esta familia Claretiana. Ha sido una gran alegría para todas nosotras el recibir en nuestra comunidad a algunas jóvenes y empezar aquí su formación para su consagración al Señor—dice Hermana Soledad. "En la actualidad hay una joven cubana de Miami terminando su formación en el Noviciado de Colombia. Otra está aquí, en la primera etapa de formación. Viene de la comunidad cubana de Orlando".—continúa diciendo la Hermana Soledad. "Han sido para nosotras una afirmación en que Dios nos quiere aquí y al mismo tiempo son ocasión de mayor dedicación y entrega para todas nosotras".

A TODOS NUESTROS AMIGOS

Les invitamos a la Eucaristía de Acción de gracias que se celebrará el próximo miércoles, día 27 de Agosto, en la Ermita de Nuestra Señora de la Caridad, a las 8.00 P.M. Esperamos reunirnos todos una vez más alrededor de la mesa del Señor,

Las Religiosas de María Inmaculada,
Misioneras Claretianas

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Hora: 11 a.m. - 12 p.m. Día: Domingo 17 de Agosto, 1980. Lugar: Dinner Key Auditorium (Ave. 27, junto al mar)

Curso Sobre Comunidades de Base en Miami

Por Soledad Galerón

El equipo pastoral de José Marins recorre incansablemente los cinco continentes ayudando a las diferentes comunidades eclesiales a promover el proceso de renovación eclesial iniciado por el Concilio Vaticano II...El Mexican American Cultural Center de San Antonio, Haití, Puerto Rico, han sido algunas de sus actividades de los últimos meses...

Del 2 al 3 de agosto, José Marins, Teolide M. Trevisan y Carollee Chanona, estaban en la Oficina Regional del Sureste para Asuntos Hispánicos a su paso para México.

Conocí a José Marins y Teolide M. Trevisan en un curso sobre "CEB" en Madrid en 1973, en el que viví una gran experiencia eclesial...Poco pensé yo al despedirme de ellos en aquella ocasión, que al cabo de unos años iba a presen-

tarles la Comunidad Hispánica de Miami.

Hablando con José Marins surgen infinidad de preguntas sobre las Comunidades Eclesiales de Base... "es imposible contestar a todas esas preguntas de forma breve, nos dice, hay tanto que decir sobre la CEB"

Un punto que nos insiste le parece de máxima importancia es dejar bien claro que "La CEB es la misma Iglesia de Cristo...no es un movimiento ni un grupo apostólico más, ni un nuevo método de acción pastoral. Es la misma Iglesia en su nivel de base...En la Iglesia existen diversos niveles: universal, nacional, diocesano, parroquial...La parroquia, por su número y extensión, no es ya expresión comunitaria a nivel de base...

La CEB no sólo hay que entenderla dentro de la Iglesia y en relación con los demás niveles eclesiales, sino que la CEB es el punto clave en el proceso de renovación eclesial promovido por el Vaticano II, que alcanza a todos los niveles eclesiales. "Este proceso de renovación eclesial realizado a nivel de Base en estas comunidades, insiste, debe realizarse siempre en comunión con los otros niveles de la Iglesia...La comunión y relación con esos otros niveles de Iglesia da

sentido a la CEB..."

sentido a la CEB..."

José Marins sigue explicándonos como él considera que "La CEB inaugura un modelo eclesial diferente". Un modelo de Iglesia en el que se destaca de una manera especial "la dimensión comunitaria y misionera". Por supuesto que estos elementos siempre han estado presentes en la Iglesia, pero ahora en la CEB se les da "una prioridad especial".

"Otra característica importante de la CEB es el proceso descentralizador da más responsabilidades a los laicos y religiosos y religiosas; Uno de los elementos muy positivos de este proceso descentralizador es la creación de nuevos ministerios o la renovación de otros, como respuesta a las necesidades reales de las comunidades".

La pregunta que regularmente nos planteamos con más frecuencia es ¿cómo iniciar las CEB? El punto de partida, nos contestó, "es motivar a los cristianos y darles oportunidad y medios para revisar y profun-

dizar sus ideas sobre la Iglesia...El otro aspecto sumamente importante es el apoyar los procesos comunitarios que ya existen en la Iglesia...Los grupos de reflexión, de acción pastoral...Así van surgiendo las comunidades.

Estos temas y otros más como "Fundamentación en la Iglesia Primitiva." "La CEB y su relación con los Movimientos Apostólicos"...etc. serán desarrollados en el Curso Sobre Comunidades Eclesiales de Base, que ofrece el Instituto Pastoral del Sureste los días 25 al 31 de Agosto. Las clases serán en St. John Vianney College Seminary de Lunes a Viernes de 7:30 pm a 10:30 pm, el Sábado de 9:00 am a 6:00 pm y el Domingo de 9:00 am a 1:00 pm. El curso será acreditado con dos créditos graduados o no graduados del Barry College. El costo del curso es de \$120 con créditos y \$20 sin créditos. Para más información llamar al teléfono 223-7711.



Rev. P. José Marins.

Madre Teresa Habla en Guatemala

Guatemala—(NC)—Ante 2,000 delegados de 30 países al primer Congreso Internacional para la Familia de las Américas, la Madre Teresa de Calcutta declaró que "la miseria más grande de nuestra época es el asesinato del niño por el aborto...que afecta a la familia, a la iglesia y a la sociedad." Dijo que se calcula en 120,000 el número de abortos provocados cada día en el mundo entero. Agregó que en la India, donde sus



Madre Teresa de Calcutta

Hermanas Misioneras de la Caridad tienen su centro principal, unas 30,000 parejas practican el método natural de ovulación recomendado por la pareja de médicos Billings, y que aún los hogares más pobres prefieren donar sus hijos antes que abortarlos. En un mensaje desde Melbourne, Australia, el Dr. J.J. Billings dijo que el uso de pastillas anticonceptivas ha bajado a la mitad en pocos años, pues las mujeres prefieren su método porque no trae efectos dañinos. Lamentó que los países ricos financien programas de esterilización y abortos, y que exporten productos no aprobados como la inyección Depoprovera de Estados Unidos. El congreso fue organizado por la World Organization Ovulation Method-Billings (WOMB).

Carta a mis hijos... (Viene de la Pag. 2A)

dades de cada uno de ustedes, y más comprensiva a las de Lloyd, mi esposo. Al reflexionar en esta etapa, sentí la urgencia de desarraigarme de mis egoísmos deseando totalmente la felicidad de cada uno de ustedes, y en ese proceso el Señor me proveerá con las respuestas apropiadas y la actitud necesaria en cada ocasión; que les pueda dar a cada uno de ustedes, adorados hijos, el beneficio de aprender con mi ejemplo, lo que realmente el mandamiento que Cristo nuestro amado Señor nos enseñó, ¡que nos amemos unos a los otros!

La última parte de mi meditación la dediqué a mi trabajo y a la comunidad.

Sentada en el jardín del "Cenacle", observé los gorriones volando de árbol en árbol, y pensaba en las maravillas de la Creación y en como nuestro Padre Celestial nos conoce a cada uno de nosotros; el amor que El siente por cada uno de nosotros; que sabe cuantos cabellos tiene cada uno en su cabeza y cuantas plumas cada gorrión; que sabe lo que pensamos antes de pensarlo, que nos ha privilegiado, a cada uno, con dones, ofrecidos no sólo para nuestro propio beneficio, sino para compartirlos con el resto de nuestros hermanos. Es nuestro deber compartir nuestras experiencias, nuestras desdichas y nuestros éxitos con todos aquellos que encontremos en nuestra vida, y en el proceso de dar nuestros dones aprendemos de otros también y nos regocijamos con nuestro crecimiento físico y espiritual.

Al terminar mis días de meditación, sentí una paz en todo mi ser que había añorado por largo tiempo. Me sentí llena de amor por cada uno de ustedes y por todos aquellos que conozco y por los que no he tenido la oportunidad de conocer.

Cuando el corazón está lleno de amor, no hay espacio para desasosiegos, o temores o dudas.

Me he hecho el propósito de hacer tiempo para mí todos los días, pues me doy cuenta que este motor si no reconoce y encuentra su centro a diario no puede funcionar debidamente; así les pido a cada uno de ustedes comprensión para cuando tenga que aislarme por un rato, reconozcan la necesidad que tenemos todos de enfocar nuestras vidas con la luz que el Señor nos da cuando nos apartamos del mundo y nos entregamos completamente a El.

Con todo mi cariño,
Mami

OFICIAL

ARQUIDIOCESIS DE MIAMI

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

Rev. Mons. Bernard McGrehan, V.F., Director Espiritual de la Hermandad de Abogados Católicos, Palm Beach County; efectivo desde Julio 30, 1980.

Rev. Paul Saggi, Pastor de la Parroquia St. Charles Borromeo, Hallandale; efectivo desde Agosto 20, 1980.

Rev. John Vereb, Pastor de la Parroquia de St. Richard, Perrine; efectivo desde Agosto 20, 1980.

Rev. M. Anthony Reilly, Pastor de la Parroquia Our Lady of Mercy, Pompano Beach; efectivo desde Septiembre 10, 1980.

Rev. José P. Nickse, Director del recién establecido Centro de Actividades Pastorales, Miami; efectivo desde Agosto 4, 1980.

Muy Rev. Felipe Estévez, Rector del Seminario Mayor San Vicente de Paúl, Boyton Beach; efectivo desde Agosto 13, 1980.

Rev. Gerard Darbouze, para el Apostolado Haitiano de la Arquidiócesis de Miami; efectivo desde Agosto 4, 1980.

Rev. Joseph Browning, S.J. Pastor de la Parroquia de St. Ann, West Palm Beach; efectivo desde Agosto 17, 1980, con la aprobación de su Superior.

Rev. Patrick Brady, O.P., Pastor Asociado en la Parroquia de St. Dominic, Miami; efectivo desde Agosto 15, 1980, con la aprobación de su Superior.

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Mons. Román a los Sacerdotes...

Viene de la Pag. 1A)

menza, pues ya tenemos mucho que hacer con las orientaciones existentes. Pero no se trata de agregar labores a las que ya tenemos, sino más bien de darle prioridad a ésta que nos ocupa y planificarla con los recursos humanos existentes. Hemos leído y hablado mucho de pluralidad en la unidad. Se trata ahora de aplicar concretamente lo estudiado en relación con las dificultades culturales, de mentalidad y de adaptación que conocemos, que pueden ser más agudas por las circunstancias presentes.

En la homilía de la inauguración del Programa de Evangelización en la fiesta de la Epifanía del presente año, me impresionaron profundamente las siguientes frases del Señor Arzobispo:

"Ante la grandeza y dificultades de nuestro tiempo, al seguidor de Cristo le es imposible la mediocridad" (citando a Pío XII)... Hay que tener imaginación para ver el potencial que existe para el crecimiento del Reino de Dios en Florida ahora. Periódicamente somos llamados a hacer un esfuerzo especial... no podemos perder más tiempo quejándonos de que alguien debería hacer algo."

Estas son frases escritas en el contexto de una planificación normal de la Evangelización. ¡Cuánto más nos deben impresionar a nosotros en la situación crítica de que venimos tratando!

El Señor Arzobispo, preocupado, me consultaba qué podríamos hacer especialmente ante esta situación y sugería, entre otras cosas, "programas de educación de adultos, o algo en la línea de experiencia de los Cursillos".

Juan Pablo II, en su discurso del 7 de Julio en un barrio de Bahía, Brasil, luego de citar varios textos sobre evangelización, habla del respeto que debe tenerse por la religiosidad popular:

"...es dimensión profunda del hombre. Es la propia alma del pueblo la que aflora en las expresiones y manifestaciones de religiosidad popular; algunas de gran sinceridad. En lo más profundo de la religiosidad popular se encuentra siempre una verdadera hambre de lo sagrado y de lo divino. Es necesario, pues, no despreciarla ni ridicularizarla; es necesario cultivarla y servirse de ella para mejor evangelizar al pueblo... Las manifestaciones de religiosidad popular, purificadas de sus defectos de superstición y magia, son indudablemente un medio providencial para la perseverancia de las masas en su adhesión a la fe de sus antepasados y a la Iglesia de Cristo."

He tomado este texto por su actualización para nosotros en tiempo, lugar y situación. Si lo desglosan, es todo un programa. Concretamente les digo:

—A nuestra gente del éxodo no se le ha podido desarraigar la religiosidad popular. Lo vimos desde su llegada a Key West, donde nos pedían objetos religiosos; lo seguimos viendo actualmente en la visita que hacen al Santuario de la Virgen cada día.

—Nuestra gente del éxodo tiene, en su mayoría, gran devoción a la Santísima Virgen de la Caridad.

—Nuestra gente del éxodo tiene un gran espíritu familiar. La mayoría se ha reunido con sus familiares.

Con esos "triumfos" en mano tenemos que salir a buscarlos.

La Pontificia Comisión sobre el cuidado pastoral de las migraciones, citando al Vaticano II dice a los Obispos:

"Préstese atención especial hacia aquellos fieles que, en razón de sus particulares condiciones de vida, no pueden disfrutar de modo suficiente de la común y ordinaria atención de los párrocos o bien se hallan totalmente privados de la misma; este es el caso de muchísimos emigrantes, exiliados, prófugos..."

El No. 46 de la *Evangelii Nuntiandi* dice:

"...conserva toda su validez esa otra transmisión de persona a persona."

La Visita

La Iglesia, en su ámbito parroquial, debe desplazarse hacia ellos; buscarlos, hablarles y organizarlos los medios para que sigan la Palabra de Dios y se integren en la comunidad de fe.

Esto se puede llevar a cabo, pidiendo la colaboración de los seglares comprometidos, de los Movimientos Apostólicos que hay en la Parroquia. Es necesario que éstos dupliquen su trabajo en la búsqueda de esta muchedumbre que vaga "como ovejas sin pastor".

Hoy, que tenemos organizados los ministerios (ministrare-servir) en nuestra Arquidiócesis, ¿Por qué no organizar un servicio de visitantes que vayan a las casas a ofrecerles orientación cristiana? La Legión de María durante años ha tenido la experiencia del éxito de la visita.

Muchas veces hemos oído decir a la gente que la atención y la búsqueda por parte de pequeñas comunidades religiosas de otras denominaciones lleva muchos católicos a su seno, admirados de la preocupación personal por ellos.

En la visita hay que informarles de lo que tenemos; hablarles de los programas radiales y televisados, la lectura del Voice, etc., y anunciarles que la comunidad los invita a recibir la formación cristiana que necesitan.

A este efecto, debía organizarse una catequesis. Esta debe tratar de ser lo más sencilla posible. Cada lugar vería cómo concretar el programa para que fuera asequible a la gran mayoría que carece de los conocimientos esenciales (*Evangelii Nuntiandi* No. 44.)

Tal vez esta catequesis no tenga que estar basada en una fijación de ciclos y tiempos en sentido estricto. San Pablo, según los lugares y circunstancias, era más o

menos extenso en su presentación del Evangelio. Ustedes saben, como yo, que hay momentos privilegiados por la intensidad de la gracia: un cursillo, un encuentro, retiros, una misión, etc. Es a los bautizados a quienes debe abrirse el panorama de la auténtica búsqueda de la fe. Un sencillo texto, como *Dios Te Ama* de Monseñor Boza Masvidal, pudiera servir de base. Insisto en comprometer a los seglares de los distintos Movimientos Apostólicos. Todos deben cooperar en la organización y planificación de esta labor y en la catequesis.

Para las familias tenemos respuesta en el Movimiento Familiar Cristiano, Encuentros Familiares, e Impacto. Les recuerdo que Cursillos es justamente un movimiento dirigido a la evangelización de los alejados e indiferentes. Una de las características que señalé del éxodo es que en su mayoría está constituido por hombres solos. Al cooperar el Movimiento en la planificación de visitas y catequesis, irá detectando posibles candidatos para enviarlos a un Cursillo. Hay que recordarle a Cursillos que así como en el comienzo aquí en Miami, fueron instrumento, de nuevo ahora les toca serlo en estas circunstancias. Los Movimientos mismos saldrían beneficiados por la concretización del compromiso evangelizador que se les pide.

Termino diciéndoles que la intensidad del deseo da la medida del amor. Roguemos todos por que crezcamos en el deseo de que nuestra oración nos impulse a una acción efectiva y podamos decir con Jesucristo: "He velado por ellos y ninguno se ha perdido" (Jn. 17, 12).

Afectísimo en Cristo,

Agustín A. Román

Agustín A. Román
Obispo Auxiliar

Atropellan Indios

México—(NC)—El informe de cuatro misioneros jesuitas en Chiapas, publicado por la oficina de información de los obispos mexicanos, dice que la policía y las tropas federales mataron a 13 indios tzeltal en una disputa de tierras, y que se teme por la suerte de 700 familias desterradas de

sus ranchos en Golochán. Culpan además a los terratenientes y al Partido Socialista de los Trabajadores (de ideología marxista) por incitar a "las atrocidades" y por desacreditar al clero de la región.

Se teme que otros que huyeron heridos hayan muerto en despoblado.

El Papa Recuerda al Exilio Cubano

El pasado año, 1979, se preparó una Peregrinación de los cubanos que se encuentran fuera de Cuba, para visitar al Santo Padre; la visita no fue posible por coincidir con el viaje de Juan Pablo II a los Estados Unidos. Se preparó todo para realizarla este año 1980 pero surgió la situación creada por el éxodo desde Mariel y sólo pudieron ir a Roma los dos obispos cubanos Mons. Eduardo Boza Mas-

vidal, Mons. Agustín Román y tres sacerdotes de Norte y Sur América.

Terminada la audiencia pública en la fiesta de la Transfiguración, 6 de Agosto, el Santo Padre atendió a los Obispos privadamente, manifestando su cariño e interés. Ellos le expusieron en detalle la situación pastoral de los cubanos en el destierro y seguidamente le obsequiaron una colección del Anuario de la Iglesia de

Cuba en la Diáspora y una placa con la imagen de Ntra. Sra. de la Caridad y el escudo cubano dedicada así: "Al Santo Padre, del pueblo cubano desterrado, Agosto, 1980."

El Papa agradeció el obsequio y les dijo:

"Cada día oro por Cuba. Cada día mi plegaria se eleva por los cubanos".

Más tarde, al despedirse

IMPORTANTE

Cambian de Lugar la Conferencia Carismática

La Conferencia Carismática Diocesana ha sido transferida del Dania Jai Alai al Broward Community College, que queda a una cuadra de la salida de Pompano en el Florida Turnpike. La razón del cambio es que Servicios Ca-

rismáticos, C.C.S., fue notificado por el Dania Jai Alai que por haberse permitido juegos en el verano, ya no sería posible alquilar sus salones para la Conferencia, que tendrá lugar el 3, 4, y 5 de octubre.

Pero gracias a la coope-

ración del Sr. Carl Crawford, del Broward Community College en Pompano, se obtuvo el uso del nuevo y bello auditorio del College. Como ya se han inscrito más de 700 personas y muchas inscripciones llegan a diario, la Oficina Carismática urge a los que tienen interés en asistir, que se inscriban lo más pronto posible, pues sólo podemos acomodar 2,200 personas.

El tema para la Conferencia será "Invitación a Gracia" y ese fin de semana promete estar colmado de bendiciones de Dios para todos. Encontrará un cupón en blanco en la pág. 7 de la sección en inglés. Para más informes puede escribir a: Catholic Charismatic Services, P.O. Box 6128, Hollywood, Fl., 33021.