



OUR NEWEST PRIEST ORDAINED...P3

**DEMAND MORE INFORMATION**

## Tougher norms for laicization

Rome (NC) - The Vatican has secretly sent the world's bishops new, tougher norms for laicizing priests, a reliable church source in Rome told NC news Service Oct. 22.

## Secrecy in last week of Synod

By Jerry Filteau

Vatican City (NC) - A shroud of secrecy descend on the world Synod of Bishops as the participants entered the critical final week which involves voting on conclusions and a synod message.

On Oct. 20 Archbishop Joseph Bernardin of Cincinnati presented a draft synod message to the world and west German Cardinal Joseph Ratzinger of Munich and Freising presented a draft list of 50 propositions that the 200-plus synod fathers could approve, disapprove or amend. The synod is scheduled to end Oct. 26.

But the drafts were issued "sub secreto" (under secrecy), and at the end of the morning session the bishops were told in three languages that they were not to be released.

Information obtained by NC News Service indicated that the draft propositions presented by Cardinal Ratzinger, the synod's relator, consisted of 50 items.

NC News also learned that the draft of the synod message, composed by an elected five-member committee, consisted of six parts:

- An introduction saying that the message is directed to all families.
- A description of the situation that the family finds itself in today.
- A doctrinal part, placing family life in the context of God's plan for salvation and emphasizing the witness

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According to the source, the new norms for laicization - the dispensation of a priest from his priestly rights and duties - demand more information in the laicization request, especially regarding the family situation and background of the priest before he was ordained, and present stricter criteria for granting laicizations.

The source said the norms, issued by the vatican's Congregation for the Doctrine of the Faith were recently sent "sub secreto" (under secrecy) to bishops, but have not yet been given to the superiors general of religious orders of men.

The norms begin by saying that priests do not have any right to laicization, but on the contrary the church has the right to their perseverance in their ministry, the source said.

The new document also says that Catholics have the right to expect priests to be faithful to their ordination promises, just as married people are expected to persevere in their marriage vows, the source added.

Four months ago the pope quietly began to process the backlog of requests, which sources estimate stood at about 2,000 when he was elected pope and in the intervening 20 months had climbed to more than 4,000.

Since then from religious order sources in Rome NC News has obtained information indicating that perhaps 50 or more cases are being processed each week.

There were also indications that a majority of the laicization requests being processed were being granted, but a more substantial minority were being denied than was the case under Pope Paul VI.

The source who discussed the new norms sent out said it appears that requests submitted before 1979 would be processed according to the older norms, while requests submitted since then will be handled according to the stricter norms.



**THE JOY OF SERVICE** A priest holding aloft new life symbolizes the service and joy of vocations, whether they be priestly, Religious or lay. See 1980 Voice Vocations Section, Pages 1B-20B.

## A 'Pep rally' for the Lord

By Ana Rodriguez  
Voice Staff Writer

More than 800 seventh and eighth graders from Catholic schools all over Dade County gathered at St. Mary's Cathedral last Thursday for what Archbishop Edward McCarthy called a "pep rally" for the Lord.

The youngsters, whom Father Gustavo Miyares, Vocations Director for the Archdiocese, called "the best that we have," were celebrating

Vocations week, "cheering for those who do the work of the Lord and praying that the Lord will send a lot more people to be on his team," in the words of the Archbishop.

THE GATHERING, was one of three similar held last week with children of Catholic schools in Dade Broward and Palm Beach counties. Auxiliary Bishop Agustin Roman attended the Broward celebration, held last Wednesday morning at Nativity Church in Hollywood. Friday morning, Palm

Beach school children gathered at the Major Seminary in Boynton Beach.

Before the Mass, concelebrated by Archbishop McCarthy and priests from the different parishes in Dade County, the youngsters viewed posters, banners and even sculptures created by them for Vocations Week. Each school had chosen the best of the art works to display at the celebration.

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**HORSES BLESSED** — Bishop Anton Hofman of Passau, West Germany, blesses the horses prior to the annual Leonardride of the Feast of All Saints, Nov. 1. The horse rides are popular throughout the Bavarian region of Germany. (NC Photo from KNA)

## Bishop backs strikers; opposes lay board

NORFOLK, Va. (NC) — A strike against St. Mary's Infant Home, Norfolk, has led to a confrontation between Bishop Walter F. Sullivan of Richmond, Va., and the lay board of trustees that controls the Catholic institution.

St. Mary's is a nursing home for about 60 severely retarded and handicapped children through age 9. It employs numerous black nurses aides and service workers on a pay scale slightly higher than the minimum wage.

Although the home is an institution of the Diocese of Richmond, it is controlled by a lay board of influential white businessmen, lawyers and health care executives.

The board includes Bishop Sullivan and Father Thomas Quinlan.

Bishop Sullivan and the pastors of Norfolk's six Catholic churches have publicly criticized the lay trustees for refusing to bargain with the union representing 85 of the home's approximately 100 employees. Since the union was elected in April, St. Mary's has been cited four times by the National Labor Relations Board for unfair labor practices.

On the eve of a strike Oct. 5, Bishop Sullivan and the pastors said that the trustees' refusal to bargain is in direct violation of Catholic principles and "appears to be an attempt to stall for time, perhaps even to demoralize and intimidate workers."

Acknowledging the devotion of both workers and administrators to St. Mary's children, Bishop Sullivan called the discord "tragic."

### Church finds positive values in Marxism, magazine says

ROME (NC) The church finds certain positive values in Marxism and does not consider it an "absolute evil," according to an editorial in the Jesuit Magazine, Civiltà Cattolica.

The unsigned editorial in the periodical's Oct. 18 edition defended the church against criticisms of hegemony (desire for world dominance) and triumphalism.

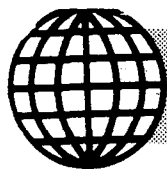
The Jesuit bi-weekly, published in Rome, often reflects Vatican viewpoints in its major articles and editorials.

Civiltà Cattolica said that "even when the church condemns a doctrine as erroneous it does not exclude that there may be elements of truth in it".

Regarding Marxism, "The church condemns the atheism, historical and dialectic materialism, the class struggle, the reduction of man to 'homo economicus' (an economic being), the purely earthly quest for 'heaven on earth,'" the editorial said.

"But it does not condemn values like the aspiration to justice and the overcoming of social and economic situations which allow the exploitation of men by men, the aspiration to create a more just and fraternal society, the consideration in which work is held and, even more, the pre-eminence given to the poorest classes of society, the commitment to fight for the betterment of social conditions of humanity, the importance which economic and social structures have in creating and maintaining great human masses in conditions of inferiority and underdevelopment," it added.

Communism, the socio-economic and political system based on Marxist ideology, has been strongly condemned by Catholic social teachings.



## News At A Glance

### Women in Holy Name Society?

CHERRY HILL, N.J. (NC) — It is up to the bishop of a diocese to decide whether or not women may be admitted to membership in the Holy Name Society in the diocese, said Father James F. Lanergan, the new spiritual director of the National Association of the Holy Name Society.

### Pope asks Argentines to work for poor

MENDOZA, Argentina (NC) — Speaking in a televised address to about 60,000 people gathered in the Andean city of Mendoza for the National Marian Congress, Pope John Paul II asked Argentines to work for reconciliation and to help the poor.

### Solidarity key to fighting repression

TORONTO (NC) — Solidarity is the key for the Latin American people struggling against repression Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, said at an ecumenical conference. He said such solidarity should extend to the First World — the developed nations — because of Latin America's dependence on foreign-based multinational corporations, foreign governments and churches.

### Cronkite honored by Catholic broadcasters

INDIANAPOLIS (NC) — CBS News anchorman Walter Cronkite has been named recipient of the 1980 Gabriel Personal Achievement Award from UNDA-USA, the national association of Catholic broadcasters and allied communicators.

### Exarchate for Melkite-Rite Catholics in Canada

VATICAN CITY (NC) — Pope John Paul II Oct. 14 announced the establishment of an apostolic exarchate for Melkite-Rite Catholics in Canada.

### Delegates ask bishops to open spring meeting

(Undated) (NC) — Catholic Press Association (CPA) delegates at the Eastern-Midwest regional convention called on the U.S. bishops to open their special meeting scheduled for June 1982 to the press. The National Conference of Catholic Bishops had voted at its spring meeting in Chicago to hold a special closed session to discuss the role of bishops.

### Filipino layman closer to beatification

VATICAN CITY (NC) — A Filipino layman expected to be beatified by Pope John Paul II in 1981 has moved a step closer to beatification and eventual canonization. The Vatican Congregations for Saints' Causes promulgated a decree on the martyrdom of Lorenzo Ruiz, killed in Japan in 1637.

### Sandinistas promise to uphold human rights

MANAGUA, Nicaragua (NC) — Religious freedom is a human right which will be upheld in Nicaragua, states a document issued by the Sandinista National Liberation Front. It also encouraged Christians, including priests and Religious, to continue participation in public affairs.

### Family life ministers form association

MEMPHIS, Tenn. (NC) — Father Thomas L. Boland, director of family ministries for the Archdiocese of Louisville, Ky., has been named the first president of a new organization, the National Association of Catholic Diocesan Family Life Ministers. The association was formed at the National Family Life Conference's recent meeting in Memphis. The new association which adopted a constitution at the family life meeting has stated it is committed to developing family life ministry at all church levels.

## The Voice

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**'I felt the power of God  
working within me...'**

## Another priest joyfully ordained



**New priest offers his first Mass at St. Ignatius.**

"I feel very excited, very happy...I felt the power of God working within me, through the Archbishop and bishops, and I felt peace and contentment..."

That is as near as words could come to expressing the miraculous feeling of Father Terry Hogan as he was ordained a priest last Saturday at St. Ignatius Loyola Church in Palm Beach gardens where he has been serving as deacon.

"I feel something great happened to me," he said. I think it really hit me when I was concelebrating my first Mass with Archbishop McCarthy, "calling down the Lord to the bread and wine. It's something hard to explain, but you just knew it was there."

"Ask anyone at St. Ignatius about Terry Hogan," said Father Frank Flynn, pastor, "and you will hear about his concerned caring, his excellent homilies and his everpresent smile."

His parents, Catherine and Edward Hogan, and his brother and sister were joined by 40 family members, and over 700 parishioners for the ordination Mass. The choirs of the Minor

and Major Seminaries, from which Father Hogan graduated, also participated. Father Hogan's 77-year-old great uncle, Father Adolphus Gillis, from Alberta, Canada, was a concelebrant of the ordination Mass.

Asked what made Father Hogan want to become a priest, he said, "The example of some of the priests I had been around as an altar boy when I was in grade school.

"I also had a great uncle (Father Gillis) who came down from Canada who was inspirational.

"The main thing was noticing the spirit they showed, the interest they showed in others and not themselves. It was also the influence in having priests around school," he said.

Father grew up in Virginia and latter in Christ the King in Miami.

As for future plans?

"At this point I simply want to serve as a parish priest, to better myself and do the things a parish priest does."

On Sunday, October 19th, Father Hogan celebrated his own First Mass at St. Ignatius and the overflow crowd



**Father Hogan gives 1st blessing to his mother.**

shared in his Mass of Thanksgiving. The parish reception under a multicolored tent lasted four hours, and the joy of the spiritual events of the weekend was self-evident.

## Synod message to all families

to God's plan of love and life, to the permanence of marriage and the transmission of life to which Christian families are called.

- A section of the response of people to God's plan.

- A section on the church and the family.

- A conclusion encouraging families to meet the challenges of Christian family life today.

Theme of the synod is: "The role of

### Official

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

THE REV. RAYMOND C. SONEFELD - to Associate Pastor, Little Flower Parish, Coral Gables, effective October 15, 1980.

THE REV. THOMAS E. BURKE, S.S.J. - to Temporary Administrator, Holy Redeemer Parish, Miami, effective October 2, 1980, upon nomination by his Superior.

THE REV. PAUL OSTERLE, S.J. - to Associate Pastor, Gesu Parish, Miami, effective September 1, 1980, upon nomination by his Superior.

the Christian Family in the World of Today."

Details of the 50 propositions were not immediately learned. Judging from the proceedings of the synod before the final week, the topics in the draft list probably include:

A reaffirmation of "Humanae Vitae," the 1968 papal encyclical that said the use of artificial means of contraception is intrinsically wrong, and a call for fuller understanding of that teaching and better explanation of it in terms of a positive theology of human sexuality.

- A reaffirmation of the indissolubility of marriage, but a call for better pastoral care for divorced and remarried persons and possible for further study of some difficult situations to see whether the church practice can be adapted.

- A reminder of the essential elements in the rite of matrimony, but within that framework a recognition of the need to adapt the rite to different cultural situations.

- A "charter of family rights" outlining fundamental rights such as freedom of choice in education of children and freedom to decide family size.

controls, and for natural family planning.

- Special concern for families facing special difficulties, such as refugees, migrant families and the poor.

- Opposition to infringements on family life from outside sources such as governments, economic systems, or anti-life and anti-family philosophies.

- The family as subject and object of evangelization and religious education.

- Support for education in sexuality, adequate marriage preparation, small Christian communities, family-to-family ministries and other support systems for family life.

- Support for responsible parenthood, free of government or other

### Expert on aged to speak at center dedication

**Largest building built by Archdiocese**

Msgr. Charles J. Fahey, President of the National conference of Catholic Charities, will be guest speaker at the dedication of St. John's Nursing & Rehabilitation Center, Saturday, October 25, at 11 a.m.

Msgr. Fahey, a national leader in gerontology and director of the Gerontological Center at Fordham University, N.Y., and a group of distinguished Catholic and lay leaders

will take part in the program at the Archbishop Carroll Catholic Life Center a total care concept emphasizing restoration of independent living for the aged.

The dedication program for St. John's Center will begin at 10 a.m. when Archbishop Edward A. McCarthy of the Archdiocese of Miami will be celebrant of a mass at St. Helen's Catholic Church, 3340 West Oakland Park Blvd.

Following the mass and speaking program, Archbishop McCarthy will bless the building which will then be opened for public tours.

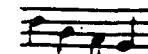
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## Get back 'sense of Church'

Fr. Murnion speaks to evangelizers  
about parish renewal

By Sue Blum  
Voice Correspondent

Sitting beneath a colorful banner which read, "Plan Ahead!...It Wasn't Raining When Noah Built the Ark!," Father Philip Murnion met with members of the Archdiocesan Evangelization Council this past week to discuss plans for the 1981 Archdiocesan Parish Renewal Plan.

The day-long session October 16, was held in the newly-acquired Pastoral Activities Center, near St. Mary's Cathedral in Miami, and included Miami's three bishops, members of the Evangelization Council's Parish Renewal Committee, Executive Committee and Priests' Senate.

Fr. Murnion, Executive Director of the Parish Project, a national project sponsored by the National Conference of Catholic Bishops' Ad Hoc Committee on the Parish, is recognized nationally as an authority on parish renewal. This year he is one of the major writers for the "Know Your Faith" series, (published locally in the center section of *The Voice*), which is featuring the parish in 1980-1981.

The discussion was lively all day with Father Murnion's staccato, rapid-fire

presentations interrupted by questions and reflections from engrossed participants.

"Relationships within the parish, between priests and laity, between parish and diocese, and between Church and society are changing drastically," Fr. Murnion said. "We must engage in more hard, honest discussion or we will have lots of anger, resentment, individualization and dissipation".

"People, clergy and laity alike, who are confused by the ambiguity of the 'defined' church of pre-Vatican II and the 'imaged' church of the present will begin to decide on their own the nature of their ministry, with no corporate sense of mission, and the whole Church will suffer," he warned.

"Part of the problem," he said, "is that we no longer have a 'sense of Church' or an 'agreed theology'. There is great danger in the Church of individuals or parishes going to either extreme—fundamentalist or secular.

Questioning 'secular theology,' Father Murnion asked, "Why, for instance, is the Kubler-Ross (secular psychology) theory of death and dying so attractive?" While admitting that



Archbishop McCarthy, along with Bishop Roman and other members of Evangelization and Parish Renewal committees of the Archdiocese, listen to Fr. Philip Murnion's suggestions during last week's workshop.

psychology is very helpful, he said "The danger lies in only applying psychological theory to the subject of death, instead of applying it within the context of active faith ministry. The

Kubler-Ross psychology," Fr. Murnion said, "allivates the feeling of inadequacy and frustration of those,

(Continued on Page 5)

## Tips for parish renewal

In discussing Parish Renewal Father Murnion provided what he called a "laundry list" of possible steps to be taken for effective parish development.

"The Ad Hoc Committee on the Parish and its staff, The Parish Project, has taken a firm position, however, of not trying to develop any single parish renewal program for all dioceses to adopt. The position derives from the thinking that each diocese, in cooperation with its parishes, must devise a program suited to its own situations."

Each of the suggestions is related to one of the factors found to be significant in parish life.

● Priests need to be encouraged to become more reflective about their faith if they are to aid their parish-

ioners through preaching and counseling.

● Leadership in the parish requires the ability to involve others on the staff or lay leaders in decision-making and ministry; this calls for new skills.

● Effective parish ministry requires knowledge of people's needs which can be gained through personal contact, through "listening sessions" and through surveys.

● Priorities should be clarified through drafting a mission statement for the parish or setting goals.

● A parish renewal program cannot be simply a process for development that leaves the content to the private judgement of individual priests or parishes but must face all the demands of authentic church life emanating

from the Scripture's and the teaching of the Church.

● A good renewal program will require training and equipping more people with the tools necessary for the parish apostolate; to challenge people to participate without training can generate frustration or cause distortions in ministry.

● People need to have opportunities to have intensive experiences of faith and commitment to Christ; the aim of these experiences is not knowledge or strategy, but conversion!

● A renewal program will include careful development of the liturgy and preaching; people judge the quality of parishes by these.

● Parish quality does not seem to be

affected by parish size; yet, there is growing evidence of the importance of giving people a chance to experience faith, reflection, prayer and mutual support in small groups.

● Parish ministry will be truly and effectively religious to the extent that it touches on the "depth" issues in people's lives and enables them to minister to one another.

● Evaluation is an important step to growth.

For priests, religious and laity who are interested in Parish Renewal, a more comprehensive report entitled "Aiding Parish Development" is available from The Parish Project of the Committee on the Parish, NCCB, 299 Elizabeth Street, New York, N.Y. 10012.

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# Fr. Murnion stresses vision, planning for parish renewal

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ministering to the dying by providing them with 'something to do'.

"Actually, ministry in faith has become ambiguous," Fr. Murnion said, citing the "1968 study of all clergy which revealed that 48% of our priests doubted the plausibility of the rites and sacraments they were using and preaching."

To deal with the "new relationship" which he says have led to confusion, ambiguity and a less-defined sense of Church, Father Murnion suggested:

- establishing a specific process of deliberate reflection in these problem areas;
- offering new kinds of training because new skills are required;
- establishing new structures to meet these new needs rather than trying to fit new needs into old structures.

Fr. Murnion said "Bureaucratic structures reduce personal contact. You

successful model of parish renewal, "Renew", where 80% of the parishes participated voluntarily and which now involves 35,000-40,000 parishioners who meet in small groups for prayer and reflection, Fr. Murnion pointed out the similarities of the Newark Parish Renewal Plan and the proposed Miami Archdiocesan Plan for 1981.

In both plans, the goal is to build community through a variety of means which include thematic homilies during Lent, small group and personal reflection.

"The success of the Newark Plan", Fr. Murnion said, "was that the Diocese provided three essential elements: intensive training, good material, and support." He also emphasized that "the three-year Newark Plan was not even begun until an entire year had been spent in the planning stages."

In discussing the effectiveness and

**"We must engage in more hard, honest discussions or we will have lots of anger, resentment, individualization and dissipation."**

**Father Philip Murnion**

begin to feel that you are 'working for an organization' (such as an Archdiocesan Council, a Parish Council, or a particular committee) rather than participating in shared ministry. Organizations are more impersonal and anonymous," Fr. Murnion warned, "they present a greater possibility of getting lost in the morass of uncommitted decision-making bodies."

"Two questions should be asked within any Archdiocesan or parish organization: 1) What are we together? (Are we just 'doing business' together?) and 2) How do we relate personally? (Are we beginning to act collectively as we should?)" Father said.

After lunch, Fr. Murnion, whose age is difficult to determine because of a shock of white hair surrounding a 'thirty-ish' face dominated by brilliant blue eyes, turned the discussion to the specifics of successful parish renewal projects.

Citing the Diocese of Newark's highly

evaluation of parish renewal projects, Dr. Mercedes Scopetta, Director of Lay Ministry, observed that, "While the effectiveness of any parish renewal program cannot necessarily be measured in terms of changed individual lives, it was very refreshing to realize that through parish renewal projects such as Newark's 'Renew' and our own plan, the life and nature of the individual parish itself and the church community as a whole is being changed and renewed."

Fr. Murnion agreed. "Realizing that the degree of individual participation will vary, the parish as a whole will begin to manifest different behavior (which can be measured), and the structure of such a program will provide the means for allowing deeper individual participation on a voluntary level."



Fr. Gabriel Calvo discusses ideas with John and Linda DiPrima.

## Marriage Encounter couples at U.S. meet

Four local couples participated in a celebration of life, family, friendship and God at the 1980 National Marriage Encounter conference at St. Johns University in Collegeville, Minnesota, recently.

Leading the South Florida contingent were Todd and Margaret Owers from Sacred Heart parish in Lake Worth. The Owers are Executive Team Couple for Marriage Encounter group. "Although not officially part of National Marriage Encounter," says Margaret Owers, "representatives from South Florida Marriage Encounter attend the annual conventions and participate in the lectures, meetings and workshops to monitor the progress of Marriage Encounter throughout the country."

The exposure to couples from other states and hearing the speakers helps the vitality of growth of South Florida

Marriage Encounter. This year's conference had in excess of 1500 people from all state including Alaska and many foreign countries and featured Father Gabriel Calvo, founder of the Marriage Encounter movement.

Founded in 1968, Marriage Encounter of South Florida is the oldest Marriage Encounter movement in the United States and has shown steady growth, expanding the marriage weekend into every county in the Archdiocese.

Accompanying the Owers were Tom and Sarah Flood of St. Laurence parish, North Miami, John and Lynda DiPrima, past executive team couple from St. Maurice. The Barretts are chair-couple for the south Florida Marriage Encounter convention to be held in March 1981 and were successful in obtaining several of the National Convention speakers to come to South Florida.



Todd and Margaret Owers with Fr. Gabriel Calvo.

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# "Reach in" Catholic women told

"Reach out in Christ" was the theme of the 4th Biennial Conference of the Florida Council of Catholic Women NCCW held in Tallahassee this past week. But in his major address at the closing banquet Oct. 14, Archbishop Edward A. McCarthy of Miami urged the delegates representing 35,000 Catholic women in all five diocesan councils "before reaching out, you first must reach in!"

"Revolutionary inner conversion must occur! The key to 'putting on the Lord Jesus Christ', to internal conversion, to reaching out is through growth in faith, prayer, and love... and these are the same priorities by which we must evaluate any program whether it is on a council or parish level. How much do these programs strengthen our faith, our prayer, our love?" said the Archbishop.

He continued, "Mother Theresa, for instance, has no complicated structures, no lobbyists, no great fund-raising appeals! She simply teaches her sisters love!"

"The Kingdom will be proclaimed by caring about each other, the very technique used by Jesus constantly and consistently. Jesus didn't 'convince' his followers by argumentation or debate... He just loved them!"

"As Catholic, 'a tremendous challenge and opportunity exists for you to bind up the wounds in society today. This will be accomplished by witnessing on a one-to-one level your own experience of being loved and by your warmth extended to others through personal contact."

Archbishop McCarthy also emphasized the significant role of women

in Scripture, noting that women are "always mentioned in the context of faith, love, prayer and witnessing."

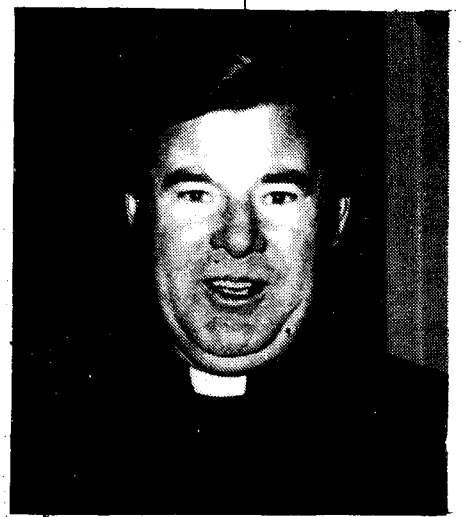
Beginning with Mary he said, women were the first evangelists, proclaiming the Good News of the empty tomb to the others.

The banquet closed the three-day meeting which included an Assertiveness training seminar, legislation roundtable discussion, tour of the capitol and a major address by Dr. Susan A. Muto, Executive Director of the Institute of Formative Spirituality at Duquesne University, Pittsburgh, Pa.

Guest of honor at the Conference included Archbishop Edward A. McCarthy, Bishop Rene H. Gracida (Bishop of Pensacola-Tallahassee), Bishop W. Thomas Larking (Bishop of St. Petersburg) and Mrs. Donal LeFils, president of the 10million member NCCW.

In her remarks, Mrs. LeFils reminded the delegates that NCCW is celebrating its 60th Anniversary this year. It was founded on March 4, 1920, when 139 Catholic women were called to Washington, D.C., to organize a national federation of Catholic women's organizations.

In recognition of the 60th Anniversary, Mrs. LeFils asks every Catholic woman to "Be a Sweetheart and make a token donation of 60 cents to the National Council of Catholic Women to assure the ongoing programs of the Council in the vital areas of leadership,



Fr. Michael Larkin, moderator of the Florida Council of Catholic Women.

legislation, family, spiritual growth and development, care of the elderly, the handicapped and "listening with love to all in need".

Membership in the Florida Council as well as in the National Council is open to all Catholic women through membership in their local, parish Women's Guilds or Altar Rosary societies.

For more information on the purposes and programs of the NCCW, please contact your local president or pastor.

"Sweetheart Donations" may be sent to your parish Women's Guild president or directly to Mrs. Donal LeFils, President, NCCW, 1312 Massachusetts Avenue, N.W., Washington D.C. 20005



Miami delegates, led by Fr. Laurence J. Conway, moderator, gather for procession into the closing Mass of the FCCW Biennial Conference in Tallahassee.

## Media more powerful than home, church, school

CHATTANOOGA, Tenn. (NC) — "The electronic media has more power over the minds of our children than home, school and church combined," according to the Rev. Jesse Jackson, who estimates that by age 15 an American youth has seen 18,000 hours of television compared with having attended only 11,000 hours of school and church.

## Priests to be on retreat

The following priests will participate in the Ministry to Priests Retreat at St. Vincent de Paul Seminary:

### October 26-28

Rev. Charles Mallen, C.S.S.R.  
Rev. Philip Bardeck, C.S.S.R.  
Rev. George Beauregard  
Rev. Frederick Brice, V.E.  
Rev. R. Brohamer  
Rev. Ignacio Carbajales  
Rev. Joseph Carney  
Rev. Daniel Crahen, OMI  
Rev. Brendan Dalton  
Rev. Martin Devereaux  
Rev. Leo Dionne  
Rev. John Edwards, SJ  
Rev. Michael G. Eivers  
Rev. William A. Elbert  
Rev. Thomas J. Engbers  
Msgr. Noel Fogarty, V.G.  
Rev. Thomas F. Foudy  
Rev. Frederick Fullen, C.S.Sp.  
Rev. Ernesto Garcia Rubio  
Msgr. John W. Glorie  
Rev. Gerald Grace  
Rev. William Gunther  
Rev. Timothy Hannon  
Rev. Steve Hillier  
Rev. Michael Hogan  
Rev. Charles L. Jackson  
Rev. Michael Kish

Rev. Victor Lyczki  
Rev. Robert N. Lynch  
Rev. Gerald F. McGrath  
Rev. Vincent Mele, OFM  
Rev. Gus Miyares  
Rev. Pablo A. Navarro  
Rev. John O'Leary  
Rev. Joseph X. O'Connor, OSA  
Rev. Seamus O'Shaughnessy  
Rev. Sean O'Sullivan  
Rev. Tim Piano  
Rt. Rev. Agustin A. Roman  
Rev. Thomas J. Rynne  
Rev. Paul Sager  
Rev. Andrew Senkus  
Rev. Juan Sosa  
Rev. James H. Sullivan, SMA  
Rev. Paul Vuturo  
Msgr. James J. Walsh  
Rev. Thomas Wesniewski

### October 28-30

Rev. Francisco Acosta  
Rev. Charles P. Anderson, TOR  
Rev. Jose I. Bardino  
Rev. Daniel Barrett  
Rev. Edward V. Brown  
Msgr. David E. Bushey  
Rev. Leslie Cann  
Rev. Luis Casabon  
Rev. Robert Christman

Rev. John A. Crowley  
Msgr. John Delaney  
Rev. Michael J. Devaney  
Rev. Rafael Escala  
Rev. Patrick E. Farrell  
Rev. James F. Fetscher  
Rev. Frank Flynn  
Rev. George A. Garcia  
Rev. Austin Gogarty  
Rev. Frank Guinan  
Rev. Jose L. Hernandez  
Rev. Roger Holoubek  
Rev. Michael Hourigan  
Rev. Pedro Jove  
Rev. E. Michael Kelly  
Rev. Vincent T. Kelly  
Rev. James Kreitner  
Rev. Daniel Kubala  
Rev. Gerard T. LaCerra  
Rev. Tim Lynch  
Rev. James J. McGann, C.S.S.P.  
Rev. Patrick McDonnell  
Msgr. John M. McMahon  
Rev. John McLaughlin  
Rev. H. Mulderry  
Rev. Thomas Mullane  
Rev. James P. Murphy  
Rev. James Murtagh  
Bishop John Nevins  
Rev. Jose P. Nickse

Rev. Charles E. Notobartolo  
Rev. Edward Olszewski  
Rev. Robert Palmer  
Rev. Jorge Perales  
Rev. Ed Prendergast  
Rev. Joseph J. Pucci, OMI  
Rev. Eugene Quinlan  
Rev. Roger Raynold  
Rev. James Reynolds  
Rev. Luis Ripoli  
Rev. Michael A. Reilly  
Rev. Robert W. Schiefen  
Rev. Joseph C. Schwab, OMI  
Rev. Thomas M. Sheha  
Rev. Michael Tabit  
Rev. John J. Vereb  
Msgr. Bryan Walsh  
Rev. Thomas Wenski  
Rev. Edward Whyte

### Our Lady of Florida Monastery North Palm Beach November 24-26

Most Rev. Edward McCarthy  
Rev. Joseph Angelini  
Rev. Thomas E. Barry  
Rev. Francis E. Chambers, OSA

Rev. James Connaughton  
Rev. Larkin F. Connolly  
Rev. Laurence J. Conway  
Rev. Joseph Cronin  
Rev. Walter Dockerill  
Rev. John Fink  
Rev. Michael Flanagan, SP  
Rev. Neil J. Flemming  
Rev. Norman Fortier  
Rev. Terence Hogan  
Rev. Raymond P. Hubert, MS  
Rev. Thomas Hanly  
Rev. Daniel R. Kent  
Rev. Frank Lyons  
Rev. Ignacio Morras  
Rev. John McGrath  
Rev. Gerald R. Morris  
Rev. James A. Quinn  
Rev. Thomas J. Preston  
Rev. David L. Punch  
Rev. Ronald Pusak, V.F.  
Rev. Romeo Rivas  
Rev. David Russell  
Rev. Brendan Shannon  
Rev. Richard Soulliere  
Rev. Stephen Schreder, TOR  
Rev. Baibino Torres  
Rev. Emilio Vallina  
Rev. Arthur Venezia  
Rev. Isidore Vicente, OP  
Rev. Charles R. Williams  
Rev. Joseph O'Shea  
Rev. Charles Stadinikas



# 'Bug the Lord' for vocations

continued from p. 1

They were also shown a slide presentation on vocations, accompanied by John Denver's song, "Come Follow Me."

During the homily, Archbishop McCarthy spoke about the great need for vocations, especially in the Archdiocese of Miami. Referring to the 80,000 Cuban refugees who have settled here since the Mariel-Key West boatlift of last summer, the Archbishop said "a new diocese" has been absorbed by the already large Archdiocese of Miami.

**THAT MEANS**, he said, that to keep up with the growth, the Archdiocese needs 80 new priests and 160 new sisters, figuring one priest per thousand people. But, he added, just to keep up with the rest of the United States, Miami needs 400 more priests and 700 more sisters.

He also cited figures which estimate that 750 Catholics settle in South Florida every week from other parts of the United States, a number equivalent to a new parish every month.

He urged the youngsters to "look ahead," and try to make sure that "your church is going to be a good church," something that can only be accomplished by having more priests and sisters.

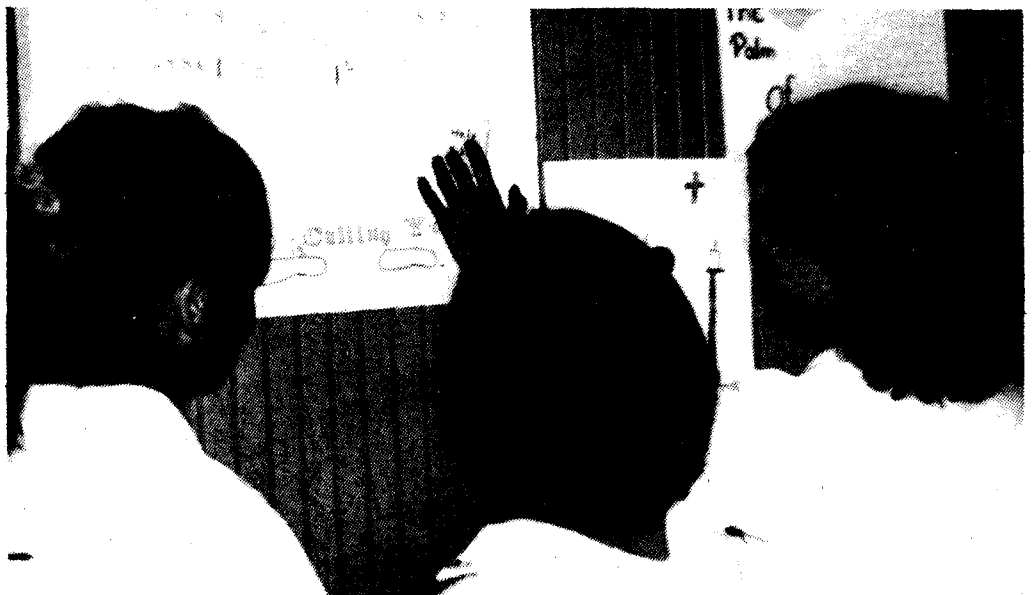
He warned them against a time in

the future when perhaps signs on church doors will say, "Closed because of lack of priests," and schools will say "closed because of lack of Sisters."

"I WANT YOU to bug the Lord Jesus with your prayers," he said, asking for more priests, sisters and religious. The Archbishop also talked about the problems that have divided Miami recently, citing crime, the May riots, the great numbers of refugees and the tensions that all these factors create.

He said the key to improving the situation is "to change people's hearts," a job no politician, businessman or policeman can do. — A job only the religious can do, because it involves leading people to a society where justice, concern and care rule, instead of hatred, mistrust and violence. Toward the end of the Mass, the Archbishop presented a commemorative plaque to representatives of each school and parish that had someone currently preparing for the priesthood or religious life.

Father Miyares urged that the plaque be hung in the school or parish so that everyone could see them and be reminded of the need for vocations year-round. He encouraged those who had not received one to work toward that goal by encouraging vocations among friends and classmates.



A group of students consider the implications of one of the posters exhibited at St. Mary's Cathedral Hall last week.



A seventh-grader from Epiphany School admires the artwork of one of many vocations posters created schoolchildren from all the Catholic schools in Dade County.

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# MATTER OF OPINION

Being instructed, then, by God's word, with the example, we do not have the freedom  
we possess in abandoned conventional, there must be no created ways, no set

of God's Word, it is by making the word publicly known that we recommend  
ourselves to the highest judgment of God, as in God's light. (2 Corinthians 4:1-2)

## Where vocations come from

Usually people think of the promotion of vocations to the priesthood and the religious life as the special work of diocesan vocations directors, officials of religious orders or bishops. Of course, those people are important agents in vocations work.

But the Second Vatican Council regarded the promotion of vocations as the work of the whole Christian community, as well. Here are a few points the fathers of Vatican II made about vocations in the decree they published on the formation of priests:

1. The whole Christian community can, in the first place foster vocations by the example of its Christian life, by "living in a full Christian way."

2. Parishes help to promote vocations when they have "a pulsing vitality" and when "young people themselves

have a part" in the parishes.

3. Families which have "faith, love and reverence" serve as a sort of "introductory seminary."

4. A priest promotes vocations through the example of "his own humble and energetic life, joyfully pursued, and by love for his fellow priests and brotherly collaboration with them."

### Editorial

In another document, the Second Vatican Council referred to the role the whole Christian community plays in fostering vocations. In the Decree on the Ministry and Life of Priests, the council fathers said that the whole Christian community should cooperate in one way or another to promote vocations to the priesthood, through

prayer and the other means at its disposal.

Priests, the document added, actually foster vocations when, by the example of lives, "radiant with the spirit of service and trüepascal joy," they "demonstrated to the faithful the excellence and necessity of the priesthood."

Of course, the council acknowledged the great importance of the more formal ways in which vocations are promoted. But it indicated that vocations are fostered not only when extraordinary efforts are undertaken to discover future priests and Religious. Vocations are also fostered through the ordinary, day-by-day life of the church when that life demonstrates the urgency, the vitality and the potential of the church.



By Fr. John Sheerin, CSP

## The anti-Semitic violence in France

How Long, Lord, how long do we have to endure this wave of anti-Semitism? Will we ever be able to eliminate it from the human race? It keeps on appearing in the most unexpected places, often with all the fury and savagery of a hurricane. Those who saw the recent television film on the Holocaust starring Vanessa Redgrave saw anti-Semitism in all its naked horror.

Yet it was not only Nazi Germany that spawned anti-Semitism. We can find in the writings of the French philosopher, Voltaire, Raphael Patsi, in "The Jewish Mind," says: "The most enlightened of the anti-Semites was Voltaire."

All this brings me to the newspaper reports on the anti-Semitism that erupted in Paris Oct. 4. On that bleak Friday a powerful bomb exploded outside a dark stone temple, a short distance from the Arc de Triumph, killing four persons and injuring 19.

This was the latest of a succession of attacks on Jews in France, indeed the most brutal attack since Hitler began his chain of atrocities. Pope John Paul deplored the bombing and expressed the hope that "similar acts of violence may be definitively banished as unworthy of man."

The bomb went off at the time that some 300 worshipers were attending services at the synagogue in the Passy section of Paris. Agence-France Press, the semi-official news agency, injected a special vehemence into its report: "For the first time since the end of World War II there has been a calculated attempt to kill frenchmen because they are Jews."

There was some speculation that the bombing was the work of an

organized group of terrorists. The head of the International League Against Racism felt quite certain that it was this group that caused the explosion and he commented: "The Nazi groups in Germany, in Italy, and now in France" caused the explosion.

The patience of French Jews is almost exhausted. How long, Lord, how long will these acts of terrorism cause the suffering of innocent Jews? The French Jews are understandably angry at the increase of anti-Semitism in France as well as understandably irate at the French government for doing so little to curb it.

A British-born rabbi, Michael Williams said that anti-Semitism is more deeply ingrained in France than

in Britain or America. "There's a widespread feeling that the French authorities -- the government, the church, the establishment -- just aren't reacting strongly enough so far." The rabbi's study was strewn with debris from the exploded bomb.

Apparently younger Jewish militants are not taking the atrocity sitting down. At first they challenged the French government's pro-Arab and anti-Israel policy, but now they are laying the blame on the French government for its failure to apprehend those who committed the crime. These young Jews demand relief from the neo-Nazi outrages that seem to become more frequent as time goes on. And their usual quiet behavior will soon

become shouts of "Death to the Nazis."

The atrocities will not go away of their own volition. But anti-Semitism and the atrocities it spawns will be reduced if Christians really live up to the demands of their Christianity.

The 1976 statement of the Catholic bishops of West Germany said: "We turned our backs to this persecuted Jewish people and were silent about the crimes perpetrated on Jews and Judaism... The honesty of intention to renew ourselves depends on the admission of this guilt, incurred by our country and our church."

How long, Lord, will we tolerate anti-Semitism in any shape or form?

### On 'one-issue' voting label

#### To The Editor:

First of all, I want to congratulate... "The Voice" in English and Spanish. It is a Catholic newspaper we can really be proud of.

Second, I have a few thoughts on the "one issue" voting label placed almost always only on pro-life activists. Although it is true that we should look into a candidate's general qualifications before we support him or her for public office, there are issues so important and far-reaching in their implications, that they can each individually disqualify a candidate. It would never occur to anyone to support a candidate who is in favor of bringing back slavery, of legalizing all

hallucinogenic drugs, or against freedom of the press, no matter how good their stand may be on other issues. Why should it be different with the issue of abortion?

Recently Cardinal Medeiros took a very courageous stand we should all applaud, when he publicly declared in a pastoral letter, read in all the Catholic churches in Boston: "Those who make abortions possible by law... such as legislators and those who promote, defend and elect these same lawmakers cannot separate themselves totally from that guilt which accompanies this horrendous crime and deadly sin. If you are for true human freedom and for life...

you will follow your conscience when you vote, you will vote to save our children born and unborn." (Front page, Boston Herald American, Sept. 12).

The message is clear for us Catholics: while we cannot support a candidate only because he is against abortion, we cannot in good conscience support a pro-abortion candidate, even if we are in agreement with him on everything else. Three thousand babies are being killed by abortion daily in the U.S. The longer it takes for us to elect pro-life legislators who will enact pro-life legislation, the more babies will continue to die.

Mrs. Magaly Laguno



# What's happening with young people

compiled by Karen Dorsey

Vacations are over, school has begun and youth all over the Archdiocese are actively participating in Youth Ministry. By now most calendars are booked. Programs are well into their planning stage.

**PALM BEACH COUNTY.** Nearly 250 youth from six neighboring parishes (Holy Name, St. Ignatius, St. John Fisher, St. Juliana, St. Luke and St. Paul of the Cross) participated in a Wierd Olympics sponsored by St. Clare's in North Palm Beach. The morning was filled with competition. Such events as the balloon relay, sack race, wheelbarrow race, izzy dizzy relay, pie eating contest and tug of war highlighted the thrill of victory and agony of defeat. St. Clare ran away with first place, winning seven of the 12 scheduled events. St. Ignatius placed second, while St. Paul of the Cross and St. Juliana tied for third. Overall, the day was a great success in its attempt to bring the parishes together for some fun, competition

and community building.

A Search was held at St. Vincent Ferrer in Delray Beach on Oct. 17-19 and another Search and a Fieri have been scheduled for Dec. 12-14.

**BROWARD** — The Search at St. Bernard's under the directorship of Carl Hubble was attended by 30 teenagers representing six parishes. St. Bartholomew in Miramar sponsored a Fieri with the help of their Young Adult Club. Kerygmas have been scheduled for North and South Broward.

**DADE** - St. Lawrence hosted a co-ed softball tournament which was won by St. Francis Xavier. Participating parishes provided their own food and drinks and the day was a complete success as a community builder. Stephanie Wagner from St. James (688-3611) will arrange volleyball games with any interested parishes. Searches, Kerygmas, Fieris and Lock-ins have been scheduled.

Visitation will sponsor a Halloween Dance, while St. Francis Xavier and Holy Redeemer are planning a multicultural awareness weekend for

February.

South Dade began its year's activities with an outdoor Mass and picnic at Boystown. More than 200 teenagers participated. The Sports program got under way last weekend and those responsible for Search and Fieri were busy making their preparations. 17 of the South Dade parishes are involved in those activities.

**WEST COAST** — Leaders from four parishes in the Naples area met with the Staff of the Youth Ministry Office to help plan their year's programs. A Search team has been formed to lead our West coast Searchers on the weekend of Nov. 12, 23.

The following are some of the retreat programs that have been scheduled.

**SEARCH.**

11th & 12th grade  
Nov. 14/15/16 - S. Dade Parishes.  
At Pastoral Activities Centre.  
Nov. 21/22/23 - St. Ann's School.  
Naples.

Dec. 12/13/14 - N. Dade Parishes.  
At Pastoral Activities Centre.  
Dec. 12/13/14 - N. Palm Beach Parishes.  
Parishes. At Cardinal Newman.

**KERYGMA**


9th & 10th grade  
Nov. 14/15 - At Madonna Academy.  
Nov. 28/19 - At St. Bernards

**FIERY.**

9th & 10th grade  
Dec. 12/13/ - At Sacred Heart. - Lake Worth.  
Dec. 12/13. At St. Francis.-Riviera Beach.  
Nov. 7/8.- At St. Catherine of Sienna.

Applications and information about these programs are available from the Archdiocesan Youth Ministry Office, 757-6241, Miami.

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# Racism defiles image of God

**U.S. Bishop's Pastoral Letter  
On Racism In Our Day  
November 14, 1979**

## THE VOICE OF THE CHURCH

This is the mystery of our Church, that all men and women are brothers and sisters, all in one in Christ, all bear the image of the Eternal God. The Church is truly universal, embracing all races, for it is "the visible sacrament of his saving unity. The Church, moreover, follows the example of its founder and, "through its children, is one with (people) of every condition, but especially with the poor and afflicted."

This Church has a duty to proclaim the truth about the human being as disclosed in the truth about Jesus Christ. As our Holy Father Pope John Paul II has written: "On account of the mystery of the Redemption (every human being) is entrusted to the solitude of the Church." The human being is "the primary and fundamental way for the Church."

It is important to realize in the case of racism that we are dealing with a distortion at the very heart of human nature. The ultimate remedy against evils such as this will not come solely from human effort. What is needed is the recreation of the human being according to the image revealed in Jesus Christ. For He reveals in himself what each human being can and must

How great, therefore, is that sin of racism which weakens the Church's

witness as the universal sign of unity among all peoples! How great the scandal given by racist Catholic who would make the Body of Christ, the Church, a sign of racial oppression! Yet all too often the Church in our country has been for many a "white Church," a racist institution.

Each of us as Catholics must acknowledge a share in the mistakes and sins of the past. Many of us have been prisoners of fear and prejudice. We have preached the Gospel while closing our eyes to the racism it condemns. We have allowed conformity to social pressures to replace compliance with social justice.

But past mistakes must not hinder the Church's response to the challenges of the present. Worldwide, the Church today is not just European and American; it is also African, Asian, Indian, and Oceanic. It is western, eastern, northern and southern, black and also brown, white and also red and yellow.

In our own country, one quarter of the Catholics are Spanish-speaking. A million black Catholics make Catholicism one of the largest denominations among black Americans today. Among our nation's original inhabitants, the Native Americans, the Church's presence is increasingly becoming developed and expressed within the cultures of the various Native American tribes.

It is the fact that Catholic dioceses

and religious communities across the country for years have committed selected personnel and substantial funds to relieve oppression and to correct injustices and have striven to bring the Gospel to the diverse racial groups in our Land.

The Church has sought to aid the poor and downtrodden, who for the most part are also the victims of racial oppression. But this relationship has been and remains two-sided and reciprocal; for the initiative of racial minorities, clinging to their Catholic faith, has helped the Church to grow, adapt, and become truly Catholic and remarkably diverse.

Today, in our own land the face of Catholicism is the face of all humanity—a face of many colors, a countenance of many cultural forms.

Yet more is needed. The profetic voice of the Church, which is to be heard in every generation and even to the ends of the earth, must not be muted—especially not by the counter witness of some of its own people.

Let the Church speak out, not only in the assemblies of the bishops, but in every diocese and parish in the land, in every chapel and religious house, in every school, in every social service agency, and in every institution that bears the name Catholic. As Pope John Paul II has proclaimed, the Church must be aware of the threats to humanity and of all that opposes the endeavor to make life itself more human.

every element of human life correspond to the true dignity of the human person. And during his recent visit to this country, Pope John Paul II discussed the direct implications of this for the Church in the United States:

"It will always remain one of the glorious achievements of this nation that, when people looked toward America, they received together with freedom also a chance for their own advancement. This tradition must be honored also today. The freedom that was gained must be ratified each day by the firm rejection of whatever wounds, weakens or dishonors human life. And so I appeal to all who love freedom and justice to give a chance to all in need, to the poor and the powerless. Break open the hopeless cycles of poverty and ignorance that are still the lot of too many of our brothers and sisters; the hopeless cycles of prejudices that linger on despite enormous progress toward effective equality in education and employment; the cycles of despair in which are imprisoned all those that lack decent food, shelter or employment..."

Therefore, let the Church proclaim to all that the sin of racism defiles the image of God and degrades the sacred dignity of human-kind which has been revealed by the mystery of the Incarnation. Let all know that it is a terrible sin that mocks the cross of Christ and ridicules the Incarnation. For the brother and sister of our Brother Jesus Christ are brother and sister to us.

The Church must strive to make

(Next week: The voice of the world)

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Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consolation could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our grounds, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

For complete information send this coupon to:  
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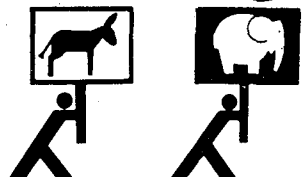
NAME \_\_\_\_\_ PHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_ CITY \_\_\_\_\_

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EACH CEMETARY ON NOVEMBER 3 AT 10:30 AM**



# The Candidates' Stands on Issues



## ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE POLL PRESIDENTIAL CANDIDATES—1980



The following poll of all the major national and state candidates for political office is being published this week by the Catholic diocese papers throughout Florida as an informational aid to voters in the upcoming election.

The poll was developed by the Florida Catholic Conference, Thomas A. Horkan, Jr., Executive Director, in conjunction with the editors and the Florida Council of Catholic Women.

This involves issues of concern to Catholics. The Church engages in registration and get-out-the-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

1. **Abortion:** Would you support a proposed amendment to the United States Constitution prohibiting abortions except when necessary to save the life of the mother?

|                 |                   |                    |
|-----------------|-------------------|--------------------|
| <b>Democrat</b> | <b>Republican</b> | <b>Independent</b> |
| Jimmy Carter O  | Ronald Reagan S   | John Anderson NR   |

2. **Arms Control and Disarmament:** Would you support arms control agreements that would provide for disarmament?

|                |                 |                  |
|----------------|-----------------|------------------|
| Jimmy Carter S | Ronald Reagan O | John Anderson NR |
|----------------|-----------------|------------------|

### Key to Poll

- S = Support
- O = Oppose
- NR = No Response
- ★ = Candidate has some questions or reservations

3. **Capital Punishment:** Would you support the elimination of capital punishment?

|                |                 |                  |
|----------------|-----------------|------------------|
| Jimmy Carter O | Ronald Reagan O | John Anderson NR |
|----------------|-----------------|------------------|

4. **Education:** Would you support income tax credits that would assist parents of children in non-public elementary and secondary schools?

|                |                 |                  |
|----------------|-----------------|------------------|
| Jimmy Carter O | Ronald Reagan S | John Anderson NR |
|----------------|-----------------|------------------|

5. (A) **Health Care:** Would you support a national health care program with comprehensive benefits that would include preventative health care?

|                |                 |                  |
|----------------|-----------------|------------------|
| Jimmy Carter S | Ronald Reagan O | John Anderson NR |
|----------------|-----------------|------------------|

(B) In any National Health Insurance program will you support language to protect the rights of conscience of religious institutions and medical personnel?

|                 |                 |                  |
|-----------------|-----------------|------------------|
| Jimmy Carter NR | Ronald Reagan S | John Anderson NR |
|-----------------|-----------------|------------------|

## UNITED STATES CONGRESS — 1980 GENERAL ELECTION



Candidates were asked whether they support or oppose the following:

### 1. ABORTION:

A. A Human Life Amendment to the U.S. Constitution prohibiting abortions, except when necessary to prevent the death of the mother.

|                       |                   |
|-----------------------|-------------------|
| <i>Dist. Democrat</i> | <i>Republican</i> |
| <b>SENATE</b>         |                   |
| Bill Gunter O         | Paula Hawkins S   |

|                        |                     |
|------------------------|---------------------|
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis S |
| 11 Dan Mica ★          | Al Coogler O        |
| 12 Alan Becker O       | Clay Shaw S         |
| 13 William Lehman O    | Alvin Entin O       |
| 14 Claude Pepper O     | Evelio Estrella S   |
| 15 Dante Fascell O     | Herbert Hoodwin S   |

B. Prohibiting the use of tax funds for abortions, except where necessary to prevent the death of the mother.

|                       |                   |
|-----------------------|-------------------|
| <i>Dist. Democrat</i> | <i>Republican</i> |
| <b>SENATE</b>         |                   |
| Bill Gunter S         | Paula Hawkins S   |

|                        |                     |
|------------------------|---------------------|
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis S |
| 11 Dan Mica ★          | Al Coogler S        |
| 12 Alan Becker S       | Clay Shaw S         |
| 13 William Lehman O    | Alvin Entin S       |
| 14 Claude Pepper O     | Evelio Estrella S   |
| 15 Dante Fascell O     | Herbert Hoodwin S   |

2. **HOUSING:** Programs that would create a flow of credit, public housing and housing assistance to low income people.

|                        |                     |
|------------------------|---------------------|
| <i>Dist. Democrat</i>  | <i>Republican</i>   |
| <b>SENATE</b>          |                     |
| Bill Gunter S          | Paula Hawkins ★     |
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis S |
| 11 Dan Mica S          | Al Coogler S        |
| 12 Alan Becker S       | Clay Shaw S         |
| 13 William Lehman S    | Alvin Entin O       |
| 14 Claude Pepper S     | Evelio Estrella S   |
| 15 Dante Fascell S     | Herbert Hoodwin ★   |

3. **REFUGEE ASSISTANCE:** Federal funding for short term financial assistance for refugee families.

|                        |                     |
|------------------------|---------------------|
| <i>Dist. Democrat</i>  | <i>Republican</i>   |
| <b>SENATE</b>          |                     |
| Bill Gunter S          | Paula Hawkins S     |
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis S |
| 11 Dan Mica S          | Al Coogler S        |
| 12 Alan Becker S       | Clay Shaw S         |
| 13 William Lehman S    | Alvin Entin S       |
| 14 Claude Pepper S     | Evelio Estrella S   |
| 15 Dante Fascell S     | Herbert Hoodwin S   |

4. **EDUCATION:** Income tax credits to assist parents of children in non-public elementary and secondary schools.

|                        |                     |
|------------------------|---------------------|
| <i>Dist. Democrat</i>  | <i>Republican</i>   |
| <b>SENATE</b>          |                     |
| Bill Gunter O          | Paula Hawkins S     |
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis S |
| 11 Dan Mica ★          | Al Coogler S        |
| 12 Alan Becker O       | Clay Shaw S         |
| 13 William Lehman O    | Alvin Entin S       |
| 14 Claude Pepper O     | Evelio Estrella S   |
| 15 Dante Fascell O     | Herbert Hoodwin S   |

5. **RECISION - ERA:** The right of states to rescind ratification of the Equal Rights Amendment.

|                        |                     |
|------------------------|---------------------|
| <i>Dist. Democrat</i>  | <i>Republican</i>   |
| <b>SENATE</b>          |                     |
| Bill Gunter ★          | Paula Hawkins S     |
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis S |
| 11 Dan Mica S          | Al Coogler O        |
| 12 Alan Becker ★       | Clay Shaw S         |
| 13 William Lehman O    | Alvin Entin S       |
| 14 Claude Pepper O     | Evelio Estrella S   |
| 15 Dante Fascell O     | Herbert Hoodwin S   |

### 6. WELFARE REFORM:

A. Raising benefit levels to meet inflation and providing a more equitable distribution of benefits.

|                        |                     |
|------------------------|---------------------|
| <i>Dist. Democrat</i>  | <i>Republican</i>   |
| <b>SENATE</b>          |                     |
| Bill Gunter S          | Paula Hawkins NR    |
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis O |
| 11 Dan Mica ★          | Al Coogler S        |
| 12 Alan Becker S       | Clay Shaw S         |
| 13 William Lehman S    | Alvin Entin S       |
| 14 Claude Pepper S     | Evelio Estrella S   |
| 15 Dante Fascell S     | Herbert Hoodwin ★   |

B. Reforms that promote family stability and provide meaningful work incentives.

|                        |                     |
|------------------------|---------------------|
| <i>Dist. Democrat</i>  | <i>Republican</i>   |
| <b>SENATE</b>          |                     |
| Bill Gunter S          | Paula Hawkins S     |
| <b>HOUSE</b>           |                     |
| 10 Richard Sparkman NR | L.A. Skip Bafalis S |
| 11 Dan Mica S          | Al Coogler S        |
| 12 Alan Becker S       | Clay Shaw S         |
| 13 William Lehman S    | Alvin Entin S       |
| 14 Claude Pepper S     | Evelio Estrella S   |
| 15 Dante Fascell S     | Herbert Hoodwin S   |



### Miami: case study for black-white tensions

WASHINGTON (NC) — Miami, a city struck by riots this spring, was used as the case study for a conference on "The Role of Hispanics in Relation to Black-White Tensions." Although the riots followed an influx of Cuban refugees, Msgr. Bryan Walsh of Miami cautioned against linking the two events.

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### Pope, Queen hope for close ties

VATICAN CITY (NC) — Queen Elizabeth II and Pope John Paul II expressed hope for greater unity between Anglicans and Roman Catholics. The two met Oct. 17 during an official visit by the queen to the Vatican which lasted more than two hours.

The Catholic bishops of England, Wales and Scotland have announced that the pope will visit Great Britain probably in the summer of 1982.

Queen Elizabeth pledged cooperation in efforts toward "promoting peace in Europe and drawing together the peoples of this once war-ravaged continent."

### after Abp. Sheen

NEW YORK (NC) East 43rd street between Lexington and Third Avenues in Manhattan was renamed Archbishop Fulton J. Sheen Place Oct. 7.

The late archbishop preached his first Good Friday service at St. Agnes Church on the block in 1927 and preached his last one there in 1979.

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# The Candidates' Stands on Issues



## ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE POLL PRESIDENTIAL CANDIDATES—1980

### FLORIDA LEGISLATURE — 1980 GENERAL ELECTION

Candidates were asked whether they support or oppose the following:

#### 1. ABORTION:

A. A call for a constitutional convention for the purpose of proposing a Human Life Amendment to the U.S. Constitution.

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | S  |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |    | HOUSE          |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | S  |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| Dist. Democrat          |    | Republican        |    |
|-------------------------|----|-------------------|----|
| 78 Ray Liberti          | NR | Mitch Mannin      | S  |
| 79 Eleanor Weinstock    | NR | Richard Krob      | S  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | S  |
| 81 Edward J. Healey     | O  | Reid Moore        | S  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | O  |
| 83 Mack Freeman         | S  | Frank Messersmith | O  |
| 84 Murray Goldstein     | O  | Tom Bush          | S  |
| 85 Terry O'Malley       | O  | Bill Milmoie      | S  |
| 86 Linda Cox            | NR | Maureen Downing   | O  |
| 87 Steve Warner         | NR | Robert Woodburn   | O  |
| 104 William Hodges      | S  | Cruz Rodriguez    | S  |
| 105 Joe Lang Kershaw    | S  | Ray Foxworth      | S  |
| 107 A.M. "Tony" Fontana | O  | Bob Welshans      | S  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | S  |
| 111 John Cosgrove       | S  | Tom Gallagher     | S  |
| 112 Lawrence H. Plummer | S  | E. Riera-Gomez    | S  |
| 113 William E. Sadowski | O  | Ernesto Martinez  | S  |
| 114 Alan Rosenthal      | NR | John Plummer      | S  |
| 115 Pat Smith           | O  | James Brodie      | NR |
| 116 Dexter Lehtinen     | O  | Chris Ferrer      | S  |
| 117 Bill Flynn          | S  | Scott McPherson   | S  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | S  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | O  |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |    | HOUSE          |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | O  |
| 33 John A. Hill  | S  | Theodore Lyons | O  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| Dist. Democrat          |    | Republican        |    |
|-------------------------|----|-------------------|----|
| 78 Ray Liberti          | NR | Mitch Mannin      | O  |
| 79 Eleanor Weinstock    | NR | Richard Krob      | O  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | O  |
| 81 Edward J. Healey     | O  | Reid Moore        | O  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | S  |
| 83 Mack Freeman         | O  | Frank Messersmith | O  |
| 84 Murray Goldstein     | S  | Tom Bush          | O  |
| 85 Terry O'Malley       | S  | Bill Milmoie      | O  |
| 86 Linda Cox            | NR | Maureen Downing   | O  |
| 87 Steve Warner         | NR | Robert Woodburn   | O  |
| 104 William Hodges      | O  | Cruz Rodriguez    | O  |
| 105 Joe Lang Kershaw    | O  | Ray Foxworth      | O  |
| 107 A.M. "Tony" Fontana | O  | Bob Welshans      | O  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | O  |
| 111 John Cosgrove       | O  | Tom Gallagher     | O  |
| 112 Lawrence H. Plummer | O  | E. Riera-Gomez    | O  |
| 113 William E. Sadowski | S  | Ernesto Martinez  | O  |
| 114 Alan Rosenthal      | NR | John Plummer      | O  |
| 115 Pat Smith           | S  | James Brodie      | NR |
| 116 Dexter Lehtinen     | S  | Chris Ferrer      | O  |
| 117 Bill Flynn          | O  | Scott McPherson   | O  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | S  |
| 29 George Platt  | S  | J.W. Stevens   | NR |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |    | HOUSE          |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | S  |
| 29 George Platt  | S  | J.W. Stevens   | NR |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| Dist. Democrat          |    | Republican        |    |
|-------------------------|----|-------------------|----|
| 78 Ray Liberti          | NR | Mitch Mannin      | S  |
| 79 Eleanor Weinstock    | NR | Richard Krob      | S  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | S  |
| 81 Edward J. Healey     | O  | Reid Moore        | S  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | S  |
| 83 Mack Freeman         | O  | Frank Messersmith | NR |
| 84 Murray Goldstein     | S  | Tom Bush          | S  |
| 85 Terry O'Malley       | S  | Bill Milmoie      | O  |
| 86 Linda Cox            | NR | Maureen Downing   | O  |
| 87 Steve Warner         | NR | Robert Woodburn   | O  |
| 104 William Hodges      | S  | Cruz Rodriguez    | S  |
| 105 Joe Lang Kershaw    | S  | Ray Foxworth      | S  |
| 107 A.M. "Tony" Fontana | O  | Bob Welshans      | O  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | O  |
| 111 John Cosgrove       | O  | Tom Gallagher     | O  |
| 112 Lawrence H. Plummer | O  | E. Riera-Gomez    | O  |
| 113 William E. Sadowski | S  | Ernesto Martinez  | O  |
| 114 Alan Rosenthal      | NR | John Plummer      | S  |
| 115 Pat Smith           | S  | James Brodie      | NR |
| 116 Dexter Lehtinen     | S  | Chris Ferrer      | O  |
| 117 Bill Flynn          | O  | Scott McPherson   | O  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | S  |
| 29 George Platt  | S  | J.W. Stevens   | NR |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |    | HOUSE          |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | S  |
| 29 George Platt  | S  | J.W. Stevens   | NR |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| Dist. Democrat          |    | Republican        |    |
|-------------------------|----|-------------------|----|
| 78 Ray Liberti          | NR | Mitch Mannin      | S  |
| 79 Eleanor Weinstock    | NR | Richard Krob      | S  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | S  |
| 81 Edward J. Healey     | O  | Reid Moore        | S  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | S  |
| 83 Mack Freeman         | O  | Frank Messersmith | NR |
| 84 Murray Goldstein     | S  | Tom Bush          | S  |
| 85 Terry O'Malley       | S  | Bill Milmoie      | O  |
| 86 Linda Cox            | NR | Maureen Downing   | O  |
| 87 Steve Warner         | NR | Robert Woodburn   | O  |
| 104 William Hodges      | S  | Cruz Rodriguez    | S  |
| 105 Joe Lang Kershaw    | S  | Ray Foxworth      | S  |
| 107 A.M. "Tony" Fontana | O  | Bob Welshans      | O  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | O  |
| 111 John Cosgrove       | O  | Tom Gallagher     | O  |
| 112 Lawrence H. Plummer | S  | E. Riera-Gomez    | O  |
| 113 William E. Sadowski | S  | Ernesto Martinez  | O  |
| 114 Alan Rosenthal      | NR | John Plummer      | S  |
| 115 Pat Smith           | S  | James Brodie      | NR |
| 116 Dexter Lehtinen     | S  | Chris Ferrer      | O  |
| 117 Bill Flynn          | S  | Scott McPherson   | S  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | S  |
| 29 George Platt  | S  | J.W. Stevens   | NR |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |    | HOUSE          |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | S  |
| 29 George Platt  | S  | J.W. Stevens   | NR |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| HOUSE                   |    | HOUSE             |    |
|-------------------------|----|-------------------|----|
| 78 Ray Liberti          | NR | Mitch Mannin      | S  |
| 79 Eleanor Weinstock    | NR | Richard Krob      | S  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | S  |
| 81 Edward J. Healey     | O  | Reid Moore        | S  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | S  |
| 83 Mack Freeman         | O  | Frank Messersmith | S  |
| 84 Murray Goldstein     | O  | Tom Bush          | S  |
| 85 Terry O'Malley       | S  | Bill Milmoie      | S  |
| 86 Linda Cox            | NR | Maureen Downing   | S  |
| 87 Steve Warner         | NR | Robert Woodburn   | S  |
| 104 William Hodges      | S  | Cruz Rodriguez    | S  |
| 105 Joe Lang Kershaw    | S  | Ray Foxworth      | O  |
| 107 A.M. "Tony" Fontana | S  | Bob Welshans      | O  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | S  |
| 111 John Cosgrove       | O  | Tom Gallagher     | S  |
| 112 Lawrence H. Plummer | S  | E. Riera-Gomez    | S  |
| 113 William E. Sadowski | O  | Ernesto Martinez  | O  |
| 114 Alan Rosenthal      | NR | John Plummer      | O  |
| 115 Pat Smith           | S  | James Brodie      | NR |
| 116 Dexter Lehtinen     | S  | Chris Ferrer      | S  |
| 117 Bill Flynn          | O  | Scott McPherson   | S  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | S  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | S  |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |    | HOUSE          |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | S  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | S  |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| Dist. Democrat          |    | Republican        |    |
|-------------------------|----|-------------------|----|
| 78 Ray Liberti          | NR | Mitch Mannin      | S  |
| 79 Eleanor Weinstock    | NR | Richard Krob      | O  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | S  |
| 81 Edward J. Healey     | S  | Reid Moore        | S  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | S  |
| 83 Mack Freeman         | S  | Frank Messersmith | O  |
| 84 Murray Goldstein     | S  | Tom Bush          | O  |
| 85 Terry O'Malley       | S  | Bill Milmoie      | S  |
| 86 Linda Cox            | NR | Maureen Downing   | S  |
| 87 Steve Warner         | NR | Robert Woodburn   | O  |
| 104 William Hodges      | S  | Cruz Rodriguez    | S  |
| 105 Joe Lang Kershaw    | S  | Ray Foxworth      | S  |
| 107 A.M. "Tony" Fontana | S  | Bob Welshans      | S  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | S  |
| 111 John Cosgrove       | S  | Tom Gallagher     | O  |
| 112 Lawrence H. Plummer | S  | E. Riera-Gomez    | O  |
| 113 William E. Sadowski | S  | Ernesto Martinez  | S  |
| 114 Alan Rosenthal      | NR | John Plummer      | S  |
| 115 Pat Smith           | O  | James Brodie      | NR |
| 116 Dexter Lehtinen     | O  | Chris Ferrer      | S  |
| 117 Bill Flynn          | S  | Scott McPherson   | O  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | S  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | S  |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |    | HOUSE          |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | S  | Tom Lewis      | O  |
| 29 George Platt  | S  | J.W. Stevens   | S  |
| 33 John A. Hill  | S  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| Dist. Democrat          |    | Republican        |    |
|-------------------------|----|-------------------|----|
| 78 Ray Liberti          | NR | Mitch Mannin      | S  |
| 79 Eleanor Weinstock    | NR | Richard Krob      | O  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | S  |
| 81 Edward J. Healey     | S  | Reid Moore        | S  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | S  |
| 83 Mack Freeman         | S  | Frank Messersmith | O  |
| 84 Murray Goldstein     | S  | Tom Bush          | O  |
| 85 Terry O'Malley       | S  | Bill Milmoie      | S  |
| 86 Linda Cox            | NR | Maureen Downing   | S  |
| 87 Steve Warner         | NR | Robert Woodburn   | O  |
| 104 William Hodges      | S  | Cruz Rodriguez    | S  |
| 105 Joe Lang Kershaw    | S  | Ray Foxworth      | S  |
| 107 A.M. "Tony" Fontana | S  | Bob Welshans      | S  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | S  |
| 111 John Cosgrove       | S  | Tom Gallagher     | S  |
| 112 Lawrence H. Plummer | S  | E. Riera-Gomez    | O  |
| 113 William E. Sadowski | S  | Ernesto Martinez  | S  |
| 114 Alan Rosenthal      | NR | John Plummer      | S  |
| 115 Pat Smith           | O  | James Brodie      | NR |
| 116 Dexter Lehtinen     | S  | Chris Ferrer      | S  |
| 117 Bill Flynn          | S  | Scott McPherson   | O  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | O  |
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| 33 John A. Hill  | O  | Theodore Lyons | S  |
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|------------------|----|----------------|----|
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| 29 George Platt  | O  | J.W. Stevens   | S  |
| 33 John A. Hill  | O  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| Dist. Democrat          |    | Republican        |    |
|-------------------------|----|-------------------|----|
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| 79 Eleanor Weinstock    | NR | Richard Krob      | S  |
| 80 Gary Stephen Israel  | NR | Jim Watt          | S  |
| 81 Edward J. Healey     | S  | Reid Moore        | S  |
| 82 Gene Campbell        | NR | Bernard Kimmel    | S  |
| 83 Mack Freeman         | S  | Frank Messersmith | NR |
| 84 Murray Goldstein     | S  | Tom Bush          | S  |
| 85 Terry O'Malley       | S  | Bill Milmoie      | O  |
| 86 Linda Cox            | NR | Maureen Downing   | O  |
| 87 Steve Warner         | NR | Robert Woodburn   | O  |
| 104 William Hodges      | S  | Cruz Rodriguez    | S  |
| 105 Joe Lang Kershaw    | S  | Ray Foxworth      | S  |
| 107 A.M. "Tony" Fontana | S  | Bob Welshans      | O  |
| 109 Joe Gersten         | NR | Ed London         | NR |
| 110 Roberta Fox         | NR | Raul Oliva        | O  |
| 111 John Cosgrove       | S  | Tom Gallagher     | O  |
| 112 Lawrence H. Plummer | S  | E. Riera-Gomez    | O  |
| 113 William E. Sadowski | S  | Ernesto Martinez  | O  |
| 114 Alan Rosenthal      | NR | John Plummer      | S  |
| 115 Pat Smith           | S  | James Brodie      | NR |
| 116 Dexter Lehtinen     | S  | Chris Ferrer      | S  |
| 117 Bill Flynn          | S  | Scott McPherson   | S  |

| Dist. Democrat   |    | Republican     |    |
|------------------|----|----------------|----|
| 27 Jeffrey Burck | O  | Tom Lewis      | O  |
| 29 George Platt  | O  | J.W. Stevens   | S  |
| 33 John A. Hill  | O  | Theodore Lyons | S  |
| 37 Gwen Margolis | NR | Raymond Val    | NR |

| SENATE           |   | HOUSE     |   |
|------------------|---|-----------|---|
| 27 Jeffrey Burck | O | Tom Lewis | O |
| 29 George Platt  |   |           |   |



# It's a Date

## Charismatics

A Charismatic Prayer Meeting is held every Thursday at 7:30 p.m., at St. Charles Borromeo Parish, 123 N.W. 6th Ave., Hallandale, Fl.

## Rummage Sale

The Catholic Daughters of America will hold a Rummage Sale on November 1, 2, from 9:00 a.m. to 3:00 p.m. in the Gesu Church, Downtown Senior Citizens Center. Coffee and donuts will be available. All cordially invited to come and browse. For information call Regent Carmel Gonzalez, 856-4226.

## Secular Franciscans

St. Joseph Fraternity of the Secular Franciscan Order will meet Oct. 26, at 1:00 at St. Anthony's Hall, 901 NE. Second St., Ft. Lauderdale, Mass. Social Hour, classes and Meeting will follow. Visitors are welcome.

## East Coast Deanery

All affiliation members and their guests and Clergy are invited to attend the Annual Fall Meeting of the East Coast Deanery of the Miami Archdiocesan Council of Catholic Women on Oct. 29, at 9:30 a.m. at St. John Fisher Hall, 4001 North Shore Drive, W. Palm Beach, Fla. Mass. 11:00 A.M. at St. John Fisher Church. Luncheon: 12:30 p.m. at the Sheraton Inn, 1901 Palm Beach Lakes Blvd.

## Lay Carmelites

Lay Carmelites of Miami will meet at Villa Maria Nursing Home 1050 N.E. 125th St. N. Miami, on Nov. 1, at 2:00 P.M.

## Adult Religion Program

St. Kevin Church is holding two programs in connection with their Adult Religion Education Program for the family. Thursday, October 30 - Evangelization at Home - Speaker Terry and Mimi Reilly. (Family Enrichment Center). and Thursday, Nov. 3: Mary, Model of Our Faith: sister Aimee. 8:30 p.m. is the time for both programs.

## Hibernians Concert

On October 31 and Nov. 1, at 9:00 p.m. the Ancient Order of Hibernians will present "Carmel Quinn in Concert" at the Crystal Lago Country Club, 3800 Crystal Lake Drive, Pompano Beach, with dancing to follow. Reservations are required for each evening and can be obtained by calling 752-7303 or 791-3541. Donation is \$10 per person.

## Halloween Party

The Marian Towers Residence Club will have a Halloween Party in the Main Dining Room, Oct. 30, at 7:00 p.m. Prizes will be given for the best costume in different categories. Refreshments.

## Young at Heart Club

St. Coleman's "Young at Heart Club" will hold their monthly meeting Oct. 27, at 1:00 p.m. in the Parish Hall.

## Luncheon-Fashion Show

St. Clare Women's Guild is sponsoring a Luncheon-Fashion Show on Nov. 1, at 11:30 a.m. at the Commander on the Ocean, Singer Island. Fashions by Britts Department Store. Door prizes and two money tree drawings will be featured. Donation is \$12.50 per person. For tickets and information call Jo Ann Pumphrey, at 622-6714, or the Parish Office at 622-7477.

## "St. Cecilia Mass" at Rose of Lima

As part of the International Year of the Family, which includes programs for church groups and schools, Charles Gounod's "St. Cecilia Mass" will be performed Sunday, Oct. 26, at St. Rose of Lima Parish, 418 N.E. 105th St., Miami Shores, at 3:30 p.m.

Three high school choruses and an adult chorus will be accompanied by first chair players of the Florida Philharmonic, and 5 harps (students under Margarita Montero Inclan) under the direction of Paul Storm, and will feature Soprano Rosaniline Rhodes, tenor Frank Jacobs, and bass Patrick Matthews. High schools participating are: Miami Sunset, Miami Killian and American.

The program is sponsored by Interfaith Festivals of Florida and P.A.C.E., (Performing Arts for Community and Education.) Admission is free and open to the public. For more information call the Festival Phone, 445-5609, in Broward, 961-9178.

## St. Luke's Expands

### Services to Adolescents

St. Luke's Center through the outpatient drug free modality is expanding to provide counseling for adolescents and their families. Adolescents for this program would include youth from 13 through 18 years of age.

This program originated when the staff became increasingly aware of the need for substance abuse education and prevention at the Junior and Senior High School levels. Many students at this age are introduced to drugs that can cause problems in the areas of peer relationships, school work and family interactions. The adolescent period is naturally a crucial one in terms of developing a basic sense of personal identity. Drug abuse can interfere with this normal developmental process and have far reaching effects in the life of the individual.

The counseling staff for this component of the program all have a minimum of a Master's degree in counseling or social work. For appointment call St. Luke's Center located at 3290 N.W. 7th Street, Miami, Florida. The telephone number is 643-4040 and ask for Project SNOW.

### CHURCH CREDIBILITY THREATENED ON CELIBACY

Vatican City (NC) - The church's credibility is threatened because of differences in teaching and practice on celibacy, an African cardinal told the world Synod of Bishops in a written intervention.



Procession of Sisters, including Archbishop McCarthy, files into Mass marking the 25th anniversary of St. Brendan's School last Sunday, as well as the 25th anniversary of the coming of the Sisters of the Holy Family of Nazareth. At right is Sr. Celeste, the Provincial Superior.

## Catholic Service Bureau Seeks Mothers

The Catholic Service Bureau of the Archdiocese of Miami is seeking qualified mothers to work closely with the Little Havana Family Day Care Program to establish licensed homes for the purpose of caring for refugee children of different nationalities. Each home will have a maximum of five children between the ages of six

weeks and three years.

The day care mothers will receive \$80.00 per child monthly and a food reimbursement assistance. Toys and equipment will be provided by the Little Havana Family Day Care Homes Program. The mothers will work closely with personnel specialized in the areas of nutrition and child stimulation.

In order to meet the requirements for licensing, a home must have a separate area for children measuring 20 square feet of floor space per each child. It must have a fenced area, a heating system and telephone.

Mothers will be chosen by their ability to provide love and care to the children as well as meeting the requirements for licensing. The hours could range from 7 a.m. to 6 p.m. depending on need.

For more information please contact Lourdes Garcia at 324-5424.

### Catholic Service Bureau

The United States Catholic Conference in cooperation with the Archdiocese of Miami is starting a refugee resettlement program in the Miami Regional office of Catholic Service Bureau located at 4949 N.E. 2 Avenue, Miami, Fla.

The program will start with nine employees who will work with both the sponsors and refugees. They will be involved in all aspects of resettlement including counseling, employment development, adjustment of legal status, orientation and meeting refugees upon arrival.

This will help expedite resettlement of refugees out of the greater Miami area and will alleviate some of the problems encountered by those staying.

### St. Henry sets Marian devotion

A popular Marian devotion to Our Lady under the title of the Miraculous Medal will commence at St. Henry's Church, 1500 N. Andrews Extension, Pompano Beach, Fla. There will be a Mass every Saturday morning at 9 a.m. followed by Novena prayers, Benediction of the Most Blessed Sacrament and the opportunity for Confessions. The Novena will continue every Saturday morning throughout the year.

### CRS Asst. Resigns

NEW YORK -(NC)- Msgr. Andrew P. Landi, 73, has resigned as assistant executive director of Catholic Relief Services, after 36 years of service,

|   |   |
|---|---|
| <b>Lowe-Hanks Funeral Homes</b>   |   |
| 885-3521  | PALM SPRINGS<br>NORTH HIALEAH CHAPEL                |
| HIALEAH<br>MIAMI SPRINGS CHAPEL<br>151 E. OKEECHOBEE ROAD<br>HIALEAH, FLORIDA 33010 | PALM AVE. AT W. 49 STREET<br>HIALEAH, FLORIDA 33012 |

|                         |                                   |
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| <b>Fairchild</b>        | FUNERAL HOMES<br>FT. LAUDERDALE   |
| RON P. FAIRCHILD-L.F.D. | ESTABLISH 1930                    |
|                         | 3501 W. BROWARD BLVD.<br>581-6100 |

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| 5110 N. Federal Hwy.,<br>Ft. Lauderdale, FL 33308<br>(305) 771-7303 | 326 E. Las Olas Blvd.,<br>Ft. Lauderdale, FL 33301<br>(305) 467-1421 |
| <b>Jordan-Fannin</b><br>FUNERAL DIRECTORS                           |  |

|   |
|---|
| <b>Becker</b><br>Funeral Home   |
|   |
| <b>Ron E. Becker</b><br>Funeral Director<br>Phone (305) 428-1444<br>1444 S. Federal Hwy.<br>DEERFIELD BEACH |

# Ascension plans family day

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Sales Representative

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**SUNDAY!**

9 A.M. - Ch. 7  
"The Church and The World Today"

8 A.M. - Ch. 5  
The TV Mass for Shut-Ins

9:00 A.M. - Ch. 10  
The TV Mass for Shut-Ins.

"Today there is so much emphasis on getting ahead that there is not enough time to really get to know one another. We work hard and long so that we may or may not recognize our neighbors well enough to say Hello. We do not want this to happen in our parish community of Ascension," said Father Richard Murphy, Pastor of Ascension Church, Boca Raton.

With this in mind, Father Murphy along with coordinator Anne Cusick, Sue Moss, Kitty Joyce and Fred Blaser host a Sunday Morning Coffee after all the Masses. Besides providing an inexpensive Sunday breakfast, this weekly get-together has created many new friendships.



Father Murphy chats with parishioners at Sunday Morning Coffee.

## Give A Gift

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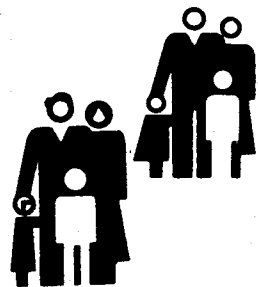
"AS 1980 HAS BEEN officially designated by the Church as the Year of the Family," adds Father Murphy, "It is only proper that our Ascension Family celebrate this very special year with a special event. This we plan to do on Sunday, Oct. 26."

At all the Masses on that weekend there will be a special blessing bestowed on all the families present. Following the Masses a public reception will be held in the Hall with complimentary refreshments.

In the afternoon all will meet in one celebration for a family outing on the grounds of the St. Vincent DePaul Seminary in Boynton Beach, where there will be a sumptuous delight of chicken B-BQ with all the trimmings

and a host of various family games. Terry Haskin, Vice-President of the Ascension Men Club, is chairman of the afternoon social events.

Father Murphy extends a hearty and warm welcome to all his parish family units — both the new parish members and the "old-timers" of the parish — "to join in this celebration of the goodness of life with those we cherish the most, the family."



## Power co. should 'dialogue' with poor

SYRACUSE, N.Y. (NC) — The Urban Ministry Board, a coalition of priests, nuns and lay people in nine Syracuse Catholic parishes, has asked the Niagara Mohawk Power Corp. "to listen to and dialogue with" low- and moderate-income residents concerning proposed rate increases.

### LEGALS - NOTICE OF ACTION

NOTICE OF ACTION  
IN THE CIRCUIT COURT OF THE  
ELEVENTH JUDICIAL CIRCUIT IN  
AND FOR DADE COUNTY, FLORIDA  
Case No 80-17433  
GENERAL JURISDICTION DIVISION

FAWCETT AND ROUTHFORT P.A.,  
Plaintiff,  
vs.  
DAVID A. CARROLL, INDIVIDUALLY  
AND AS Trustee for ELKS LODGE  
BPOE NO. 2479, INC et al.,  
Defendants

TO: DAVID A. CARROLL  
GEORGE COZZONE, n/a A. GEORGE COZZONE  
n/a A. ANDREW GEORGE COZZONE  
JAMES W. COZZONE  
M. DOUGLAS STECKER  
BERNARD WEISS  
S.F. KOCUR

YOUR ARE NOTIFIED that an action to quiet title to the following property in Dade County, Florida:

THE NORTH 1/2 of the East 1/2 OF Tract 10, of MILLER DRIVE ESTATES, according to the Plat thereof, as recorded in Plat Book 46 at Page 37 of OF THE Public Records of Dade County, Florida, has been filed against you, and you are required to serve a copy of your written defenses, if any, to it on DON R. LIVINGSTONE, Plaintiff's attorney, whose address is 7600 Red Road, Suite 217, South Miami, Florida 33143, on or before the 29th day of October 1980, and file the original with the Clerk of this Court either before service on Plaintiff's attorney or immediately thereafter; otherwise a default will be entered against you for the relief demanded in the Complaint.

This notice shall be published once each week for four consecutive weeks in THE VOICE.

WITNESS my hand and seal of said Court at Miami, Florida, on this 25th day of September, 1980.

RICHARD P. BRINKER  
Clerk, Circuit Court  
Dade County, Florida  
By: A.D. WADE  
DEPUTY CLERK

DON R. LIVINGSTONE, ESQUIRE  
Attorney for Plaintiff  
7600 Red Road, Suite 217  
South Miami, Florida 33143  
Telephone: 665-5485

10/3 10/10  
10/17 10/24

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The Center for Family Studies, Inc.

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Residential Care  
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BOB & BONNIE O'BRIEN, Adm.  
PRIVATE, NON PROFIT-LICENSED  
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3 lots in Holy Family Section 2,  
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4 lots in Dade Memorial Park Catholic  
Section. Priced reasonable.  
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Claimants Representative available  
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less boys. SEND REDEMPTION  
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### 5A NOVENAS

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and  
martyr, great in virtue & rich in  
miracles, near kinsman of Jesus  
Christ, faithful intercessor of all  
who invoke your special  
patronage in time of need, to you I  
have recourse from the depth of my  
heart, and humbly beg to whom  
God has given such great power to  
come to my assistance. Help me in  
my present and urgent petition. In  
return, I promise to make your name  
known and cause you to be invoked.  
Say 3 Our Fathers, 3 Hail Marys and  
Glories. Publication must be promised. St.  
Jude, pray for us and all who invoke your aid.  
AMEN. This novena has never been known  
to fail. I have had my request granted.  
Publication promised. N.F.A.

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and  
martyr, great in virtue & rich in

miracles, near kinsman of Jesus  
Christ, faithful intercessor of all  
who invoke your special patronage  
in time of need, to you I have  
recourse from the depth of my  
heart, and humbly beg to whom  
God has given such great power to  
come to my assistance. Help me  
in my present and urgent petition.  
In return, I promise to make your  
name known and cause you to be  
invoked.  
Say 3 Our Fathers, 3 Hail Marys and  
Glories. Publication must be promised. St.  
Jude, pray for us and all who invoke your aid.  
AMEN. This novena has never been known  
to fail. I have had my request granted.  
Publication promised. J.B.

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and  
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miracles, near kinsman of Jesus  
Christ, faithful intercessor of all  
who invoke your special  
patronage in time of need, to you I  
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God has given such great power to  
come to my assistance. Help me in  
my present and urgent petition. In  
return, I promise to make your name  
known and cause you to be invoked.  
Say 3 Our Fathers, 3 Hail Marys and  
Glories. Publication must be promised. St.  
Jude, pray for us and all who invoke your aid.  
AMEN. This novena has never been known  
to fail. I have had my request granted.  
Publication promised. Mildred Williams

In honor & thanksgiving to St. Jude &  
St. Anthony for prayers answered.  
Publication promised. J.D.

In honor & thanksgiving to St. Jude  
for prayers answered. Publication  
promised. R.H.

Thanksgiving to St. Jude for favor  
granted. Publication promised. L.B.

I promised to make a public  
acknowledgement for a request granted  
thru St. Jude's intercession.  
M.A.M.

Thanksgiving to St. Jude & the blessed  
Mother for favors granted. Publication  
promised. K.M.V.

Thanksgiving to St. Jude for favor  
granted. Publication promised. R.M.F.

Senior citizen lady wanted to share  
home with same. SW section.  
251-9027

### 5A CRAFTS

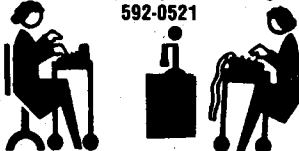
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English fluently.

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Mature lady to Work in small  
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ligious gifts & accessories. Send  
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Part time ladies or men. Work from  
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Earn \$4, \$6, & more \$ per hour.  
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**\$50 DAY LPN'S**  
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28 paid fringe benefit days  
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Experienced Child care. 2-4 yrs. 5 days. Hot meals. Licensed. N. Miami St. James Parish. **688-6137**

**20 HOUSEHOLD GOODS FOR SALE**

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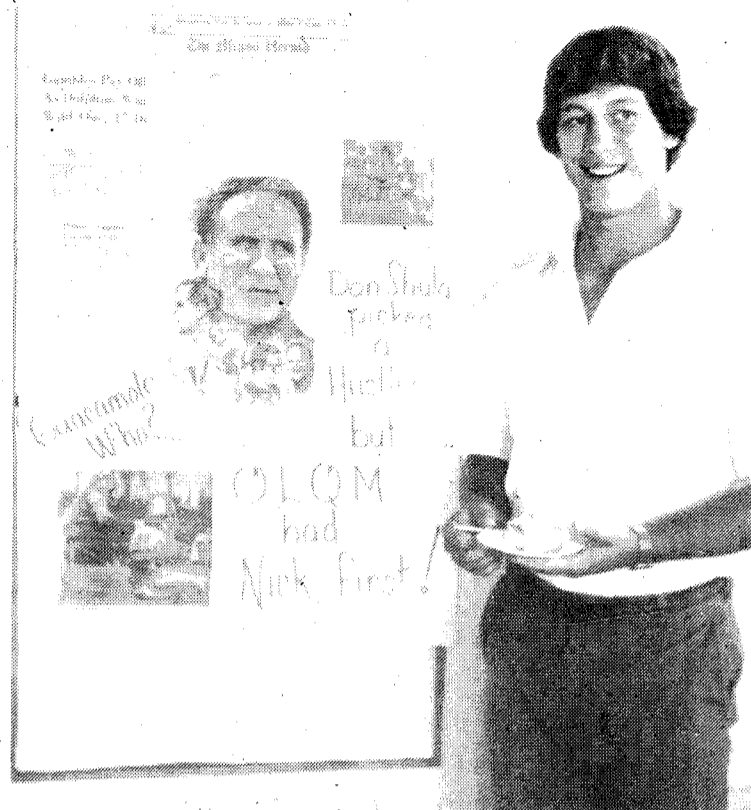
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# OLQM coach becomes celebrity



## 'Nick Giaquinto Day'

THE STUDENTS at Our Lady Queen of Martyrs School in Fort Lauderdale have not forgotten their Physical Education teacher from last year. How could they? He is now a stand-out rookie for the Miami Dolphins and the students celebrated 'Nick Giaquinto day' recently.

On that day the children and staff wore shirts with Giaquin-

to's number — 35. "Giaquinto burgers" were on sale in the cafeteria for 35 cents. A pep rally with cheers and songs filled the courtyard as Coach "G" stood in front of his former students.

Nick's hard work and determination to make the team has been an example and inspiration to many of the students at OLQM.

By Mirella Zell

## St. Anthony finds a home



Artist Amelia Zell Wright and carpenter Francisco Trincado with St. Anthony statue at St. Brendan's parish. (Al Perez photo)

Finding the "right" new home for an object that has been kept in our midst for years but can no longer remain can be a difficult job.

But the quest for a new home for a life-size statue of St. Anthony of Padua became double difficult because the artist, Amelia Zell Wright, is a fervent devotee of the saint, and the statue had always been with her at home.

Many persons kindly offered to accept the statue as a gift and place it in a garden, in a Florida room, "anywhere" that would substitute for the room the artist now lacked. But "just anywhere" was not the answer.

The new home and the right welcome by one and many was finally found when Msgr. David E. Bushey, Pastor of St. Brendan's, 8725 S.W. 32nd St., Miami, extended an invitation to have the statue become a permanent guest of the parish.

The St. Anthony statue now at St. Brendan's is the plaster replica of a life-size bronze figure commissioned in the early 50's by Mr. and Mrs. Leonard. The Leonards were and are fervent devotees of the saint.

When the statue was finished, the artist recalls the couple was very pleased with the way she had captured in clay, then into bronze, the reverent concept they shared about the great saint.

With permission from the Leonards, Mrs. Wright reproduced the statue to keep in her own home, which she did

until she moved into the small apartment complex where she now resides.

But if that statue found a home, many years later, far from its former Vermont site, the original bronze ended up still much farther away.

When the Leonards decided to sell their Vermont home and move to Southern Ireland, Mrs. Leonard came to see the artist and said: "We've sold our home, but our 'dear man' goes with us."

In Southern Ireland the bronze statue looks over a green meadow by the Leonard's home; in St. Brendan's parish the plaster replica is suspended above floor level on the wall of a wide, breezy hallway that connects the church with the school.

The statue is framed by a handsome wooden niche made with love and skill by St. Brendan's maintenance-man and carpenter, Francisco Trincado. The architectural drawing of the niche, is by Leo Belfon.

Both men gave their free time to create the niche. Trincado also added a small electric light and placed a live ivy plant at the foot of the statue.

Someone has put a bouquet of artificial flowers by the statue, and many come to place fresh flowers, or light a candle.

Mrs. Wright graduated with honors from Academia Nacional de Bellas Artes "San Alejandro" in her native Havana, Cuba, and from the Pennsylvania Academy of Fine Arts in Philadelphia. Her work, much of which

consists of massive, life-size sculptures, is exhibited in many private collections and museums both in Cuba and the United States.

She now devotes her time to teaching ceramic arts and crafts to retirees and working on small figures done in her favorite medium, terracotta.

In the statue of St. Anthony, Mrs. Wright did not deviate from the traditional visual image of the saint. He holds the infant Christ and a book in his arms, thus symbolizing the legend of the baby Christ descending upon the book that St. Anthony held while delivering one of his fiery lectures at Padua.

The statue also depicts the well known serene, yet strong character of the Franciscan lector, preacher, defender of the down-trodden, chastiser of the usurious money lenders and relentless reformer of unjust laws that condemned debtors and poor people to deplorable conditions in prison. St. Anthony became also well known for winning former heretics back into the Church.

Does Mrs. Wright miss the statue which for so many years brought her comfort and hope?

"Yes, and no, he is where he belongs," she says, "and I am most grateful to Monsignor Bushey, and to all those who made it possible to give my St. Anthony such a warm welcome and such a good home."



## Roger Alfonso, vocación laica que es "Una Luz En Las Tinieblas"

Por Padre José P. Nickse

La famosa frase de Shakespeare "All is nor rotten in Rotterdam" (No todo está podrido en Rotterdam) se hace actualidad en esta comunidad nuestra del Sur de la Florida al contemplar el ejemplo de vida cristiana y plenamente humana que nos da el Sr. Roger Alfonso, pero dejemos que él nos cuente su caminar.

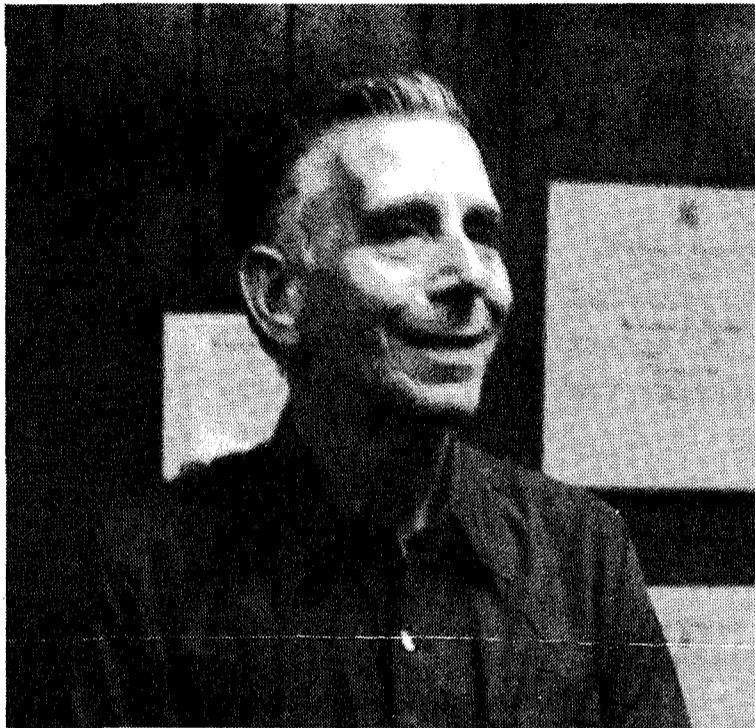
—Nací en Cuba y, ya en el exilio, trabajé como recepcionista en el Museo de Arte Moderno de Nueva York. Desde que llegué á esa gran ciudad me di cuenta del inmenso abismo de miseria moral que allí existía, así es que me uní a la "Legión de María" para comenzar mi apostolado. He dicho —"miseria moral", pero también en el país de la abundancia existe la miseria material y también puse empeño en ayudar a mis hermanos pobres, los desvalidos, los que no saben cómo ni a donde ir; en Bronx, Brooklyn, dondequiera me necesitaban.

—"La Legión de María, esa maravillosa organización católica, requiere muy poco de sus afiliados, pero siempre insta al que se sienta llamado a hacer más, a que lo haga. Este fue mi caso. La sola visita semanal no me bastaba y por las noches mellegaba a cuantos necesitaban de mi apostolado. Los fines de semana los empleaba en visitar *Nursing Homes* y hospitales, donde faltaban tantas personas para ayudar, sobretodo personas que hablasen español.

—Sr. Alfonso, ¿cuando le llegó la hora del retiro, que es cuando la mayoría piensa en acomodar sus cansados huesos para un merecido descanso, me cuentan que Ud. salió rumbo a las montañas Appalachias a trabajar entre los indios?

—Así fue, Padre. Sentí la llamada del Espíritu para trabajar entre los más pobres de Estados Unidos: la tribu de los Apalaches, que se encuentran en la región montañosa de la costa este de Estados Unidos. Allí existe un proyecto muy hermoso del Padre Ralph Beiting y de una comunidad de voluntarios que dedican uno o varios años de su vida a vivir entre estos hermanos, que estando en su propia tierra, se encuentran desarraigados, sin poseer poder de expresión y demás, con todo lo que esto significa de disminución de las mas elementales libertades humanas.

—Este "Christian Appalachian Project" se encuentra en Lan-



**Roger Alfonso quiso desde niño ser sacerdote y los azares de la vida se lo impidieron. Con creces cumplió su vocación dedicando su vida a los hambrientos de pan y a los "sedientos del agua viva" de Jesús.**

caster, Kentucky, región mayormente protestante, pero allí me dediqué por completo a todos, católicos o no católicos y pude entablar una verdadera comunicación de bienes espirituales y materiales. Les ayudabamos a mejorar sus casas y condiciones de vida, pero no dábamos dólares solamente, sino lo mas importante, oportunidades para que ellos mismos se ayudaran y así no disminuir su dignidad humana.

—Como en Nueva York, ayudaba a los ancianos y enfermos, tanto en sus casas como en *Nursing Homes* y hospitales, ayudándoles con transporte y todo lo que ibasurgiendo; pero lo más hermoso fue el quitar barreras y sentirnos todos por igual hermanos, hijos de un mismo Señor y Dios.

—Sr. Alfonso, ¿cómo se encuentra Ud. ahora aquí en Miami?

—Sentí la llamada de mi pueblo. ¿Cómo no insertarme en el éxodo más cruel que pueda imaginarse? La persona que pierde su patria, pierde como a una madre y es el mas pobre de entre los pobres. Si, Padre Nickse, sentí la llamada de mi pueblo que gemía bajo unas circunstancias muy adversas, pues aunque este generoso país les abría manos y corazón, los factores negativos eran tantos que se encuentran cubiertos de una nube de desconfianza, aun entre los que naturalmente les debían dar la

mano. Por unos cuantos infelices desequilibrados o desechos de la sociedad, se ha catalogado a una mayoría trabajadora, silenciosa, constructora, decente, bajo el ignominioso nombre de "escoria".

—Me alegro que Ud. se adelante a mi pregunta, Sr. Alfonso, pues su opinión es muy importante ya que ha convivido Ud. con nuestros hermanos, los "Cubanos de la Flotilla de la Libertad" en su largo y penoso peregrinar entre nosotros.

—El Espíritu Santo me llevó a encontrar a Mons. Agustín Román ese santo y humilde obispo, que vibra con todo quehacer humano, especialmente el de su pueblo que sufre. El me guió hacia la "ciudad de las carpas" y allí pude tocar a fondo hasta donde puede llegar la miseria y la agonía del hombre cuando está desesperado.

—Me aceptaron muy bien todos y juntos rezabamos el rosario evangélico todos los días. También por medio del "Manual del Refugiado" (librito editado por la Arquidiócesis de Miami, con la colaboración de las revistas "Ideal" y "Verbum" y los Drs. Juan Clark y Roberto Eduardo Hernandez, para ayudar a los recién llegados) los orientaba para que comenzaran una nueva vida, basada en el trabajo serio y responsable y sobretodo tratando de renovar su fe, a veces escon-

(Sigue en la pag. 4A)

## Devotamente Suyo...

## Algo más Sobre Distorsión del Discurso del Arz. Quinn

(2da. Parte)

La semana pasada hice referencia al discurso del Arzobispo Quinn a la reunión de los obispos que dicuten la "Vida de Familia" en Roma. Desafortunadamente, el Arzobispo fué citado erroneamente por la prensa secular. Creo que el siguiente párrafo es especialmente provechoso para comprender la actual situación relativa a las enseñanzas de la Iglesia sobre el control de la natalidad.

"Un cuidadoso estudio de la enseñanza del magisterio revela que la enseñanza sobre contracepción descansa realmente en una amplia perspectiva. Pero el hecho es que este contexto es, o bien desconocido para muchos o no reconocido. En la mente de muchos sacerdotes y laicos la enseñanza de la Iglesia parece ser muy estrecha. La ven simplemente como una enseñanza angosta: que se preocupa sólo de la moralidad de la relación marital. La mayoría no percibe la rica y amplia perspectiva de la doctrina.

"Una interpretación errónea relacionada que refuerza la actitud negativa de muchos es que cuando la Iglesia prohíbe la contracepción se piensa, de hecho, que enseña que los matrimonios deben tener todos los hijos que puedan. Es comprensible como tal creencia pueda crear serios conflictos en el pueblo en vista del incremento de los problemas económicos del mundo moderno, de los problemas de vivienda creados por el aumento de urbanización, del énfasis en la relación marital y en vista del cambiante y más amplio papel de la mujer en la vida pública y profesional de la sociedad moderna.

"Además, a nivel mundial, el problema de una rápidamente creciente población mundial, acompañado del factor de una reducción de los recursos, aumenta la presión presentada contra las enseñanzas de la Iglesia sobre la contracepción. Los expertos señalan, por ejemplo, que cada día nacen 350,000 bebés en el mundo mientras mueren 200,000 personas diariamente; y que la población urbana mundial se ha duplicado en una sola generación y anuncian un aumento de 1.4 billón para el año 2000.

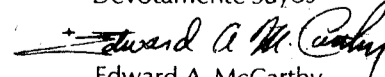
"No podemos credulamente tratar el problema de la contracepción sin un claro y honesto reconocimiento del grave problema demográfico de nuestros tiempos. Para muchas parejas en los países industrializados es el factor demográfico tanto como sus propias circunstancias, las que influyen en su determinación del tamaño de la familia. De este asunto también la Iglesia ha hablado en varias ocasiones. Pero el hecho es que las enseñanzas de la Iglesia sobre el aspecto demográfico de una paternidad es casi desconocido.

"En realidad la Iglesia no enseña que las parejas casadas deben tener tantos hijos como ellos sean biológicamente capaces de tener. Por el contrario, la Iglesia tiene una clara doctrina de paternidad responsable.

"La doctrina Católica de paternidad responsable, en el sentido moderno del mundo, tiene su comienzo con Pio XI en su encíclica "Casti Connubi" (Matrimonio Casto) de 1930. Esta línea de pensamiento fue expandida por Pio XII hasta el punto de reconocer que muchas parejas pudieran ser justificadas en no tener hijos cuando, por suficientes razones, ellos restringen su relación marital a los períodos infértiles.

"Subsequentemente, Concilio Vaticano II presentó una más amplia enseñanza usando explícitamente expresiones tales como "la responsable transmisión de la vida humana." Por lo tanto, una declaración notablemente sucinta de la doctrina de paternidad responsable se halla en el documento del concilio "La iglesia en el Mundo Moderno" en las secciones 50 y 51. El Papa Pablo VI después del Concilio, trata de nuevo el asunto de paternidad responsable en su encíclica "De la Vida Humana n. 10."

Devotamente Suyos

  
Edward A. McCarthy  
Arzobispo de Miami

## El Buró Católico Solicita Madres Idóneas

El Buró Católico de Servicios de la Arquidiócesis de Miami necesita urgentemente madres aptas para trabajar íntimamente con el Programa del Centro de la Pequeña Habana de Cuidados Diurnos para establecer hogares licenciados con el propósito de cuidar niños refugiados de distintas nacionalidades. Cada hogar tendrá hasta cinco niños entre las edades de tres semanas y los tres años.

Las madres de cuidado diurnos recibirá \$80 al mes por cada niño y la asistencia para la alimentación. Juguetes y otros materiales serán provistos por el Programa del Centro de la Pequeña Habana. Las madres trabajarán en estrecho contacto con el personal especializado en nutrición y estímulos infantiles.

Para calificar en los requerimientos de licencia, el hogar debe tener un área separada para los niños de 20 pies cuadrados de espacio por niño; debe tener área cercada, sistema de calefacción y teléfono.

Las madres serán seleccionadas de acuerdo con su habilidad para dispensar cariño y cuidado a los niños además de llenar los requisitos para la licencia. Las horas de cuidados pueden fluctuar entre las 7 a.m. y las 6 p.m., según las necesidades.

Para más información, por favor, llame a Lourdes García, teléfono 324-5424.

## OFICIAL

ARQUIDIOCESIS DE MIAMI

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

**El Rev. P. Raymond C. Sonefeld**, Párroco Asociado a la Parroquia Little Flower, Coral Gables, efectivo desde Octubre 15, 1980.

**El Rev. P. Thomas E. Burke, SSJ**, como Administrador Temporal de la Parroquia Holy Redeemer, Miami, efectivo desde Octubre 2, 1980.

**El Rev. P. Paul Osterle, SJ**, Párroco Asociado a la Parroquia Gesu, Miami, efectivo desde Septiembre 1, 1980.

## Llamado del Cardenal Aponte en Favor de Refugiados

**Puerto Rico** — El cardenal Luis Aponte de San Juan pidió a los coterráneos que acojan con generosidad, como lo hicieron en los años 1960, a los refugiados cubanos que el gobierno federal en Washington decidió enviar al fuerte Allen y a la Base Ramey, unos 4,500 por no encontrar patrocinadores para su asentamiento definitivo en Es-

tados Unidos. El cardenal pidió que la transferencia se haga "en forma bien organizada... y atendiendo a las condiciones sociales" como son los problemas de desempleo y superpoblación que ya abruma a los puertorriqueños. Los comunistas de Puerto Rico han organizado las protestas contra los refugiados.

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## AYUDA PARA ARGELIA

**Vaticano (NC)** — El Papa Juan Pablo II pidió al mundo que ayude generosamente a las víctimas del terremoto que destruyó la ciudad de Al Asnam en Argelia, matando a más de 20,000 personas. Los obispos italianos enviaron \$60,000 a Caritas de la afligida nación, e iniciaron un fondo de contribuciones del público.

## Picnic de Ex-Alumnas de Ntra. Sra. De Lourdes

Las antiguas alumnas del Colegio Filipense de Nuestra Señora de Lourdes, se reunirán este domingo, 26 de octubre, en un día de Expansión Familiar, celebrando un picnic en el Tropical Park, 7900 S.W. 40 St. Merendero 12. Desde las 10 a.m. en adelante.

## Curso del SEPI sobre las Comunidades de base



Por María Soledad Galerón, RMI



R.P. José Maríns

El curso de "Comunidades Eclesiales de Base" dado por José Maríns despertó una serie de reacciones e intereses positivas que me ha parecido conveniente compartir con todos los lectores nuestra reflexión, de esta experiencia vivida en el SEPI.

José Maríns nos explicaba como uno de los elementos del proceso de una comunidad es el de la "misión", "anuncio", "compromiso" . . . "Ayudar a otros a redescubrir este proceso y estos valores que yo he descubierto y vivido". Esta es nuestra intención, compartir algo de lo que fue.

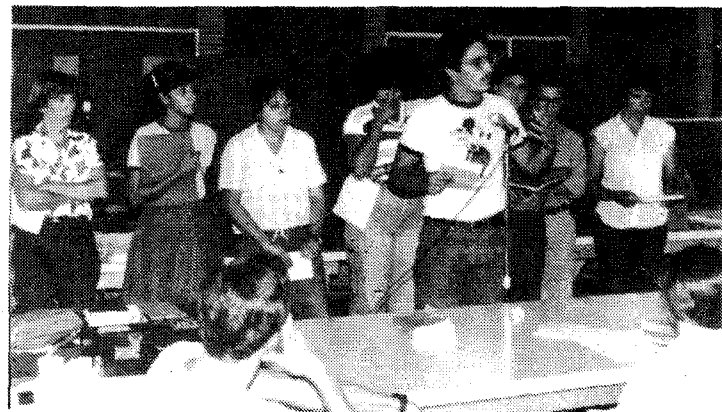
"Para mí, nos decía Luisa Alvarez, de los Encuentros Familiares, es sumamente enriquecedor. Una de las cosas más positivas fue el dejarme un sentimiento de responsabilidad extraordinario. Después de haber vivido esta experiencia ya no puedo hacerme ni ciega, ni sorda. Tengo que actuar . . . Tenemos que hacer algo para llevar a cabo nuestra misión profética. Es necesario insistir y trabajar por hacer una re-evaluación total de nuestra iglesia local contando con la Base . . . El curso me hizo consciente de que es totalmente necesario a las raíces."

La presencia joven fue un elemento muy importante en el curso. Jóvenes de distintas parroquias y grupos asistieron al curso porque ven en la vivencia comunitaria de la fe una respuesta para la problemática y necesidades juveniles.

El coordinador del grupo juvenil de St. Raymond, Fernando Salgado, descubrió de una manera más profunda "como eran las comunidades primitivas y como hoy hemos perdido tantos de aquellos valores . . . El curso me motivó mucho a tratar de formar una comunidad juvenil . . . y creo que podemos hacerlo, pero es necesario empezar por una renovación."

Pero . . . ¿Qué es la Comunidad Eclesial de Base?

Una Comunidad Eclesial de Base es una manera concreta de vivir la misma Iglesia de Cristo. Una Iglesia que trata de reflexionar sobre el Evangelio y las Comunidades Cristianas Primitivas



La presencia de los jóvenes fué muy importante en el Curso.

y descubrir en esas experiencias eclesiales como vivían la fe, el culto; como ejercían el ministerio, la acción misionera . . . Como respondieron a las necesidades sociológicas de su época. Intentar vivir desde esa reflexión del Evangelio y las Comunidades Primitivas, la dimensión comunitaria de la Iglesia de una manera más sencilla, más pobre, y más auténtica.

"Una CEB, decía José Maríns, no es un movimiento, ni un grupo apostólico más, ni un nuevo método de acción pastoral, es la misma Iglesia de Cristo en su nivel de Base . . . La CEB inaugura un modelo eclesial diferente en el que se da una prioridad especial a la dimensión comunitaria y misionera . . . Un modelo de Iglesia en la que se dan más responsabilidades a los laicos, religiosos y religiosas; en la que existe una mayor corresponsabilidad que concientiza y ayuda a profundizar y comprometerse en la FE; en la que se crean nuevos ministerios y se renuevan otros como respuesta a las necesidades reales de las comunidades".

Estamos de acuerdo con Marcelino Alvarez, miembro del grupo coordinador del apostolado hispano de la parroquia de Epiphany, "que la comunidad

de Base no existe en abstracto, en teoría. Hay que encarnarla, adaptarla; lo que es solución en Managua, no es solución en New York . . . hay que encontrar la forma de cómo aplicarla a cada ciudad y a cada situación".

Tenemos que reflexionar y actuar. Todos tenemos experiencias que aportar, creatividad que compartir, opciones comunes que tomar.

¿Es la Comunidad Eclesial de Base una alternativa y un reto a la Iglesia Hispana de Miami, una esperanza que hace activa nuestro esfuerzo, un horizonte común al que caminamos o . . . simplemente una "utópica" experiencia de Iglesia válida para otras situaciones? ¿Cuál es nuestra respuesta y nuestra opción?

Tenemos que reflexionar y actuar para que las estructuras y burocracia que nos rodean no ahogue nuestras energías, fuerzas, ilusiones y esperanzas . . . y para poder ser expresión comunitaria de fe y "Luz para las gentes".

**IMPORTANTE: SEPI es la abreviatura del SOUTH EAST PASTORAL INSTITUTE, creado por los Obispos católicos de la Región IV y V para la renovación y entrenamiento de las personas dedicadas al servicio pastoral de los hispanos.**

## ¡PRIMERA COPIA DE LA TRADUCCION AL ESPAÑOL!



Jubilosamente recibió el Arzobispo McCarthy, de manos del Obispo Agustín Román, la primera copia del propuesto plan de cinco años del Concejo de Evangelización traducido al español para la evangelización en las parroquias.



# La vocación está en todos...

Por Jose P. Alonso

Vocación puede significar muchas cosas: profesión, empleo, servicio, llamada, etc. Comúnmente se aplica a la "profesión" de vida religiosa, a la "llamada" al sacerdocio, al "empleo" del propio talento al servicio de Dios. Cualquiera acepción que se use puede aplicarse a la vida eclesial.

Y sin embargo, una "llamada" de Dios al servicio de su pueblo (iglesia) no tiene que ser necesariamente una vocación sacerdotal o para una orden religiosa. La llamada puede implicar una vida religiosa dentro del estado en que se encuentra la persona a quien Dios "llama". La "llamada" muy bien puede llegar a dos personas unidas en matrimonio para servir a Dios como ministros laicos, dentro de su estado, aportando experiencias a sus hermanos en la fe. La vocación puede ser la de un médico que dedique parte de su tiempo profesional a usar su talento como "ministro laico de la salud" sirviendo a los necesitados por amor a Cristo. Puede verse en un maestro cuyo magisterio inspirado por amor a Dios sirve de testimonio de santa vida cristiana, etc.

La vocación o llamada puede venir de modo inesperado a cualquier edad, tan sutilmente a veces que pudiera recibirse en el suave soplo de la brisa. En ocasiones es mas dramática,

en 1960. Desde niño formó parte de un grupo juvenil de la parroquia de Corpus Christi bajo la dirección del recientemente fallecido Padre Daniel Sánchez. El P. Sardiñas dice con sencillez que su llamada no tuvo nada de extraordinario, que surgió de las cosas ordinarias de la vida. "Nunca asistí a una escuela católica. Desde Cuba siempre estuve en escuelas públicas," pero su trato con los jóvenes hispanos del grupo y con las gentes de su vecindad, fueron despertando en él la idea de que había nacido para "servir" a sus semejantes y de aquí llegó su certeza de que el sacerdocio era la meta de su vida. Actualmente presta su ministerio en St. Francis de Sales, en Miami Beach.

**Padre Juan J. Sosa**, llegó a Miami a la edad de 15 años acogido por el programa de la Arquidiócesis de Miami "Niños sin Acompañantes". Durante este tiempo sintió la necesidad de acercarse más a Dios. La relación con otros niños como él despertó su deseo de servir dándole consuelo y esperanzas a los afligidos. El contacto con tanta gente desamparada en los primeros años del exilio abrió sus "oidos" a la llamada del Señor. Ya convencido de que el sacerdocio era su fin en la vida entró en el seminario St. John Vianney y después pasó a St. Vincent de Paul. Actualmente

Seminario de los Jesuitas donde hizo sus estudios religiosos.

**Hermano Miguel Campos.** Ejemplo del magisterio dedicado al servicio de Dios. Nace su vocación del deseo de llevar la palabra a todos los que pudieran pasar por su vida. Así inspirado responde a la "llamada" y dedica el magisterio al servicio de la iglesia. El hermano Miguel es hoy Director Asociado del Departamento de Educación Religiosa de la Arquidiócesis.

**Hermano René Hernández.** También trabajando para el Departamento de Educación Religiosa; es, como el hermano Miguel, otro buen ejemplo del magisterio dedicado al servicio



**FEDERICO OZANAM, francés, ejemplo de vocación laica, fundó la Sociedad de San Vicente de Paul, que desde hace 150 años viene mitigando las necesidades de la humanidad.**

de Dios.

Las órdenes religiosas femeninas también tienen participación en la distribución de vocaciones que Dios hiciera en Miami.

**Hermana Celsa Paez**, actualmente haciendo su noviciado en México, en la casa de estudios de las Hermanas Guadalupeanas del Espíritu Santo. Celsa era catequista en Corpus Christi y por propia voluntad, por llamar así a la voluntad del Padre eterno que la guiaba, solía acompañar a las hermanas guadalupanas en sus misiones a los campos de la Arquidiócesis donde abundan tanto los campesinos migratorios con su carga de penas y angustias. De este contacto con las necesidades humanas brota su deseo de dedicarse al servicio del pueblo de Dios.

**Hermana Aimé Fiuza**, Hija de la Caridad. Desde muy jovencita fue miembro de un grupo del apostolado juvenil en la parroquia de San Juan Bosco. Aquí, poco a poco, fue despertando a las llamadas que Jesús le hacía por medio de las necesidades de su iglesia viviente y a través de su contacto con las Hermanas de la Caridad y el servicio que ellas prestaban. Al fin decidió que su ideal era el servicio a Cristo. Actualmente sirve en la escuela de St. Kevin.

**Hermana Ondina Cortez**, Cla-



**SERRA CLUB. Grupo de laicos cuya vocación es trabajar para el auge de las vocaciones religiosas de toda naturaleza.**

retiana, profesará en Febrero para servir en Miami, donde nació su vocación en la parroquia de Corpus Christi. Chiqui, como cariñosamente la llaman todos, era muy activa en los Encuentros Juveniles y siempre estaba dispuesta a prestar algún servicio a la comunidad. Como sucede en toda "llamada" de Dios, es el contacto con las necesidades espirituales o materiales lo que concreta la "respuesta" y por estas necesidades respondió Chiqui al Señor. Actualmente se halla en Colombia en la Casa de Estudios de la Orden Claretiana.

Las vocaciones laicas son también numerosas. Este año los catequistas han aumentado notablemente en la Arquidiócesis y todos los grupos de apostolado cuentan también con numerosas personas dedicadas al servicio de Dios ofreciéndole tiempo y sacrificios después de cumplir con las obligaciones de las profesiones con las cuales ganan su pan de cada día.

Citaremos sólo unos pocos, lo que no quiere decir, como en el caso de sacerdotes y religiosos(as), que olvidamos a aquellos que por falta de espacio no nombramos.

**Encuentros Familiares.** Aracelis Luaces; Sergio y Ana Calzado; Rafael y Blanca Costa; José M. y Lucrecia Díaz; Aurelio y Aida Estrada; Osvaldo y Jackie Rey; Emilio y Esmeralda Varela, y muchos más, y los hijos de estos matrimonios.

**Cursillos de Cristiandad.** Eric Vega; Enidio Gómez; Jorge Montelongo; Abraham y Mirta Gandón; Francisco Durruti; Eddy Gutiérrez; Fermin y Maru Ortiz; Enrique y Chiqui Venta; Lorenzo de Toro; Omar y Cristina Barrera, y una lista interminable.

**Impacto.** Ana y Carlos Villalobos; Elena y Aurelio Quintero; Tania y John Cintrón; Elo y José Perdomo; Inés y Angel López; Mercy y Eduardo Campuzano; Luis y Gloria Alvarez; Herma y Manuel Dorrego; Ana Gloria y Ray Castellanos; María E. y Jorge Gonzalez.

En los grupos del **Apostolado de la Juventud** hay una legión de dedicados muchachos de los dos sexos. Sus servicios van desde la música litúrgica y la catequesis hasta la asistencia a enfermos y ancianos reclusos en

casas de convalecencia. Por citar a algunos, Guillermo Fernández, Ana Lourdes, Cari Díaz, Mary Castañeda, Graudelio Núñez y Norma Cosano.

Son sólo unos pocos ejemplos pues los grupos del apostolado son muchos y muy activos. Así podemos enumerar a la Agrupación Universitaria, Caballeros de Colón, San Vicente de Paul, Amor en Acción, Legión de María, Liga de Damas Católicas, Renovación Carismática, Centro Cristiano de Medios de Comunicación, Fundación de Compromiso Cristiano (Christian Commitment Foundation), Cofradía de la Virgen de la Caridad, Camino del Matrimonio, Movimiento Familiar Cristiano, etc.

Otro ejemplo de vocaciones son los 21 diáconos permanentes, casi todos casados, que dedican su tiempo libre al servicio de la comunidad.

Para terminar deseamos hacer mención de unos laicos que respondiendo a la "llamada" trabajan mucho por el crecimiento en la fe de muchos fieles de la familia cristiana de la Arquidiócesis. Mimi y Terry Reilly, directores del Family Enrichment Center y de sus colaboradoras Carol Farrell, Dianne Pastoullar y Elaine Syfert. Dra. Mercedes Scopetta, Srta. Zoila Díaz, Adele Gonzalez y Marie Cardet, de la Oficina de Ministerios Laicos y las Sras. Delia Berta González y Zoraida Garrido, que tanta dedicación han puesto en el desarrollo de la Liga Orante para el auge de las vocaciones a través de las oraciones que a toda hora del día se hacen por teléfono.

## POCOS SACERDOTES EN NICARAGUA

**Managua (NC)** — El reto de la renovación social, la liberación y la madurez individual en Nicaragua exige una formación moderna e intensa del sacerdocio, dicen los obispos al reorganizar el seminario nacional. "El sacerdote de hoy, tan sensible a las demandas de la justicia social, debe encontrar ese equilibrio difícil entre su compromiso con los pobres y el resto de su ministerio," añaden. Hay 304 sacerdotes para 2.3 millones de católicos, y 54 seminaristas, cuando hace una década había 73.



**LLAMADA PARA ALIVIAR LAS PENAS. En este caso una de las Hermanitas de los Pobres atiende a una anciana.**

surge de una pena o dolor... Hemos visto como del exilio del pueblo hebreo, nacieron grandes profetas. Hemos visto también como del exilio cubano se ha valido Dios para hacer llegar a nosotros su "llamada". Los cubanos de Miami, especialmente hombres, en la Patria lejana, casi no iban a la Iglesia, aquí son miles los que cada Domingo asisten a las Misas y reciben la Santa Eucaristía. De este pueblo exilado han surgido también innumerables vocaciones religiosas y sacerdotales, muchos que llegaron a estas tierras aun de tierna edad. En medio de las penurias y los trabajos del exilio, renunciaron al mundo y dedicaron su vida a servir a Dios en su pueblo. He aquí sólo unos cuantos ejemplos de las muchas vocaciones religiosas y sacerdotales del exilio.

**Padre Jorge A. Sardiñas.** Llegó a Miami a la edad de ocho años

es Director Asociado del Departamento de Educación Religiosa de la Arquidiócesis, Codirector del Programa del Diaconado Permanente y asistente de Monseñor Agustín Román en la Ermita de Ntra. Sra. de la Caridad.

**Padre Eddy Alvarez, S.J.,** actualmente en el Colegio de Belén, Miami. Comenzó sus estudios en Belén, de Marianao, y los continuó después en el de Miami. Formó parte del apostolado juvenil y fue catequista. Este servicio le brindó la oportunidad de conocer la necesidad que mucha gente, especialmente los niños, tenían de conocer a Cristo. Para sorpresa suya en este conocimiento descubrió su propio amor a Jesús y brotó su deseo de servirlo acercándose más al prójimo para llevarles el mismo amor que el sentía por el Señor. Llevado por esta "llamada" de Dios ingresó en el

# Mi Vocación Renació en "Campo Libertad"

Por Jerry Butterfield  
(NC Corresponsal)

Cuando el Padre Todd Hevia entró por las puertas de "Campo Libertad" en la Base Eglin, Walton Beach, Fla. entró como sacerdote y como un antiguo refugiado para ministrar a sus compatriotas.

27 Días después, dice que su vocación y su fe fueron probadas y que renacieron en contacto con los problemas del mundo contemporáneo. De esta experiencia surgió mas vivamente alerta de la presencia de Dios y de la función de su sacerdocio.

Preso dos veces por el gobierno comunista de Cuba en sus años de seminario, fue forzado a abandonar familia, amigos y patria. Escapó a través de México, ya en Miami terminó sus estudios sacerdotales siendo ordenado para esta Arquidiócesis.

Tan pronto como se mezcló con los refugiados comenzó a trabajar con ellos en grupos pequeños. "Me di cuenta que diciendo Misa sólo no era suficiente para rehacer lo que el ateísmo había hecho de estas criaturas. Tenía que servir sus necesidades en su propio nivel, ganar su confianza y entonces catecismo."

El Padre Hevia escogió vivir

como ellos vivían, dormir como ellos dormían, es decir, en una tienda como las de ellos. "Así, siendo un cura que compartía su vida, me vieron como a su dirigente y como un padre a quien podían venir en busca de consejo y esperanzas", dice el Padre Hevia.

Compartió su tienda con los jóvenes sin familia que después buscaban su compañía. Los adultos del campo los alejaban y hasta abusaban de ellos en las líneas para obtener los alimentos. En el Padre Hevia estos casi-

niños encontraron apoyo y defensa.

La experiencia total de su encuentro con los refugiados, dice él "fue el mas grande renacer religioso y un mas grande impacto espiritual que el de mis años de seminario y aun que la ordenación".

"De repente me di cuenta que Dios me usaba con doble propósito: revivir mi celo como sacerdote y servir a este grupo de Sus hijos abandonados".

"Aquí renació mi vocación y mi fe".



El Padre Todd Hevia sostiene al bebé de 7 meses David Pérez Márquez, primer niño refugiado que recibe las aguas del bautismo en Fort Walton Beach, Fla.

## Celebra Centro Hispano IX Aniversario

El Centro Hispano Católico, radicado en la Parroquia Gesu, en el centro de Miami, cumple su noveno año de existencia. Fue fundado en 1971 con 19 personas mayores. Hoy cuenta con 1,800.

El Centro Hispano ha llenado, desde su fundación, una necesidad pastoral acogiendo a los ciudadanos mayores de 60 años en un círculo de fraternidad dentro de un ambiente socio-cultural que les brinda al

mismo tiempo entretenimiento y cultura y la oportunidad de crear nuevas amistades.

En las mañanas ofrece desayuno para aquellos que por cualquier motivo no pueden tenerlo en sus viviendas. El almuerzo caliente que se les ofrece es subvencionado por fondos federales pero el desayuno es costado por el Centro. Además reciben clases de inglés, costura y cerámica.

La Hna. Victoria, S.S.S. Fun-

dadora y Directora del Centro, nos dice que a menudo los ancianos disfrutan de excursiones a lugares de interés y que precisamente acaban de realizar una a San Francisco y Los Angeles. Ya están planeando otra, un crucero esta vez.

Diariamente rezan el Santo Rosario y una vez al año tienen un retiro que dirige el Rev. Padre Angel Villaronga, O.F.M.

El cienes pasado, Octubre 17, para celebrar este IX Aniversario se congregaron a las once de la mañana en la Ermita de Ntra. Sra. de la Caridad para asistir a la Santa Misa que ofreció Mons. Agustín Román, Obispo Auxiliar y concelebraron Mons. Bryan Walsh; Rev. John J. Edwards, S.J., párroco de Gesu y el Rev. P. Angel Villaronga. Terminó la Misa Monseñor Román y sus hermanos sacerdotes ofrecieron una rosa a cada uno de los miembros fundadores del grupo a quienes les dirigió la palabra Mons. Walsh.

Acto seguido salieron todos a los jardines para disfrutar de un almuerzo campestre y pasar la tarde en agradable compañía. Se calcula que la concurrencia pasaba de 400 jubilosas personas, muchas de las cuales asistieron en sillas de ruedas y muletas debido a alguna incapacidad física.



XXV ANIVERSARIO DE LA ESCUELA DE ST. BRENDAN. Las Hermanas de la Sagrada Familia, también celebran sus Bodas de Plata, sirviendo en el plantel. En la misma foto, durante la procesión hacia la Iglesia para la Santa Misa que presidió el Arzobispo McCarthy.

## Roger Alfonso... (Viene de la Pag. 1A)

dida tras muchos años de materialismo ateo.

--Allí encontré a un pobre canceroso que se ahogaba por falta de aire, encerrado en una carpa, con el ruido del "express way" día y noche sobre su cabeza. Logramos llevarlo al hospital donde recibió ayuda médica y, lo que es más, cuidado de un sacerdote dominico, el Padre Avelino Gonzalez quien llevaba la comunión y los auxilios espirituales. Al cerrarse la ciudad de las carpas me dirigí hacia el campamento de "Krome Avenue", donde el trabajo era más suave, por haber muchas familias y menos tensiones.

--Sr. Alfonso, mi última pregunta es: después de tantos trabajos en Nueva York, los Apalaches, el éxodo cubano, ¿no se sentiría Ud. mejor en Nueva York, tranquilo, sin tanto afanes?

--¡No lo quiera Dios, nunca! ¡Nunca! Quiero seguir a Cristo

crucificado todos los días de mi vida.

Roger Alfonso se sintió llamado al sacerdocio desde su niñez. Cuando tenía edad para ingresar al seminario, murió su padre y Roger aplazó su anhelo por atender a las necesidades de su madre. El tiempo pasó y fué cruel con él. Cuando llegó el tiempo en que se sintió libre para realizar su sueño, creyó era ya muy mayor para comenzar tan largos estudios y entonces añadió al apostolado que ya venía ejerciendo, el total de su vida. Ofreció vacaciones, trabajos, el poco dinero que recibía, horas de sueño para compensar lo que no había podido dar como sacerdote.

La vida de Roger Alfonso es una experiencia muy bella y esperamos que ella suscite entre nosotros más vocaciones como la suya, sobretodo aquí en Miami, donde tenemos tanta necesidad de "luces que alumbren nuestras tinieblas".

## Obispo de Colombia Opuesto a Indulto de Guerrilleros

Bogotá — La situación de violencia en Iberoamérica "es demasiado grave", advirtió monseñor Dario Castrillón Hoyos, Obispo de Risaralda, y anunció que si su país concede indulto a los guerrilleros será "una amenaza para la paz".

"Es grave porque no sólo es una violencia soterrada, que se vuelve violencia también a flor de tierra, violencia explosiva, sino porque creo que es una violencia difusiva que está pasando límites y fronteras de países", afirmó el obispo.

"Por lo mismo creo que ningún país en los actuales momentos se puede sentir el abrigo de esta violencia, y cuando la base para la violencia es la injusticia, la responsabilidad es mucho más grande para rehacer caminos" agregó.

Monseñor Castrillón Hoyos dijo que la violencia impide dar

plena libertad a los pueblos que esté basada en la justicia. Mostró honda preocupación por la situación de El Salvador.

El alto jerarca eclesiástico dijo que el acercamiento indulto a guerrilleros por parte del gobierno "podría ser, sin lugar a dudas en Colombia, uno de los mayores riesgos para la paz futura".

Monseñor Castrillón Hoyos indicó que la Iglesia moderna está luchando por conseguir para los pueblos una libertad moral, social y física, de acuerdo con los postulados esbozados en Puebla (México).

Afirmó que el Partido Comunista no puede contribuir de ninguna manera a pacificar el país "porque no creo en la paz comunista. No lo creo porque la paz es obra de la libertad y no encuentro libertad en los países comunistas".



La Marcha internacional del Rosario de West Palm Beach, se llevó a cabo con todo esplendor. El día brillante y con brisa. A las tres de la tarde en punto se dió el primer paso al mismo tiempo que se daba en todos los países del mundo. La foto muestra el momento del inicio de la marcha.



# VOCATIONS



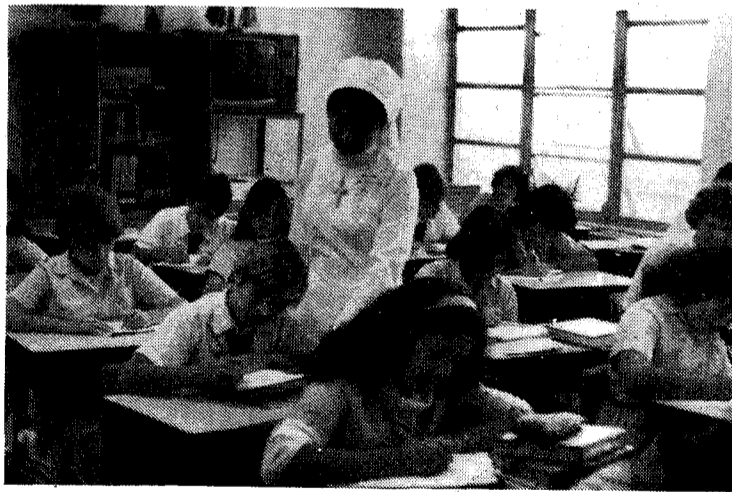
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**"Not every Christian vocation can be as visible on the world stage as the vocation of the Pope or of Mother Teresa. But their support for human life and dignity...are dynamics found in many Christian vocations."**

# Dimensions of a vocation

By David Gibson  
NC News Service

A vocation is an invitation, a call.

For the Christian it is a call to a pattern of life motivated by the belief that God is able to act in the world; that God does act in the world through and with people; and that God's action in the world makes a difference.

A vocation transforms an individual's life. And it touches the lives of others.

**CONSIDER MOTHER** Teresa of Calcutta who won the 1979 Nobel Peace Prize. She is known throughout the world for her service to the poor and hungry people of Calcutta's teeming streets; for her service to homeless children; for her care of the dying.

As Mother Teresa prepared recently to open a mission in Miami, Fla., it is said that she wanted to make certain that her sisters would work there "with the poorest of the poor."

Through her vocation, Mother Teresa touches the world around her. Those who meet her in person testify that her own life seems to be transformed, that they are touched and somewhat amazed by the kind of person she really is.

Mother Teresa is a powerful example of a person who puts faith into action. She is a convincing Christian, a sign of faith to people around her.

**THERE ARE** others today who are powerful examples of Christian faith in action. Pope John Paul II is perhaps the best-known of these people. He has undertaken a program of strenuous journeys to all parts of the world.

As the pope travels, he speaks out on behalf of the human dignity — the human rights of all people. He meets with groups of all sorts, expressing support for the priesthood and religious life and urging lay people to make Christianity present in the world around them.

Moreover, when the pope travels, he celebrates the Eucharist and preaches to large groups of people. In fact, celebration of the Eucharist is always a main aspect of any papal visit.

Not every Christian vocation can be as visible on the world stage as the vocation of Pope John Paul II or of Mother Teresa. But their support for human life and dignity along with the ways in which they both make it possible, through their behavior, for others to comprehend what God's

word entails, are dynamics found in many Christian vocations.

**THERE ARE** many ways and opportunities to put faith into action: through service? through prayer; through the life of religious communities; in parishes, homes and neighborhoods; among co-workers. Every baptized person is somehow, in some way, committed to putting faith into action. This is why it is so often said today that every Christian has a vocation.

The broadened use of the term "vocation" is not meant, however, to diminish the value of vocations to the priesthood and religious life. Actually, the necessity of such vocations grows when lay Christians take seriously their own vocations to transform the world around them. For then lay people seek opportunities to learn more about the faith, to pray together, to get to know their fellow Christians. They seek out opportunities to think through the implications of Christian faith for their lives in a complex, fast-paced, technological world.

As lay people grow in their own sense of vocation they are likely to seek more vigorously the sacramental

celebrations, the preaching, the teaching and the special witness and dedication to Christian life so often associated with the priesthood and religious life.

**A VOCATION** is powered by the conviction that Jesus still has something valid and vital to say to people. He has a word — a message — which clarifies the meaning of life and which must not be drowned out by other messages. He has a lifestyle that offers hope to people who need a new lease on life, another chance. And he acts in the midst of people, especially through the sacraments.

Actually, the sacraments are at the center of a Christian vocation. Vatican II referred to the liturgy as the source and summit of Christian life. So, the more people take seriously their vocations, the more they should take seriously the Eucharist and the other sacraments.

This is why it seems interesting that wherever Pope John Paul II travels, he takes such great care to celebrate the Eucharist with the people. The Eucharist is at the center of his own vocation. And it seems he wants it to be at the center of every Christian's vocation.

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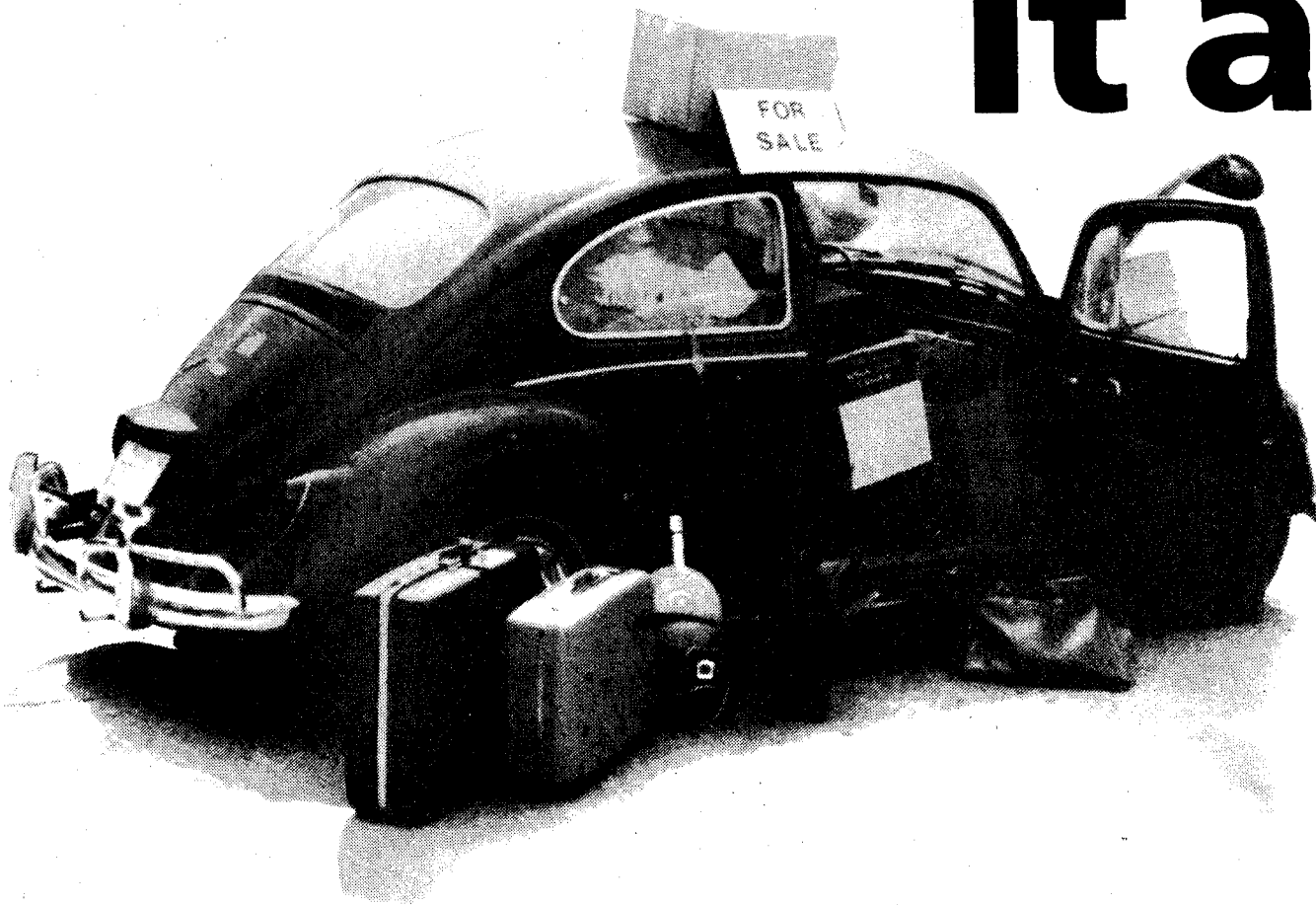
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# Josephites — a special service

By Fr. Carl A. Fisher, S.S.J.

The Josephite Fathers and Brothers in their specialized ministry of evangelization among Black persons in the United States are an offshoot of the English St. Joseph's Foreign Missionary Society which was founded by Herbert Cardinal Vaughan in 1866.

The Josephite Society was formed as an American entity to work primarily among the black community in a spiritual, educational and social ministry. This occurred in the aftermath of the Civil War. At that time in history,

more than eight million Black Americans had been thrust into demands of a "paper-freedom." They soon discovered that the conditions of this new status were not much better than their previous plight in slavery.

Thus, Josephites began this unique mission of service under adverse circumstances. For this was the age of exploitation, the age of carpetbaggers, the age of the invincible empire of the night raiders, the age of "Reconstruction." Early Josephites, true to the spirit of their founding, identified totally with the black community in a mission of sharing Christ's

love. Today, the Society of St. Joseph of the Sacred Heart which is the formal title for the Josephites, is the only community of religious men in the American Catholic Church who are totally dedicated to the service of God through the black community.

**THE JOSEPHITES** are proud of their tradition of service. The first black priest trained and ordained in the United States was the Josephite, Father Charles Uncles. Literally thousands and thousands of persons entered into Catholicism through the zealous efforts of Josephites. The largest black Catholic fra-

ternal organization in America was founded by Josephites, the Knights of St. Peter Claver, as an opportunity for the development of national black Catholic leadership. Although circumstances of this present period of history vary, the need for a community of religious evangelizers such as the Josephites cannot be understated. Out of this more than a century of service has emerged a tradition which is an effective blend of understanding, sensitivity, religious dedication, and practical know-how. The present Josephite evangelization effort seeks to apply this tradition in meeting the needs of the apostolate today.

The special circumstances of this present period of history may be more complex in that racism and its accompanying embodiments are more subtle. However, it remains clear that the words of Our Lord, "Other sheep I have that are not of this fold, them also I bring," form the basis for the on-going thrust of the Josephite Missionary effort.

Presently, Josephites are serving in more than 100 rural missions and urban parishes, college and hospital chaplaincies, a high school, college house of studies, major seminary, neighborhood centers, and other specialized ministries serving the black community. These extensive apostolic activities are being carried on in the Archdioceses of Baltimore, Md., Washington, D.C., New Orleans, La., Mobile, Al., Miami, Fl., Los Angeles, Ca., and New York, N.Y.; and in the Dioceses of Birmingham, Al., Wilmington, Del., Arlington, Va., Baton Rouge, La., Beaumont, Tx., Dallas-Ft. Worth, Tx., Galveston-Houston, Tx., Biloxi, Ms., Jackson, Ms., St. Augustine, Fl., Lafayette, La., Lake Charles, La., and the Diocese of Nassau in the Bahama Islands.

The main thrust of the Josephites is in the setting of the parish. The parish is a vital unit in the work of the Church as it is the center for liturgical worship, for social life, education, community organization and action, child care facilities, credit unions,



Fr. Carl A. Fisher, S.S.J.

and for special groups. Josephites staff the largest black parish in the United States in New Orleans, but have many one-man missions in the care and rice country, and in the pine forests of the South.

Many Josephite parishes have schools. Catholic schools are a priority as the Josephites are committed to developing, protecting, and promoting a store of learning to enrich the lives of men on earth, while guiding them to their destiny hereafter. This quest for educational excellence cannot be compromised.

**HOUSING, COMMUNITY** organization, counseling, chaplaincies in hospitals, nursing homes, and universities and other institutions, prayer centers, and the like round out the framework of the Josephite apostolate. Black Americans have had a long history of exploitation and systematic deprivation in the pursuit of basic human needs. Josephites concerned with promoting Christian faith, hope, and love seek to confront the conditions which militate against these virtues.

The Josephites provide a "seminary-in-the-home" program for high school students, a House of Studies near Xavier University in New Orleans for undergraduate candidates, a novitiate in Newburgh, N.Y. where novices strive for deeper spirituality and greater sensitivity to the working of God's grace. Saint Joseph's Seminary in Washington, D.C. is the site for professed member to pursue theological and other studies.

The Josephites invite interested persons of all ages to consider involvement in a vital ministry of service to the black community. Their national headquarters are at 1130 North Calvert St., Baltimore, MD 21202.

## MARQUETTE TODAY

**FLORIDA**  
Annette Schmeling, a professional admissions counselor, will attend the Biscayne College Night, Wednesday, November 5, 7:00 p.m. and a College Night at Cardinal Gibbons High School Thursday, November 6, 7:30 p.m. See her for complete college information.

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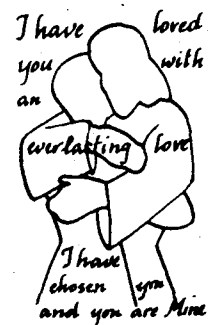
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## JOSEPHITE PRIESTS AND BROTHERS ARE SHARING GOD'S LOVE WITH BLACK AMERICA

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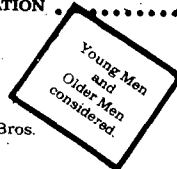


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# What is a Serra Club?

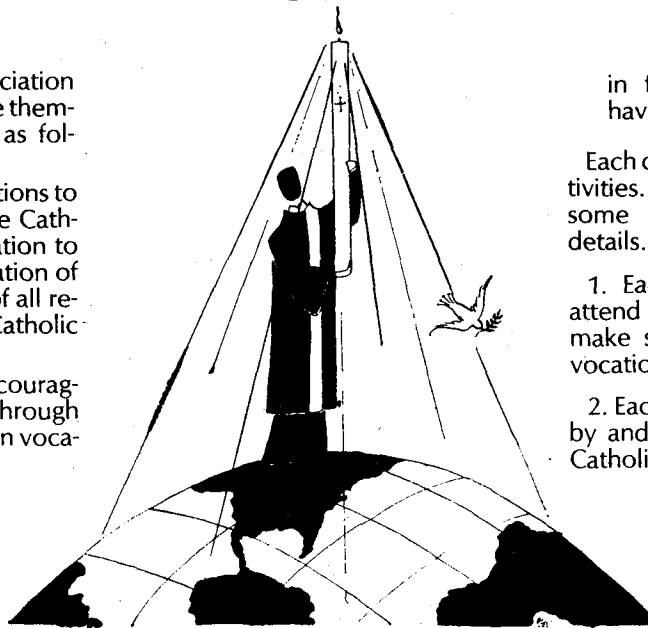
A Serra Club is a voluntary association of Catholic laymen who dedicate themselves to two main objectives as follows:

1. To foster and promote vocations to the ministerial priesthood of the Catholic Church as a particular vocation to service and to develop appreciation of the ministerial priesthood and of all religious vocations in the Catholic Church, and
2. To further Catholicism by encouraging its members in fellowship, through education, to fulfill their Christian vocation to service.

in fulfilling the ministry they have received. Amen."

Each club carries on many external activities. Space permits only a listing of some of these without too much details.

1. Each member is responsible to attend Mass, or to say a Rosary, or to make some sacrifice with prayer for vocations on his birth date each month.
2. Each member is expected to abide by and to carry out his religious and Catholic principles in his daily life both



The first club was started in 1934 in Seattle, Washington and took its name from Father Junipero Serra, the Franciscan priest who founded the numerous missions along the California coast. Since then, the movement has grown and spread throughout the world, so that there are now over 400 Clubs and more than 14,000 members.

Here in Florida, the first club was chartered within a year after Archbishop Carroll arrived and asked that a Serra Club be organized in Miami. It was not long before a club was chartered in Fort Lauderdale followed by one in Palm Beach. Although, these are the three clubs in our diocese, there are now clubs in St. Petersburg, Orlando, Indian River Area, Tallahassee and Pensacola. Some of these clubs are planning to sponsor other clubs in their areas.

The membership is limited in each club. Quality is stressed rather than quantity so most clubs have usually 20 to 50 members. Each member is a practicing Catholic who was sponsored by a member, approved by his parish pastor and voted in by a board of Trustees. Because the meeting includes an educational segment, attendance is a very necessary requirement. Among the members may be lawyers, doctors, accountants, builders, architects, teachers, brokers, realtors and so on. Each has a chance to contribute to one another how religion contributes to his well being. A Serra Club is not a fund raiser. However, whenever possible it contributes monies to particular projects. It also donates to the Archbishop's Burse Fund once a year.

Generally, the club meets twice a month for luncheon or supper. This is followed by a talk on some aspect of our Catholic religion, the workings and functions of our Diocese, important local or national social problems or any other educational topic to meet our second objective. Also, at each meeting, the Chaplain of the Club, appointed to serve by the Archbishop, gives a short spiritual message. In addition, before the meal, the following prayer for vocations is recited by the entire membership.

At the end of the meeting, all members recite the following prayer for the perseverance of vocations.

"O God, Who will not the death of a sinner but rather that he be converted and live, grant we beseech You, through the intercession of the Blessed Mary, ever Virgin, Saint Joseph, her spouse, and all the Saints, an increase of laborers for Your Church, fellow laborers with Christ to spend and consume themselves for souls through the same Jesus Christ, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever. Amen."

"O God, You have constituted Your only begotten Son supreme and eternal Priest for the glory of Your Majesty and the salvation of Mankind: grant that those whom He has chosen ministers and dispensers of His mysteries may be found faithful

at home and in his business associations.

3. The club honors the Priests of the Diocese with a luncheon or supper. It does the same for the Religious.

4. It assists the Bishop whenever he needs its members.

5. It cooperates with the Vocation Director.

6. It sponsors annual awards for the Altar Boys.

7. It has sponsored Vocation Speech contests and Vocation Poster contests among upper elementary grade students and high school students.

8. It has sponsored "31" Clubs in parishes to get lay persons to pray for vocations every day of the month.

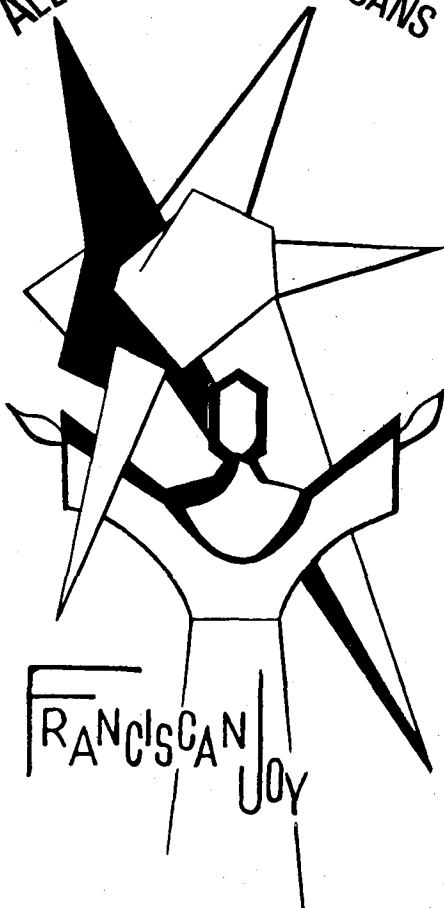
9. It has sponsored trips to the seminaries and convents by groups of interested students.

10. Our local clubs are now embarked on a Vocation Advertising Campaign with the use of Outdoor Billboards.

Without going any further, it is obvious that members of a Serra Club recognize the importance of our Priests and Religious to do all they can by prayer and deed to foster more and more vocations.



ALLEGANY FRANCISCANS

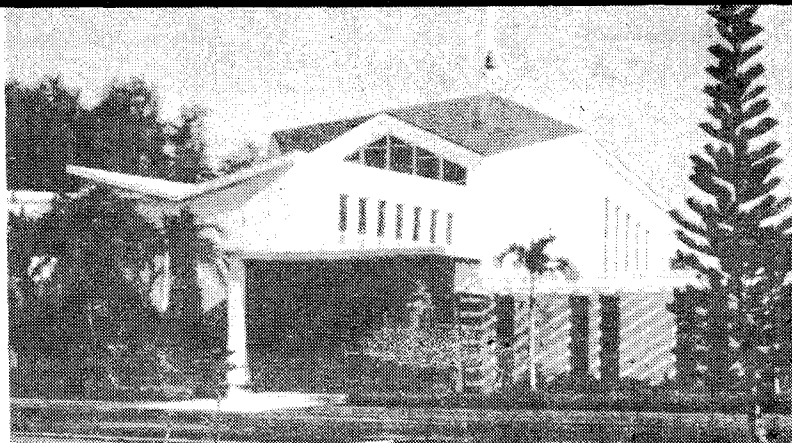


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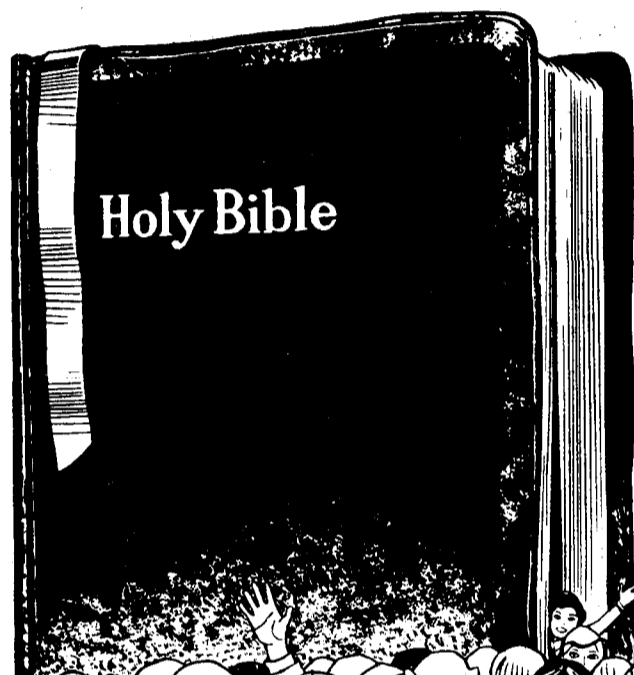
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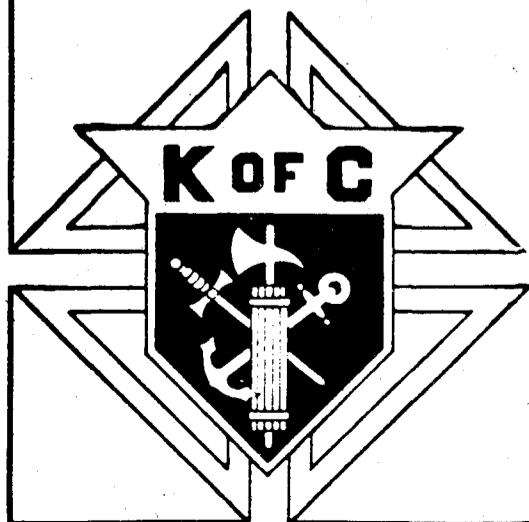
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Love of Christ in the Eucharist and the concern of His Heart for the salvation of men is the spirit that animates the Sisters and moves them both to adore the Lord present in the Eucharist, and to serve mankind as educators in the Faith so as to bring all men to the knowledge and love of God.

To contact these Sisters for any further information, please call Sister Mary, 583-3814.

HANDMAIDS  
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## Life in a communal setting

By Sister Agnes Marie Gunn, S.S.J.

What is it like to live in religious community today?

Ask any religious sister, brother or priest, vowed to communal life, and the response is sure to be as unique as the person.

For, community life has changed over the years. For instance, in my order, the Sisters of St. Joseph, communities vary in size from as few as three or four sisters living together to as many as 25. In our average parish convent, perhaps 10 or 12 sisters live together.

In other orders, a single sister, perhaps teaching at a college where no other sisters live, may reside in an apartment alone.

**WHAT HAS HAPPENED?** The answer lies in the mandate of Vatican II to Religious. "The manner of living, praying, and working should be suitably adapted everywhere . . . to the modern physical and psychological circumstances of the members and also of the necessities of the apostolate, the demands of culture and social and economic circumstances."

This challenge has motivated some religious communities to adopt what can be called a "relationship" way of living. In this, individual communities have more freedom to decide how they will carry on their lives together, based on their shared values and the demands of their individual ministries.

Frequently today sisters living together work in a variety of jobs, perhaps as nurses, teachers and parish coordinators. Hence their hours dictate many house activities.

Within the limits of the order's rule, each community determines such items as how often they will meet for prayer, how they will share housekeeping chores and use of the convent car. In the motherhouse where I live, for example, the 25 sisters meet daily at least for morning prayers.

**THE RELATIONSHIP**, way of life stresses a vision of faith based on a strong sense of shared life, shared prayer and service. The lifestyle revolves around God, the constant center from which the spirit and life of the group emerges.

Nonetheless, the struggle to give birth to new ways of living has brought pain and anguish for some Religious. Common life involves many tangible, day-to-day choices.

For some sisters, sharing regular communal meals is very important. If they find themselves in communities where jobs prevent this, they can feel a real sense of loss. For others, attending an early morning Mass together is vital. A decision to have an evening service, then, can cause real unhappiness.

Despite varying ways of living communally, Religious are visible witnesses for Jesus. What are the implications of this for Religious?

If we Religious profess to be signs of unity and sources of strength for apostolic work, we have to make that evident to those we serve.

If all Religious share a single mission, the mission of Jesus, then we should accept and support one another in various ministries.

Living in community provides a tangible sense of belonging and a depth of support which sustains the individual and the group. If we believe this, then we have a serious responsibility to deepen the quality of relationships within the community.

If we are convinced that we are needy and sinful individuals, then we should try to heal one another and seek forgiveness for ourselves as well.

**RELIGIOUS ARE** convinced that something can be done together with others that is not possible alone. Yet this relationship is lived out in mystery and paradox.

Each religious is unique, distinct, separate and alone. We continue to believe in ourselves and in others because God trusts us to respond, to know in faith that all things, even this call to community, are possible.

In communal living, the "I" gradually becomes the "we"; the "me" is transformed to "us"; the "mine" becomes "ours". This was true when Paul wrote so lovingly to the early Christians about community.

It is equally true today.

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# COME AND SEE: Vocations programs

By Sister Margarita Gomez, RMI

Many great things can be said about religious consecration, about the priesthood. Many good things can be said about those persons who have answered the Lord's call and have committed their lives to the service of their fellow brothers and sisters.

But, we are so tired of words — we need to see, to experience what has been said.

This happened also to the apostles. When John the Baptist told Andrew and John: "Look, there is the Lamb of God," and he pointed to Jesus, both Andrew and John were moved by his words and followed Jesus because they

wanted to see, to experience, to touch Jesus. And Jesus invited them: "Come, Follow Me". And they stayed with Him that day.

Jesus' call continues to challenge young men and women to follow him, to proclaim the good news of God's love and healing power to the poor, to the needy. Jesus continues to challenge men and women to the total gift of themselves continuing in this society the ministry of caring, of healing, of being a sign of the Kingdom.

The Archdiocesan Vocations Office for the last three years has been sponsoring different programs to meet the needs of those searching in which direction God wants them to go. This year the Vocation Office offers the following programs from October 1980 to May 1981:

## COME AND SEE

It is intended for young women interested in the Sisterhood. Every month, there is going to be a Day of Reflection to be held in different communities throughout the Archdiocese, giving the opportunity to meet with the Sisters, experiencing their way of life, their ministry and prayer life.

## VOCATION AWARENESS WEEKENDS

For those young men interested in the Priesthood, St. John Vianney Seminary hosts three Awareness Weekends, providing personal prayer, reflection, recreation, in the fraternal spirit of the Seminary community.

## VOCATIONS IN THE CHURCH:

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This will be the first year of this program. Young men and women are invited to a Weekend of Recollection at St. John Vianney College Seminary and through individual and community prayer, talks and spiritual counseling, they will be encouraged to reach an insight on what a vocation means to the Church and to the world.

There are other programs run by the staff of the Vocations Office. Those programs are intended to be an opportunity to encounter God and the needs of His people.

Come and See, and then give your personal answer to Christ. For further information, write to Vocations Office, 290 S.W. 87th Avenue, Miami, Florida 33165 or call 552-5689.

"Just as Jesus was most perfectly a man for others in giving himself up totally on the cross, so the priest is most of all servant and man for others when he acts in persona Christi in the Eucharist, leading the church in that celebration in which this sacrifice of the cross is renewed. For in the church's daily eucharistic worship, the 'good news' that the apostles were sent out to proclaim is preached in fullness; the work of our redemption is reenacted." Pope John Paul II, speaking in Philadelphia October 1979, to U.S. priests

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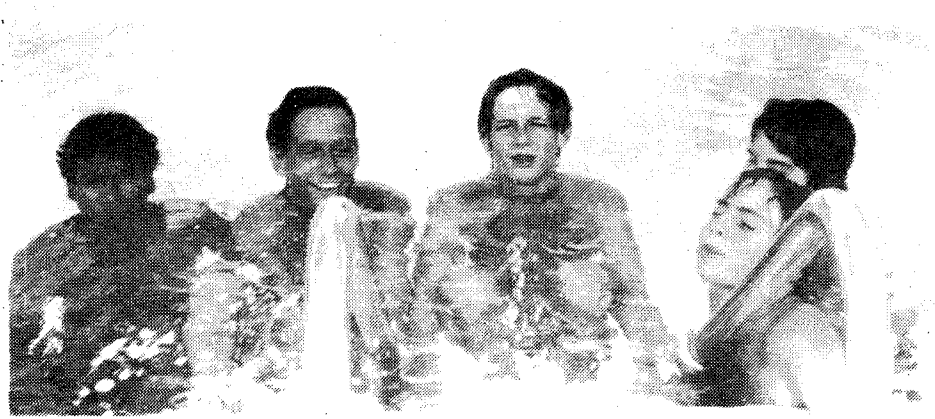
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Athletics and fun mixed with interest in vocations. When the recreation is over it's time for Mass.

## Summer camp with a difference

By Chris Repp

When you picture a summer camp, you usually picture a group of rustic wooden cabins surrounding a cool blue mountain lake, nestled in one of the peaceful valleys of the Blue Ridge Mountains.

There is sailing, horseback riding, handicrafts, softball and tons of mosquitoes. Plus the campers, and your typical college summertime counselor. We had some of these camping items, especially the tons of mosquitoes at this summer's Vocation Summer Camp.

Held on the campus of St. Vincent de Paul Seminary in Boynton Beach, boys 7th grade and up were provided with opportunity, in a camp setting, of experiencing a true Christian community of faith and love. The camp was staffed by six Archdiocesan seminarians: Gerry Garcia, Bob Tywoniak, Chris Repp, Kevin McGee, Brad Noonan and John Callaghan. Heading the staff was the Director of Vocations for the Archdiocese, Fr. Gustavo Miyares, and Fr. James Kreitner of St. Vincent de Paul Seminary.

**EVEN THOUGH**, our Summer Camp was not the typical summer camp one might picture, we enjoyed all the activities of one. Recreational activities, both inside and out filled the mornings and part of the afternoons, including the rousing weekly Volleyball game between the campers and counselors. The campers almost defeated the superb athletes though. Short talks and discussions lead by the seminarians were held in the afternoons, giving the campers the chance to share with one another their own thoughts and feelings about Jesus, the Church, and the vocations they feel God might be calling them to. After the discussions a

movie would be shown corresponding with the theme of the day, and from there we all gathered to celebrate the Eucharist.

The evenings were somewhat different too, for not at every camp do you see hit movies. Nor are you able to see seminarians and Priests roller skate like the best of them. The Vocation Director was even able to perfect his bowling game against some of the best campers.

**IT WAS A** summer enjoyed by all, a new experience for many of the boys. As one boy expressed: "We were just like a family in all that we did here at camp!" Mrs. Bartle, a mother of two of the campers, invited her sons to go, yet the boys were a little reluctant. Asking her how they enjoyed the experience she replied: "My boys were angry with me for pushing them into Church things. Now though, they can't thank me enough for sending them to the camp, and they haven't stopped talking of the good they had."

A great time was also had by the seminarians and priests. Being engaged in all of the activities with the boys was fun as well as challenging. All of us learned much from them in our playing, praying, celebrating and sharing together. Included in our job however was the role of being both mother and father for a week. Now we know how you feel parents, but we love it.

The most memorable thing that the boys took home with them along with their new friendships and experiences, was the experience of meeting Jesus. Not only meeting Jesus individually, but also as a community, as a family who meets Him as one. May that same Jesus continue to be with them and with all of us as we grow in the knowledge of His Love.

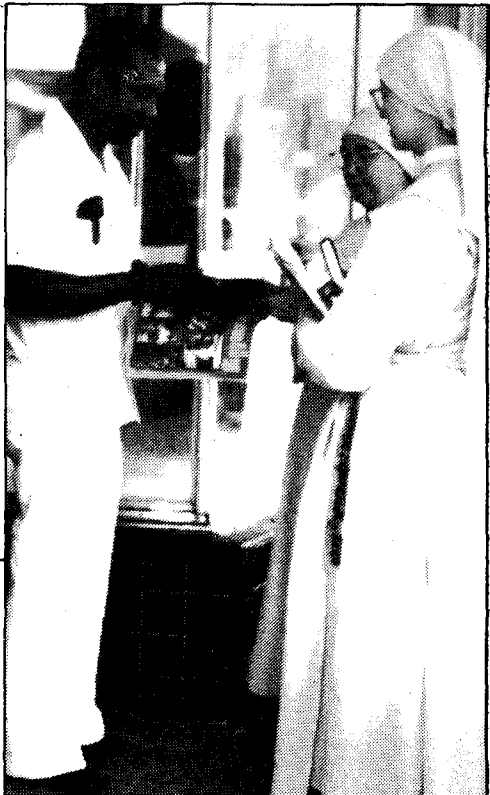
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# A priest looks back

By Father Louis J. Putz

A priest can keep busy if he thinks, eats and sleeps people; if he realizes he does not exist for his own comfort or enjoyment but for the needs of people; and if he sees his ministry as one, ongoing service. It is vital that a priest believe in himself and in people.

After more than 40 years as a priest, I still look back to the day I said "yes" to service. I had no relatives in Paris to celebrate with me because the Nazis prevented them from leaving Bavaria. So, while the others were occupied with family and festivities, I sneaked alone back to the seminary for an hour of adoration. Sad and lonely, I promised the Lord that I would never turn down a request for my services as long as I was both physically and professionally able to respond.

The Lord responded to me on the spot. The holy oils were still moist on my hands when an emergency call came to the seminary from St. Louis Hospital. The only priest readily available, I rushed to the hospital and gave the last sacraments to a doctor's mother. This was my first test.

**THROUGHOUT MY** many years as a priest, it was my good fortune to participate in several satisfying movements. At an early period I kept busy at the University of Notre Dame, teaching courses in religion, prefecting in the halls, celebrating the Eucharist for students and hearing numerous

confessions every day. But somehow this was never quite enough for me.

Getting to know students, I began to sense in them a hunger for apostolic involvement. Some were graduate students in religion who yearned for in-service training — which later led to the Catholic Action movement. It never occurred to them that there was work to be done right on campus to improve the welfare of the student body, collectively and individually. My suggestion was that they initiate an apostolate or "like-to-like" ministry — students serving other students. This was the beginning of the Young Christian Student (YCS) movement.

We worked in numerous areas: opening the school to blacks, reorganizing the student council, setting up a student press, organizing retreats, study-days and study-weeks. We also tried to come to grips with basic problems in the student milieu: the relationship of individuals and community, competitiveness and cooperation, religious conformity and spiritual freedom and spontaneity.

For me, the best feature of the YCS movement was its built-in potential for leadership formation.

**AFTER SOME** time, the focus for YCS moved from the local or regional scene to the whole student world, nationally and internationally. YCS raised funds to rebuild libraries destroyed during World War II and helped to set up

exchange-student programs among different countries. All of this was exciting and creative for students who wanted and needed responsibility during the course of their formative years.

I was blessed by being able to continue to serve some of these students after graduation. Wanting to continue as lay apostles, they formed into young family groups meeting regularly in homes for mutual support and growth.

Here again I sensed their deep commitment to a cause. The Christian Family Movement (CFM) arose out of their dedication and fervor. CFM groups helped strengthen families by organizing neighborhood parties, retreats and study sessions.

Five years ago, my teaching career came to an abrupt end with mandatory retirement at the age of 65. As is the custom, I was given a handsome rocking chair — which I have yet to break in properly.

Retirement, though traumatic, brought little leisure time, since I simply shifted gears to a brand new career, serving the elderly.

**ONCE AGAIN,** I became involved in organizing groups. This time I helped retired persons in parishes organize into Harvest House groups. The Harvest House movement, which I founded, allows people to assess and cope with their needs.

These groups are autonomous, socially aware, self-governing units where members provide community service, continue their education, enjoy wholesome recreation and celebrations with each other. Harvest Houses encourage older persons to use the wealth of their talents, wisdom and experience for the benefit of society.

As I look back on my life as a priest, I realize how full and happy my life has been. There is work to be done as long as people have needs and are willing to help meet those needs.

People need motivation, support and spiritual guidance from their priests. From my experience, I can testify that working together helps both priest and people to lead satisfying and busy lives.

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"Every life . . . is a vocation, a response to a mission, a call to which came from the very Spirit and providential surveillance of God. One is no longer certain that the appreciation of this fact is as vital and as profound at the moment as once it was among Christians." (From a homily in 1976 by the late Cardinal John Wright).

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**BLACK ORDINATION —**  
After Detroit's Cardinal John Dearden performs the rite of laying on of hands, the assisting bishops and priests do the same to signify oneness of priesthood. The celebration is the ordination of black priests Tyrone Robinso, left, and Ronald Williams (NC Photo)

## Black vocations: urgent need

By Carole V. Norris

For hours, George Quickley knelt in the chapel, his face cupped in his hands. He was alone with God and with some nagging thoughts about his ability, as a black person, to become an effective priest of Baltimore, his hometown.

He had spent five years in seminary training and had been completely out of touch with his people. He feared he might not be able to relate to their needs.

That night in 1971, after months of serious consideration, Quickley reached a painful decision: He had to leave the seminary.

**HE COULD** not foresee then that he would eventually resume his seminary studies, this time with the Jesuits. The joy of June 14, 1980, the day when at the age of 34 — confident and resensitized — he was ordained at

Loyola College in Baltimore, wasn't even fathomable.

Before going back to the seminary, he would spend three years teaching in an all-black high school in Baltimore. There he was continually challenged by aggressive young students to shed his "phony" ways and be "real."

They would detect, according to Father Quickley, that he had subconsciously denied his blackness in order to be acceptable to the dominant culture of whites. In that school, he came face to face with a generation of young blacks unlike any in the history of the country.

Being around the students made Father Quickley remember how he had always longed to see a black priest even though it was the example of the white priest who instructed him in the faith that inspired the young convert to seek the priesthood.

**FATHER QUICKLEY** recalls: "I was 22 years old and in the seminary when I first saw a black priest. Father George Clements (now pastor of Holy Angels Church in Chicago) had stopped by to see us, all black seminarians — Maurice Blackwell, Russell Dillard, Don Sterling and me . . . He was on his way to a black clergy caucus in New Orleans and before the week was out we were all going with him . . . There's something about not being able to see one of your own."

It was this realization that sent Father Quickley back to his priesthood studies with even stronger resolve. He knew then what heads of national black Catholic organizations are warning today:

If the Catholic Church is to survive in black communities, it absolutely must develop indigenous black clergy and Religious. The new generation on whom rests the church's future in black communities, is seeking the visible witness of its own flesh.

Some black Catholic leaders feel the need for black religious vocations is more critical today than 20 years ago because of the attitudes of young blacks who, according to noted historian Dr. Lerone Bennett, Jr., have entirely different racial expectations.

**SAID BENETT**, senior editor of *Ebony* magazine, "The new generation is freer on the inside. Members . . . don't expect to be rebuffed or turned away."

However, Sister Antona Ebo of the Sisters of Mary, president of the National Black Sisters Conference, says the need for black religious vocations was as real in the early 1960s as now, "but there was no emphasis put on it."

Robert L. Robinson, coordinator of the National Black Catholic Lay Caucus, expresses concern about the type of training black seminarians receive. "Their heads must be on tight," he says. "Some (black priests) suffer the same mentality as some of the whites who are afraid to work with ghetto blacks."

**ROBINSON STRONGLY** urges that, before ordination, candidates spend at least one-and-one-half to two years of

their training living in ghettos to receive the kind of exposure and awakening that had been so helpful to Father Quickley.

Capuchin Brother Booker Ashe, president of the National Black Catholic Clergy Caucus, believes black vocations are needed for the sake of black people's spiritual needs, but also to "give psychological example that makes us see the worthiness of that which we profess."

The former vocations director of the National Office for Black Catholics, Father Giles Conwill, contends that it is difficult for a people proud of its cultural heritage to accept the old mentality by which the white missionary comes in to do something for them.

"When whites assert themselves as experts in black affairs, it is a manifestation of the paternalism which is so greatly deplored by blacks today," says Father Conwill who has visited more than 50 cities, giving aid to vocation recruiters.

**WHITE RELIGIOUS** who have labored among black people deserve praise for their dedication, Father Conwill adds, but they must "remember that they are missionaries."

Father Conwill, currently a doctoral candidate studying cultural anthropology at Emory University in Atlanta, Ga., says a missionary should become well-acquainted with the culture and language of the people served and raise up native clergy and Religious.

"It's not that we ask that these dedicated missionaries leave our communities, definitely not," Father Conwill explains. But, through diligent efforts to develop black vocations, missionaries can act "as if they were going to leave." Their attitude helps motivate vocations and promotes black leadership.

"The young person needs models," Father Conwill adds. "Black youth have mostly white models in the Catholic Church. Many of these are generous and dedicated but they are still not 'one's own.'"

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# A bishop and his priests

By Bishop William E. McManus  
NC News Service

Forty-one years ago when I was ordained a priest, my main expectation of my bishop was that he would allow me freedom to do my ministry according to my conscientious convictions about its various values.

Early in my priesthood I did not have much freedom. A strictly enforced archdiocesan rule obligated young priests to absolute obedience to their pastors. Even slight infractions were regarded as insubordination of a kind that could get a priest in trouble with his bishop. Many heavy-handed pastors smothered initiative by forbidding or discouraging any innovative approaches to ministry.

**THESE RESTRAINTS**, as I recall them, often galled me. I yearned for freedom to be my own kind of priest.

In those years, the bishop was a dim, distant figure who was highly respected and plenty feared. He was also far removed from priests' personal problems and anxieties. A priest with a problem was supposed to work it out with his confessor, not with his bishop.

Freedom was kind of my "impossible dream" worth struggling for, but apparently beyond reach. Then, after 18 years in Chicago's priesthood, freedom came to me when an extraordinary bishop, the late Cardinal Albert Meyer, told me that as his superintendent of schools I had his "blank check" to supervise the schools. He assured me of his unqualified and complete support of everything that I did.

My "Meyer years" were golden days. I had the best a priest could ask



**Bishop William E. McManus, left, of Fort Wayne-South Bend believes that priests today want their bishop "to have a direct personal, attentive and living interest in them as brother priests". (NC Photo)**

of his bishop — freedom and support.

**IN OUR PRESENT** age, few priests are concerned with their freedom in ministry. They are free to get into as much of Vatican II's renewal as they have skills, energy and faith to do. It is the rare bishop who holds the reins on priests who want to run with liturgical renewal, ecumenism, social action, evangelization, parish reorganization, continuing education and all the other open and exciting areas awaiting a priest's attention and zeal.

Sociological studies of contemporary priests show few complaints about lack of freedom. The anguished cry of today is rather that priests lack support for their endeavors, notably a lack of support from their bishop.

Priests want their bishop to have a direct, personal, attentive and loving interest in them as brother priests. They reason, correctly enough, that

bishop discharge his responsibilities in the "fullness of priesthood" by sharing in his ministry.

In practical terms, then, the support for priests include: an inspired spiritual leadership wherein a bishop always sets a good example for his priests, unlimited availability to priests, to those in trouble and to those with ideas, dreams and schemes, personal solicitude for each priest's total welfare — health, finances and family relations.

**A BISHOP'S** support involves frequent affirmation of a priest's particular ministry and his accomplishments, gracious sociability with priests as friends and brothers, encouragement of support groups, e.g., the council of priests. Finally, a bishop should be supersensitive to priests' feelings.

In my opinion, priests today could not care less whether a bishop is an efficient administrator, an eloquent preacher, a letter writer or a popular person in the community. Priests want their bishop's support — lots of it.

This is no easy task for a bishop, particularly one of my vintage, who as a young priest had neither freedom nor support. From study and experience, some of it painful, a modern bishop had to learn the art and skill of support methods that get through to his priests. Otherwise, they are not going to be happy about him or with him.

Rome knows this. A prospective bishop's ability to support his brother priests is a quality high on the list of desirable attributes in a new bishop. Rome, it seems to me, has the right idea.

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spiritual healing to the sick, wherever they are to be found.

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We are still among you, alleviating human suffering. The Sisters of Bon Secours staff Villa Maria Nursing and Rehabilitation Center, at 1050 N.E. 125th St., North Miami. This skilled care facility, through its team concept, brings optimal rehabilitation to its 192 patients. In an atmosphere of compassion, continuity of nursing care is provided. Here, life can be enjoyed to the fullest and human dignity is respected, as the Sisters bring to each

patient their "good help."

The American headquarters of the Bon Secours Sisters is in Marriottsville, Md., where the Provincial House is located. Here the young Sisters spend the first year of their novitiate in a beautiful and peaceful setting, and the elderly and sick receive the tender ministrations of their Sisters. Here, also, is the Marriottsville Spiritual Center, a ministry which grew out of the special needs of our times. A retreat center, it has provided spiritual and physical solace to thousands of people from all walks of life - lay and religious, Catholic and non-Catholic retreatants alike.

The Sister of Bon Secours continues to care for her sick, praying with the dying and comforting the lonely. She cries with those who mourn and rejoices with those she has helped return to health. She brings support to her people, as they search for God, helping them find meaning of life. Would you like to join the Sisters in this rewarding ministry?

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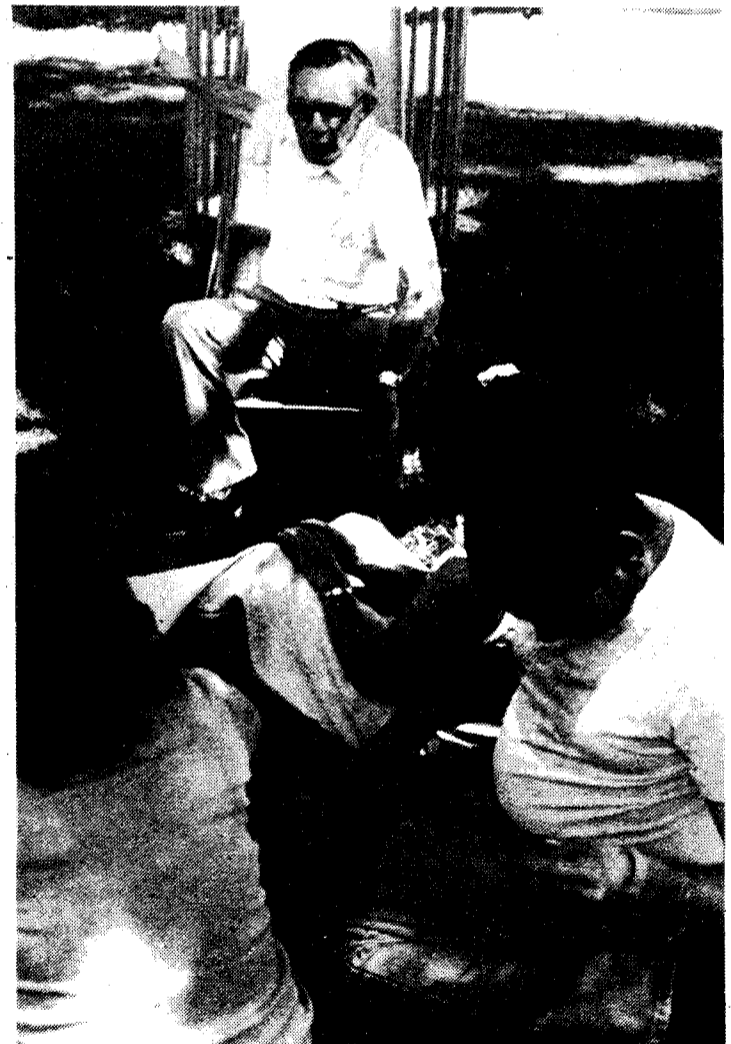
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# After 25 years: Notes on the priesthood

By Father Enda McDonagh

(On his silver jubilee, Father Enda McDonagh wrote what he calls "disjointed notes" about the priesthood. Some of these notes appear here. A more lengthy version appears in the June 1980 issue of the Irish journal, *The Furrow*. Father McDonagh, professor of moral theology at St. Patrick's College, Maynooth, Ireland, is presently teaching at Notre Dame University.)

The class of 1955 walked down the aisle of the college chapel and out through the great doors into the wind and rain and fickle sunshine of a typical ordination Sunday at Maynooth.

If we didn't exactly believe that we had finally shed our former human condition on June 19, 1955, we certainly believed that an irrevocable change had taken place and that a whole new life was beginning.

So it had and so it was. But somehow, thank God, the old human condition persisted and after 25 years it shows no sign of disappearing.

Thrown together rather arbitrarily seven years before, we had, under pressure of wind and rain and the open gate, attained a taken-for-granted class spirit and formed a range of friendships that the immediate dispersal and fitful contact over the years would never entirely dissipate. Twenty-five years later the bonds are still palpable and the memories mainly cheerful.

**TWENTY-FIVE** years a priest may be a useful marker. For many of us it will coincide with the approach of a 50th Birthday. All very sobering and solemn. What new ideas, fresh energy, effective trusting and loving can one expect from anybody after 50?

So we might have asked in 1955. It looks rather different now. And it

**"Twenty-five years as a priest may be a useful marker. For many of us it will coincide with the approach of a 50th birthday. All very sobering and solemn. What new ideas, fresh energy, effective trusting and loving can one expect from anybody after 50?"**

looks different partly because the intervening years have been fulfilling and enjoyable in ways we never anticipated while the ways of pain and frustration were equally surprising.

No doubt the joy and the pain will go on but they will, we hope, continue to be the joy and pain of living more fully.

For all his special role, the priest is called primarily to be a Christian, a disciple of Jesus Christ, sharing the glory and the destruction or, at least, sharing the joy of acceptance as well as the pain of rejection.

The joy can be overwhelming and humbling. The trust invested in one as a priest by so many people can be exhilarating and frightening. One is progressively overwhelmed by people's painful honesty in diverse

situations from confessional to casual travel-companionship on trains or planes; by their respect for the role of the priest . . . their hopes of understanding, acceptance, enlightenment, consolation, forgiveness.

Over the years working in Ireland and abroad has produced scores of enriching and lasting relationships. In

the context of shared work and interests, a companionship, trust and love developed which at least mitigate the loneliness and provide supports and challenges which both summon and enable one to go on.

Without friendship it would be difficult to survive as a trusting and loving human being summoned to preach and realize the trusting and loving God of Jesus Christ. With close friendship there are difficulties also, hurt and misunderstanding, exploitation and neglect, which are only slowly and painfully overcome.

The freedom of the priest for the People of God should not suffer through his particular friendships. His friends like his family have to recognize and respect that freedom. Yet without his friends and family he

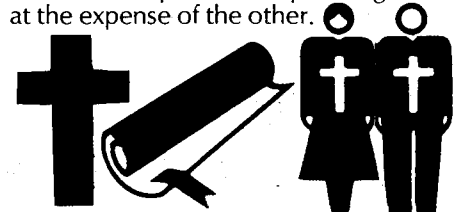
would not enjoy the inner freedom and achieve the liberation which make him lovingly available to the people he serves.

**THE PRIEST**, it was impressed upon us, must be a man of prayer. "A holy priest makes a holy people and a priest who is not holy is not only useless but harmful," we were told. We have gone our different directions in following these directions over the years.

But what is more evident now than it was in the seminary is that prayer happens, at least occasionally and often surprisingly. It may be in the more easily anticipated setting of the Mass or the confessional or the sick call. The occurrence is naturally more surprising in the less obvious context, from driving the car to reading a novel to chatting with a friend.

This is no great mysterious and mystical experience. But the initiative lies with God. Prayer is his gift. One's way of life and effort at prayer do in general bear on its frequency and intensity.

A person's readiness for the experience of prayer is related to sensitivity to other human beings as well as to attention to prayer forms. There is no question of pursuing one at the expense of the other.

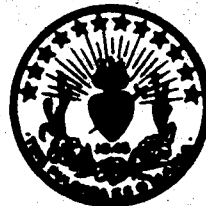


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through College. They also conduct a special-education center for blind children at St. Lucy School, Philadelphia. Through their daily striving, the Sisters share the fruits of their religious life, thus helping the people they serve and enriching the Church.

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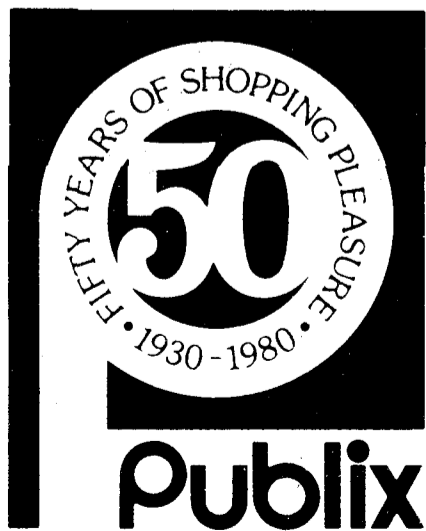


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**"Twenty-five per cent of the wives reported that the diaconate deepened their love by leading to a more profound personal relationship and to more sharing with their husband; 21 per cent said it deepened their love because of the deeper spiritual understanding it brought to their lives..."**

## Positive signs among deacons

**By Father Eugene Hemrick**

Several positive trends have been identified by the first national survey in the United States of the permanent diaconate.

When the study assessed services deacons provide — for example, ministries to the sick, the aged, the poor or the imprisoned; teaching religion, preaching and performing liturgical functions — it found that permanent deacons are involved in these ministries an average of 14 hours a week. If these hours are multiplied by approximately 5,000 deacons, it immediately becomes apparent that the church community is receiving more care, concern, healing — in a word, ministry — thanks to the diaconate.

**THE MAJORITY** of those persons responsible for the supervision of deacons report that the deacon's role is augmented by the fact that a man has the additional grace, sign value and consequent authority which come from his ordination as a deacon. Deacon supervisors strongly feel that had the church not ordained deacons the services they provide would not be performed as well by others who are not deacons.

In a similar positive vein of thinking, the bishops of the United States who have the diaconate in their dioceses almost unanimously feel the ministry is desired, needed and supported by their brother bishops.

The permanent diaconate is a "new ministry," restored by Vatican Council II. As such, it is undergoing some growing pains, as every worthy ministry does. Many people still need to see that the positive services of permanent deacons outweigh the problems encountered at this stage of development.

**THERE SEEMS** to be frustration on the part of deacons over not being fully accepted by many priests. Likewise, it is the concern of many that the ministry of deacons be better defined. It seems that formation programs and the screening of deacon candidates may need to be reassessed; that overextension of deacon's energies and time, the best age to ordain a deacon, full- versus part-time ministry and various other questions also need to be confronted.

Still, the permanent diaconate can boast because, despite the heavy demands placed on it, it has taken time to reflect on and study its own status. That, in itself, is a positive fact.

The national study of the diaconate found that this new ministry has strengthened the marriages of deacons. The wives of deacons were asked: "Since your husband became a deacon do you find that there exists more or less love between the two of you?"

Twenty-five percent of the wives reported that the diaconate deepened their love by leading to a more profound personal relationship and to more sharing with their husbands. 21 percent said it deepened their love because of the deeper spiritual understanding it brought to their lives; and 19 percent just said it increased their love, but did not specify how.

**OF THE REMAINING** responses, 17 percent of the wives said their love was growing regardless of the diaconate; 15 percent said their love remained the same; and three percent complained that the diaconate decreased their love for each other.

The study found that 88 percent of the wives of deacons feel that they have a stronger sense of personal spirituality, or are closer to their husbands, or have a deeper understanding of the church and its pastoral role because of their husbands' diaconate. Only nine percent have negative feelings about being the wife of a deacon.

It is of interest to note that in designing the questionnaire for the wives of deacons, the men and their wives often echoed the saying, "in ordaining a married deacon you likewise ordain his wife."

The findings of the study of deacons' wives seem to say that the grace of orders is definitely carrying over into the deacon's entire family.



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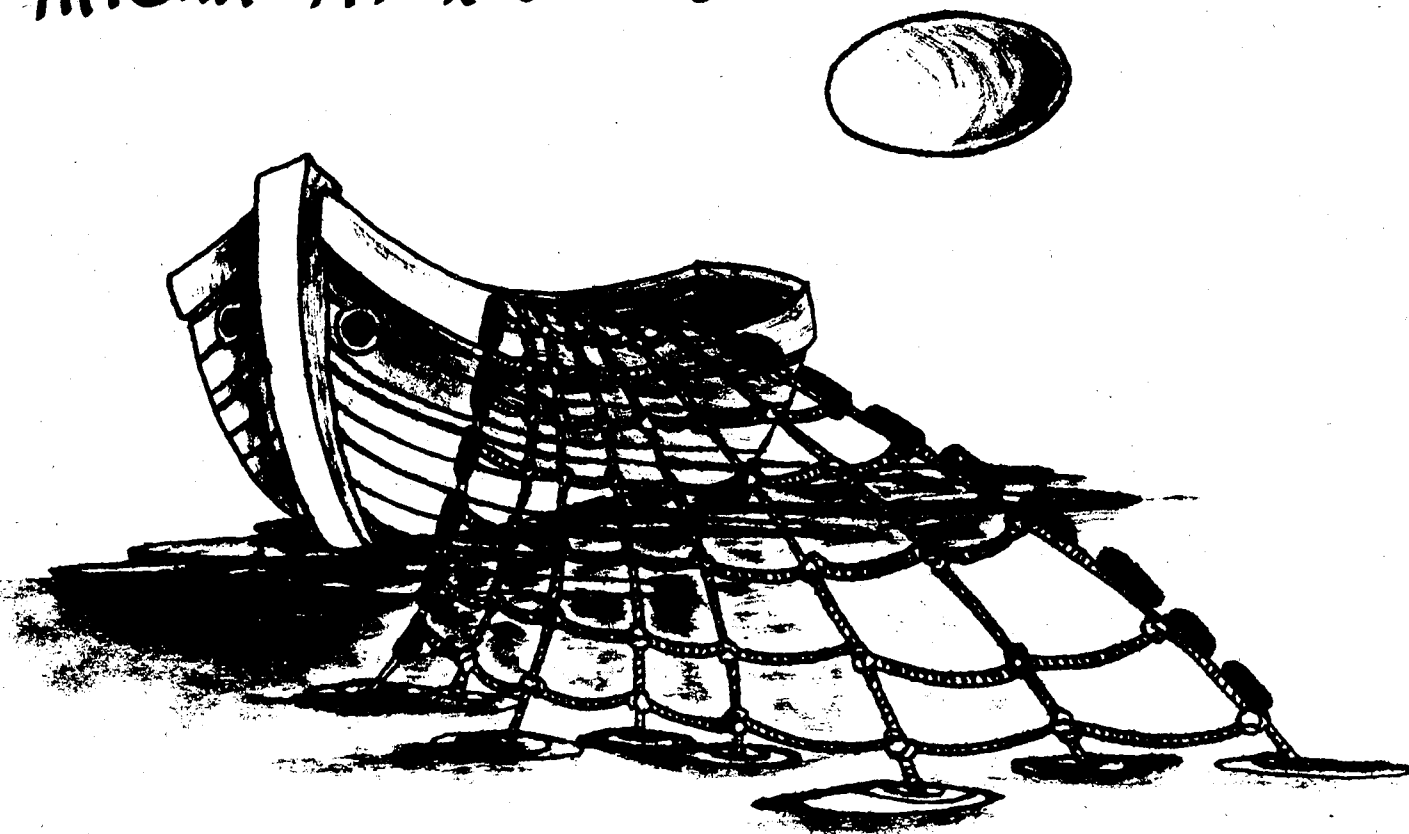
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