

The Voice

Archdiocese of Miami

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June 5, 1981

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HUSTLER, Playboy, bad for young minds? See Tom Lennon's answer, P10.

The 'ME' generation of college students

Study finds today's students conservative, hard to reach

By Prentice Browning
Voice Staff Writer

Today's new college students are conservative politically, liberal sexually, and hard for the Church to reach, a new study has found.

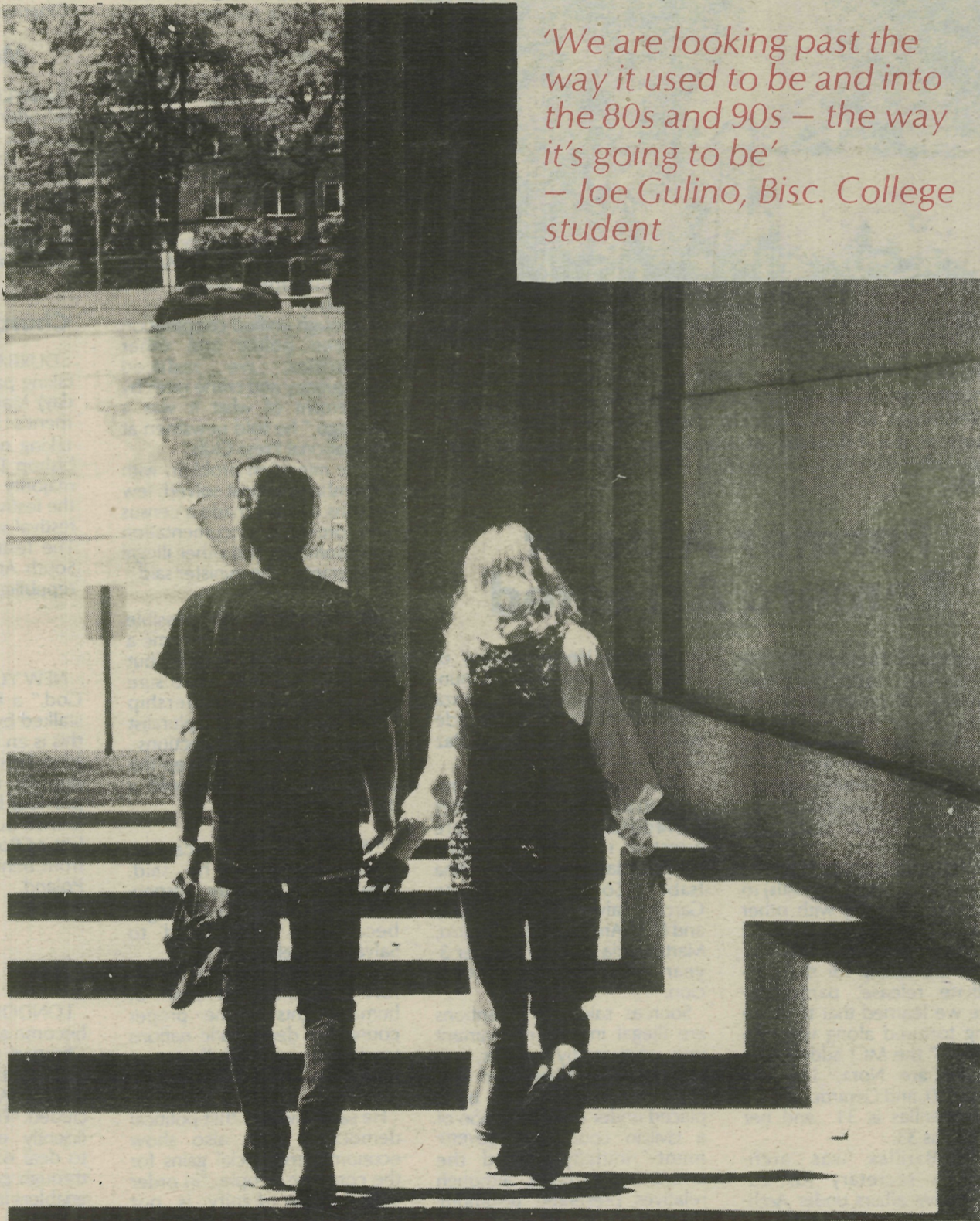
And local Catholic college leaders agree that these findings are largely true.

Dean R. Hoge, a professor of sociology at Catholic University of America, Washington, D.C., after a study covering 300 colleges and universities, concluded that incoming freshman, part of the "me" or "mercenary" generation, enter college with "set" values and are not greatly influenced by the authority of either the church or the college.

"We have been in the midst of divorce," said Fr. Patrick O'Neill, president of Biscayne College. "Students are formed by that and are seeking more conservative values."

They were still tottering on their first bicycles when their older brothers and sisters were enjoying four days of freedom and music at Woodstock. High school was still years away for them when four college students were killed at Kent State.

A straw poll before the presidential



'We are looking past the way it used to be and into the 80s and 90s — the way it's going to be'
— Joe Gulino, Bisc. College student

NOTICE TO READERS

Due to economic conditions beyond our control, The Voice will be printed every other week during the summer months.

The Administration's budget is resulting in a sudden large increase in our non-profit postal rates. These can be largely offset by cutting back

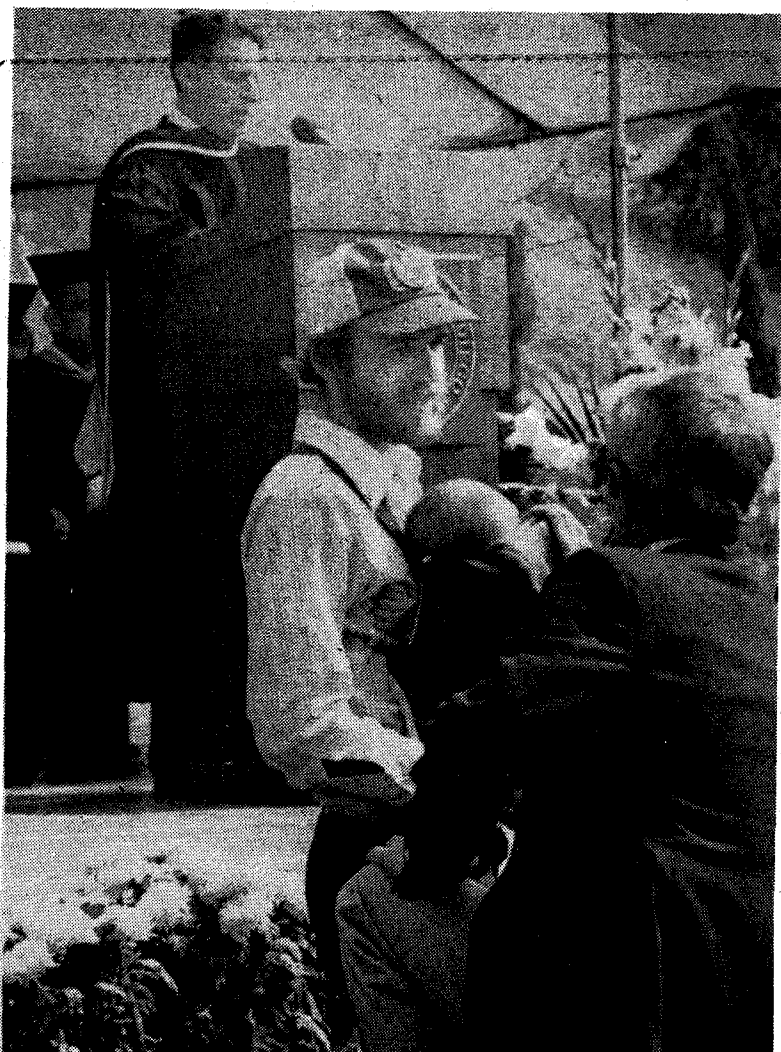
during the slower summer months. Thus, we can avoid passing the increased costs on to you.

We will publish on June 5, 19, July 17, 31, Aug. 14, and 8 and weekly thereafter.

(See editorial, last week's Voice)

The Inner Voice

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- PARISHES here get new priests, deacons..... P6
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- LOCAL youth, on faith, schools.... P12-P13
- POLES mourn their Cdl. Wyszinski..... P15
- PARISH councils — make them work.... P22



FATHERLY PROTEST — Lee Bennett and his son, Benjamin, 8 months, are asked to leave as U.S. Defense Secretary Caspar Weinberger delivers a speech during commencement exercises at the University of San Diego, Calif. Bennett was protesting the U.S. involvement in El Salvador. (NC Photo from UPI)

Former Aide of Romero Arrested

Tegucigalpa, Honduras (NC) — A former administrative secretary of murdered Archbishop Oscar Romero of San Salvador, her husband and three children were arrested in Tegucigalpa by security agents. There was no warrant for the arrest of Nora and Jose Mauricio Barillas, said the Christian Movement for Justice (MCJ), after its Spanish initials to which they belong with other refugees from war-torn El Salvador.

"We are asking for their immediate release, particularly since we learned that they are being tortured along with the children," the MCJ added. The children are Nora, 11, Jose Daniel, 10, and Gerardo, 5.

Mrs. Barillas is 31 and her husband is 33.

Mrs. Barillas was archdiocesan secretary for administrative affairs under Archbishop Romero. The family left El Salvador after his assassination in March 1980. The couple settled in Tegucigalpa and became active in relief work with Salvadoran refugees.

There are in Honduras an estimated 30,000 Salvadoran refugees, mostly impoverished peasants.

MCJ said the Barillas were taken by security agents the night of April 22 from their home in Miramonte, a residential section. It also said it asked

Helping people is only way to stop Marxists

WASHINGTON (NC) — The only way to contain communism in Central America is to foster economic and social development for the common people, said interior minister Rafael Andres Montes de Oca of Venezuela.

The leader added that in joint efforts with Mexico his Christian Democratic Government is helping El Salvador, Nicaragua and other countries in Central America and the Caribbean to fight inflation by supplying oil at favorable rates.

Montes de Oca reported gains in his own country in two areas of concern of the Argentine bishops: crime and migration.

"Through unified cooperation between police and other authorities, we reduced delinquency and crime rates by 31 percent of what it was a year ago," he told newsmen at the National Press Club.

"The migration problem with Colombia is almost solved; few months ago we made a census and provided documentation to Colombian and other illegal immigrants," the minister said.

He thought it was possible that Nicaragua might become a Marxist, one-party system, but "precisely we must make sure the (Sandinista) leadership fulfills the promise of a pluralist government through elections. . . sister nations must keep the pressure in order to avoid a totalitarian regime."

"We voiced this concern to Reagan officials," he said. Washington recently suspended economic aid to Nicaragua because of alleged aid to Salvadoran rebels.

Montes de Oca said that in foreign policy "defense of human rights is the proper course for democratic nations to follow, essentially as a projection of democracy itself."

He said however that political democracy must also show economic and social gains for the common people, "in order that human dignity is not diminished."

Women are "Spirit moving Church" — Bishop Dingman

WASHINGTON (NC) — The feminist movement in the church is the work of the Holy Spirit, according to Bishop Maurice Dingman of Des Moines, Iowa. The bishop took part in the "Women Moving Church" conference in Washington May 20-22. The conference, sponsored by the Center of Concern, a social justice center in Washington, focused on spirituality for women in the 1980s and the role of women in the church. Bishop Dingman told participants to look on feminism as a movement and said that "movements are agents of change in the church, they are the working of the Holy Spirit. When you are speaking about the feminist movement in the church, you are speaking about the Spirit moving the church," Bishop Dingman said.

Maryknollers to stay in El Salvador

MARYKNOLL, N.Y. (NC) — Six U.S. missionaries working in El Salvador under the Maryknoll mission society decided to continue in the posts in El Salvador. The four priests and two nuns made the decision at a series of meetings in Guatemala after consulting with Salvadoran church officials, said spokespersons at Maryknoll headquarters. The decision to remain was made after church officials at Maryknoll and in El Salvador feared for the lives of the missionaries following Maryknoll Father Roy Bourgeois' 11-day stay with Salvadoran guerillas.

Church takes no part in So. African festival

DURBAN, South Africa (NC) — The Catholic Church is not taking part in South African's Republic Festival (independence day) May 31 - June 1 to protest the white-minority government's racial laws and policies. "The Catholic Church is taking no part in the festival," said a letter written by Archbishop Denis Hurley of Durban. The letter said blacks, the majority of the population, "see no reason for participation in the festival." Archbishop Hurley said blacks' participation in the festival would indicate support for the government's policies. The festival commemorates the date, May 31, 1961, when South Africa ceased being a British Dominion and became a republic.

Is Morris West Prophetic?

NEW YORK (NY) In Morris West's new novel, "The Clowns of God," a former pope, who has been forced to abdicate, is stalked by a man seeking to assassinate him. "One critic found this is an intolerable exaggeration," West said. "But it was not long before it happened in St. Peter's Square. Today fact outruns fiction." West's fiction has proved true-to-life in previous books. "The Shoes of the Fisherman," perhaps his best-known book, opened with the death of a pope and appeared just as Pope John XXIII was dying. It also had a pope elected from behind the Iron Curtain, though from Russia rather than Poland.

Britain helps So. Africa become "Military State"

LONDON (NC) — British supplies have helped South Africa become a "military state," according to a report published by Christian Concern for South Africa, an interdenominational group with support from the major churches in Britain. The report, "Arms for Apartheid," was published May 22. It concluded: "First, South Africa has now become a military state, efficiently equipped with the weapons and technology required to deal with the enemy within and without. Second, Britain, through government and business, has been one of the chief enablers in this process."

The Voice

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'While nuclear energy is not evil in itself, it can do great evil'

Nuclear energy and the churches

WASHINGTON (NC) — Long before the 1979 crisis at Three Mile Island America's nuclear energy policy was the subject of intense debate. And off to one side another debate was also going strong: whether religious groups had the expertise — and the right — to plunge headlong into the inquiry over questions surrounding atomic power.

While neither of those debates has yet been resolved, the churches have continued at least to question the wisdom of increased reliance on nuclear energy. The latest example is the U.S. bishops' newly released statement on the energy crisis issued in early April.

Back in 1976 the National Council of Churches, the umbrella organization for 32 Protestant and Orthodox denominations; called for a moratorium on the development of plutonium-dependent nuclear energy, saying that a "plutonium economy" would be "morally indefensible and technically objectionable."

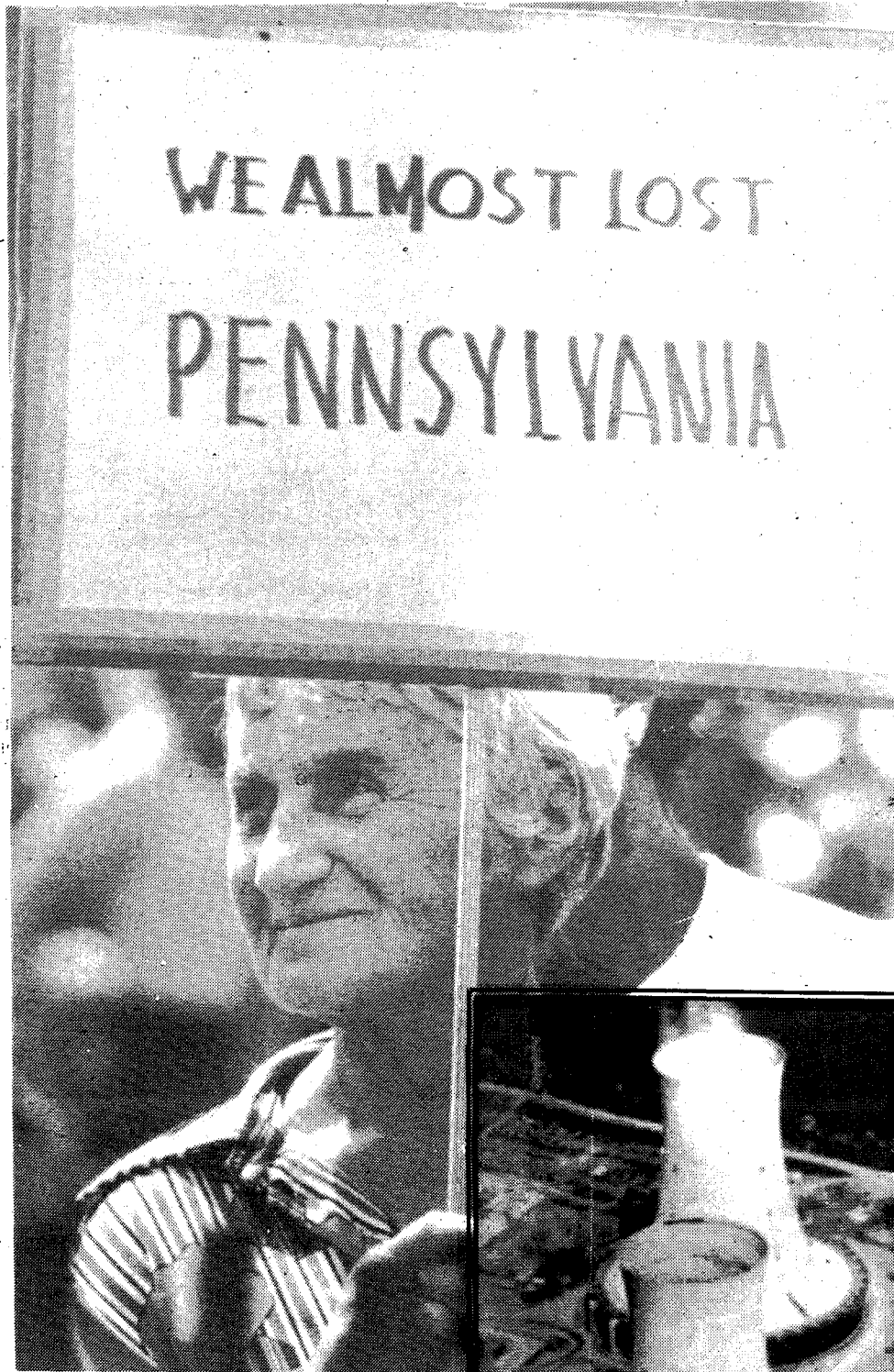
"AT MANY STAGES in the nuclear fuel cycle, including reactor operation, fuel transport, reprocessing, fabrication and waste management, opportunity exists for catastrophic releases of plutonium and other radioactive materials through accident or malice," the NCC said.

The statement was promptly criticized by a top federal energy official, who said discernment of ethical and technical questions in nuclear energy was "a Solomon's task" not well suited for church participation.

That didn't stop the NCC, which two months after Three Mile Island called for an energy policy which would not utilize nuclear fission. The possibilities of permanent damage to the environment and to the human genetic pool were cited as reasons for such a drastic reversal.

At about the same time as U.S. bishops' committee began exploring the possibility of developing a Catholic reflection on the energy crisis. A subcommittee headed by Bishop William Cosgrove of Belleville, Ill., was formed, a \$12,000 grant from a Delaware foundation to help in the development of the statement was secured, and a pair of consultations bringing together energy experts from both citizens' groups and the energy industry was held.

WHAT RESULTED was a 10,000-word statement (plus footnotes) exploring all aspects of the energy debate. Some 700 words were devoted specifically



Protesting against nukes at a Washington rally. Inset, the reactors at Three Mile Island in Pennsylvania.

to nuclear fission.

"As everyone knows, atomic energy is fiercely controversial," remarked the statement. "many uncertainties surround this complex technology, and both pro- and anti-nuclear advocates seem prone to exaggerate claims, creating an atmosphere in which rational public discussion is difficult."

The statement said individuals can disagree "in good faith" on the course of nuclear policy and added that proposals to increase the reliance on nuclear power or to abandon the nuclear option both involve risks.

"While nuclear energy is not evil in itself, it can do great evil," the statement continued. "The consequences of a core meltdown or an accident involving 'hot' wastes could be catastrophic, far outweighing any good society derives from the electricity fission could supply..."

"If the defenders of nuclear power are to prevail, they must be able to demonstrate its safety beyond reasonable doubt," the statement said.

THE SECTION on nuclear fission concluded by calling for referendums on nuclear power to ascertain better citizen opinion on the issue. "At the very least, responsible leaders of various persuasions would have the chance to educate people on the choices they faced, helping dispel the mythology and reduce the tensions that cloud the nuclear issue."

Elsewhere, the statement defends church involvement in the debate over nuclear and other forms of energy. Noting the threats of war over Middle Eastern oil and the requirement that technology be used in a moral and ethical manner, the statement says energy is an issue that will profoundly affect all segments of society.

That won't end the debate over whether churches have the know-how to participate meaningfully in the debate over nuclear energy. But there are those outside the church who agree that moral issues such as the use of natural resources and the welfare of future generations can be better addressed when they are raised by the churches.

Observed one expert, "Such issues tend to get ignored when technocrats dominate the debate, so it may take the churches to tell us whether (nuclear fission) is a gift from God or a temptation from the devil."

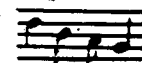
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**Poem from
Boca student to
Atlanta killer**

The bodies of 27 youths have been found in Atlanta since July 1979. This poem, written by Debbie Lindner, a sophomore at Pope John Paul II High School in Western Boca Raton, expresses her feelings about the Atlanta killings.

JOURNEY INTO A DEGENERATE

Open you head
And let me step inside.
I'm here to make no judgments
I just came for the ride.

I want to see the things
That make you do what you do.
What constitutes the breaking
point?
What gives you the clue?

Why are you filled with
So much brutality?
What makes you laugh off
One more fatality.

What in your brain
Attests the erosion?
What triggers off
That violent explosion?

How many diseased cells
Has your mind accumulated?
Does it equal in number
The boys you have mutilated?

Why must you bathe in
Pools of young blood?
Why do you cut life
As it's beginning to bud?

Have you even gone as far
While planning the next decep-
tion
to lacerate the fetus
Just barely after conception?

Will you continue
With sick excitement,



Praying for Atlanta in N.Y.

At a memorial Mass and novena at St. Aloysius Church in Ridgewood, N.Y., for the murder victims in Atlanta, Giulio Flaim, left, and John Dolce, both 12, of St. Aloysius, exchange the greeting of peace with Michael Gilliam, 5, and

Paul Brown, 13, of St. Clement Pope parish in Jamaica, N.Y. "We want our brothers and sisters in Atlanta to know there are other people praying for them," said Father George Schuster, St. Aloysius pastor. (NC Photo).

To further pursue
Your rotted extermination?

Are you going to tear one more
With that hell-begotten blade?
Drawing out the final breath
From a list God had made?

Why has your skull
Overflowed with insanity?
What do you have
Against all humanity?

As quick as I had entered
Into your twisted mind,

This distorted energy
I pray is left behind.

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De Paul Society opens facility at Little Flower

A 'Palace' in Hollywood

By Prentice Browning
Voice Staff Writer

"This is a palace, this is a dream," beams Filomena Tedesei of Little Flower parish in Hollywood about her new surroundings.

Like many of South Florida's elderly living on slim incomes, Mrs. Tedesei had been forced to live in a poorly maintained apartment building in a seedy area of town.

But for her and other people like her in Hollywood there is now another alternative, thanks to the St. Vincent De Paul Society which recently opened an adult living facility at 1618 Polk St.

NEW RESIDENTS like Mrs. Tedesei gathered with city officials and many of the people who worked on the 24-bed residence, during a blessing ceremony this Saturday held by Archbishop Edward McCarthy.

The society has been working for two years in fixing up the residence, a former convent, which it has purchased from the Miami Archdiocese through Little Flower parish.

The building had remained vacant for several years, the victim of vandalism, when George Lavoie, president of St. Vincent De Paul Society, approached Archbishop McCarthy at a gathering two years ago with his proposal to turn the convent into a residence for the aged.

VOLUNTEER HELP and donations of furniture from Nativity, Little Flower and other parishes contributed to the renovation which cost \$31,000.

Visitors are impressed with the clean well-ventilated atmosphere of the rooms, varying from singles to four beds, and the suburban location, across the street from Hollywood Golf Course.

The facility will be staffed by two cooks and a maid. Residents are required to be able to take care of themselves and come to the dining area without aid.

RENT VARIES from \$275 to over \$400, but Devoie says they will not turn anyone away for financial reasons.



George Lavoie, far left, gave Hollywood Mayor David Keating and his wife Sarah a grand tour of the congreg quarters which include a balcony that runs outside many of the second story rooms.

The society is signing an advantageous agreement with the Archdiocese whereby mortgage payments are deferred for several years until the residence gets its bearings.

Devoie says by then it should be known whether the facility, owned by a non-profit incorporation of the Society, will be able to support itself.

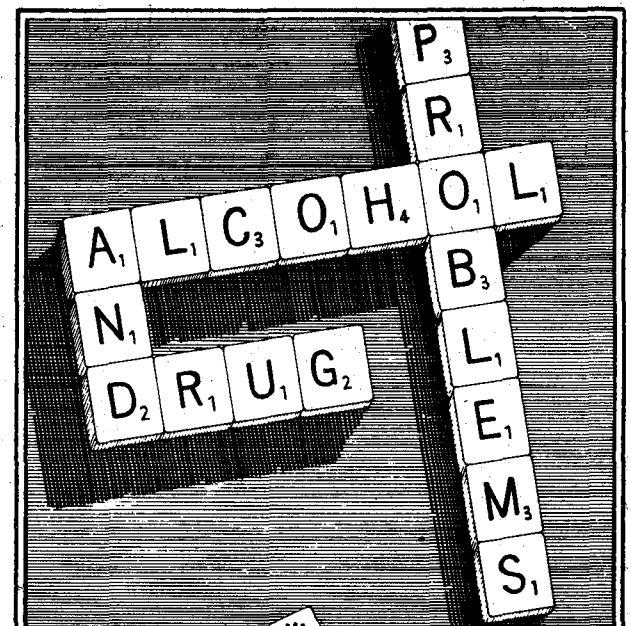
RESPONSE up to this point, however, has been very positive. The owner of a home next door wanted to sell his home earlier and move in, Devoie says.

The society president jokes that he himself would move in, "But I'm not old enough yet."

"While desiring to be alone, I was frightened of being left alone . . . I needed to step back and wonder . . . 'Is there a still point where my life is anchored and from which I can reach out with hope and courage and confidence.'" (Father Henri Nouwen in "The Genesee Diary," 1981.)

"The people of the parish come together as a people of faith. When a meeting is held, this fact needs to be made clear. Real time should be given to the reflection about faith and the prayer that are the context of the people's deliberations - the main reason for the meeting." (Father Philip Murnion, in a recent Know Your Faith article.)

"Jesus himself was one to spend whole nights in the hills, alone to pray. At the great moments in his hasty life he was said to be praying . . . Jesus' prayer walks pace by pace with his work, as left foot and right tread beside one another on one trail." (Father James Burchaell writing in, "Philemon's Problem," 1973.)



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Parishes get new priests, deacons — Official —

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

THE REV. JOHN F. FINK — to Catholic Representative to the Broward County Chapter of the National Conference of Christians and Jews, effective May 20, 1981.

THE REV. THOMAS WISNIEWSKI — to Associate Pastor, St. Anthony Church,

Fort Lauderdale, effective June 17, 1981; also Catholic Representative to the Broward County chapter of the National Conference of Christians and Jews, effective May 20, 1981.

THE REV. RICHARD SOULLIERE — to Associate Pastor, Little Flower Church, Hollywood, effective June 17, 1981.

THE REV. KENNETH D. WHITTAKER — to pursue higher studies in Rome, ef-

fective June 1, 1981.

THE REV. STEPHEN HILLEY — to Associate Pastor, St. Brendan Church, Miami, effective June 17, 1981.

THE REV. FRANCISCO MARTIN — to Associate Pastor, St. Michael the Archangel Church, Miami, effective June 17, 1981.

THE REV. OMAR HUESCA (newly ordained) — to Associate Pastor, St. Hugh Church, Coconut Grove, effective June 17, 1981.

THE REV. CARLOS MIYARES (newly ordained) — to Associate Pastor, St. Mary's Cathedral, Miami, effective June 17, 1981.

THE REV. JOHN McGraw (newly ordained) — to Associate Pastor, St. Bernard Church, Sunrise, effective June 17, 1981.

THE REV. PHILIP SCHEIDING (newly ordained) — to Associate Pastor, St. Brendan Church, Miami, effective June 17, 1981.

THE REV. RONALD WOHLERT (newly ordained) — to Associate Pastor, St. Augustine Church, Coral Gables, effective June 17, 1981.

THE REV. THOMAS CAULEY (newly ordained) — to Associate Pastor, St. Richard Church, Perrine, effective July 6, 1981.

THE REV. MR. MICHAEL McMANUS — to Deacon, St. Ignatius Loyola Church, Palm Beach Gardens, effective June 1, 1981.

THE REV. MR. JORGE RIVERO — to Deacon, St. James Church, Miami, effective June 1, 1981.

THE REV. MR. DAVID SMITH — to Deacon, St. Juliana Church, West Palm Beach, effective June 1, 1981.

THE REV. MR. MITCHELL ABDALLAH — to Permanent Deacon, Annunciation Church, West Hollywood, effective May 24, 1981.

THE REV. MR. WILLIAM BENNETT — to Permanent Deacon, San Marco Church, Marco Island, effective May 24, 1981.

THE REV. MR. IGNATIUS DILEONARDO — to Permanent Deacon, St. Stephen Church, Miramar, effective May 24, 1981.

THE REV. MR. VINCENT FARINATO — to Permanent Deacon, St. Stephen Church, Miramar, effective May 24, 1981.

THE REV. MR. JOSE GUERRA — to Permanent Deacon, Our Lady of Divine Providence Church, Miami, effective May 24, 1981.

THE REV. MR. JAMES HAMPTON — to Permanent Deacon, Little Flower Church, Coral Gables, effective May 24, 1981.

THE REV. MR. JOSEPH PEARCE — to Permanent Deacon, St. James Church, Miami, effective May 24, 1981.

THE REV. MR. JOSEPH PEARCE — to Permanent Deacon, St. James Church, Miami, effective May 24, 1981.

THE REV. MR. ROGER SHAW — to Permanent Deacon, St. John the Apostle Church, Hialeah, and Associate Director of the English-Speaking Cursillo Movement, effective May 24, 1981.

THE REV. MR. GEORGE SUTCAVAGE — to Permanent Deacon, St. Pius X Church, Fort Lauderdale, effective May 24, 1981.

THE REV. MR. WILLIAM WATKINS — to Permanent Deacon, Little Flower Church, Hollywood, effective May 24, 1981.

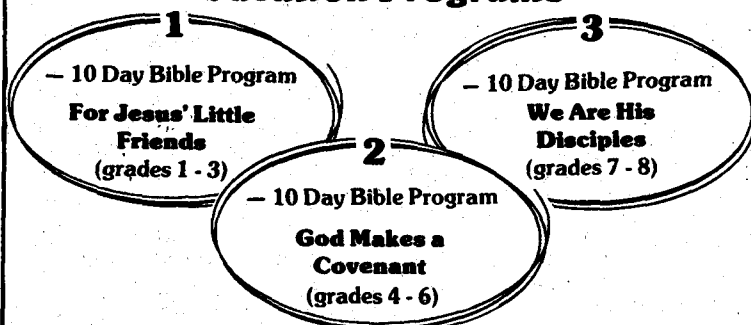
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Pope gives 'singer' to girl

ROME (NC) — Pope John Paul II sent a singing gift to a fellow patient at Rome's Gemelli Polyclinic June 1.

The gift, a Japanese nightingale, went to an Italian girl named Sabrina, who had written to the pope from her room one floor below the pope's 11th-floor hospital suite.

Pope John Paul had received the bird from a Korean child living in Italy named Emilia Carla.

The gift arrived along with a white skull cap and a note from Emilia Carla asking that the pope wear the cap when he leaves the polyclinic.

When Sabrina received the pope's gift, according to Vatican Radio, "she began to smile and cry at the same time."

OUR 40TH YEAR OF SERVICE



David Lithgow



Donn Lithgow



Dal Lithgow



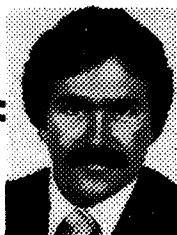
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"We are raising a generation of Catholic illiterates," says Fr. O'Neill. "It is a generation that has not been introduced to the faith."

The 'Me' generation

continued from p. 1

election at Biscayne resulted in an ironic situation, with the students voting overwhelmingly for Reagan and the staff voting for Carter.

"**THEY ARE** a lot more conservative and uninvolved," continued Fr. O'Neill.

"They see issues in a much more intellectual way."

Though they talk about world crisis, "they are removed from the experience."

In his previous post as an education director for the Catholic Conference in Washington, Fr. O'Neill found students more involved in the practical tasks of pursuing an education and getting a good job.

"Young people are concerned about developing resources for education," he said of his experience in traveling from campus to campus.

They are also worried about employment possibilities at a time, he says, when only a fifth of those who graduate find positions in their field of study.

Frank Gamberdella, president of the student government at Barry College, agrees.

THE WAY the economy is going we have to be really practical in assessing the future."

"It's not that most students are apathetic, they are going out and getting an education; they want to do something with their lives."

To some this may sound like a return to the earnest 'getting ahead' attitude of the 1950's, when life was relatively uncomplicated and the word 'apathy' was only a good password term.

Joe Gulino, a former student council

president at Biscayne College attempted to put his generation in perspective.

"**WE'RE IN** the middle. We are looking past the way it used to be and into the 80's and 90's — the way it's going to be."

Gulino, in fact, has been writing a novel on this theme during the summer months for the past several years with a friend from his home state of New York. He does not expect to make much money from the effort although he already has a publisher picked out, but he says he hopes that it will help him to collect his thoughts before pursuing other career goals.

"The 70's were basically unstable," he says, "especially for American youth. American youth was in limbo."

"There are about 50 choices which way to go and about 50 people behind us telling us which way to go!"

ON APATHY: "In general the majority of the people are apathetic. When I ran for student council president only 300 or 400 students out of 1500 voted."

If there is less public protest, nonetheless students are aware of international problems and affairs, Gulino says. Some of the peace on campus may be indicative of the end of the period of intensive self-seeking that characterized the sixties.

"Students mature faster," said Mary Ellen Hrutka, director of counseling at Barry College. "Some of social maturation doesn't take place in college."

"Freshman coming in have goals," said Gulino.

"They are no longer backing into college," O'Neill concurs. This means the students are more discriminating and demanding when it comes to their higher education.

"**IT'S NOT** a one-way conversation but we are more carefully looking into the needs of the students," says O'Neill.

Gradually a picture emerges of today's Catholic student as apathetic but not lethargic, practical but not idealistic, holding onto many conser-

vative values during a time of rapid growth yet also keeping their hard won personal freedoms.

But what of the impact of the Catholic Church on today's youth?

Höge predicts that young people are on a collision course with the Church because its teachings on sexuality are not in line with youths' moral beliefs.

LOCAL EDUCATORS were less pessimistic but they point to the poor religious education that teenagers receive in secondary schools.

"We are raising a generation of Catholic illiterates," says Fr. O'Neill. "It is a generation that has not been introduced to the faith."

Fr. Gerald Shaw, chaplain at Biscayne College agrees.

"In terms of religious background they don't know what's going on," Fr. Shaw says he hears comments like "My brother told me," or "My cousin said," preceding remarks on religious topics.

The students seem interested more in the social aspects of the church.

"**THEY** are maintaining contact emotionally and psychologically," says Frank McGarry, dean of student life at Biscayne College.

"The basic rituals (i.e. Mass, confession) are not as important as we thought they were," to the students.

Retreats, however, have become popular, says Fr. Shaw, after students have returned from earlier retreats and told their classmates that the sessions were not highly structured.

The impression is that today's students are not irreligious but, having their own values formed, they are less concerned about following church tenets and practices that run counter to their own feelings.

It is a more challenging generation, having lived through Watergate, and Vietnam, and the subsequent erosion of faith in authority.

NEVERTHELESS, despite traditionally poor church attendance Rev. Shaw sounds far from depressed.

The chaplain has seen recent interest



Rev. Patrick O'Neill, president of Biscayne College.

from the students in community programs. He hopes next year to develop a volunteer youth leadership program devoted to helping people in the community.

"They have to see their faith in action rather than sitting around and talking," he concludes.

Churches distrusted on campus

HUNTINGTON, N.Y. (NC) — "The crucial test of campus ministry is how to communicate back to the larger church what the experience is," said Father Robert S. Smith, Rockville Centre diocesan director of campus ministry, at a meeting of the bishops of New York state.

The meeting on campus ministry was held at Immaculate Conception Seminary in Huntington.

"Part of campus ministry is working for the individuals who find themselves on campus," Father Smith said. "Another part is bringing, as much as you can, the riches of our tradition into the central institutions of our society in most of which Christianity is generally suspect."

To be religious is seen as "dishonorable, a sign of psycho-sexual maldevelopment," said Father Smith.

"The university environment is often hostile to religion. People are phobic over religion. Campuses are the world with a vengeance. We experience what it is like to be a believer in that world."

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'With increasing frequency the Holy See receives letters from the U.S. complaining about articles ...'

— Abp. Pio Laghi

'The experience of our Catholic press leads us to believe that issues are clarified, not, confused, by free and open discussion.'

— Fr. Norman Muckerman

Vatican warns U.S. Catholic press

WASHINGTON (NC) — The vatican is concerned that some articles and Columns in U.S. Catholic newspapers "cause harm to the faith of the people because of lack of respect for the teaching authority of the church."

The concern was expressed in a letter sent to U.S. bishops by Archbishop Pio Laghi, apostolic delegate in the United States.

THERE ARE 162 Catholic newspapers published in the United States, most of which are diocesan weeklies having the local bishop as publisher. The Catholic Press Assn. questioned the blanket criticism and lack of specifics in the letter.

Archbishop Laghi's letter said. "With increasing frequency the Holy See receives letters from the United States com-

plaining about articles in Catholic newspapers, including diocesan publications, which cause harm to the faith of the people because of lack of respect for the teaching and decisions of the magisterium. As you know, it is not unusual for such articles to contain criticisms and attacks even on the teaching authority and the person of the holy father. The impact of such criticism is heightened when columns are syndicated and widely circulated.

"A letter from the Secretariat of State expressed concern over this problem, and Ordinaries are encouraged to consider their responsibilities in governing the policy of those publications over which they have control. To this I would add a word of encouragement for the promotion of a sound

and vital Catholic press, so useful an instrument for evangelization and so vibrant in the life of the church in the United States."

(In Vatican City, a Vatican official familiar with the situation said the secretariat wanted to avoid citing specific cases, but that the criticism was probably aimed at a syndicated columnist "who has been speaking out against the church" and "it is very clear what the secretariat wants someone to do." The official did not identify the columnist nor explain what action the secretariat would want taken.)

THE CATHOLIC PRESS Association (CPA) of the United States and Canada wrote to the delegate after his letter became public.

"It is extremely rare for attacks on the authority or person of the holy father to appear in American Catholic publications," said the CPA's letter, dated May 28 and signed by Father Norman J. Muckerman, CPA president, and James A. Doyle, CPA executive director.

Catholic editors and publishers are "highly professional and loyal Catholic journalists" having "a strong adherence to the faith and to the magisterium," added the CPA letter.

"We are puzzled by the broad general nature of your criticisms and would like to suggest the specific criticisms of specific instances ought to be directed to the publishers, editors, or columnists in question.

"We would be happy, in fact, to have the Catholic Press Association act as an agency to transmit such specific criticisms to CPA member publishers," it

added.

The CPA letter said that some articles considered disturbing by some are "in fact nothing more than open discussion of controversial matters still open to discussion."

"IT HAS BEEN our experience from talking to editors of our member publications that almost daily they themselves receive letters from such people who mistakenly consider open reporting and discussion of controversial mat-

ters as deviation from the faith or from loyalty to the Holy See," added the CPA letter.

"The experience of our Catholic press leads us to believe that issues are clarified, not confused, by free and open discussion," it said.

The CPA membership is composed of editors, publishers and staff members of Catholic newspapers and magazines in the United States and Canada.

What do Catholic readers want?

CINCINNATI (NC) — Readers look to diocesan newspapers and Catholic magazines to give them moral values and to help them "become better Catholics," pollster George Gallup Jr. told members of the Catholic Press Association.

Gallup spoke at a workshop session on several surveys he has conducted for the CPA on readership habits and preferences.

His research showed, he said:


- A desire for articles which focus on family concerns with special emphasis on practical topics.
- An openness to, even a welcoming of, articles on controversial topics.
- An interest in reading about ecumenical efforts.
- A preference for news of a local or parish nature.

The research done by the Gallup organization in Princeton, N.J., also reveals that for two-thirds of those polled, the diocesan paper was the only Catholic publication they receive and that half of them, when asked what they liked least about the publication had no criticism at all.

A specific study of the attitudes of Hispanic readers showed the majority of them are interested in articles relating to literature, specifically religious music and bible study.

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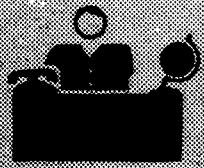
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Matter of Opinion

Question of values, not medical science

Regardless of what happens to the human life bill now being aired in Congress, one thing is clear: The question of human life and what it means has finally come out of the closet.

Even if the bill, which would define human life as beginning at conception, fails to pass, it will have served to bring the life issues forcefully before the public and before the nation's leaders.

And that is probably the most important aspect of the bill, since, if it passes, the Supreme Court will no doubt strike it down,

Editorial

anyway. The court that legalized abortion is not going to let Congress circumvent its constitutional power through mere statutory law.

Now, what of the question being debated — can Congress determine when human life begins?

Our point is this: It is not a question of determination but one of definition. The reason for this is that a definition is what you make of it.

We don't really need to determine when human life begins, because that is obvious. After conception takes place, whether you have two cells or a million cells, you have life. One cell is a living thing. When sperm and egg unite, the cell does not die, but multiplies.

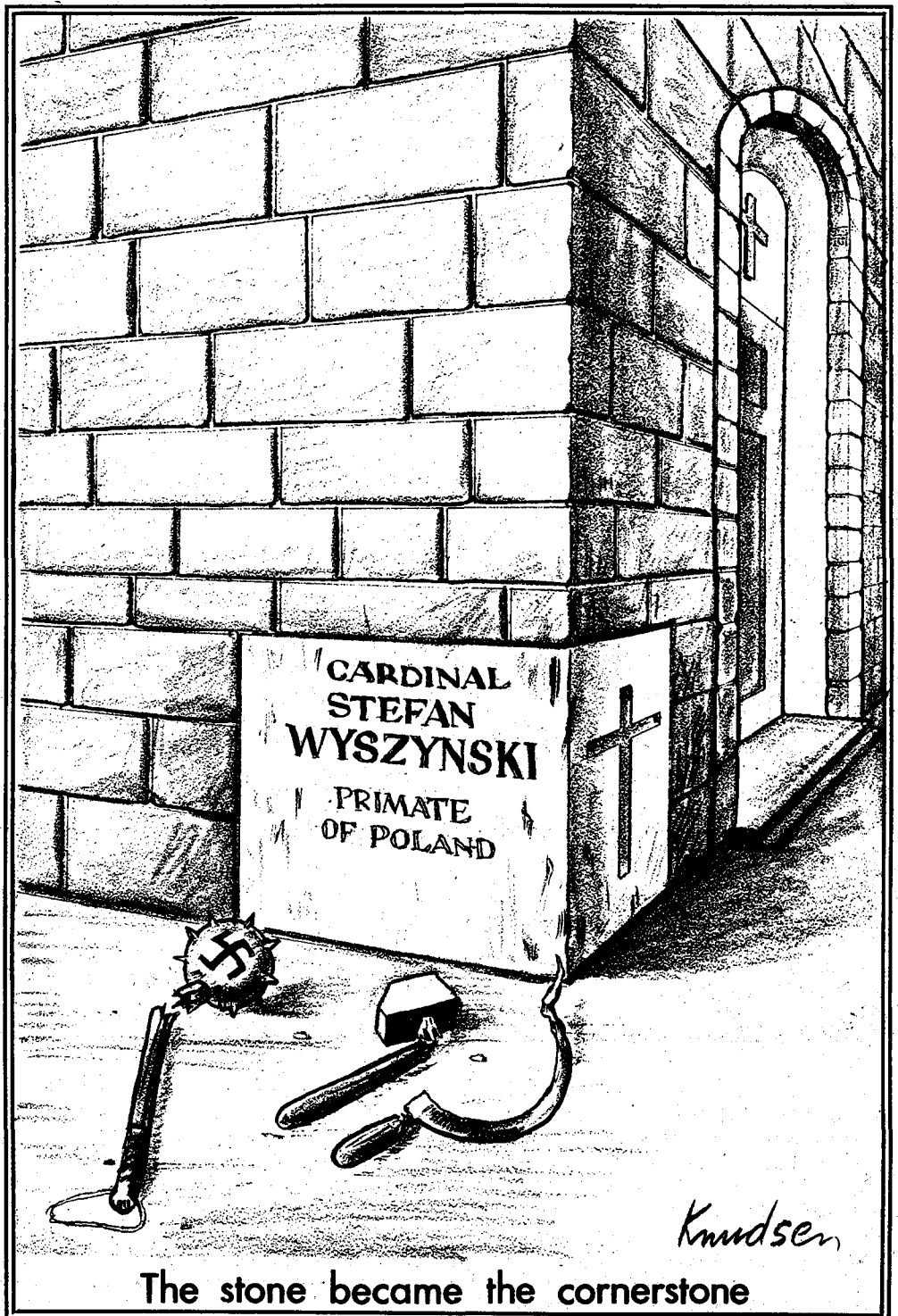
If the sperm and egg were human sperm and human egg, then the resultant life must be human, containing human chemistry, chromosomes and traits. No human sperm and human egg have ever in the history of the universe, it is safe to say, united to result in the birth of a yak or a snapdragon.

Therefore, the only question that can possibly remain is: (1) whether humanness develops in degrees as the cells multiply, and (2) what value should be placed on this human life substance at its various levels of development.

Theologians have debated over the centuries the question of when human life is infused with a soul, but as medical knowledge has advanced the thinking has trended toward conception rather than toward birth.

And since we cannot determine this scientifically, we are left, then, only with the option of defining the value of human life. That is why the current hearings are important. For the first time in years, people are having to consider the origins of human life and its value.

In other words, doctors can not answer the question for us. Society must place a value on human life.



The stone became the cornerstone

The Church long ago decided that the value of human life begins at conception.

Hopefully, congress and society will conclude likewise.

When you can kill human life in its early stages, it is not surprising that human life in its later stages has become so cheap, so undervalued, so material oriented.

Maybe now a new trend is being born, one that will prize human life for the miracle that it is, whether born, unborn, retarded, bright, black, white, young or old.

Letters to the Editor

On religious garb

To the Editor:

The basic point of Antoinette Bosco's article, "When Commercials turn Religious" in the May 29th VOICE seems to be 'nothing succeeds like success'. Why is it that whenever nuns are depicted by Hollywood or Madison Avenue they are always shown in traditional garb? This

poignant message of the media seems apparently lost on so many of today's 'dressed-down' nuns. Hollywood knows a good thing when it sees it. Don't you think, perhaps, going back to the 'tried and proven' just might be a step in the right direction? Vocations were 'up' in those days, remember?

While I truly admire and respect Margaret R. Budenz and her colorful

past (I enjoyed every page of her recent autobiography STREETS) she seems to have completely misunderstood my remarks in the May 22 'Matter of opinion' page. I, too, am most grateful for all Religious men and women who are dedicated to doing justice, feeding the hungry and spreading the Gospel. However, it is not UNIMPORTANT that Religious should wear some distinctive garb as symbols of their full-length dedication to Christ and His Church.

These are not my own personal ideas or wishes but those of our Holy Father Pope John Paul II, the Vicar of Christ on earth! Again and again he has stressed his opinion on this not UNIMPORTANT issue. Will Religious men and women continue to ignore or worse, disobey His Holiness? Where is their credibility as witnesses to the Church he leads?

Mrs. Elise Ryan
Hialeah



By
Antoinette
Bosco

Rose's story

"If you want a good subject to write about, why not do something on returning fathers," she asked. I caught a tone of sarcasm, tinged with confusion in her voice.

The woman speaking was 34, a single mother named Rose. When she was three months pregnant 10 years ago, her husband got up one morning and told her he wasn't cut out to be a husband and father. He packed his bags and left.

As the walls which had defined her life came tumbling down that day, Rose called her older sister, crying hysterically that she wanted an abortion. She wouldn't have a child unwanted by its father, she explained.

HER SISTER, also a single mother, moved Rose into her own home and suggested that the worst time to make decisions, especially on life and death issues, was when you feel devastated. She pointed out that the child was also Rose's child — the one she had wanted for so long.

By day's end, Rose stopped talking about abortion and was concentrating on survival. It wasn't easy. Feeling rejected by her husband, she had to struggle to feel worthy of living. What helped her considerably, she reports, was known that even while she felt

dead, a new life was growing in her.

Little by little, the child gave her back a purpose for living. Kristin was born on a February morning and her father came into the picture again. But in three months he was gone.

Kristin is now in fourth grade. She's blond, blue-eyed, full of life and gifted. For all the important firsts in Kristin's life, Rose was with her — at baptism or when she said her first word and took her first step. Rose helped her daughter through the difficult times — through fevers, visits to the dentist and the surgery that removed a benign tumor. Rose shared all the delights and challenges of everyday life with a child.

OCCASIONALLY, KRISTIN'S father showed up with some gifts and a little financial support. But he always disappeared again.

Through the years Rose struggled financially, working at a mediocre job. Her life revolved around Kristin. Are her baby sitters good? Is she doing well in school? Will she become a well-rounded, happy girl? Rose agonized over Kristin's emotional development. Would she one day experience problems caused by not having a father at home?

Now that question has changed,

unexpectedly. A few months ago, Kristin's father moved back to the area. He finally wants to act like a father. He visits Kristin every day, helping her with homework, taking her shopping and cooking with her.

Rose is not objecting. "I'm exhausted," she says, commenting on the past 10 years. "I can use help and he's the first to offer." She says the bitterness she felt for her husband in the past has disappeared. She even speaks of understanding why he left. "We were both so immature," she admits. Then she adds, "We have both grown up now."

KRISTIN IS ACCEPTING her father — but only to a point. Then she becomes aloof and tells her father to leave. I think she is testing. She wonders, perhaps, if he will disappear again, leaving her with a new hurt which might become worse than the old one. Even a child knows enough to protect herself from the emotional devastation of another rejection by someone who claims to love her.

"What should I do," Rose asked, "Take him back?"

But neither I nor anyone else can answer that question for her. No matter how she decides, Kristin's future is perilously at stake.



By
Fr. John B.
Sheerin, CSP

Notes on the Pope's power

Not long ago I saw a woman in Washington in a wheelchair, assisted by her husband. She told me she had tried to have some Lourdes Water sent to the pope to help him recover from his bullet wounds.

Actually, there was no need for this devout woman to send Lourdes water to the pope, but I found her thoughtfulness and prayerfulness a profound inspiration. Undoubtedly, her desire to help the pope was duplicated in thousands of similar instances all over the world. It is regrettable, however, that this kind of devotion and concern does not receive the kind of recognition it deserves in the media.

Many newspaper accounts of the shooting focused attention on the status of the pope as a political figure. The New York Times, for instance, said: "Papal power in world politics now derives largely from a pope's personal magnetism and moral suasion, and from moral authority" over the world's 720 million Catholics.

IT IS TRUE THAT THE pope has been called the most vigorous wielder of papal power in modern times. However, the term smacks of the political power and prestige enjoyed by princes or kings in earlier centuries. The pope undoubtedly has made a tremendous impression on his era; nonetheless, it would be altogether wrong to think of the pope as a political monarch.

The fact is, Pope John Paul II constantly stresses the primacy of God, not of

politics, in his life and work. His aim is to do all for the glory of God — the heart and center of the pope's life. This aim is in sharp contrast with the sheerly human motivations so often found in our world.

The Pope strives to help the poor and the oppressed because they are the children of God — but they are not

"The Pope strives to help the poor and the oppressed because they are the Children of God — but they are not God. They are made to God's image and likeness but that image is often blurred. At this moment in history, terrorism and abortion are flagrant examples of the way in which the divine image is defaced."

God. They are made to God's image and likeness but that image is often blurred. At this moment in history, terrorism and abortion are flagrant examples of the way in which the divine image is defaced.

In the pope's scale of values God comes first. What comes next in this scale? I would say it is ecumenism.

Time after time in his public addresses,

the pope has said that the reunion of all Christian churches has first priority in his program of action.

UNQUESTIONABLY, he gives to his ecumenical work a strong biblical flavor and emphasis. For at the heart of his ecumenical program is the prayer of Christ at the Last Supper, reported in Chapter 17 of the Gospel of John: "That all may be one as you Father are in me, and I in you. I pray that they may be one in us, that the world may believe that you sent me."

This is the great ecumenical prayer. In it we find the core of the whole ecumenical movement. In it can be found Pope John Paul's sincere hope that all the followers of Christ eventually will form one great world fellowship.

A striking feature of the pope's reaction to the shooting incident is the rather casual fashion in which he speaks about martyrdom, possibly because he is aware that he is a vulnerable target. In his recorded message at Rome, he said very quietly and simply, "United with Christ, as priest and victim, I offer my sufferings for the church and the world."

LET US HOPE that we will never again hear of violence such as that inflicted on the pope. As Elie Wiesel recently remarked: "It is the age of violence and now the violence has reached the highest levels."



By
Tom
Lennon

What about pornography?

Dear Readers:

This is the second of three articles in answer to the question "Are Playboy, Hustler, Chic, or Oui bad for me to look at?"

Last week we heard from Brad about his unhappy experiences in connection with magazines which feature nude women. I asked a number of other young men their opinions of magazines like these. Here are some replies:

"Man, some of those pictures can really mess up your mind. Some have had a powerful impact on me."

"**HUSTLER WOULD GIVE YOU** some wrong ideas about sex. Some of the stuff it shows is bad. It isn't what sex is really like."

"Sometimes I'll look at one of those magazines, and then put it aside and think I'll forget all about it. But those images are stored in your mind — something like a computer."

"It's not just the pictures. Some of the articles are really bad."

Some of these remarks hint at problems with mental hygiene. Magazines which feature nudity are sought out in certain circles precisely for the obscenity in them. A psychiatrist who has seen a lot of life told me that the spirit behind such magazines has led to profound tragedies among some of his patients.

A CHRISTIAN VIEW of such magazines will take into account teaching in the New Testament. One example is found in Chapter 5 of the Epistle to the Ephesians: "Be imitators of God as his dear children . . . As for lewd conduct or promiscuousness or lust of any sort, let them not be mentioned among you; your holiness forbids this. Nor should there be any obscene, silly or suggestive talk; all that is out of place."

If the inspired New Testament writer rules out obscene conversation, would he not rule out the kind of vivid, colorful, photographs well-calculated to arouse sexual desire?

One highly sophisticated woman described both male and female nude magazines as "demeaning" not only to the person photographed but to the viewers.

I checked the dictionary. Demean is defined this way: "To lower in dignity." I think a person can become a prostitute by "selling" his or her body to viewers of magazines.

AND SO — IS IT bad for you to look at such magazines. Absolutely. Stay away from them.

But what can you do when all your friends are looking at them? Next week we'll deal with the problem of how to say "No" in a "Yes" society.

(Questions on social issues can be sent to Lennon at 1312 Mass. Ave., N.W., Washington, D.C. 20005).



By Dale Francis

We can't have it both ways

There has been a disagreement about whether parochial schools are exempt from paying unemployment taxes. An actual case before the Supreme Court concerns a Lutheran parochial school but it has been a controversial matter in relation to Catholic parochial schools, too.

There is a federal policy that grants churches exemption from paying such taxes. The question is whether church schools are eligible to receive the same exemption given to the church.

When there was a decision to crack down on abuses of church exemption applied to organizations or properties operating under church sponsorship, it was aimed primarily at churches involved in operating secular businesses or factories and claiming the exemption.

BUT AS THE CONTROVERSY has developed it has come to a discussion of the nature of parochial schools. The question is whether they are primarily educational institutions or primarily institutions to teach their children religious beliefs.

I think most Catholics would agree that Catholic parochial schools exist for both purposes, that they are fully educational institutions but that they exist to teach children within the context of their religious faith.

There is truth in this general opinion but the fact is that you can not have two primary purposes. One thing seems certain to me. We can not have it both ways. We can not insist that Catholic parochial schools should be viewed first of all as educational

institutions and at the same time insist they should be viewed first of all as means for teaching religious faith.

It seems to me we are going to have to make a decision on this. By that I do not mean, we must make a choice between being schools that teach only secular subjects and those that teach religious

"From my own observation of Catholic schools, I have no doubt that Catholic schools are primarily educational institutions. They teach the same subjects that are taught in public schools and they do it as completely, and in many instances more competently, than do the public schools."

subjects. There is no reason Catholic schools cannot do both. But we have to decide which is the primary function.

FROM MY OWN OBSERVATION of Catholic schools, I have no doubt that Catholic schools are primarily educational institutions. They teach the same subjects that are taught in public schools and they do it as competently, and in many instances

more competently, than do the public schools.

The evidence for this is to be found in the tests that are given to public and parochial school students, tests that frequently show parochial school students well above the national average.

I do not, of course, belittle the importance of religious instruction in Catholic schools. But in fact, it seems to me that this is subsidiary to the primary purpose of education in secular subjects. This is true in the amount of time given to religious studies in comparison to secular studies.

The primary value of education in Catholic parochial schools towards building or strengthening religious faith is more in the context of education within a Catholic atmosphere.

THEREFORE, I HOPE, there is no effort on the part of Catholic leadership to claim that Catholic schools should be exempt from any of the obligations of other institutions on the argument they are primarily adjuncts of the teaching function of the Church.

The claim should not be made, first of all, because it really is not true. Catholic parochial schools are primarily educational institutions, fulfilling the same function of general education as public schools.

The claim should not be made, too, because parents of parochial school students have been striving for a long time to gain recognition of this function of education for the public good in the hope that eventually they will be granted some benefits from the taxes they pay.



By Msgr. George Higgins

Making sense of the riddles of death and sorrow

The recent shootings of President Reagan and Pope John Paul II brought back something I read several years ago in the autobiography of Richard Rubenstein, a Jewish theologian and rabbi who abandoned his ancestral faith and resigned from the rabbinate.

"Although I have never believed in the literal truth of the doctrine of the Fall of Man," Rubenstein said, "I have always believed in its psychological truth. The Fall has certainly been empirically validated by the events of our times."

No sooner had I finished reading these words one Sunday afternoon in 1974, when word came that the mother of the Rev. Martin Luther King Jr. had been shot to death by a deranged gunman while attending church services in Atlanta, Ga. — one more tragic validation of the Fall of Man by the events of our times.

SINCE THE SHOOTING of the pope and president, I have been thinking off and on about what Rubenstein had to say of such events from his agnostic point of reference. I dare say he was speaking for the majority of the human race.

At some point in life — for Rubenstein it was Auschwitz — most men and women, whether believers, agnostics or atheists, are brought up short by the mystery of evil and are forced to admit that it cannot be explained, much less explained away, in purely rational categories.

Sooner or later we all come to realize that we do not live in a completely rational universe. And, whether or not we believe in the literal truth of the doctrine of the Fall, in the events of our times we are forced to admit, like Rubenstein, its psychological truth.

"THE EVENTS OF OUR TIMES" have so often confirmed this truth in recent years that some of us are experiencing a loss of nerve. We are beginning to wonder if civilization can survive.

At first glance, the late Stewart Alsop might appear a case in point. One of Washington's most respected journalists, Alsop wrote a book shortly before he died that described what it means to live with a terminal disease and to confront daily the prospect of one's own death.

"For weeks now," he wrote, "I have been haunted and depressed by a sense that the American system is falling apart; by a sense that we are a failed

"Sooner or later we all come to realize that we do not live in a completely rational universe. And, whether or not we believe in the literal truth of the doctrine of the Fall, in the events of our times we are forced to admit, like Rubenstein, its psychological truth."

nation, a failed people . . . The thought has occurred to me quite often in recent weeks that perhaps this is a good time to bow out."

IT WOULD BE A MISTAKE to take this to mean Alsop was some sort of latter-day Stoic who believed death was the end of the human story. All I have heard and read about him indicates he believed in an afterlife and retained his religious faith in the resurrection.

If the shootings of President Reagan and Pope John Paul II and the senseless murders of so many of the world's leading citizens in recent years serve a purpose, perhaps it is to remind us that life and death make little sense without a theology of hope.

"We ought to believe," the Second Vatican Council said, "that the Holy Spirit, in a manner known only to God, offers to every man the possibility of being associated with (his) paschal mystery."

"HOPE IS THE MYSTERY OF MAN, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from his Gospel, they overwhelm us."





The future Pope with young people in San Francisco in 1976.

May and June are 'commencement' months for many young people in the Archdiocese of Miami. As they graduate from colleges to the 'real world,' from high schools to colleges and even from elementary schools to high schools, *The Voice* thought it appropriate to publish a kind of 'Congratulations and best wishes' card, in the form of this address to young people from Pope John Paul II.

If you are in a position tomorrow to fulfill your threefold mission as fully mature adults, servants of society and representatives of the Gospel, you must today live to the full your vocation as young people, as university students, and as real Catholics.

First and foremost, be genuine young people. What is it to be young? To be young means possessing within oneself an incessant newness of spirit, nourishing a continual quest for good, and persevering in reaching a goal.

The church is not frightened at the intensity of your feelings. It is a sign of vitality. It indicates pent-up energy, which of itself is neither good nor bad, but can be used for good causes or for bad.

In your case it is not only food or material things that are involved; it is the destiny of your country, the future of your generation and the security of children yet unborn. It is without any doubt an exciting but crucial challenge for you, my dear young people.

You will agree with me that it is worth your while to accept self-discipline, which not only indicates strength of character on your part but also offers valuable service to others.

As young people, you look to the future. You are not stagnantly fixed in the present. You must therefore decide in what direction you want to go, and then keep an eye on the com-

Pope speaks to youth

Aim high — don't settle for mediocrity

pass.

Young people do not like mediocre ideals. They prefer to launch out into the deep. It is your right — or rather, it is your duty — to aim high. Your aspirations must be sublime; your ideals must be high.

Dear young people, strive to build a character that is strong, rich and consistent, one that is free and responsible, sensitive to genuine values, a character that accepts the superiority of "being" over "having," one that perseveres in challenges and shuns escapism, facile compromise and heartless self-centered calculation.

In going forward along the path of truth, sincerity and authenticity, you have an ideal model. The model for you is Christ: Christ in his humanity, Christ the man.

Notice that he is not only your goal; he is also the way that leads you where you are going. And on the way he acts as a shepherd; he even goes so far as

to give himself as food for your journey....

Dear young people, the mission that Christ gives you is a universal one, but at the same time it is to be realized in a unique way by each one of you. The particular way the mission is carried out depends on the missionaries, on you....

Each of you is called to take up the torch and proclaim the truth of Christ. You can do it. You can do it with your youthful enthusiasm and with the confidence — the assurance — displayed by the first apostles when the church was young. You can do it, provided you do it together, and provided you do it with Christ and his church.

Pope John Paul II
Feb. 18, 1981
St. Thomas University
Manila, Philippines

Letter from a 12-year old

'How I became a Christian'

Dear, "The Voice."

I am a young 12 1/2 year old girl, who is hoping that you will print this letter about how turning to God has helped me and can also help others.

It all started during a summer about 3 1/2 years ago. My mother decided that she wanted my little sister and I to learn about the religion we never had. I am not saying that other members of my family did not stay with their religion because they did. My mother just fell away from it...

So we went to see the Pastor at St. John the Apostle church in Hialeah, which also has a private school. In fact my mother attended it when she was young. We went to ask him about CCD classes. He said, "Instead of CCD classes, why doesn't she put us in St. John's School where we could learn our religion in class." She said, "okay."

When August came around I became a student of St. John's and a candidate for Baptism. I will admit I was scared and anxious. Besides taking religion during class at school, I was also taking classes on Tuesdays and Thurs-

So we went to see the Pastor at St. John the Apostle Church in Hialeah, which also has a private school. In fact my mother attended it when she was young. We went to ask him about CCD classes.

days after school.

Then it was time, I was ready. I received baptism, First Penance, and First Holy Communion. I really felt like somebody and I was at the level of everyone else in my class.

The year finished, sixth grade went by and seventh grade began. I knew something big was coming up. I was going to be confirmed in a few months. There was a lot of studying researching, and service projects to be completed. When we were ready, rehearsals started.

On the night of February 18th of this year, Bishop Nevins confirmed us. It was beautiful. I felt very close to God and was really considered a Christian.

I have received Jesus into my heart, and there He will live forever. I do look forward to my life with Him. This is how I became a Christian.

Sincerely Yours
In Christ
Melody Famminen



... for us ...
 we will benefit
 extra-curricular ...
 so many to choose a
 variety of sports teams
 in which everyone
 join. If you're not into
 it want to be involved
 have plenty of ...
 all...

Pace High kids: 'We love Catholic schools'

Catholic schools have been in the news lately, most notably in connection with a recent study which praised their high standards of excellence in education and compared them favorably with the public schools.

That's what the researchers said. Now, let's hear from the experts — the students themselves.

The following are excerpts of letters sent to *The Voice* by members of the sophomore class of one of those schools, Msgr. Edward Pace High School in Opa-Locka. Read what our children are saying.

"We read the Voice in our religion class. It tells us what is going on with Catholics throughout the world. The Voice also informs us of the Catholic schools. The article in the Voice, on Catholic schools get an "A", proved to be a very interesting one. And it also supported the education taught in Catholic schools ...

"... A Catholic education provides a better understanding of the Christian (Christ-like) way of life and the life we should lead. It is a reinforcement of our morals. A comfortable atmosphere enables us to take part without fear of failure, because it is through failures that we learn. The faculty helps us whenever we are in need of help. They offer us friendly advice and advise us as would parents their children. And it is this that helps us to develop ourselves to the maximum level."

Maria Gomez
Elizabeth Fleites
Tom Elliott
Vivian Valenciano

"We're a group of students from Pace High School and we read the Voice regularly in our religion class. We'd like to take time out and tell you

about Pace. First of all, we're very proud of our school. The student-teacher relationship is unlike that of any other school. There is a tremendous amount of cooperation because we make the school what it is. We try to be number 1 because that's what's important!

"The school spirit is terrific. We really appreciate the benefits of a Catholic school."

Lourdes Morera
Annette Costanzo
Ingeberg Oroz
Lisa Deharde
Adrianna Bush
Farah Denis

'The school spirit is terrific. We really appreciate the benefits of a Catholic school.'

"To many of those who do not go to a private Catholic school, it is hard to understand the feelings of love that are felt by many of the students who do go to a private school. This letter is by no means an advertisement or form of cheap propaganda against public schools. Instead, it is the honest opinion of six Catholic students.

"We all agree that there is something very special that bonds everyone together: something besides the motivation instilled by the teachers and the discipline enforced to keep us from the violence seen every day. Our religion and faith plays a big part in this community.

"The athletic programs are excellent and are open to any student who would like to participate. The school spirit brings the many groups together in a form of a family.

"There is also a special group of men that live on the school grounds, that

deserve much recognition and credit for making our school what it is. They are the Marist Brothers and they offer more of their time, help, love and energy than anyone we know."

Dora Puig
Arlene Hernandez
Yamilee Diaz
Edith Tomez
Jose Nunez
Maria Morales

"It upsets us to hear students say they don't like their school whether public or private. A person spends such an important part of their life in school, we feel it is important they enjoy it..."

Sincerely,
Andy Ontero
Lissette Gariga
Mary Ambrose
Mieri Newbold
Alex Rubio
Denice Massey

"... We have teachers who are more than just people standing in front of a classroom for 50 minutes. They're friends whom we share our good times and bad ..."

Raquel Aneiros
Lazaro Barosa
Steve Allen
Joe Grenelle
Maritza Servia

"... Pace, to me, is my second home. I have all of my friends here and I love it. Ever since I came to Pace my faith has grown and I find myself stronger and surer of myself than I have ever before in my life ..."

Sincerely,
Maria Luna
Cecilia Hernandez
Emily Galicia
Caroline Costa
Cathy Tower
Joanne M. Autore

"... We admit that at times school is the last place we'd like to be, but once we arrive the thought never again crosses our minds.

"We have learned a lot at Pace and we are very proud and grateful that we have been given the opportunity to be part of the family at Pace."

Thanks for listening,
Annette Lopez
Lourdes Vazquez
Lizette Hernandez
George Hernandez
Michael Ahern

'We all agree that there is something very special that bonds everyone together: something besides the motivation instilled by the teachers ...'

"The work required of us does get a little tough, but I think we all understand that it is better for us in the long run and we will benefit from it. As far as extra-curricular activities go, there are many to choose from. There are a variety of sports teams and several clubs in which everyone is invited to join. If you're not into sports or don't want to be involved in a club but have plenty of school spirit, you could always stay after and cheer at the games. There is always plenty of school spirit around, everyone claiming, 'Spartans are the best,' which gives us a feeling of unity."

Sincerely yours,
Lourdes Barcinas
Richard Gomez
Cynthia Melendez
Leanora Young
Arthy Corieri

Family Life

By Dr. James and
Mary Kenny



Summer activities for children

Dear Mary: My children, ages 11 and 9, look forward to summer vacation as much as all children. But after a few weeks they seem bored. We usually take a vacation as a family and they also join some community activities, but it does not seem enough. I don't know how to keep them occupied all summer. (Missouri.)

A. With the many camping, sports and craft programs offered, it is a wonder that children run out of things to do. But your children are not unusual. Sometimes even the most avid swimmers get tired of spending every afternoon at the pool.

FAMILY ACTIVITIES HAVE SOME advantages over those provided by the community. Family activities are individualized. They reflect the unique talents and interests of your small unit. Summer is frequently the only period when busy parents and busy children find time for each other.

The talents and skills you share with

your children are part of their heritage. Special ways of doing things, large and small, are unique to your family. Cooking classes can be taught in school, but only you can pass on favorite family recipes.

Son learns which green beans grow best in your climate. Daughter learns that not all pie crusts come from the supermarket. She can and does make one from scratch. A teen-ager learns how to make grandma's oatmeal bread, and the recipe remains alive and well into the third generation.

HERE ARE SOME SUGGESTIONS for selecting activities and carrying them out:

1. Pick something you and your child both enjoy. If you are not a reader, don't pick reading because you think it would be good for your child. You might quickly lose interest. On the other hand, if you want to learn about horses or woodworking or Chinese food, reading might be an excellent first step.

2. Pick only one activity per child. Grandiose plans rarely materialize. If you complete one project in a few weeks, you can start another.

3. Make a schedule. Specify when you will work together and for how many weeks. For example, cooking or sewing lessons might run for six weeks on Wednesday afternoons. Tennis might involve two dates per week. Reading might involve one or two trips to the library weekly at specified times.

4. Keep track of your project in an attractive way. Construction paper and a few colorful stickers can be the start of an eye-catching chart. Indicate what the project is and mark down each time you pursue it.

ALTHOUGH YOU AND YOUR CHILD are working on only one activity together, your child might like to keep track of other summer activities as well — baseball practices, swimming lessons, books read. That's fine. The chart belongs to the child and helps

him persevere. At the end of the summer it is a source of satisfaction to the child to see the many things he has accomplished. The chart can become a keepsake, tucked away with old report cards and the certificate for spelling achievement.

The time for sharing projects with your child is brief. Pre-schoolers lack knowledge and skills for many projects. Older teens frequently work full time during the summer and are unavailable. The elementary- and middle-school years are ideal, but pass quickly.

SUMMER VACATION CAN BE LONG and boring. It can also be a time of new beginnings, a time to share interests, a time when both parents and children grow in new skills and have fun doing it.

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



By
Dolores
Curran

Farewell, elementary school

I just had lunch in a secluded place with one of the interesting men in my life. It was wonderful but when we parted, I felt some pangs of pain because I know we can't go on meeting like this much longer.

The man? My twelve year-old son, Steve. The place? A lovely spot of wilderness called the Highline Canal planted in the middle of our concrete environment. We're fortunate in having it less than a block away and it's always a nice escape to take an after dinner walk or a weekend bike ride along the canal which winds in and around the city like a ten mile lariat.

My pain? Steve, our youngest, is leaving elementary school this month.

Now, that doesn't exactly call for mourning but there are things that are coming to a close in my life, like picnics along the canal during school lunch time. These delightful one-on-one breaks in the spring and autumn began when our oldest, who is now in college, was in grade school. We wanted to pick some wild asparagus but she had something scheduled after school, so she suggested instead, "Why don't you bring a lunch and meet me and we can eat it on the canal?"

And so we did. It was a wonderful lunch hour. There were all kinds of little spring things around — young squirrels, butterflies, wild flowers, and baby magpies. It was a nice break for Beth away from the noise and numbers in the school lunch room and it was a wonderful break for me, away from the tyranny of the typewriter.

So, as it often happens, a tradition is

born. We never went every day or it would have been boring but we usually manged lunch once a week on the canal during nice spring and fall weather. A real bonus was that it gave us a chance to be alone without other family members around, particularly younger siblings.

When Beth left for junior high, Mike was ready to meet me for lunch on the canal, and, three and a half years later when he departed, Steve took his place. Now, with Steve's last year of elementary school, it marks the end of our intimate lunches.

Today we didn't find any asparagus, but that's not important. (He loves to hunt it but can't stand the thought of eating it.) As we sat on the old terry towel reserved for canal lunches, he told me about Orion and how it is both a star and a mythical hunter and why. Without pausing for a change of subject, he pointed to a crevice in the aged cottonwood tree under which

we were sitting and said that he and his friend had stored some corn nuts there for the squirrels and he would have to check if they found them. Without a break, he went on to tell who was winning in Foursquare, and then on to how astronauts are chosen.

I would have heard none of the above without our canal lunch. He wouldn't have stopped to tell me all that after school. So, it's with regret I see elementary school end in our family. Steve will go on to junior high where they have a 13 or so minute lunch and where a boy wouldn't be caught lunching with his mother on pain of humiliation.

There are lots of things I won't mind leaving behind in elementary school: field days, carnivals, safety patrol, and lost boots. Nor will I miss car pools, pack meetings, or searches for overdue library books. But I will miss our picnics and conversations along the canal. And that's cause for pain.

Family Night

OPENING PRAYER

Lord, there's so much we want to tell you, there's so much we want to share. We want to praise you, but find it hard. Lord, we want to thank you, but we don't know how. Lord, we want to ask you, but feel embarrassed to have to say "help." Lord, we don't like to say, "I'm sorry, forgive me," because we don't like to have to admit we might be wrong. Lord, we do want to pray; teach us. O Lord, teach our family to pray. Amen.

SOMETHING TO THINK ABOUT

The prayer of praise rings music to heaven from our hearts and it opens a floodgate of joy to our hearts. When we say prayers of praise, we end up in laughter and smiles, feeling all good inside. What we give God in praise is

poured back upon us like many ripples that come from but a single pebble dropped in a pond. That's what the prayer of praise does to each of us. Yet the prayer of praise is difficult for most of us. When we say the prayer of praise our focus is on God, not ourselves.

ACTIVITY IDEAS

Young and Middle Years Families PRAYER BOX. Find a large shoe box and cut out and glue on it pictures from magazines that in some way praise God. Together compose three prayers of praise from the family.

Begin: "Lord, we praise you . . ." Place these prayers in the box. Decorate the lid of the box and write the name of

each family member on it.

Adult Families.

Read together Psalm 145:1,2 and Psalm 148, parts or all of it. Then each write a prayer of praise; share these at prayer time or plan to use one each night as part of the mealtime prayer.

SNACK TIME

Try creating some unusual ice cream sodas. Bright colored sherbets mixed with Sprite or 7-UP are terrific. It's fun to have a different family member in charge of serving and preparing the snack each time. Record the names on the family calendar so everyone knows when his or her turn is coming.

ENTERTAINMENT

1. Take a walk outside and have each family member point out at least five signs of spring.

2. Sing songs indoors or play a game of body tag outdoors. Whoever is "it," while trying to tag someone else, has to hold one hand on the part of the body where he or she was tagged.

SHARING

Each family member praise three qualities in each of the other family members.

CLOSING PRAYER

Lord God, we sing your praises. Your presence in our family is sure and everlasting. We give you all glory and honor, now and forever. Amen.

'For more than 30 years (he) was the keystone of the unity of the church in Poland.'

Pope John Paul II

Cardinal Wyszynski mourned by millions

By Jerry Filteau

"Better to be a priest who is laughed at than a czar who is given glory," Cardinal Stefan Wyszynski of Warsaw and Gniezno, Poland, said during his three-year house arrest by Polish communist authorities in the early 1950s.

In death, the once-imprisoned primate of Poland was honored by a national mourning such as rarely befalls the most beloved secular rulers of a country.

"For more than 30 years (Cardinal Wyszynski) was the keystone of the unity of the church in Poland," said the primate's compatriot and protege, Pope John Paul II, in a message broadcast in St. Peter's Square and around the world on May 31, the day the 79-year-old prelate was being buried in his cathedral in Warsaw.

FROM HIS DEATH May 28 until his funeral three days later, millions of Poles flocked daily to the churches for Masses and prayers of mourning.

The communist government, which had once imprisoned him and which he frequently criticized with a severity rarely tolerated in the Soviet bloc, praised him as a "great Polish patriot."

For his funeral Mass in Warsaw's Victory Square a monumental wooden cross, more than 40 feet high and dramatically draped with a priest's stole, towered over the altar platform.

It was the same powerful symbol that two years earlier on precisely the same spot, on June 2, 1979, had joyfully marked Pope John Paul's triumphant return to Poland after his election to the papacy.

Two years ago hundreds of thousands of happy Poles filled the square to celebrate the beginning of a new era, the still-new papacy of the world's first Polish pope.

Two years later an estimated 300,000 silent Poles filled the square to mourn the end of an era, the death of the man who for nearly 33 years was the head and personal symbol of the Catholic Church in one of the most intensely Catholic nations in the world.

THE CARDINAL-PRIMATE was "one of the great men in the history of the church and of his fatherland," said the chief concelebrant of the Mass, Cardinal Agostino Casaroli, papal secretary of state.

Cardinal Casaroli headed the delegation representing the pope, who was still recovering in a Rome hospital from bullet wounds suffered in an assassination attempt 18 days earlier.

"(The cardinal's) intelligence, generosity of heart

and strength of spirit, forged by long years of severe moral and spiritual discipline, made him a protagonist who will not be forgotten in the tragic and heroic times of his land," the pope's representative said.

"His love for the church and the fatherland did not flee from struggle when his conscience demanded it of him," he added. "But in him strength went hand in hand with that Christian prudence, that responsible moderation, which are also the signs of love."

"I would like to be present among you personally to render final homage to the primate. God has decided otherwise," said a message from Pope John Paul that was read at the funeral by his successor in the Cracow Archdiocese, Cardinal Franciszek Macharski.

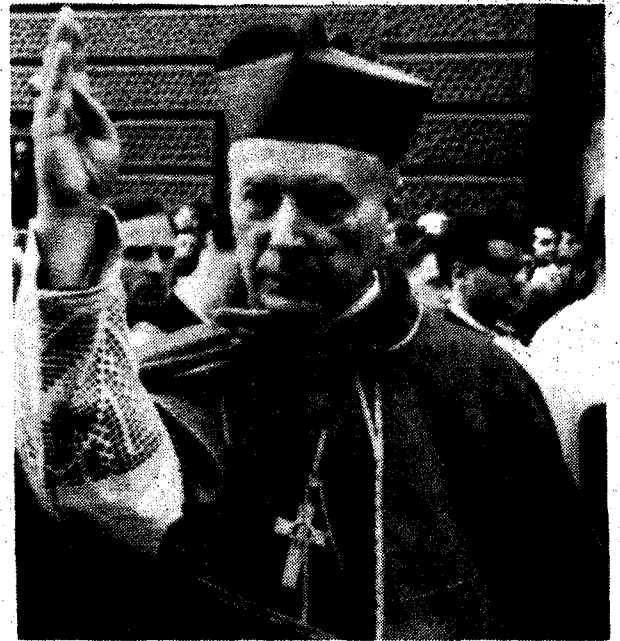
THE POPE ASKED Polish Catholics to observe "the

The communist government, which had once imprisoned him, praised him as a 'great, Polish patriot.'

... An estimated 300,000 silent Poles filled the square to mourn the death of the man who for nearly 33 years was the head and personal symbol of the Catholic Church in one of the most intensely Catholic nations in the world.

venerable liturgical tradition of the church" by mourning the primate for 30 days.

He also indicated a strong desire to visit Poland again soon. "I hope God will restore my strength



Cardinal Wyszynski imparts a blessing to a multitude of Poles who gathered for a procession in honor of Our Lady of Czestochowa, in this 1966 picture. Despite the Communist government's opposition, Catholics continued to follow the Cardinal's exhortations to proclaim their Catholicism.

and grant me the opportunity to carry out what I feel," he wrote.

THE PRIMATE, who died of cancer at his residence in Warsaw, lay in state in St. Joseph Church for the three days before the funeral. At one point on May 30 the line of mourners stretched more than two miles and a second line had to be formed to prevent major traffic tie-ups in the center of the city.

Tens of thousands followed the slow procession of the body from the church to Victory Square for the Sunday afternoon funeral Mass, and again after Mass from the square to St. John's Cathedral where the cardinal's remains were entombed in the crypt alongside those of many of his predecessors.

The Agnus Dei of the Mass was composed for the occasion by Krzysztof Penderecki, one of Poland's best known composers.

Among those who attended the rites were Polish President Henryk Jablonski, three vice prime ministers, the diplomatic corps, and a large delegation headed by Lech Walesa, leader of the powerful independent labor union, Solidarity.

STANISLAW KANIA, first secretary of the Polish United Worker's (Communist) Party and de facto head of the government, and Polish Prime Minister Gen. Wojciech Jaruzelski did not attend, but it was noted that the holders of those two offices have never taken part in any religious ceremony since Poland has been ruled by a Communist government which professes atheism.

Kania, however, had delivered a strong eulogy of Cardinal Wyszynski the day before at a party conference in Warsaw.

"Not only a great priest has died, but also an eminent citizen, a man who understood the importance of relationships between the church and the socialist state," Kania said. "he will unquestionably enter into history as such."

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Sr. Innocent

Sister Grace Immaculate

Sister Grace Immaculate, Miss Mary Higgins, died on Friday, May 22, 1981. Sister Grace taught in the Epiphany School from 1969 until this present year. At least 1000 children were taught by her here.

Interment was at Immaculata, Pennsylvania in the cemetery of the Sisters, Servants of the Immaculate Heart of Mary, the community to which Sister Grace belonged.

Fr. Foley celebrates 50th

Fr. Maurice Foley, who has assisted at St. Elizabeth Parish, Pompano Beach, for seven years, invites his friends to share the joyful occasion of his Golden Jubilee to the priesthood on Sunday, June 7th, at the 12:30 p.m. Mass. Reception will follow in the Parish Hall.

Fr. J. Pucci celebrates 40th

More than 500 people and 20 fellow priests gathered at Cardinal Newman High School in West Palm Beach recently to celebrate the 40th anniversary in the priesthood of Fr. Joseph J. Pucci, OMI, associate pastor of Mary Immaculate Church, also in West Palm Beach.

A buffet dinner was served in the school's cafeteria immediately after the noon Mass. Many friends from out of state joined Fr. Pucci on the happy occasion.

DRE Programs set for Summer

The Department of Religious Education for the Archdiocese will present the following programs in the upcoming Summer months:

The Archdiocese is co-sponsoring with Florida International University a special course for teachers entitled "Workshop in Religion", course number: EDE 6925-6926.

Location is St. James School from June 29 to July 10, 1981 from 9:00 a.m. to 1:00 p.m.

The university will give 4 quarter

Sr. Innocent dies; was hospital head

By Marjorie L. Donohue

FORT LAUDERDALE — A Mass of Christian Burial for Sister M. Innocent Hughes, R.S.M., whose name is synonymous with the growth of Holy Cross Hospital, was celebrated Monday in Pittsburgh.

The 79-year-old native of Bedford, Pa., who observed the golden jubilee of her religious profession in 1975 died on May 28 of cancer at the hospital which she headed for 16 years.

BETWEEN 1959, when she arrived from Pittsburgh with nine other Sisters of Mercy to assume the management of the financially troubled 125-bed hospital, and her retirement as chief executive officer, Sister Innocent directed three major expansions of Holy Cross, now a 596-bed center for health care. She saw the staff increase from 230 employees in 19 departments to more than 1,200 persons serving in 51 departments providing the newest diagnostic and treatment ser-

vices.

From 1944 to 1950 Sister Innocent, one of a family of seven children, had been administrator of Pittsburgh's Mercy Hospital staffed by her community. She had a Bachelor of Science degree earned at Carnegie Tech, now known as the Mellon Institute, and studied nursing at the hospital's School of Nursing.

When, at age 21, she entered the religious life, she chose the name of a deceased aunt, Sister Mary Innocent; also a Sister of Mercy, who had been superintendent of the Pittsburgh hospital from 1909 to 1914. Known throughout South Florida for her civic and professional activities, Sister Innocent had served on the board of directors of the United Way and the American Red Cross. She was a member of the committee for the mayor's Prayer Breakfast and had also served as president of the Broward County Health Planning Council. In addition

she was a long-time member of the American College of Hospital administrators and was listed in Who's Who in America.

DURING HER jubilee year she was named Citizen of the Month by the Greater Fort Lauderdale Chamber of Commerce as well as Broward County's first Woman of the Year in Business.

A Memorial Mass was celebrated Monday at St. John the Baptist Church by Fr. William Mylchreest, who was from 1972 to 1976 social director at Holy Cross Hospital. Ordained in 1980, he is associate pastor at St. Brendan Church, Miami.

Sister Innocent, who was buried in Mt. Mercy at the Motherhouse of her community, is survived by a sister, Mrs. M.J. Hannigan, Monongahla, Pa.; two brothers: Conrad Hughes, Bedford; and Dr. Joseph Hughes, Pinehurst, N.C. as well as several nieces and nephews.

St. Helen's grads first 8-year class

For the first time in its eight-year history, St. Helen's Catholic School in Ft. Lauderdale graduated a class of students who began their studies there as first-graders.

The first parochial elementary school to open in the Archdiocese of Miami after a 10-year lapse, St. Helen's began operating Aug. 27, 1973. Although the school has had graduations since 1977, none of those students started as first graders.

CREDIT FOR the school's existence must go to the parish's founding pastor, Fr. Patrick J. Murnane, who, at a time when Catholic schools all over

the country were closing, envisaged the need for quality Catholic education in the Ft. Lauderdale

area. His perseverance despite every obstacle has paid off in many ways.

Eighth-grader Douglas Levinsky became the first private school student to win first place for the county and district during the Annual Middle School Math Contest sponsored last month by the Broward County Council of Teaching Mathematics.

More than 500 students from 24 schools participated in the contest, where Shari Scarlott and Terri Hidalgo,

also eighth-graders from St. Helen's, won third and fourth places.

THIS YEAR'S graduating class also includes two students who began their studies at St. Helen's before the elementary school opened. Richard Alianiello and Patrick Murphy began their first day of pre-kindergarten ten years ago, when classes were held in the west wing of the church.

The pair plan to continue their Catholic education together, at least for the next four years. Both have been accepted as freshmen at St. Thomas Aquinas High School in Ft. Lauderdale.

Pre-Cana classes in Plantation

A Pre-Cana program for those in the Broward area contemplating marriage in the Catholic Church will be held at St. Gregory's Church in Plantation. The series of four classes will be conducted by Dr. Henry McGinnis, a specialist in

marriage and family therapy, on June 21, 24 and 25 and July 1, from 7:30 to 9:30 p.m. For reservations call 473-6261. St. Gregory's is located at 200 N. University Drive.

Mission in Creole at Indiantown

Holy Cross parish in Indiantown will sponsor a three-day mission in Creole June 8, 9, and 10 for the Haitians residing in that area. Fr. Thomas Wenski and Sr. Agnes of the Pierre

Toussant Catholic Haitian Center in Miami will conduct the mission, which will begin at 7 each evening. Holy Cross is located at 15927 S.W. 150 St.

Lay ministers to be commissioned

At a special liturgy on Trinity Sunday, Archbishop Edward A. McCarthy will be commissioning the new Ecclesial Lay Ministers for the Archdiocese of Miami. New candidates for the Lay Ministry Program at St. Joan of Arc will

also be accepted at that time. The Office of Lay Ministry extends an open invitation to all to come share in the joyous occasion June 14 at 2 p.m. at St. Mary's Cathedral.

Spend Sunday in the shade

The date is Sunday, June 14th, time: 10:30 - 6:00 p.m. Place: St. Vincent de Paul seminary, Boynton Beach. It is for youth — graduating 8th graders to graduating seniors.

This is the first Catholic youth rally to be held in the Archdiocese of Miami. The day is sponsored by the North Palm Beach Federation of Youth.

There will be popular music provided by John Castronovo and the St. Ignatius gang; spiritual music provided by Peggy & Bob Gentile, and newly ordained Deacon, Mike McManus, Mass, swimming, zany games, friends, fun and other presentations.

Admission is only \$1 per person (does not include food). Anyone interested in helping or would like more information please contact Rosemary Gehoski — 622-7007 or Peggy Gentile — 622-7477.

Spread the news, bring a friend and we look forward to seeing you Sunday in The Shade.

Rummage Sale at OLPH

Our Lady of Perpetual Help School is hosting a Rummage Sale this Saturday, June 6, from 8:30 a.m. to 4 p.m. in the parish hall. The church is located on the corner of N.W. 135 St. and 27th Ave. Feel free to come and browse or buy.

Physicians breakfast at Mercy

The monthly breakfast meeting of the Catholic Physicians Guild will be held on Friday, June 5, 1981 at 7:30 a.m. in the fifth floor conference center of Mercy Hospital, 3663 S. Miami Avenue, Miami.

The purpose of these meetings (first Friday of each month) is to discuss, in panel-like format, moral, ethical and other issues of interest to all Catholic Physicians.

Genetic manipulation will be the subject at the June meeting. For further details please call James R. Jude, M.D., President, 854-7374 or Father Richard P. Scherer, Spiritual Director of the Guild, at Mercy Hospital 854-4400.

Film series at St. James

On June 7, 1981, Holy Family Catholic Church, in North Miami, is presenting the sixth film in the series, **Focus on the Family**, by Dr. James Dobson. The film titled, "What Wives Wish Their Husbands knew about Women - The Lonely Housewife," begins at 7:30 P.M. Volunteer babysitters available. For information, call 945-6201.

On June 14, 1981, Holy Family Catholic Church, in North Miami, is presenting the seventh film in the series, titled "What Wives Wish Their Husbands knew about Women". - Money, Sex and Children, begins at 7:30 P.M.

Mass and Dinner for handicapped

All handicapped are invited to celebrate the Year of the Handicapped with Mass and dinner at St. Clement's Church, 2975 N. Andrews Ave., Ft. Lauderdale, July 12, at 3 p.m. Archbishop Edward A. McCarthy will be host and celebrate the Mass.

RSVP by July 5, to St. James Deaf Center, 18340 N.W. 12th Ave., Miami, Fla. For information call in Dade County: 653-3147, in Broward call 563-6571.

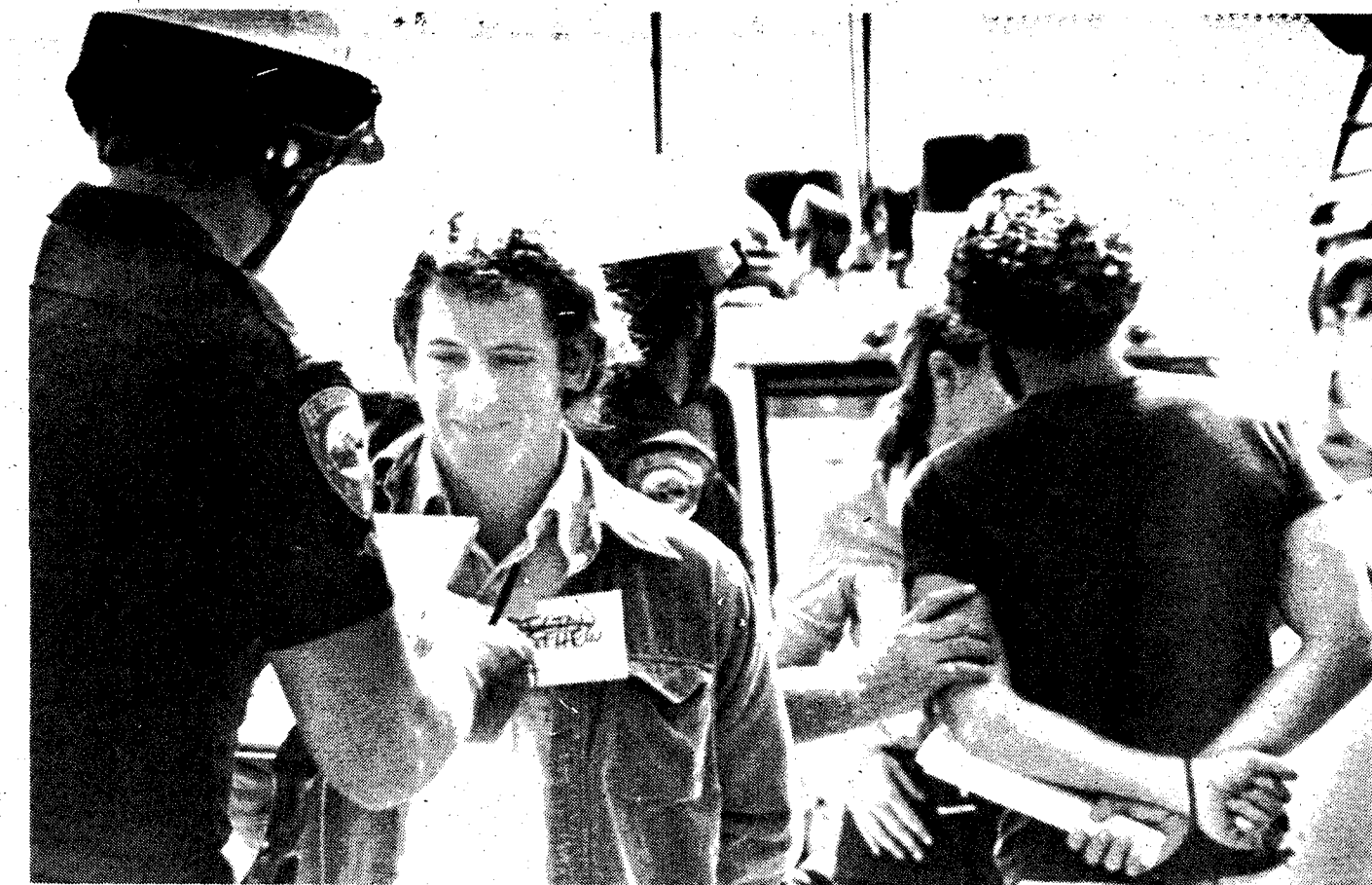
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"Anyone in any position of authority, be it in business, in government, in the church, in one's home, must allow Christ and his Spirit to take over. Service is our Christian vocation." (1981 Lenten pastoral letter of the Catholic bishops in Uganda, Africa.)

D.C. Archbishop moving to 'working class' section

WASHINGTON (NC) - Archbishop James A. Hickey of Washington is selling his residence in an upper middle class Washington neighborhood and moving to a new pastoral center in a former seminary in a working class section of the city.

Archbishop Hickey, who succeeded Cardinal William Baum as head of the Washington Archdiocese last year, also announced the appointment of six archdiocesan administrators in a major reorganization of the arch-



DEMONSTRATORS ARRESTED - Police check identifications of demonstrators arrested at the corporate offices of Rockwell International in El Segundo, Calif., during a "national day of civil disobedience against the arms race." Of 150

demonstrators, mostly members of the Los Angeles Catholic Worker Community and a Unitarian church, 54 were arrested and charged with trespassing. (NC Photo from UP)

'Preventive Medicine'

Co-discoverer of Billings Method of birth control tours U.S.

By Stephenie Overman

WASHINGTON (NC) - Dr. Evelyn Billings said she was in the United States to promote the method of "preventive medicine" which she and husband, Dr. John Billings, discovered.

The "preventive medicine" the Australian doctor was describing is the Billings Method of natural family planning, a method of anticipating periods of fertility and avoiding pregnancy without using drugs or devices.

"THE BILLINGS Method," by Mrs. Billings and Ann Westmore, was published in May in the United States after being on the bestseller list in Australia. It explains the Billings' research that shows how a woman can determine whether she is fertile or infertile by examining changes in vaginal mucus during her menstrual cycle.

In addition to touring to promote her book Mrs. Billings was in the United States to speak at the World Organization of the Ovulation Method-Billings U.S.A. in New York



Dr. Evelyn Billings

May 28-31.

The Billings Method is so easy to learn, according to Mrs. Billings, that women "could read the book, learn and get themselves onto the method."

Teachers have been trained to explain the Billings Method and "we teach everybody who wants to know. We think a woman should understand and respect her physiology," Mrs. Billings said.

THE METHOD does not have the side effects that some artificial methods do, it is approved by the Catholic Church and it can be used to plan as well as to avoid pregnancy, she said in an interview in Washington. And, "it's cheap - we have nothing to sell," such as pills or devices.

The Billings began their research under the auspices of the Catholic Church but Mrs. Billings said they are not connected with any groups.

Recent studies conducted by the World Health Organization in India, the Philippines, El Salvador, New Zealand and Ireland showed a 97 percent effectiveness rate, Mrs. Billings said, and "the women learned it simply, easily."

The doctor said she sees a growing interest in natural family planning because "people are disenchanted by contraceptive devices and pills." She decided to write the book "because I thought it would be a good idea to have a book by a woman for women about the subject."

There is still a great deal of ignorance about natural family planning. "A lot of people, a lot of doctors, think it's the rhythm method that went out 15 years ago."

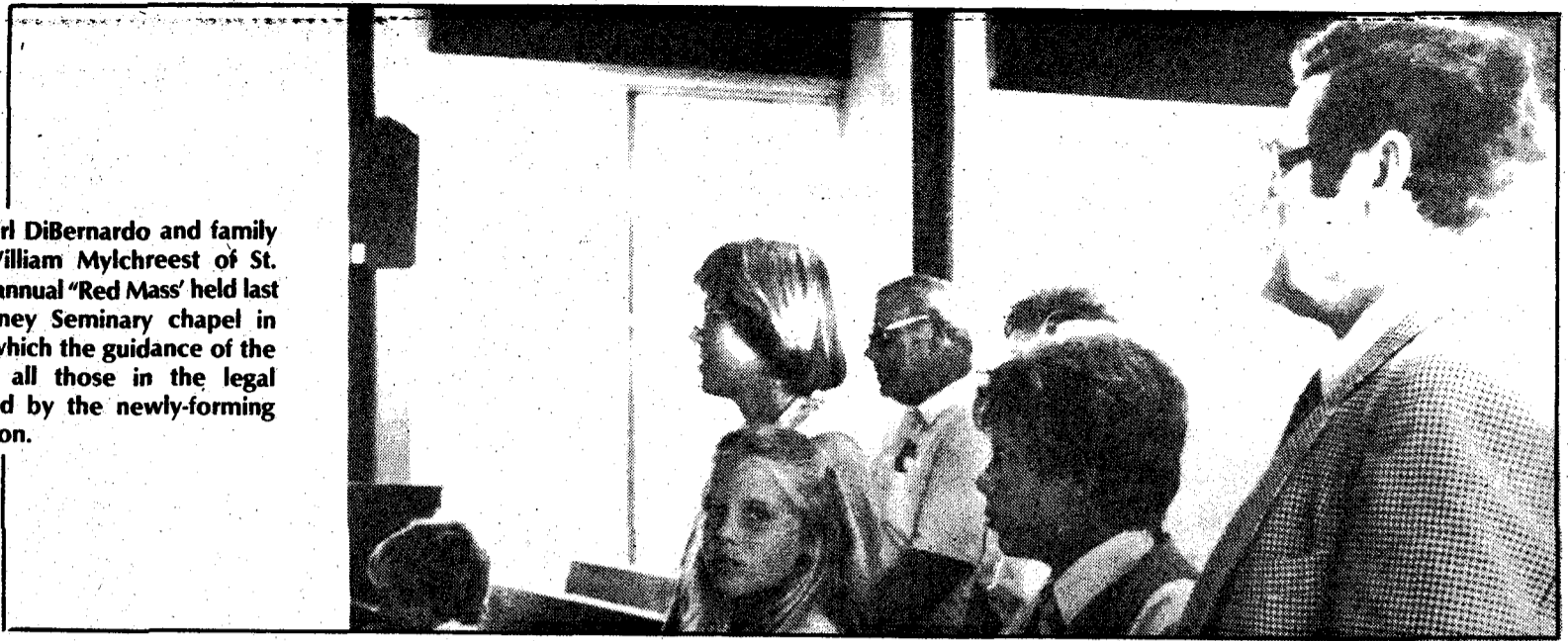
"Women just don't know the significance of the signals from their own bodies. They don't know that the mucus means fertility, they often think it means some disease," she said.

The women's movement has become very interested in natural family planning, according to Mrs. Billings. "The women's movement wants to get away from the pills and loops (IUDs). That's the real liberation."

Unfortunately, in Mrs. Billings' view, these women sometimes use natural family planning to determine their cycles and then rely on artificial birth control during the fertile periods. "We're strongly opposed" for both moral and practical reasons, she said.

"They're introducing an inaccuracy. There's nothing as accurate as abstinence during the fertile phase," she said, and also "there is confusion of the woman's recognition of her fertile phase" when other methods are introduced, Mrs. Billings said.

RED MASS — Attorney Carl DiBernardo and family listen to celebrant Fr. William Mylchreest of St. Brendan parish, during the annual "Red Mass" held last Sunday at St. John Vianney Seminary chapel in Miami. The Mass, during which the guidance of the Holy Spirit is asked for all those in the legal profession, was sponsored by the newly-forming Catholic Lawyers Association.



Scriptural Insights

PENTECOST

Readings: Acts 2:1-11; 1 Corinthians 12:3-7, 12-13; John 20:19-23

By Fr. Richard Murphy, O.P.

Pentecost, the 50th day after Easter, was a harvest festival of the first fruits. It was also called the feast of Weeks, for it occurred seven weeks after Passover. It was a day to celebrate the giving of the Law on Mt. Sinai to Moses. Associated with it are thanksgiving, joy and hope. Such sentiments are especially appropriate as we celebrate today the birthday of the Church.

BIRTHDAYS usually mean gifts from friends and family. St. Luke tells us how on the Church's birthday, God bestowed a choice and very mysterious gift on His Church — the Holy Spirit.

In describing the coming of the Holy Spirit, Luke is at his dramatic best. The reader is impressed by the mystery of

what happened. What was heard was not a wind, but something like a great wind. What was seen was not fire, but something like fire. One is aware of both warmth and power.

The effects of this gift were remarkable indeed. The apostles were suddenly men without fear, and spoke openly about the *magnalia Dei*, the great things of God, in tongues that made sense to the many strangers in the city. The burden of their message was Jesus' death, and His resurrection.

Speaking in tongues is what we call a charismatic gift, a special grace given more for the good of the Church than for the sanctification of the recipient. On that first Pentecost, the Church profited handsomely from this gift — 3000 souls were added to the believing community.

OTHER GRACES (called sanctifying or habitual grace) are given for the good of the recipient. God has many spiritual gifts for his children, some of them spectacular. Usually however they are quiet homely gifts which bring the recipient closer to God.

The gifts of the Holy Spirit, instead of dividing, unite us. "In the one Spirit we were all baptized, and one Spirit was given to us all to drink."

Jesus is God's incredible gift, the Son of God in human flesh. The Church is one of God's great gifts too, for it insures us of His constant presence, and the proclamation of His saving word.

Since we are such a pragmatic people, we may well be thinking: "Rhapsodize all you want, but the fact is that even with the gift of the Holy Spirit, nothing has changed. The world is still a wicked place, and sinners are

everywhere."

YES, BUT GOD'S gifts make us neither angels, nor robots. Grace perfects our nature, but does not destroy it. People change the face of the earth (only God can do that), but they somehow make people aware of the beauty of goodness and peace and trust and energy. Like leaven in the dough, they work in strange and mysterious ways to improve the world. In them, one senses the warmth and the power of the Spirit.

The saints were wise people, full of understanding and knowledge, daring and courageous, open to others, and always aware of God. They are the sanest of people, a breath of fresh air in a wicked world.

The apostles did a lot of growing, after Pentecost. We ought to imitate them, and become ever more willing instruments of God.

Communication collection figures

Following are last year's parish collection figures for the Catholic Communication Appeal. (Some parish figures were unavailable.) This Sunday, parishes will take up the 1981 communication collection. Parishes are urged to exceed last year's figure, if possible, due to inflationary increases.

Annunciation, W.Hlwd.	437
Ascension, Boca Raton	1,477
Assumption, Pompano Beach	1,111
Bld.Sacrament-Ft. Laud.	1,018
Bld.Trinity-Miami Springs	180
Christ-King-Perrine	886
Corpus Christi-Mia.	24
Epiphany-Miami	1,128
Gesu-Miami	495
Good Sheppard-Kendall	707
Holy Family-No.Miami	1,555
Holy Name-Jesus-W.P.Bch.	1,168
Holy Spirit-Lantana	1,705
Immac. Concep.-Hialeah	1,327
Little Flower-C.G.	1,969

Little Flower-Hlwd.	1,198
Mary Immac. Missn.-W.P.A.	606
Nativity-Hlwd.	1,275
O.I.-Holy Rosary-Perrine	621
O.I.-Lakes-Mia.Lakes	1,200
O.I.-Lourdes	417
O.I.-Perp.Help	100.
O.I.-Queen/Martyrs-Ft.Laud.	1,275
Resurrection-Dania	670
Sacred Heart-Hmstd.	793
Sacred Heart-L.Worth	2,644
San Marco-Marco	950
San Pablo-Marathon	432
San Pedro-Plant.Key	486.
St. Agatha-Miami	270.
St. Agnes-Key Bisc.	824.
St. Andrew-Coral Sprgs.	1,000
St. Ann-Naples	1,985
St. Ann-W.P.B.	940
St. Anthony-Ft.Laud.	1,677

St. Augustine-C.G.	1,330
St. Bartholomew-Miramar	1,007
St. Bede-Key West	507
St. Benedict-Hialeah	450
St. Bernadette-Hlwd.	697
St. Bernard-Sunrise	1,191
St. Boniface-W.Hlwd.	313
St. Brendan-Miami	1,291
St. Catherine-Siena-Mia.	835
St. Cecelia-Hialeah	183
St. Chas.Borro-Hall.	247
St. Christo-Hobe Snd.	714
St. Clare-N.P.B.	985
St. Clement-Ft. Laud.	570
St. Coleman-Pomp.Bch.	2,075
St. David-Ft. Laud.	306
St. Domini-Miami	630
St. St. Elizabeth-Pomp.Bch.	1,852
St. Eliz. Seton Mission	280
St. Fran. of Assisi-Riv.Bch.	580
St. Fran. de Sales-M.B.	189
St. Fran. Xavier-Miami	91
St. Gabriel-Pomp.Bch.	1,458
St. George-Ft. Laud.	400

St. Gregory-Plantation	913
St. Helen-Ft. Laud.	700
St. Henry-Ft. Laud.	228
St. Hugh-Coconut Grove	334
St. Ignatius Loyo-P.B.G.	864
St. James-Miami	555
St. Jerome-Ft. Laud.	698
St. Joan-Arc-Boca raton	2,696
St. John/Apostle-Hia.	450
St. John/Bapt.-Ft.Laud.	1,136
St. John Bosco-Miami	325
St. John Fisher-WPB	773
St. Joseph-M.b.	1,050
St. Joseph-Stuart	2,120
St. Jude-Jupiter	851e
St. Juliana-W.P.B.	1,717
St. Justin Martyr K.L.	821
St. Kevin-Miami	105
St. Kieran-Miami	485
St. Lawrence-N.M.B.	1,320
St. Louis-Miami	814
St. Lucy-Highland Bch.	540
St. Luke-Lake worth	650
St. Malachy-Tamarac	989

St. Margaret-Clewiston	195
St. Mark-Boynton Bch.	1,655
St. Martin-Jensen Bch.	681
St. Mary Cathedral-Mia.	97
St. Mary Magdalen-m.B.	1,013
St. Mary Star-Sea-K.W.	325
St. Maurice-Hallandale	256
St. Matthew-Hallandale	912
St. Michael/Arch.-Miami	1,508
St. Monica-Opa Locka	223
St. Patrick-M.B.	482
St. Paul/Apos.-Lthse.Pt.	1,737
St. Paul/Cross-N.P.B.	1,848
St. Peter-Big Pine Key	305
St. Peter-Naples	529
St. Peter/Paul-Miami	351
St. Philip-Opa Locka	55
St. Philip Benizi-B.Glade	163
St. Pius X-Ft. Laud.	2,472
St. Raymond-Miami	108
St. Richard-Perrine	383
St. Robt. Bellarmine-Mia.	147
St. Rose/Lima-M.Shores	1,486
St. Sebastian-Ft. Laud.	1,523
St. Stephen-W.Hlwd.	1,297
St. Thomas/Apostle-Mia.	405
St. Vincent-Margate	290
St. Vinc.de Paul-Mia.	266
St. Vinc. Ferrer-Del.bch.	1,935
Visitation-Miami	180
St. William-Naples	700
St. Jude	134
St. Rita	139

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Singer Polce on 'Real to Reel'

John Polce, composer and performer of Christian music, will be featured on "REAL TO REEL", weekly television program of the Archdiocese of Miami, on WCKT-TV, Channel 7 at 9 a.m. Sunday, June 7.

Polce was interviewed by Carol Gallagher, TV Field Producer for the Miami Archdiocese, and segments of a Polce concert April 30 at St. Louis Church in Kendall were video taped for inclusion in the June 7 "REAL TO REEL" program.

Polce became a member of the Community of Brotherly Love in

Providence, R.I. in 1973 and began to compose music which, he says, "expresses the love of Jesus." His professional career, however, began before that, in the field of blues and rock music.

Polce credits his entry into religious music to an "inner conversion" from "self-glory" and "frustrations of life." Through the efforts of a friend, the composer-musician says, "The darkness and coldness within" changed to "the light and warmth of God's love..."

Polce has produced two recordings

— "The Call" and "Your Love is Changing the World." Another, "Here is My servant", will soon be released, he said.

According to Carol Gallagher, TV segments such as the Polce interview and concert, are made possible "by the generosity of our people to the annual Catholic Communications Campaign, through which we were able to purchase the television and sound recording equipment necessary to illustrate on television significant highlights of religious life in the Archdiocese of Miami.



PBS DRAMA — King Leontes, played by Jeremy Kemp, is reconciled with his queen, Hermione, played by Anna-Marshall, after he unjustly imprisoned her in a fit of rage. The scene is from William Shakespeare's "The Winter Tale" airing June 8 on PBS as the fifth and final production of the season on "The Shakespeare Plays."

'Lone Ranger' too rough for kids

The Legend of the Lone Ranger (Universal)

Klinton Spilsbury plays the young man who loses his family to murderous outlaws and forsakes a career as a lawyer to become the masked champion of justice. The routine plot has to do with the efforts of the Lone Ranger and Tonto (Michael Horse) to rescue President Grant (Jason Robards)

language rule it out for younger viewers, who would enjoy it most and be least put off by its absurdities. The U.S. Catholic Conference has classified it A-III, morally unobjectionable for adults. The Motion Picture Association of America has rated it PG, parental guidance suggested. (M.G.)

Outland (Warners)

Sean Connery plays a beleaguered

Moderately entertaining. Because of its fairly graphic violence, it has been classified A-III, morally unobjectionable for adults by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R, restricted.

The Fan (Paramount)

A young psychopath (Michael Biehn) stalks a glamorous star (Lauren Bacall) with whom he has become obsessed, striking with a razor at those whom he believes stand in his way. Miss Bacall is very good, but here she lends her presence and talent to a cheap, exploitative movie which really has nothing on its mind but delivering some shocks. Because of its extremely graphic violence, totally without any sort of redeeming context, it has been classified C, condemned, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R, restricted. (M.G.)

CAPSULE MOVIE REVIEWS

from the clutches of a villain (Christopher Lloyd) intent on setting up his own nation. The four writers involved, Ivan Goff, Ben Roberts, Michael Kane and William Roberts, seemed to have been unable to agree on whether to make it a spoof or play it straight, nor does William Fraker's direction clarify matters. This retelling of the Lone Ranger story is moderately entertaining, but its violence and occasional rough

federal marshall in what seems to be a futuristic High Noon' set on lo, one of Jupiter's moons. (High noon on the moon!) The story and direction, both by Peter Hyams, are rather routine. What the movie lacks in energy and imagination, however, it makes up for in the sympathetic way it deals with the friendship that grows between the marshall and a woman doctor (Frances Sternhagen), who is the only one to support him when the chips are down.

'Miracle in the Inner City'

MIRACLE IN THE INNER CITY, an award winning documentary film about inner city private schools will be aired at 9:30 p.m. Saturday, June 20, on TV station WCIX Channel 6. The film was produced by the Catholic League for Religious and Civil Rights, which recently established a chapter in the Archdiocese.

Here are the USCC symbols and their meanings: A-I, morally unobjectionable for general patronage; A-II, morally unobjectionable for adults and adolescents; A-III, morally unobjectionable for Adults; A-IV, morally unobjectionable for adults, with reservations; B, morally objectionable in part for all; C, condemned.

- Agatha Christie's The Mirror cracked, A-II (PG)
- Airplane, A-III (PG)
- All Night Long, B (R)
- Altered States, B (R)
- American Pop, A-III (R)
- Amy, A-II (G)
- Any Which Way You Can, B (R)
- Atlantic City, A-III (R)
- Back Roads, A-III (R)
- Being There, A-III (PG)
- The Big Red One, A-III (PG)
- The Black Stallion, A-I (G)
- Blood Beach, B (R)
- The Blue Lagoon, B (R)
- The Blues Brothers, A-III (PG)
- Bronco Billy, A-III (PG)
- Brubaker, A-III (R)
- Caddie, A-III
- Cafe Express, A-III
- La Cage aux Folles, A-IV (R)
- La Cage aux Folles II, A-IV (R)
- Caveman, A-II, PG

- A Change of Seasons C (R)
- Charlie Chan and the Curse of the Dragon Queen, A-III
- City of Women, C
- Coal Miner's Daughter, A-II (PG)
- Coast to Coast, A-III (PG)
- The Competition, B (PG)
- Cutter and Bone, A-III (R)
- The Devil and Max Devlin, A-II (PG)
- Dirty Tricks, A-III
- The Dogs of War, A-III (R)
- Dressed to Kill, C (R)
- The Earthing, A-II (PG)
- The Elephant Man, A-III (PG)
- The Empire Strikes Back, A-II (PG)
- Eyes of a Stranger C (R)
- Eyewitness, A-III (R)
- Excalibur, B (R)
- Fade to Black, B (R)
- Fame, B (R)
- Falling in Love Again, A-III (PG)
- Fear No Evil, C (R)
- The Fiendish Plot of Dr. Fu Manchu, A-II (PG)
- The Final Conflict, B (R)
- The Final Countdown, B (R)
- The First Deadly Sin, A-III (R)
- The First Family, A-III (R)
- Fish Hawk, A-I (G)
- Flash Gordon, A-III (PG)
- The Formula, A-III (R)
- Fort Apache, The Bronx A-IV (R)
- Funhouse, C (R)
- Galaxina, A-III (R)
- Gloria, A-III (PG)
- Going Ape, A-III (PG)
- The Great Santini, A-II (PG)
- The Hand, B (R)
- Hangar 18, A-II (PG)
- Hardly Working, A-III (PG)
- He Knows You're Alone, C (R)
- Honeysuckle Rose, A-III (PG)

Recent film ratings

- Hopscotch, A-III (R)
- The Howling, C (R)
- The Human Factor, A-III (R)
- The Idolmaker, A-III (PG)
- In God We Trust, B (PG)
- The Incredible Shrinking Woman, A-III (PG)
- Inside Moves, A-III (R)
- It's My Turn, A-III (R)
- The Jazz Singer, A-III (PG)
- Jesus, A-I (G)
- Kagemusha, A-II (PG)
- The Kidnapping of the President, A-III (PG)
- King of the Mountain, A-III (PG)
- Knightriders, B
- The Last Metro, A-III (PG)
- The Lion of the Desert, A-III (PG)
- Loving Couples, B (PG)
- Melvin and Howard, A-III (PG)
- Middle Age Crazy, A-III (R)
- Midnight Madness, A-II (PG)
- Modern Romance, A-III (R)
- Motel Hell, C (R)
- My Bloody Valentine, C (R)
- My Bodyguard A-III (PG)
- My Brilliant Career, A-I (G)
- Nighthawks, A-III (R)
- Nine to Five, A-III (PG)
- Oblomov, A-II
- Oh, God! Book II, A-II (PG)
- Oh Heavenly Dog, A-III (PG)
- One-Trick Pony, B (R)
- Ordinary People, A-III (R)
- Popeye, A-II (PG)
- The Postman Always Rings Twice, B (R)
- Private Benjamin, B (R)
- Private Eyes, A-II (PG)
- Prom Night, B (R)
- Prophecy, A-III (PG)
- Raging Bull, A-III (R)

- Resurrection, A-III (PG)
- Rough Cut, A-III (PG)
- Second Hand Hearts, A-III (PG)
- Scanners, B (R)
- Seems Like Old Times, A-III (PG)
- Shogun Assassin, (R)
- Sitting Ducks, B (R)
- Smokey and the Bandit II, A-III (PG)
- Somewhere in Time, A-II (PG)
- Spetters, C
- Sphinx, A-III (R)

- Stardust Memories, A-III (PG)
- Stir Crazy, B (R)
- The Stunt Man, B (R) Sunday Lovers, C (R)
- Tell Me A Riddle, A-III (PG)
- Tess, A-II (PG)
- Thief, A-III (R)
- Tribute, A-III (PG)
- Urban Cowboy, B (PG)
- Where the Buffalo Roam, A-III (R)
- Wholly Moses, A-III (PG)
- Why Would I Lie, B (PG)
- Wise Blood, A-III (PG)

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Fifty altar boys received an "Altar Servers Merit Certificate" from the new Serra Club of South Palm Beach County during a Mass concelebrated by Auxiliary Bishop John J. Nevins at St. Jude parish, Boca Raton. Above, one young man receives his certificate from Bishop Nevins.

Separated Catholics to meet

There will be a monthly meeting of Broward County Separated and Divorced Catholics on the second Wednesday of the month, June 10th at St. Anthony's school hall at 7:30 p.m. Social hour will follow the meeting. For further information call 463-8296 or 6564-1845.

Dance at Ss. Peter and Paul

A dance will be held at St. Peter and Paul Church Auditorium on Saturday, June 6, beginning at 8 p.m. Proceeds will go to subsidize a trip to Santo Domingo being made by Fr. Eduardo Alvarez, of Belen Jesuit School, and a group of young people from Miami. During their stay, they will build housing units for needy people. Disc jockeys for the dance will be The Boys and Unit 1. Tickets are \$4 per person. St. Peter and Paul is located at 900 S.W. 26 Rd. in Miami. Everyone is invited.

Villa Maria dinner dance

A buffet dinner dance sponsored by the nursing staff of Villa Maria Nursing and Rehabilitation Center will be held at 8 p.m. Friday, June 12 at the north Miami P.B.A., 13525 N.E. 2nd Ct.

Admission is \$15 and open to the THE PUBLIC. For reservations call Sonia at 891-8850.

Eucharist training

There will be a Training Day for Eucharistic Ministers at St. Ann Parish, 407-439 Ninth Ave., S., Naples on Saturday, June 13 from 10:00 A.M. till 3:00 P.M. Fee for the day is \$4 including lunch.

Please send letters of recommendation and registration (including your check for however many will be attending) to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138 no later than Wednesday, June 10th.

Students win honors in academic olympics

Palm Beach County students combined to win numerous national championships at the 16th Annual National Academic Games Olympics, held recently. Over 650 students from across the nation competed in the areas of Languages, Arts, Social Studies, and Mathematics.

In the Middle Division (grades 7-8) the St. Ann's team consisting of Greg Ackerman, Tomas Tio, Nancy Neitz, Todd LaVogue and Thomas Tai won first place in "Linguistik" and were the Overall Language Arts National Team Champions.

Also in the Middle Division, the team of Greg Ackerman, Tom Metzger, Marl Andrews, Jeff Tochner and Coleman Prewitt won every available team honor in the Social Studies competition, sweeping "Ameri-Euro-Card" and "Mr. President."

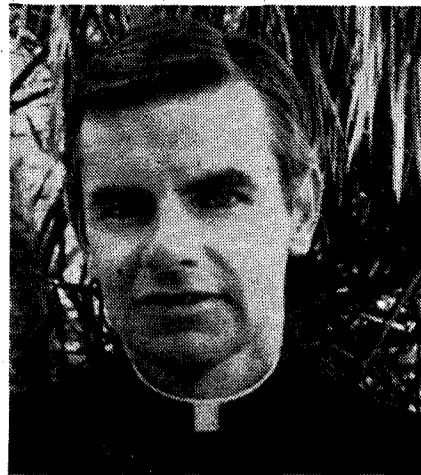
Tomas Tio placed 3rd in the nation individually in "Linguistik," and Nancy Neitz placed 2nd individually in "Propaganda."

According to Larry Liss, Director of the Local Academic Games League, Palm Beach County's and St. Ann's School performance in the National Academic Games Olympics was the most impressive by any area or school in the 16 year history of the tournament.

Franciscan Order to meet Saturday

St. Joseph's Fraternity of the Secular Franciscan Order will meet June 6, 1981, Saturday, at 1:00 P.M. at St. Anthony's Parish: 901 N.E. 2 Street, Ft. Lauderdale. There will be a Council Meeting, at 12 noon, prior to the regular meeting.

All members are urged to attend the meeting. We will be visited by Regional Spiritual Adviser, Fr. Daniel Ford. Regional President, Bob Blackburn, will also be present.



Rev. Mr. Thomas Cauley

Thomas Cauley to be ordained

The Rev. Mr. Thomas F. Cauley, Jr. of Chicopee, Mass., will be ordained to the priesthood for the Archdiocese of Miami during rites of ordination at 1 p.m., Saturday, June 6 in St. Anne Church, Chicopee.

Bishop John J. Nevins, Auxiliary Bishop of Miami, will be the ordaining prelate.

Recently graduated from the major Seminary of St. Vincent de Paul, Boynton Beach, Fl., the ordained is a native of Holyoke and the son of Mrs. Mary H. Cauley.

He attended Kirtland Grammar School and Holyoke Catholic High, Holyoke, before matriculating at the University of Massachusetts where he was awarded a BA degree in sociology. He studied philosophy at Resurrection College before completing his theological studies at St. Vincent de Paul Seminary.

In addition to his mother, the Rev. Mr. Cauley has three sisters who will be present for his ordination: Mrs. Anne Baron, Chicopee; Mrs. Mary Jesionowski, S. Hadley, Mass. and Mrs. Margaret Andrews, Atlanta.

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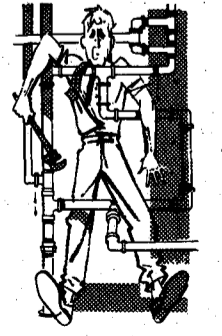
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'Let's work on it – together'

By David Gibson
NC News Service

In "Above Suspicion," the thriller I read most recently by Helen MacInnes, a British university couple, rather inexperienced in the workings of international espionage, were dispatched on an intricate and important mission in Germany and Austria. In the days just before World War II, they were to discover the whereabouts of an agent who had disappeared.

The couple's mission began with a set of complex instructions they were given once and expected to recall more or less perfectly later on. The instructions led the couple from one fleeting undercover contact to another until finally – after a close call with death that ended instead in a German's plunge off a mountainside and the knifing of a killer dog – they discover and rescue the missing agent.

Then, with the help of still more agents – but only when the British woman is rescued after being recognized and kidnapped in Innsbruck by her chief German antagonist – the couple escapes from

Austria to safety.

THE STORY is quite exciting. But what interested me is just how well all these undercover agents, including the relatively inexperienced couple, work together to accomplish their goal. When difficulties are encountered, including serious ones, they are successfully overcome.

Frankly, my own experience in this complex, fast-paced world is that people do not always work together that well. In fact, considering how necessary it is for people to work together on all kinds of projects – perhaps we could even say that "working together" is a basic for modern life – it is amazing how much of a problem it can be.

First, even though people plan a project and work on it together, the goal may remain a bit fuzzy. Communication is crucial and misunderstanding easy to come by. In the beginning of many projects, the people working together often don't envision the goal in the same way.

Then there is remembering what has been said about how a project will be carried out. Again, communication is essential. But days and weeks after a successful planning session, even the most experienced people tend to forget parts of what was decided. Total recall is rare; its rarity is the source of problems.

Finally, when serious difficulties are encountered by a team, they are not always readily overcome. The difficulties may delay the project greatly or lead to re-evaluation of the project's worth.

THERE ARE GOOD reasons why people should work together on projects. First is the utter necessity of doing so. Many valuable projects cannot be accomplished by one person working alone.

A family, for example, cannot achieve new goals unless members cooperate. Leaders of a school community cannot achieve educational goals by going off in separate directions.



But another reason for working together is the sheer joy of it. For many people, getting together to plan and work, exchanging information, sharing hopes, is a way of meeting others on a new level. The experience people have of each other on a shared project can be a means of personal

If you encounter difficulties, you attempt to work them out quickly.

Working alone, you don't have to cope with the attitudes, the feelings or the varying abilities of fellow workers. Your frustrations will be largely with yourself or with the project. And only one person can quit the project: you.

Cooperation, it seems, isn't always easy, no matter how worthwhile. To cooperate well, people have to think about the process of cooperation: about the gifts of others, the way the project appears to others, the roles of the others, the reasons why others are involved.

To work well together, people need to know what makes cooperation difficult – and what cooperation can accomplish. No matter how basic it may be for contemporary society, working together well does not always come naturally.

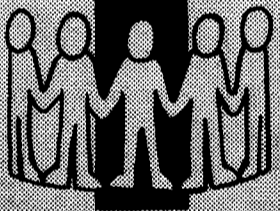
There are good reasons why people should work together. First is the utter necessity of doing so.

growth for participants.

But, let's be honest. There are reasons why people sometimes like to work alone. When you work alone, you probably establish your own schedule, decide what your project's outcome should be and proceed to it.

know
your
faith

THE
PARISH
AND
ITS
PEOPLE



By Father John J. Castelote

After roundly criticizing the Corinthians for their scandalous conduct in liturgical worship, Paul returns to the questions sent to him by the community.

The Corinthians apparently were experiencing some confusion about "spiritual gifts," and so Paul starts Chapter 12 of First Corinthians, "Now, brothers, I do not want to leave you in ignorance . . ." This is his unusual way of saying, "I want you to understand clearly," a form he also uses elsewhere.

IT IS HARD FOR US to appreciate the extraordinary activity of

the Holy Spirit in the early church. The New Testament bears abundant testimony to this activity but, unfortunately, gives us very little specific information about its various manifestations. That is tantalizing, but it should warn us against giving precise definitions for those gifts in our day.

At any rate, these gifts of the Spirit seem to have been both a blessing and a source of trouble for the Corinthians. One problem was that of discernment. How could one be sure that, in any particular instance, he or she was really being led by the Spirit and not by wishful thinking, fantasy, self-delusion? That is an ever-present danger and a basic one.

Accordingly, Paul addresses it immediately. He reminds the Corinthians of their lives as pagans, not too long ago, when they worshipped idols and were carried away by all sorts of spurious enthusiasm. Paul tells the Corinthians that one sure criterion for determining if it is really the Spirit animating them is this, "Nobody who speaks in the Spirit of God ever says, 'Cursed be Jesus.'"

This seems rather extreme. Would any Christian ever say that? Well, perhaps not in so many words. But it is significant that Paul says "Jesus," the name he consistently uses to

designate the Jesus of history – Jesus in his humanity. The Corinthians often had manifested a lack of appreciation for the humanity of Jesus and for the implications of that humanity in their daily lives.

ANY "SPIRIT" which did not impel them to acts of selfless love, the hallmark of the humanity of Jesus, is suspect, according to Paul. Conversely, only the Holy Spirit can empower one to confess that this same human Jesus is now the exalted Lord.

Apparently, certain people prized some gifts of the Spirit more highly than others: they were flashier and attracted more attention. Paul considers this attitude to be immature, at least, since it betrays a centering on the self which is directly opposed to the purpose of the gifts.

To correct this, Paul points to the fact that no matter how many gifts there may be, they are all manifestations of the same Spirit, each one as precious as the other. Most importantly, they are "gifts," which is the very meaning of "charisms." No one has any right to parade a gift as if it were his own personal endowment.

Significantly, Paul links together gifts, ministries, and works. A gift which is not used for ministry, for service to others, is thwarted of its purpose. If it does not "work" for the community it is inauthentic.

Notice also the beautiful trinitarian formula: gifts – Spirit; ministries – Lord; works – God. The gifts are given to enable the Christian to continue the ministry of the Lord Jesus, to work hand in hand with God – "for the common good," not for one's personal advancement or glory.

Paul mentions several of the gifts but gives no clear indication of just how they operate. That is not his concern here. He sums up that concern in the last sentence: "It is one and the same Spirit who produces all these gifts, distributing them to each as he wills."

Gifts of the Spirit

The Parish and Its People

The 'Gym-uniform' syndrome

By Father Philip Murnion

"We're in a gym-uniform discussion again!"

A parish council I know of in Virginia once spent a full hour discussing the best color for student gym uniforms in the parish school. Now, whenever the council gets bogged down in a discussion of details, some member can be counted on to recall that famous discussion of uniforms.

There is an issue at stake here: the distinction between policy and administration.

THIS DISTINCTION is of great importance for councils. For a parish council can easily get so preoccupied with administrative details that it never gets around to its real task. And the pastor or others responsible for programs can quickly feel that their responsibilities are being usurped by the parish council. Here we have a problem in the making.

The pastor is primarily responsible to the bishop for parish practice. The pastor and council share a responsibility for parish policy. It is primarily the pastor's responsibility to hire and supervise the staff of the parish, whether paid or volunteer, even if the pastor solicits the advice of the council in hiring a staff person or the cooperation of council members in carrying out the ministries of the parish.

In practice, the line between policy and administration may not be so clear and council members may find themselves quite active in carrying out parish policy. Furthermore, the council may review parish practice so as to recommend ways of improving parish life. Yet, it is valuable to try to keep council meetings focused on policy questions.

What does policy mean in a parish? First of all, through policy the mission of the parish is clarified. Recently the U.S. bishop's Ad Hoc Committee on the Parish issued a statement designed to stimulate discussion in parishes of their basic mission. The statement is titled, "The Parish: A People, A Mission, A Structure." It is obviously too general to serve as an adequate statement of mission for every individual parish. But a council may use the statement as a basis for developing its own understanding of a parish's mission.

BY SPELLING OUT the basic mission of a parish, a council has a basis for setting priorities and measuring its performance. So, policy first means mission.

After developing a statement of its mission, a council should consider each area of parish life: the liturgy, education programs, care for people in need, and the rest. Then it can formulate its hopes or goals and spell out how it thinks these goals can best be pursued in a given year. Now let's get back to that parish council in Virginia and its gym uniforms.

That parish council might decide that physical education or "gym" should be part of the school program. It could also decide that a teacher should be hired for this purpose and even express a wish that the program emphasize team efforts to encourage cooperation among students. But it is up to the school's administration to hire the teacher and, with the teacher, to design the specifics of the program.

Of course there are some administrative areas that are of such significance to parishioners that the staff thinks it is well-advised to consult the people. These areas may concern ways of doing things that have become such a tradition in the parish that any change not widely agreed on is likely to cause great upset.

A parish council is not likely to encourage imaginative and effective leadership if it attempts to dictate too much to parish leadership. But, if parish leadership moves too fast without developing support from the council, it will discourage parishioners from feeling that they have any responsibility for their parish.

Or how to pull parish councils out of the quagmire of details



Just as the instruments in a fine orchestra blend to achieve a beautiful sound, so must the members of any group work together to achieve a goal.

Reaching consensus

By Bill Wetterer

"We recognize we are our brother's keeper," said Father Harold Kurtenbach.

"Accepting responsibility for one another" is the concept by which we operate a Resurrection Parish, explained the pastor of the eight-year-old parish in Grand Island, Neb. Developing a caring community is a high priority for Resurrection's 1,200 parishioners.

At Resurrection, community is fostered through a system of five miniparishes and a parish council that never casts a single vote, operating strictly by reaching consensus.

But how does consensus work?

NO ACTION by the council is taken unless everyone agrees on what is to be done. When a member objects, council members continue the discussion until the objections are withdrawn. If a person cannot do this, the measure is tabled for

No action is taken by the council unless everyone agrees on what is to be done.

future consideration. When this happens, members often pay for further guidance, Father Kurtenbach said.

The "consensus system really does work," the pastor asserted, but people have to do their homework and be informed about parish activities and proposals. Some say that consensus is not the most efficient method for managing a parish, Father Kurtenbach remarked. But he thinks efficiency is less important than the unity which comes out of the consensus process.

According to pastoral minister, Sister Celine Taskan, "Sometimes you have to let go of your ideas . . . it makes you consider everyone's way of looking at issues."

"Sometimes it takes longer to make decisions," explained Sister Rosemary Carraher, a pastoral minister, but "you get more ideas, as people are forced to consider many different angles" of a proposal. And sometimes people find new wisdom

and better ways of doing things as well, she added.

HOW DO PEOPLE become council members?

The parish council at Resurrection is made up of 13 members — 10 lay persons, the pastor and the two pastoral ministers. To choose council members, the parish sends each family a letter explaining council duties and listing desirable qualifications for candidates.

Along with a faith which is "alive and active," candidates should be "creative and energetic, and have the kind of family life where they are free to commit themselves for three years to the council," explained Father Kurtenbach. People also have to be "willing to work with a team to reach consensus," which eliminates some people at the start, the pastor stated.

Parishioners then are asked to nominate two persons. Individuals whose names appear two or more times are asked to serve. When the person agrees, his or her name is put into a basket. Following a Sunday Eucharist at which the Holy Spirit is asked for guidance, the names of new members are drawn from the approximately 30 names in the basket.

One proposal that came out of the parish council is the miniparish system.

AT RESURRECTION, the miniparishes are set up geographically, so members live close to each other. Each miniparish is encouraged to set annual goals and is responsible for a two-month period of ministry in the larger parish, providing people to help at parish events, for instance.

People within the miniparishes are actively involved with each other. Along with social events such as bowling and family nights, they reach out to people in need. According to Father Kurtenbach, people in miniparishes sponsored five refugees from Vietnam, helping them with housing and locating jobs. Today the refugees are leading independent lives.

At Resurrection, we still have our share of problems, concluded Father Kurtenbach, but "we make a special effort, through prayer and discussion, to be open to the guidance of the Holy Spirit."

'A good deal of my ministry will be involved with my job'

Dr. Arthur Hayes, FDA head

New drug chief has a God connection

HERSHEY, Pa. (NC) — The new head of the federal Food and Drug Administration, Dr. Arthur H. Hayes of Hershey, is also a permanent deacon who sees a link between his job and his ministry.

"I think a good deal of my ministry will be involved with my job," says Hayes, appointed FDA commissioner by Health and Human Services Secretary Richard Schweiker, a former Pennsylvania senator.

"THE LEADERSHIP provides an opportunity to use those things the church feels makes the diaconate important to the community," he said in an interview prior to taking office at the FDA last month.

"The education, the grace of the Sacrament of Orders, the experience — all are very important in exercising that role."

Hayes, chief of the Division of Clinical Pharmacology of the Pennsylvania State University College of Medicine at Hershey, is a permanent deacon in the Diocese of Harrisburg. He hopes to continue diaconal service in the Archdiocese of Washington.

Regulating drugs and other health-related items involves much doubt and few certainties, Hayes asserted. "In many issues, a high degree of morals is important for a person regardless of religious persuasion, but they're generally not the type of issues in which you are acting against conscience."

The job of overseeing 7,500 people and a budget of more than \$300 million while regulating and monitoring drugs, food, additives, vaccines and devices such as pacemakers seems awesome to the Hershey physician.

"WE'RE NOT ONLY talking about regulating a billion-dollar industry but also talking about the health and safety of 226 million Americans," he said. "But it is a job that can be done."

He said much of his work will probably center on testifying before Congress on drug safety and other matters under FDA authority.

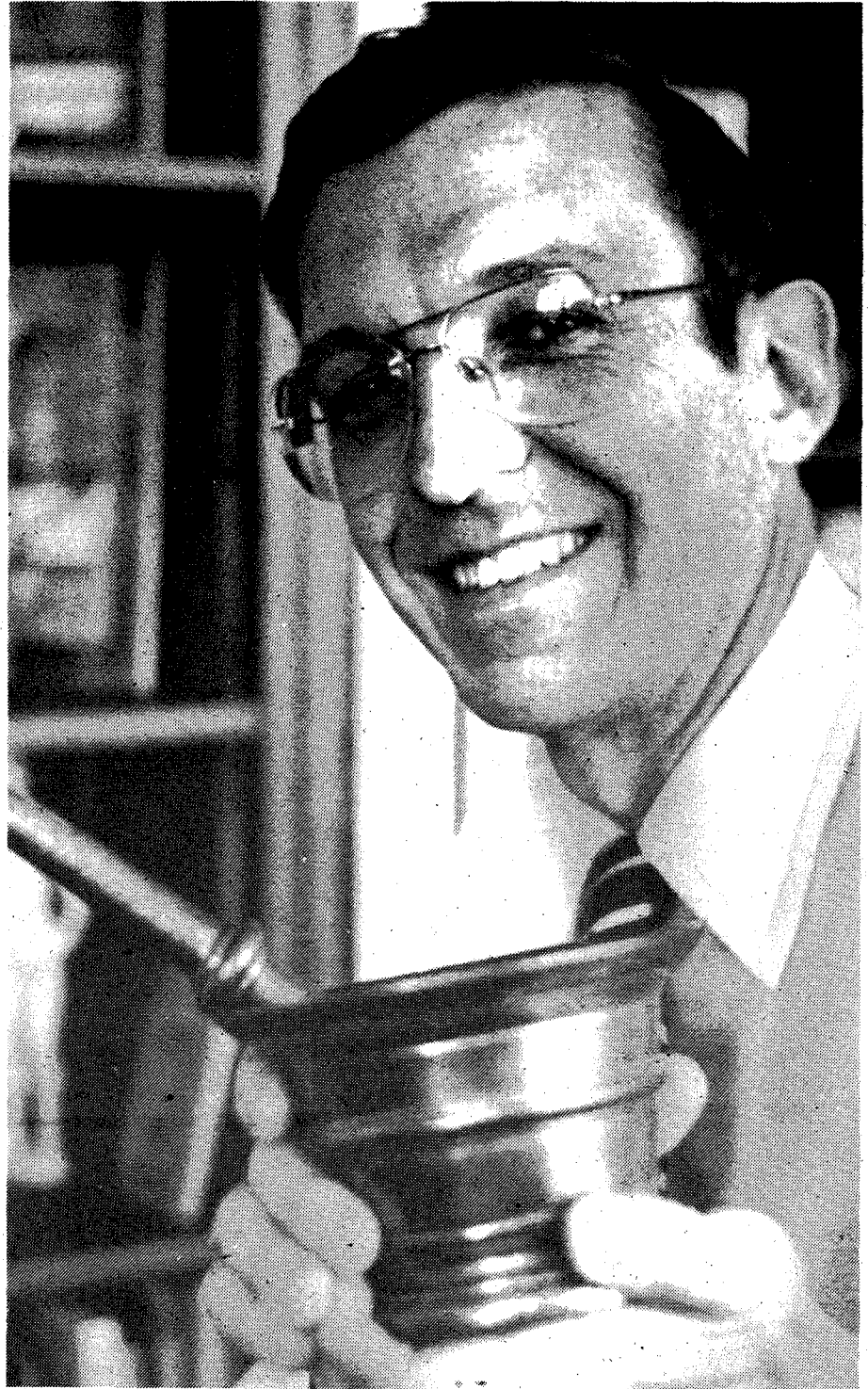
"One of those things undoubtedly will be saccharin," said Hayes, adding, "I don't know how I stand on that because I have not been privy to all the data."

He said he also expects to have to face the question of whether vitamins should be considered drugs. And shortly after his arrival in Washington, the FDA announced that the agency is launching a five-point plan to monitor and reduce the salt intake of Americans.

Hayes, who was attracted to his field by Theodore Koppány, a pioneer in the science of clinical pharmacology, says it is a discipline that is concerned with the individual.

"DRUG TESTING or education, it is still a people-oriented discipline," Hayes said. "It is trying to help develop, use and monitor better drugs to keep people more healthy and free of symptoms."

In addition to a degree in medicine from Cornell University, Hayes holds a master's degree from Oxford University in philosophy, politics and economics. He was a Rhodes Scholar and a Danforth Fellow, served as an instructor of public speaking at Georgetown University, and held assistant professorships in medicine and pharmacology at Cornell University Medical College.



Dr. Arthur Hayes, new FDA chief, sees link between job and being a deacon.

Hypocrite's Oath

By Hilda Young
NC News Service

"Quit screaming at me across the house," I screamed at Johnny across the house.

"I hate it when you say, 'hate,'" I told Marie.

I slapped Joey on the hands. "Haven't I told you not to hit your little brother?" I asked.

"I'm sick and tired of picking up your shoes, coats, toys and junk all over the house," I huffed. I plucked Johnny's jacket off the dining room table and uncovered my scarf.

"Can't you find anything better to do than watch that boob tube?" spouse asked the children as he came home from work. The day before he had watched six consecutive hours of golf, baseball and basketball.

"Don't be fibbing to me, young man," I told Joey as I parked in a parking place marked for the handicapped. When Joey pointed it out I said, "It's OK, I'll be just a minute."

"I thought I told you to clean your

room? Get it done now," spouse told oldest son. Oldest son's bicycle has been sitting in the garage with a broken chain for two weeks since spouse said he'd help fix it.

"Yes, you have to go to Mass," spouse and I told Marie in unison Sunday morning. Two hours later we were complaining in the car about the sermon and the parking lot.

"Share your toys with Joey," I told Johnny. "No, you may not use my typing paper," I told him a little later.

"I'm not your servant," I told Marie.

"Get up and find the scissors yourself." It wasn't much later that I said, "Marie, will you run out to the car for Mommy and see if I left the keys in it?"

I called my own mother this afternoon and confessed: "Mom, I'm such a darn hypocrite with the kids. Whoever came up with the old saying, 'Do what I say, not what I do,' must have lived at my house."

"That's no way to talk to your mother," she laughed.

"Thanks, Mom" I sighed. "I needed that."

the Saints *by Luke*

ST. BARNABAS

"THERE WAS A CERTAIN LEVITE FROM CYPRUS NAMED JOSEPH. HE SOLD HIS FARM AND DONATED THE MONEY, LAYING IT AT THE APOSTLES' FEET." THE APOSTLES GAVE HIM A NEW NAME: BARNABAS, WHICH MEANS 'SON OF ENCOURAGEMENT.'

"HE WAS A GOOD MAN, FULL OF THE HOLY SPIRIT AND OF FAITH, AND WAS CHOSEN TO THE FAST GROWING CHURCH OF ANTIOCH."

BARNABAS PREACHED IN ANTIOCH ALONG WITH PAUL FOR A YEAR. THEN THE TWO SET OUT TOGETHER TO CYPRUS AND THE CITIES OF ASIA MINOR. THEY PREACHED WITH GREAT SUCCESS. AFTER A MIRACLE AT LYSTRA THE PEOPLE REGARDED THEM AS GODS. BUT THE TWO SAID, "WE ARE JUST MEN, BRINGING YOU THE GOOD NEWS THAT WILL CONVERT YOU TO THE LIVING GOD."

LATER, BARNABAS AND PAUL SEPARATED; BARNABAS TAKING MARK TO CYPRUS, AND PAUL TAKING SILAS TO SYRIA. THEY WERE REUNITED LATER.

THE FEAST IS ON JUNE 11.



Millones de polacos rinden tributo a Cardenal Wyszynski

"El Cardenal Wyszynski amó a la Iglesia y a nuestra patria con incomparable devoción y coraje intrépido nacido de una fe inconquistable y un ardiente amor a Jesús y a María", dijo el Papa Juan Pablo II en su mensaje de dolor transmitido desde la Plaza de San Pedro el día 31 de Mayo.

El Primado de la Iglesia polaca, quien murió de cáncer en su residencia en Varsovia, estuvo expuesto en capilla ardiente en la Iglesia San José durante los tres días antes del entierro. El Cardenal Wyszynski falleció a los 79 años el pasado 28 de Mayo. En su muerte, el una vez prisionero en Polonia fue honrado con un duelo nacional como rara vez se le tributa a los buenos gobernantes seculares de un país.

Desde su muerte hasta el momento de su entierro millones de polacos llenaron las iglesias diariamente para ofrecer Misas y oraciones de duelo.

El propio gobierno comunista que lo tuvo encarcelado en su propia casa durante tres años por la oposición del Primado a

la política totalitaria del sistema y sus frecuentes críticas a la falta de libertades cívicas y religiosas, lo elogiaron llamándolo un "gran patriota polaco".

Una delegación encabezada por el Cardenal Agostino Casaroli viajó a Polonia en representación del Papa que no pudo asistir debido a su convalecencia en el hospital.

"Quisiera estar presente entre ustedes para rendir homenaje final al Primado de nuestra patria. Pero Dios ha decidido otra cosa," decía el mensaje leído por el sucesor del Papa en la Arquidiócesis de Cracow, el Cardenal Franciszek Macharski.

El Papa expresó su deseo de visitar a Polonia nuevamente muy pronto "si Dios me da salud y oportunidad".

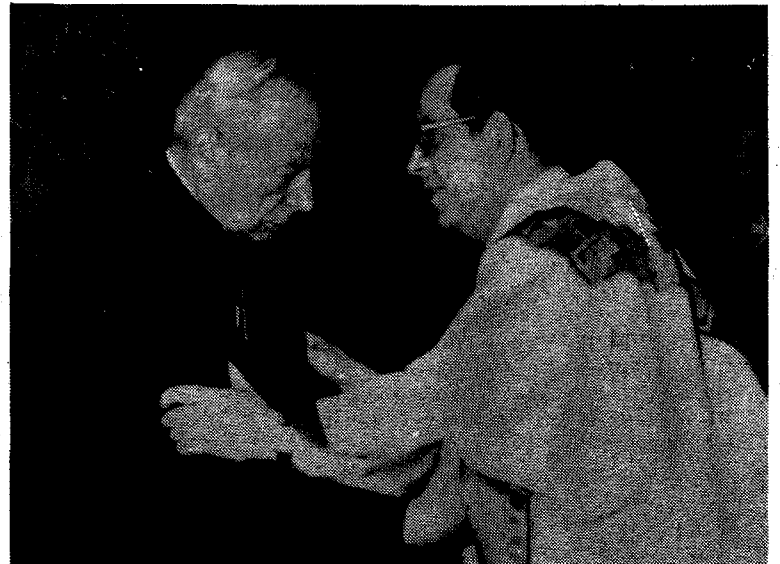
Entre los que asistieron a los funerales estaba el Presidente Polaco Henryk Jablonski, tres Vice Primer Ministros, el cuerpo diplomático y una extensa delegación de la poderosa unión de obreros independiente Solidaridad dirigida por Lech Walesa.

Stanislaw Kania, primer secretario del Partido Polaco de Trabajadores Unidos, no atendió a los funerales pero en

una conferencia del partido en Varsovia el día antes, prodigó un gran elogio al Cardenal: "Ha muerto un gran sacerdote y un gran ciudadano," dijo. "El entrará, sin dudas, en la historia como tal." Hizo notar que "El fue por largo tiempo un severo crítico del Partido Comunista pero trabajó por la unidad y el progreso de la nación."

El mas reciente papel del Cardenal Wyszynski en la vida de Polonia fué el de mediador extraoficial durante los días de la huelga de 1980 y la amenaza de invasión por parte de Rusia. Respaldó vigorosamente el derecho de los obreros a organizarse en asociaciones de su elección y este apoyo fue la clave para el reconocimiento legal del movimiento Solidaridad. Pero a veces, también les aconsejó no recurrir a las huelgas con mucha frecuencia sino también trabajar para mejorar la producción ayudando así a sus hermanos polacos a resolver sus problemas económicos."

El cardenal Wyszynski fué una de las fuerzas que hizo poderosa y unida a la Iglesia de Polonia, siendo la primera la



Esta histórica foto muestra al cardenal Stefan Wyszynski y al obispo James S. Rausch, ambos recientemente fallecidos, cuando intercambiaban el abrazo de paz en la Ermita de Ntra. Sra. de Chestochowa, Polonia. Mons. Rausch y el Obispo Joseph Bernardin, secretario y presidente entonces de la Conferencia Nacional de Obispos Católicos, rededicaron en esta ocasión los Estados Unidos a la Virgen María. La visita de los obispos americanos a Polonia en Mayo de 1976, duró diez días.

gracia de Dios en la acción del Espíritu Santo; guió al catolicismo polaco a través de las turbulentas aguas del dominio comunista de Polonia después de la II Guerra Mundial y fué figura clave en la defensa de los derechos y libertades cívico religiosas de la población.

Stefan Wyszynski nació en 1901 en la villa de Zuzela, en el

noréste de Polonia. Ordenado sacerdote en 1924 y obispo de Lublin en 1946. En Noviembre de 1949 fue nombrado Arzobispo de Varsovia y Gniezno. Pio XII lo nombró cardenal en 1953 pero no fué a Roma a recibir su sombrero rojo hasta varios años más tarde por temor a que el gobierno comunista no le permitiera regresar a Polonia.

Obispos españoles contra el terrorismo



Vicente Cardenal Enrique Tarancón

Barcelona, (NC) - Los ataques y demandas terroristas han movido a varios obispos españoles a advertir a la nación que la democracia no debe ser subvertida por la violencia política de extremistas de izquierda o derecha.

El Cardenal Narciso Jubany, de Barcelona, España, dijo que "los ataques terroristas han aumentado el temor de los españoles de que nuestra cívica coexistencia, en paz y libertad, están en peligro... y alteran el orden constitucional que el pueblo escogió".

Pidió al gobierno español noticias completas y honestas sobre "lo que está pasando en estos días y sus implicaciones". Los críticos del gobierno alegan que el Primer Ministro Calvo Sotelo tiene una política muy débil contra el terrorismo y que las informaciones sobre las acciones de los terroristas son vagas.

"Hagamos lo mejor que podamos en esta amarga hora

para preservar la pacífica coexistencia en España y roguemos por nuestras autoridades en su difícil tarea", dijo el Cardenal Jubany.

El Cardenal Vicente Enrique y Tarancón de Madrid, también hizo advertencias similares recalcando que demasiados cristianos están cayendo en la desesperación:

"Este es el momento para que la comunidad de la Iglesia restaure y fortifique sus esperanzas y aspiraciones, porque el Espíritu Santo está inspirando la renovación de la Iglesia de modo que los cristianos puedan llenar las demandas de la sociedad contemporánea.

El Arzobispo Emilio Benavent, Vicario Militar de España, habló del carácter moral de las fuerzas armadas y de la confianza que el pueblo debiera tener en ellas... "Debemos permanecer fieles a la promesa de Dios de que la verdad triunfará sobre la mentira, la justicia sobre la intriga y el amor sobre

el odio... La gran mayoría de los españoles ha anhelado profundamente la paz y la justicia".

La violencia política, de izquierda o derecha, atenta contra la estabilización de la joven democracia. Mucha de la violencia izquierdista viene de los grupos vascos que demandan independencia.

El pasado Abril los obispos vascos declararon que la violencia de las guerrillas y los esfuerzos represivos para combatirla ponían en peligro la "frágil democracia".

Las declaraciones de los cardenales y obispos vieron la luz pública poco antes de que una banda de ultraderechistas asaltaran un banco, tomando varios rehenes para exigir la libertad de algunos oficiales militares detenidos al fracasar un golpe de estado. Los observadores políticos dicen que los derechistas quieren el regreso al sistema del Generalísimo Franco ante la debilidad del gobierno actual.

San Norberto

JUNIO 6

Nació Norberto en el año 1080 en la ciudad ahora conocida como Xanten, en Alemania Occidental. Sus padres eran miembros de la corte del emperador Enrique V. Muy joven fue hecho canon sirviendo al Arzobispo de Colonia y en al corte del emperador donde llevaba una vida cómoda, sin necesidades.



Contaba 30 años de edad cuando un día fue tirado de su caballo por un pavoroso relámpago. Norberto Vió en este suceso una llamada de Dios para buscar una vida de perfección y en adelante vivió solitario, haciendo penitencia, durante tres años. Después de su ordenación trató de reformar los cánones de Xanten sin resultado.

Dando ejemplo de austeridad reunió sus bienes, los dió a los pobres y marchó descalzo en peregrinación hasta Saint Gilles, Francia, para ver al Papa Gelasio II quien lo autorizó a predicar por toda Europa ganando muchas conversiones para la Iglesia católica.

En 1121 y residiendo en Francia, el Arzobispo de Laon lo instó a retirarse al bosque de Voix, en un lugar llamado Premontre y formar allí una orden que más tarde se conoció como la Orden Premontratese que seguía la vida meditativa de San Agustín y cuyo principal objetivo era reparar las ofensas que se hacían al Santísimo Sacramento.

En 1126 fue nombrado arzobispo de Magdeburg, al sur de Alemania, cargo que aceptó ante la insistencia de su superior jerárquico. Era tierra de paganos y en ella trabajó devotamente con grandes frutos hasta su muerte el 6 de Junio de 1134.

Un fin de semana juvenil

Todos los jóvenes están invitados a participar en el "Weekend Juvenil" que se celebrará del 12 al 14 de Junio. Se tendrán las siguientes actividades:

Viernes: "Jóven, Busca la Alternativa" en la Cafetería del Seminario St. John Vianney a las 8:00 p.m.

Sábado: "Baile de Verano", en el salón de Little Flower, 8:30 p.m. Entrada \$3.00 por persona.

Domingo: Reflexión sobre tópicos variados. Cafetería del Seminario St. John Vianney a las 1:00 p.m. Al final tendremos la Celebración Eucarística en la Capilla a las 5:30 p.m.

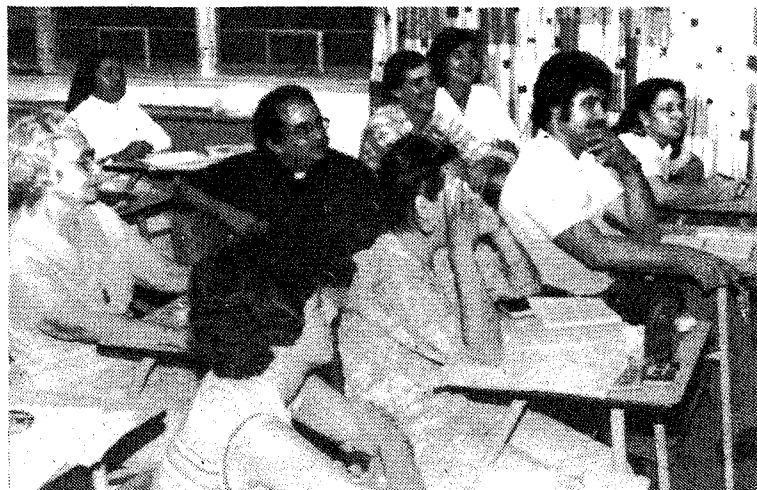
El S.E.P.I. inicia nueva fase

El South East Pastoral Institute, S.E.P.I., ha comenzado una nueva fase con la expansión de su programa. El P. VIRGILIO ELIZONDO, teólogo hispano internacionalmente conocido y autor de diferentes obras sobre evangelización y cultura hispana, fué el primer profesor que nos visitó en este año para comenzar una serie de cursos que tienen como objeto la formación de ministros laicos y religiosos en el apostolado hispano: El Padre Mario Vizcaino, Director del Instituto, nos explica esta nueva fase del Instituto.

"El Instituto Pastoral nació en 1979 como respuesta a las necesidades pastorales de la región; según los acuerdos del II Encuentro Nacional Hispano de Pastoral y por decisión de la Junta Directiva de la Región en 1978.

"Durante 1979 ofrecimos 3 cursos, 5 cursos en 1980 y durante 1981 tenemos programados 12 más. Si Dios quiere en 1982 ofreceremos 24 cursos. Los cursos tienen el propósito de formar y renovar a las personas dedicadas al servicio pastoral de los hispanos en una visión actual de la Iglesia y sus ministerios. Hay también cursos, y esto es muy importante, que les darán a los participantes técnicas e instrumentos creativos para ser más eficientes en su ministerio, por ejemplo, el curso de "Planificación y evaluación pastoral", necesario para todos los que desean que su trabajo sea más eficiente.

"Hay otros cursos prácticos o "laboratorios" pastorales como: Trabajo y decisión en



Durante una de las clases el P. Mario Vizcaino, sentado entre los alumnos, oye la exposición de uno de ellos.

equipo', 'Técnicas de comunicación', 'Dinámica de concientización', etc.

"Los profesores que darán estos cursos tienen ganada reputación internacional y larga experiencia en el ministerio a los hispanos. Vienen de Roma, España, Peru, Santo Domingo, etc. Han enseñado, por años, en otros centros hispanos de EE.UU. Como dice Mons. Román, 'ellos dan la tela, nosotros la cortamos según el vestido que queremos'. El P. Virgilio Elizondo, por ejemplo, enseña en el M.A.C.C. de San Antonio, Texas, y ha dado varios cursos para el S.E.P.I.; los padres Marins y Vela dirigieron las dinámicas reuniones de Púeblla y han enseñado en España y toda Latinoamérica; el P. Alejandro Lodoño es Asesor de la Juventud Latinoamericana y el P. Ricardo Antonich es profesor de Doctrina social de la Iglesia.

Los alumnos pueden tomar estos cursos sin aspirar a créditos, para perfeccionar su acción apostólica; lo pueden hacer para conseguir un Certificado o pueden matricularse para obtener el Master en Pastoral Hispana. El SEPI hasta ahora ha tenido 225 alumnos entre ellos 3 obispos, 11 sacerdotes y 7 seminaristas, el resto laicos.

El próximo curso de S.E.P.I. será "Comunidades Eclesiales de Base" dirigido por el P. José Marins y su experimentado equipo. Tendrá lugar en St. John Vianney Seminary, 2900 S.W. 87 Avenida, Miami, del 8 al 14 de Junio, miércoles y viernes de 7:30 a 10:30 p.m. El sábado de 9:00 a 5:00 p.m. y el domingo de 9:00 a.m. a 12 m.

Para más información llamar a María Luisa Gastón al número 223-7711.

Folletos en español para enriquecer la fe

"Sencillo" no quiere decir insignificante. Las Publicaciones Claretianas por medio de la serie de folletos ilustrados "Hablemos de" desean transmitir mensajes importantes y grandes verdades de la fe de una forma sencilla y al alcance del pueblo.

De tal forma el texto e ilustraciones de estos folletos transmiten con eficacia y creatividad las sencillas verdades del amor de Dios por

nosotros mediante los eventos religiosos que tienen lugar en el hogar. La familia es un símbolo eficaz del amor de Dios en nuestras vidas.

Tres de los folletos más recientes en esta serie son: "Hablemos de la familia", por Eugenia Acosta, en una edición bilingüe; "Hablemos de la confirmación", por el P. Francisco

Santana, y del mismo P. Santana, "La Abuelización de la Familia" los cuales celebran la vida sacramental y la vida familiar de los hispanos.

Si desean más información de éstos o de otros libros o folletos para la familia hispana escriban a: Publicaciones Claretianas, 221 West Madison St., Chicago, Ill. 60606.

Baile en San Pedro y San Pablo

Un baile para recaudar fondos para el viaje a Santo Domingo del Padre Eduardo Alvarez, S.J. y unos jóvenes de Miami, se celebrará el sábado, 6 de Junio a las 8 p.m. en el auditorio de la Iglesia de San Pedro y San Pablo, 900 S.W. 26

Rd., Miami, El grupo va a comenzar la construcción de viviendas para personas necesitadas del país hermano.

"The Boys" y "Unit 1" serán los 'disc jockey's para el baile. Las entradas cuestan \$4 por persona.

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"La renovación litúrgica debe interesar a todos"

EL HNO. MORALES COMPARTE SUS INQUIETUDES Y ESPERANZAS SOBRE LA LITURGIA.

Por Eugenia E. Acosta

El hermano Alfredo Morales es oriundo de Cuba. Con el apoyo de su familia, una familia de músicos, desde muy joven comenzó a estudiar piano, teoría y solfeo, así como composición musical. Asistió al Conservatorio Lecuona de la Habana, después especializó en el área de la pedagogía y obtuvo un doctorado en pedagogía en la Universidad de La Habana y se especializó en este campo.

Salió de Cuba en el año 1961 y continuó sus estudios en universidades de Bélgica y Francia. Actualmente reside en Santiago, República Dominicana donde trabaja como profesor en el Colegio de La Salle.

Con mucha frecuencia grupos hispanos y liturgia en los Estados Unidos le piden que venga a dar seminarios y talleres sobre música litúrgica y por tanto el Hermano Morales ha viajado a este país con mucha regularidad en los últimos años, tanto a la Florida como a Nueva York, y otras zonas del país.

Entre los varios artículos que ha escrito, el Hermano Morales tiene un libro de cantos litúrgicos editado por la Editorial Pueblo de Nueva York.

Recientemente el Hermano Morales dió una conferencia en la reunión anual del Instituto de Liturgia Hispana celebrada aquí en Miami y tuvimos la oportunidad de compartir con él algunas de sus inquietudes, esperanzas y preocupaciones sobre el desarrollo litúrgico del pueblo hispano en los Estados Unidos.

He aquí una pequeña cápsula de nuestra entrevista:

-Si las celebraciones litúrgicas deben ser celebraciones jubilosas del Pueblo de Dios que alegre y esperanzado fija sus ojos en Dios y lo alaba. Entonces, ¿por qué a veces nuestros ritos litúrgicos parecen ser no más que un conglomerado de rezos metódicos, caras aburridas y cantos desganados?

- Una visión triste y monótona de la liturgia indica que ese cristiano de rostro aburrido y

cantar desganado no ha sido "catequizado", litúrgicamente hablando.

Todo bautizado es "profeta, sacerdote y rey". Como profeta, anuncia al mundo la salvación. Como sacerdote, celebra con Cristo y con todo el Pueblo de Dios esa salvación. Como rey lucha por establecer en el mundo el reinado de justicia, amor y paz que contiene el mensaje de Cristo.

Esta profunda realidad teológica se vive y se anticipa en cada celebración litúrgica. Por eso la Iglesia llega a afirmar que "la liturgia es la cumbre hacia la cual tiende la actividad de la Iglesia, y es al mismo tiempo la fuente de donde mana su fuerza. (Documento del Vaticano II sobre la Liturgia N° 10.)

-¿Que importancia tiene nuestro estado de ánimo en la celebración litúrgica?

- Muchos cristianos aún van a Misa para cumplir un mandamiento, por hábito o costumbre recibida de sus mayores. No se les ha dado la oportunidad de percibir la profundidad, belleza y sentido de una auténtica celebración litúrgica. No es culpa de ellos. Por eso los documentos de la Iglesia insisten muchos en la formación litúrgica de los creyentes. Cuando no existe, se nota una gran monotonía entre los que 'oyen la Misa' o 'asisten a Misa'. Ya no se puede usar más estas expresiones, ahora se dice, "participar en una celebración", "en la fiesta de la salvación", en un clima de acción de gracias, alegría y esperanza. De lo contrario, ¿cómo la podríamos llamar "celebración"?

-¿Cuál cree Ud. que debe ser la posición y labor de los laicos en el desarrollo y crecimiento de la Iglesia como Pueblo de Dios en marcha?

- Todos los bautizados son Pueblo de Dios. El crecimiento de la comunidad de creyentes es responsabilidad de todos los bautizados, desde el Papa hasta un pequeñito recién bautizado. El ministerio de lo que cada cual aporta a la vida de la Iglesia. Todo bautizado

tiene algún 'don' que ofrecer, a esto es a lo que me refiero cuando hablo de la **corresponsabilidad ministerial**. No hay dos categorías de cristianos; los que dan y lo que reciben. Por el contrario, todos los cristianos dan y reciben al mismo tiempo.

Los laicos deben leer y meditar los documentos de la Iglesia sobre la liturgia, para que entiendan cómo pueden vivir hoy en día ese espíritu litúrgico de "celebración y acción de gracias" en su trabajo diario, en su hogar, en sus relaciones con los demás en el barrio, en su vivencia comunitaria, en su lucha por la justicia y el amor entre seres humanos.

- ¿Qué rol usted cree que la comunidad católica hispana de los Estados Unidos tendrá en esta década de los ochenta? Específicamente, ¿cómo podremos los hispanos contribuir a la realización más completa del Reino en nuestra situación diaria, en medio de nuestros tumultos internos y nuestras diferencias?

- Existe una estrecha relación entre fe y cultura. Cada bautizado vive su fe dentro de un contexto humano específico, al que se le llama cultura e incluye costumbres, idioma, idiosincrasias etc. Los hispanos residentes en los Estados Unidos deben vivir auténticamente una doble experiencia: por un lado vivir su fe "desde" su realidad hispana, pero por otro lado tener puentes de comunicación, diálogo, y cooperación con los demás hermanos de fe que le rodean y con todas las demás personas, aunque sean de diferente cultura. No se puede usar la cultura como un pretexto para vivir aislados del resto del mundo, como encerrados en un ghetto. Los hispanos debemos ser factor de fuerza y cooperación para la totalidad de la Iglesia que peregrina en los Estados Unidos, sin orgullos y sin complejos, con sencillez y alegría de corazón.

- ¿Cuáles son los símbolos esenciales de la liturgia?

- Los símbolos litúrgicos son



"Los hispanos debemos ser factor de fuerza y cooperación para la totalidad de la Iglesia de los Estados Unidos", dice el Hno. Alfredo Morales.

numerosos y de diversa naturaleza. El primero y fundamental es la propia asamblea; el Pueblo de Dios congregado por Cristo para escuchar la palabra y celebrar la acción de gracias.

El pan y el vino, su ofrenda y su consagración simbolizan la consagración a Dios de toda la creación y del trabajo del ser humano, a través de Cristo. La comunión es el símbolo y el proceso mismo de la "divinización" del ser humano. Entre los símbolos exteriores tenemos el altar, que representa a Cristo, mediador en la alabanza litúrgica, las velas, símbolo de Cristo como "luz del mundo", las procesiones litúrgicas, símbolos de la dinámica de un Pueblo en Marcha. El saludo de la paz es

símbolo de la actitud fraternal permanente del cristiano lleno de amor y perdón para todos. Incluso la colecta material es símbolo de la comunión de la asamblea con el dolor y las necesidades de los demás.

- ¿Podría explicar brevemente la importancia de que nuestro Dios es verdaderamente "Emmanuel", Dios con nosotros y no un Dios lejano?

- Cada vez que rezamos el Credo repetimos: "por nosotros los hombres se hizo hombre". El Dios de los cristianos es un Dios cercano, que compartió toda la experiencia humana menos el pecado, incluyendo la muerte. Así deben vivir los cristianos, compartiendo totalmente la realidad humana propia y de

sigue en la p. 4 A



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Miami, Florida / LA VOZ / Viernes, Junio 5, 1981 / Pagina 3A

Visita a California obispo de Salvador

California — "El Salvador se está sacrificando para salvar a América Central del comunismo", dijo el Obispo Pedro Aparicio Quintanilla a un pequeño grupo de estudiantes de la Universidad de California en Berkeley.

La visita de Monseñor Aparicio, Obispo de San Vicente en El Salvador, fué patrocinada por dos grupos "controversiales", el Frente Patriótico de Salvadoreños Unidos y la Asociación Colegiada para la Investigación de Principios, de la Iglesia de la Unificación del Rev. Sun Moon.

El Obispo Aparicio dijo que los comunistas salvadoreños están usando a Cuba como base para los asaltos a su patria. Allí reciben entrenamiento, armas y ayuda económica.

"Si El Salvador cae, toda la América Central caerá en menos de diez años. Entonces el terrorismo comunista comenzará en el sur de los Estados Unidos", dijo. "Aunque El Salvador anhela resolver sus propios asuntos, un pequeño país por valiente que sea, no podrá enfrentarse sólo a la gigante Rusia", continuó el obispo Aparicio.

Añadió que el está de acuerdo con los obispos de Estados Unidos en su oposición al envío de armas de EE.UU. a El Salvador "en cuanto los Estados Unidos y otras potencias del mundo se comprometan a impedir que Rusia y sus aliados lo sigan haciendo".

"Las armas vienen a El Salvador desde Cuba y Nicaragua pasando por Honduras y México y nadie dice

una palabra contra ésto", siguió diciendo Mons. Aparicio, "pero cuando los Estados Unidos aprueban ayudar a El Salvador se crea un cataclismo internacional".

La visita del obispo salvadoreño al área de San Francisco ha suscitado interés porque sus patrocinadores son dos grupos que se oponen a las opiniones de algunos dirigentes políticos y autoridades de la Iglesia católica local, que los titulan "controversiales".

El pasado Enero 12, el Frente Patriótico Unido, que tiene sus cuarteles en San Francisco, publicó en dos periódicos hispanos una carta llamando al Arzobispo Quinn de San Francisco "protector de las guerrillas comunistas de El Salvador".

Por su parte la Asociación Colegiada para Investigación de Principios afirma que El Salvador "es un escalón crucial" en las aspiraciones soviéticas de controlar a los Estados Unidos y por tal motivo favorecen la ayuda militar americana.

El Obispo Aparicio se entrevistó con el Arzobispo Quinn, por invitación del último, durante dos horas en Mayo 21 intercambiando opiniones sobre la naturaleza de los antedichos grupos y acerca de la ayuda de EE.UU.

En la reunión con los estudiantes de Berkeley, el obispo fué interrogado sobre la aparente indiferencia oficial en la investigación del asesinato de las cuatro religiosas norteamericanas y contestó que las autoridades salvadoreñas habían pasado evidencias al Dpto. de Defensa de los



**Mons. Pedro Aparicio
Obispo de San Vicente**

EE.UU., el cual tenía retenida la información. Agregó el Obispo que había informado a las autoridades eclesiásticas, al ex-embajador Robert White y al Presidente de El Salvador, José Napoleón Duarte del lugar donde estaban los cadáveres de las mujeres religiosas que le fué revelado cuando un grupo de campesinos aterrizados vinieron a él para informarle.

La Comisión de Justicia Social de la Arquidiócesis de San Francisco criticó la visita del Obispo Aparicio alegando que de acuerdo con informaciones recibidas el Obispo salvadoreño no había puesto presión en las autoridades de su país para que se investigara el asesinato del Padre Aldirio N. Macías de su diócesis, en Agosto de 1979. Un miembro de la comisión dijo que el Obispo había acusado al sacerdote Faviano Amaya de

ser un comunista. Poco después el P. Amaya fué expulsado de El Salvador. La Comisión también señaló que el Obispo es íntimo amigo del Ministro de Defensa de su país, José G. García, quien era comandante de la región de San Vicente cuando el Arzobispo Romero fué muerto en El Salvador.

El Obispo Aparicio contestó que él se honra con la amistad de García, a quien llama "su discípulo" porque es un hombre sensible que sabe llevar su posición con dignidad y absoluta moral. La referencia a la jefatura de García en San Vicente estuvo fuera de lugar, ya que la muerte del Arzobispo Romero ocurrió en la capital, a buena distancia de San Vicente y nadie ha vinculado jamás al ministro con ese hecho.

Es oportuno mencionar que le propio Arzobispo Rivera Damas, de la Arquidiócesis del San Salvador, en su viaje a EE.UU. también pidió a EE.UU. y las naciones del mundo, ejerzan influencia para que Rusia se abstenga de enviar ayuda militar a El Salvador al tiempo que solicitaba de Cuba y otras naciones que ayuden a los guerrilleros a terminar con su interferencia para facilitar una solución política en su patria. El propio Mons. Rivera denunció al grupo de 30 sacerdotes y religiosas que se han apartado de la Iglesia y que dan apoyo a las guerrillas.

Es curioso, en cambio, como cuando un grupo ataca a los comunistas, aunque este grupo se oponga también a otras dictaduras, se pone en tela de juicio y se le acusa de "favorecer a las oligarquías"

pero cuando los llamados grupos de "solidaridad para la liberación de tal pueblo", dirigidos por los comunistas con disfraz de "justos liberadores", hablan contra alguien, o denuncian determinada política, toda la prensa se hace eco y gran influencia se ejerce en el pueblo y en todas las universidades americanas en su favor.

Cuando estos "solidaristas", como la llamada Asociación de Ciudadanos por Solidaridad en el Pueblo de El Salvador, condena la presencia en una universidad de algún personaje opuesto a ellos, hacen gran campaña para que los estudiantes no asistan o alteren el orden, como sucedió recientemente al secretario de estado Haig. Estudiantes como los que interrumpieron su conferencia llenaron antes al del ex-embajador White criticando al presidente Reagan; pero White no ha condenado nunca las bombas ni los atentados de los terroristas que han causado una buena porción de las miles de víctimas inocentes de El Salvador, entre los que habrá también, seguramente, sacerdotes y religiosas como sucedió en España.

Los comunistas confían más en la poca memoria de los pueblos que en el amor y el perdón de los cristianos.

Renovación . . .

viene de la p. 3A

los demás, presente dondequiera que haya una herida que curar o una lágrima que enjugar, siendo sembradores de amor y de esperanza, viviendo en el mundo, pero sin contaminarse con el mal.

— Usted mencionó en su presentación ante el Instituto de Liturgia Hispana que estamos en un proceso de resurgimiento de la reflexión sobre los ministerios dentro de la Iglesia, y que la base de esta reflexión parte de las primitivas comunidades cristianas. ¿Podría explicar a los lectores qué quiere decir ésto? A simple vista nuestra sociedad de hoy no parece tener mucho en

común con la realidad que conocían y vivían los primeros cristianos. ¿Cómo compaginar estos dos mundos tan diferentes, estas dos realidades tan distintas?

— Las primitivas comunidades cristianas son las fuentes del Cristianismo y por tanto es esencial mantenerlas como referencia de nuestras vidas cristianas en el mundo de hoy. Muchas veces los años nos han hecho olvidar esa primera realidad eclesial, y aún deformarla. Así por ejemplo en la Edad Media se insistió demasiado en el sacerdocio ministerial (El Orden Sagrado) centrando la vida de la

comunidad cristiana en la persona del sacerdote y promoviendo el clericalismo en el interior de la Iglesia, quedando los laicos como cristianos de segunda categoría.

El Concilio Vaticano Segundo reactualizó la doctrina tradicional de la Iglesia sobre los ministerios derivados del sacerdocio bautismal, común a todos los cristianos, y volvió a darle importancia y lugar a los carismas, dones, funciones que todo laico cristiano puede y debe ejercer en la comunidad eclesial.

El Cristianismo es un mensaje de salvación personal y comunitaria para todos los seres humanos para todos los tiempos. Está por encima de las estructuras políticas, sociales, de los avances tecnológicos y científicos, etc. Cada cristiano debe asumir el proceso de su época, vivido en consonancia con el espíritu del mensaje del evangelio. En este sentido no habrá jamás contradicción entre la vivencia de los tiempos de los primeros cristianos y los tiempos actuales.

— ¿Por qué dice usted que los carismas y ministerios de la Iglesia no son supraeclesiales?

— Los carismas, dones y ministerios de los cristianos

emanan del Bautismo como fuente inicial; por tanto se viven dentro de la Iglesia, pues son concedidos por el Espíritu para el crecimiento de la propia comunidad eclesial. No deben verse como fenómenos raros o independientes de la Fe y de la comunidad. Existen criterios para distinguir los verdaderos carismas de los falsos.

— ¿A qué se refiere cuando dice que "para que haya renovación litúrgica tiene que haber inspiración y participación de todos los niveles del Pueblo de Dios, sin ghettos ni clandestinidad, en diálogo sincero con la jerarquía donde no hay ni autoritarismo ni francotiradores?"

— La renovación litúrgica - y no solo la reforma exterior de los ritos - supone un aporte espiritual de todos los cristianos, no sólo de especialistas o profesionales de la liturgia. Tampoco se va a obtener "por decreto". Nuestra liturgia tendrá inspiración, cuando todos participen con sus dones y carismas. Pero esto no debe hacerse de manera desorganizada, ni con actitudes inmaduras de rebeldía e irresponsabilidad, sino procurando integrar esfuerzos, ideas, experiencias en un clima de respeto mutuo.

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VACATION GUIDE

FRIDAY, JUNE 5th 1981

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America Land of Shrines And Historical Monuments

America is a land of Catholic shrines and historical monuments.

From the shrine of Nombre de Dios at St. Augustine, Fla., founded in 1565 and the oldest mission in the U.S. to the famous Spanish missions of California founded by Fra Junipero Serra at the same period that our nation was fighting for its liberty; from New Mexico and Texas and New Orleans in the South to the Indian missions of the north — The United States is holly branded with myriads of sites where labored and lived and died and sometimes were martyred the heroic missionaries and saints who brought the Faith to this land.

How many realize, for example, that in Virginia — near the capital of the United States, Father John Baptist de Segura and seven Jesuit companions were martyred in 1571 by the Indians they sought to instruct and educate? This was some 36 years before the founding of the first permanent settlement at Jamestown, in 1607.

Birthplace of Liberty

Maryland, founded in 1634, was the birthplace of religious freedom in the United States. The first Mass was offered there by Jesuit Father Andrew White on the Island of St. Clement in the Potomac the same year. The settlement of St. Mary's was founded shortly afterwards. Several of the early Jesuit parishes, which survived the

anti-Catholic persecution of the years following, are still active — such as St. Ignatius', founded at Chapel Point in 1641 and the oldest active parish in the U.S. Being restored at Port Tobacco, Md., is the Carmelite convent founded in 1790.

In Florida, near Tampa Bay, Dominican Father Luis Cancer de Barbastro and two companions were martyred in 1549. In central Kansas the Franciscan Father Juan de Padilla, protomartyr of the U.S., was slain in 1542. In New Mexico, which numbers its martyrs by the dozens, 21 missionaries were killed in the Indian uprising of 1680.

Alamo Was Mission

In Texas, near San Antonio, are several missions dating back to Spanish days. The historic Alamo itself was built at the mission of San Francisco de Solano. In Arizona, near Tucson, its historic Mission San Xavier del Bac, perhaps the architectural jewel of all Spanish missions.

And along the California coast, like beads on a rosary, are the missions founded by Fray Junipero Serra, whose cause for beatification is advancing, and his confreres. Many of the missions are well preserved and provide an inspirational visit. Such are San Juan Capistrano, San Gabriel, Santa Barbara, San Carlos Borromeo at Carmel, and others.

continued on p. 2

Summer, Vacation No Time to Neglect God and Religion

By Linus M. Riordan

Going on a vacation? Will God have a place in that vacation?

Surely no real Catholic would plan a holiday that would leave out God. But it is a sad fact that there are those, affected by the times in which they live, who consider vacation not only a time to be away from the worries of business and running a home, but also a period when they are free to forget all about God and the duties of their religion and devote all the time to pleasure-seeking hours.

Saturday night is a night for fun, when one is on vacation. This is fine, if it is clean and wholesome, but it is not good if the frolic on Saturday night causes one to be too tired to get to Mass on Sunday morning with the excuse, "this is my

vacation and I just have to get my rest."

Sunday Mass Obligation

Vacation time is not intended as days when people do not need to fulfill the Sunday obligation of going to Mass. Practically every resort area and every vacationland has Mass. Sometimes the Holy Sacrifice is offered in inns that are converted into places of worship on Sunday morning just to give the vacationer an opportunity to have a pleasant time and still be able to go to Mass.

Many priests give up their Sundays to travel miles to say Mass in a remote resort area so that Catholics can have the privilege of going to Mass. Mother Church wants her children to have vacations but as a good mother, she also

wants them to fulfill their obligation of worshipping God.

Generally father and mother's vacation lasts only a couple of weeks, but most children have a three-month vacation from school. Herein lies another problem.

Children's Religious Duties

It is amazing the number of children who are allowed to forget about their religious duties. True they probably go to Mass on Sunday, but they never go to Confession or receive Holy Communion in the summer weeks that they are away from the supervision of the nuns and priests.

One pastor of a large city parish last year had Confessions in preparation for the First Friday devotions of September after school resumed.

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ABOVE: The National Shrine of the Immaculate Conception in Washington, D.C. is a huge, impressive structure . . . inspiring a sense of awe . . . at its massiveness and grace. (See Story Pae 2B)

Below: But below the Shrine looks so small . . . almost threatened by the overpowering branch of the black tree . . . which seems menacingly to reach out its tangles tentacles . . . toward the shrine.

The small but solid form of the shrine . . . with its straight vertical lines . . . softened by the curves of the dome and chapels . . . glistening white in the bright sunlight . . . contrasts sharply with the ragged tangled branches of the black tree . . . that seems to hover over it.

It suggests something of the mysterious presence of the Church in today's world . . . Is the Church to be a great, awesome, powerful reality . . . compelling admiration by its sheer size and influence? . . . Or is it to be a diminishing community . . . in and increasingly confused and menacing world? . . . A community that captures the imagination and affection of people . . . not by its numbers or money or power . . . but by the lives of its members . . . and the ideals they stand for . . . justice, honesty, reverence for life, concern for the poor and weak, mutual support and care, peace, joy and love.

What is your image of the Church in today's world? . . . What image of the Church might Jesus feel more comfortable with?



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National Shrine of the Immaculate Mary

When the National Shrine was dedicated in 1959, Pope John XXIII greeted the hierarchy and people of the U.S. and spoke of the Shrine as "a pleasing and sacred sanctuary for your people who, through the passing centuries, will flock to it in crowds and, meeting with a generous response to their prayers, will there obtain solace, light and peace."

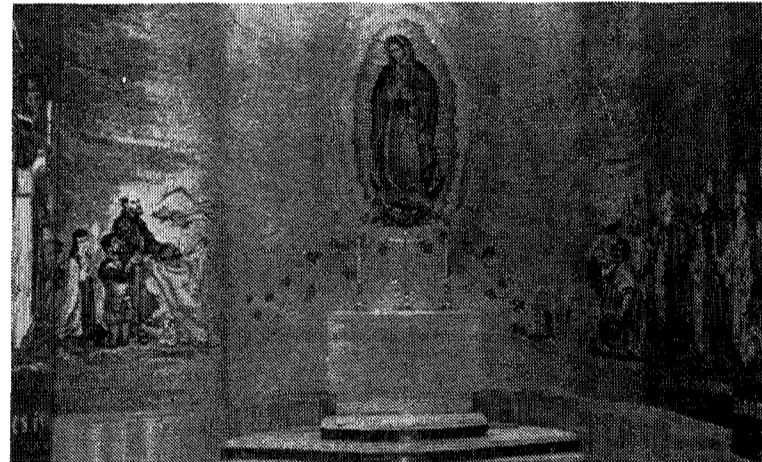
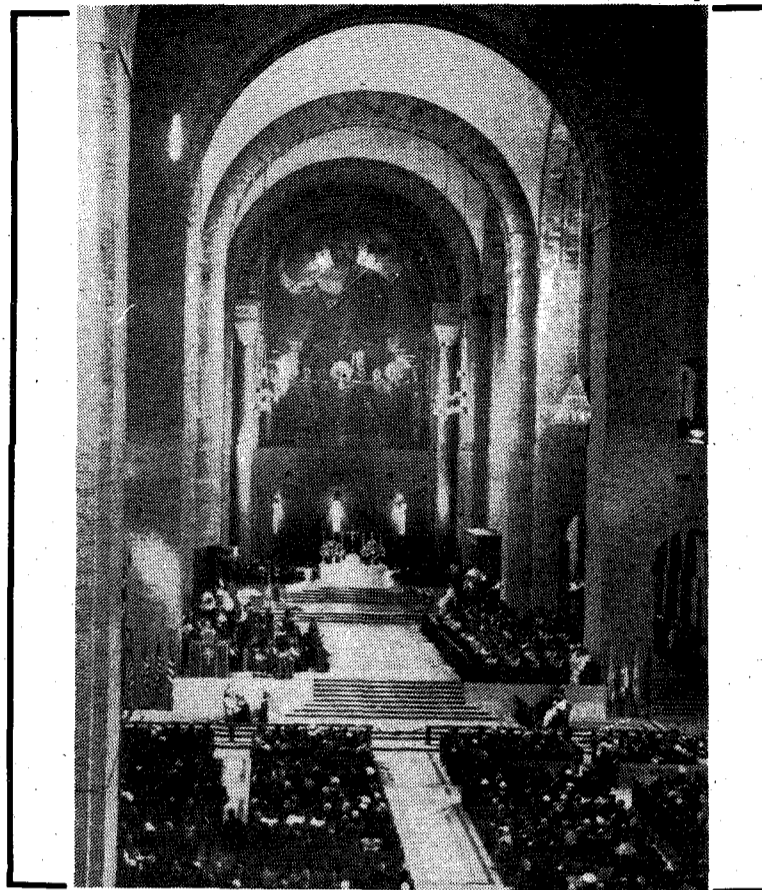
Largest of all Catholic churches in the U.S. and the seventh largest religious edifice in the world, the National Shrine of the Immaculate Conception is located in Washington, D.C.

The idea of erecting such a shrine to the patroness of the nation was conceived in 1914 and the foundation stone was laid in 1920. The crypt, a beautiful underground or basement church, was finished in 1926. The upper church and superstructure were not dedicated until November 20, 1959.

Built as were the medieval cathedrals, without a steel skeleton or framework, the Shrine is fashioned entirely of stone, brick, tile and concrete. The bell tower, a million-dollar gift of the Knights of Columbus, is one of the most impressive of its kind in the world.

Adorning the outer walls are 137 separate pieces of sculpture, colorful mosaics and other pieces of ornamentation relating to the Blessed Virgin and the Faith in the U.S. The outer walls are regarded as a permanent museum of some of the finest art work of this era by great American artists.

The massive dome is constructed of multi-colored tile in which gold, red, blue and white predominate. The dome and the adjoining bell tower or campanile are conspicuous forms on the skyline of the nation's capital. The splendid architecture of the great structure harmonize perfectly with that of the city.



Our Lady of Guadalupe chapel at the National Shrine of the Immaculate Conception, Washington, D.C. (NC—Photos)



The founding of the first Catholic parish in the U.S. at St. Augustine, Fla., in 1565 is commemorate in this mosaic on the outer wall of the National Shrine of the Immaculate Conception in Washington.

continued from p. 1

America has its beautiful Cathedrals too. Few would visit New York without seeking St. Patrick's, yet few know that both the Cathedral of St. Paul, Minn. and that of St. Louis, Mo., outrank it in size. Few would want to miss the Shrine of the Immaculate Conception in Washington, D.C., or the new Cathedral of Our Lady, Queen of the Universe, in Baltimore.

The ancient, historic Cathedrals are monuments to the faith in America. The Cathedral in Bardstown, Ky., for example, and that in Vincennes, Ind., though no longer see churches, are cradles of Catholicity in the region. In the graveyard of

the Vincennes Cathedral is the tomb of the Rev. John F. Rivet, founder of the school system in Indiana in 1793.

Shrine of Martyrs

Perhaps the holiest place in the U.S. is the Shrine of the Martyrs at Auriesville, N.Y., where St. Isaac Jogues and two companions were put to death for the faith. In New York, at Columbus Hospital, is the tomb of St. Frances Xavier Cabrini, first canonized citizensaint. In Emmitsburg, M.D., is entombed Mother Elizabeth Seton, first native American canonized. In St. Charles, Mo., is the tomb of Bl. Philippine Duchesne; in Philadelphia; that of Bishop John N. Neumann, likewise a candidate for beatification.

Our Lady of Charity Shrine in Miami

Thousands of Latins, as well as some Anglos, will again throng to the Miami Marine Stadium this fall for the annual celebration of the Feast of Our Lady of Charity, Patroness of Cuba.

The celebration will feature the traditional flotilla accompanying the statue of Our Lady on across Biscayne Bay from the Cuban Shrine in her honor, a procession into the stadium. Mass concelebrated by Archbishop Edward A. McCarthy and all priests who wish to participate.

The celebration honoring the Cuban Patroness also ties in with the Feast of the Nativity of the Blessed Virgin as well as the anniversary of the first Mass offered in the United States in 1565 at St. Augustine. All three events fall on September 8.

On the same date in 1961 the late Archbishop Coleman F. Carroll celebrated for the first time in Miami an outdoor Mass in honor of Our Lady of Charity at the Marine Stadium.

No Time to Neglect God and Religion

continued from p. 1

He was sick at heart, for he found out that better than half of the children had not received the sacraments a single time in their vacation.

This failure to receive the sacraments falls on the parents. Certainly they must have failed by example, for it would seem that if the children did not go to the sacraments, then the parents must not have gone.

Beyond the example that the father and the mother should give, there is the fact that they should supervise their children closer and should see that the children go to Confession on Saturday afternoon and receive Communion on Sunday morning.

Some pastors have transferred the time for First Communion from the end of the school year in May and June to the beginning of the school term in the fall because then the nuns and priests can help young first communicants acquire the habit of frequent Communion. Otherwise too many times, these little children never received Communion again after the First Communion until they resumed classes in the fall.

The conditions point to an attitude that has developed in which some Catholics have fallen into the habit of forgetting God during the summer vacation. It is serious and every one should examine his or her own conscience on this matter.

And so take your vacation this year, but make it a good one by taking God with you, and He will be with you, if you fulfill your religious obligations.

Thousands of newly arrived Cuban refugees participated.

Present at that Mass was an image of Our Lady that had been brought to Miami that same day by two refugees. Since then the Mass has become an annual event which Archbishop McCarthy has continued.

According to the tradition of Our Lady of Cobre, the statue appeared to three fishermen off the northwest coast of Cuba in the middle of a tropical storm.

In search of salt, the three men, two Indians and a black, were unable to return home,

and were forced to seek refuge in a hut in a place called Cayo Frances. It is here that the statue appeared to them. Upon examining it closely, they found that despite the heavy rains, the statue was dry. Inscribed upon its base was "I am the Lady of Charity."

The statue was taken to Barajague and it was later moved to El Cobre parish for three years. After it disappeared once, the statue was found atop El Cobre hill, where it remains to this day. A duplicate of the statue is now housed in the beautiful chapel next to Mercy Hospital.



The statue of Our Lady of Charity above the altar in the Shrine



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Shrine of Nombre de Dios On site of 1st Parish Mass

Long neglected by the history books, ancient Mission of Nombre de Dios in St. Augustine, Fla., the site of the first parish Mass said in what is now the U.S., and of the first shrine ever dedicated to the Blessed Virgin in this country, is rapidly becoming better known and appreciated, not only by Catholics but by all Americans who love the historical beginnings of their land. St. Augustine is the oldest continuously existing town in the U.S.

The history of the ancient grounds emphasizes the important part the Church played in the early days of our country.

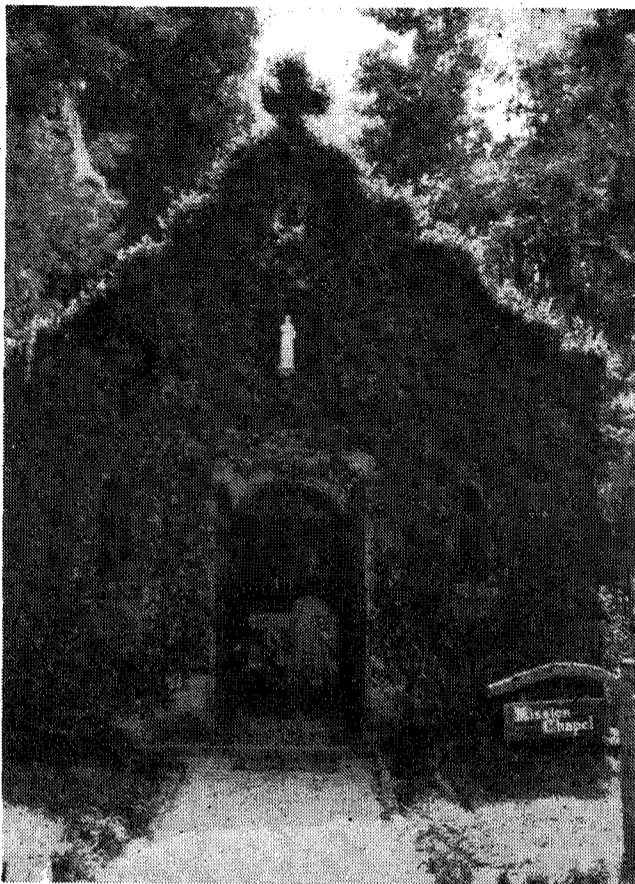
The birthday of the Mother of God was also the birthday of America's oldest community. On Sept. 8, 1565, Father Francisco Lopez de Mendoza Grajales offered the first parish Mass in the U.S. near where Don Pedro Menendez de Aviles fixed a cross on the soil of present-day St. Augustine. A rustic altar on the mission grounds commemorated this first Mass.

42 Years Before Jamestown

In 1567, Mision del Nombre de Dios, Holy Name of God Mission, became the first mission of the Church in the U.S. From this center for two centuries missionaries went forth to the Indians in present-day Georgia and the Carolinas and Alabama and Mississippi. Mision del Nombre de Dios was in full swing 42 years before the first English settlement at Jamestown, and over 200 years before the founding of the California missions and the Declaration of Independence.

Some time between 1602 and 1620, the Spaniards established, on the very grounds where Father Grajales had offered the first parish Mass, Mary's first shrine in our land. This was the Shrine of Nuestra Senora de la Leche y Buen Parto, Our Nursing Mother of Happy Childbirth.

The devotion to Our Lady of La Leche is one of the most ancient of Marian devotions but was popularized in Spain only a few years before the Florida shrine was established.



MASS OFFERED IN 1565

The shrine of Nuestra Senora de La Leche (above) at Mission Nombre de Dios, St. Augustine, Fla., is on the site of the first parish Mass offered in what is now the U.S., on Sept. 8, 1565.

Blood of Martyrs Blesses Auriesville

Perhaps there is no holier a spot in North America than the green-covered site of the Mohawk Village of Oseernenon, today called Auriesville, N.Y. It was once covered red with the blood of the first North American martyrs.

Here St. Isaac Jogues, great hero of America, was butchered and burnt in 1646; here St. John Lalande, dedicated layman, was tomahawked and mutilated; here America's first Martyr Saint, Rene Goupil, was agonizingly buried by the loving hands of his padre, Father Jogues; here rest Rene's blessed remains in a ravine; here the withered heads of Jogues and Lalande gaped over the palisades of Oseernenon in the winter of 1646-47; here in 1656 the saintly Indian girl, Kateri Tekakwitha, was born.

All this happened less than 37 years after Henry Hudson and Samuel de Champlain explored the land that is now New York State. The site has been developed into one of the largest and most important religious shrines in the nation.

Close to 500,000 persons visit the grounds during the pilgrimage season that begins on the first Sunday in May and continues, through mid-October, according to the director, the Rev. Louis A. Devaney, S.J. The shrine is open to every one, and admission is free.

Hill of Prayer

Among the impressive sights in the area are the groups of pilgrims making their way up the long Hill of prayer on which St. Rene Goupil was tomahawked for blessing an Indian child. Another striking feature is the vast coliseum-like Church of Our Lady of Martyrs, one-sixth of a mile in circumference and with a 10,000-seat capacity. Entered by 72 doors, the unique church was built to fulfill a dream of St. Isaac Jogues when a prisoner of the Mohawks.

'Instrument of Grace'

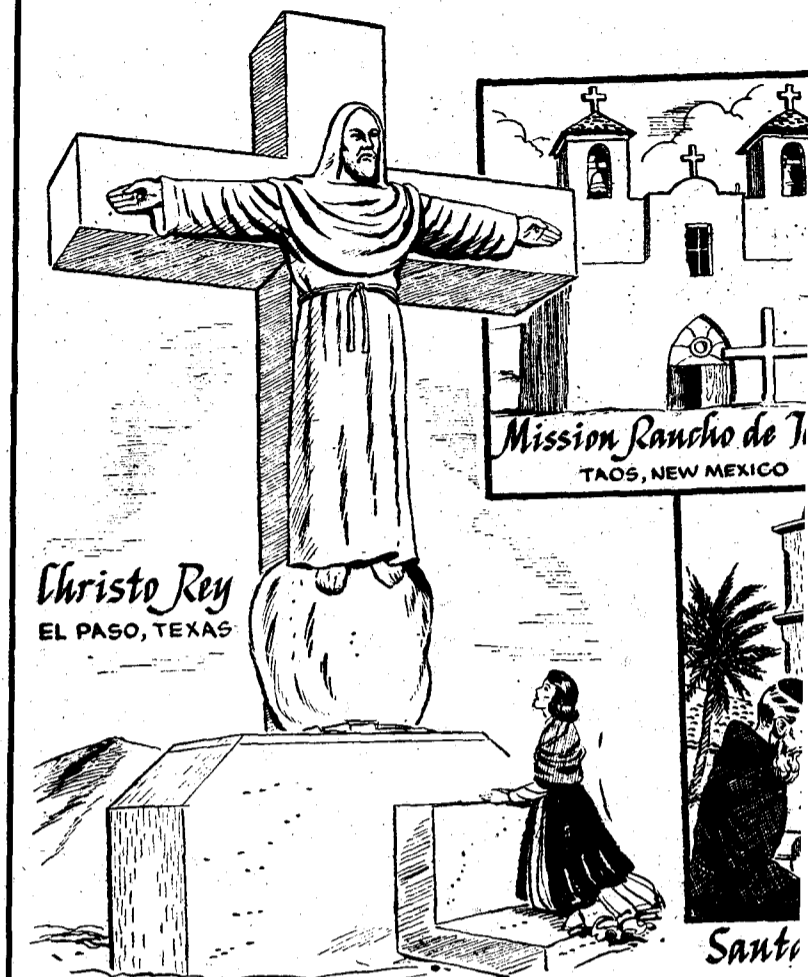
According to Father Devaney, Auriesville's "most satisfying and exciting story" is the fact that it is "an instrument for grace and conversion." Confessions are numerous. The comment heard most frequently is: "What a holy place! It makes you think of heaven just to walk on these grounds."

Special programs are provided for visitors who come as pilgrims.



This marble crucifixion scene, perched atop a small knoll of shrubbery, is located near the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Now a national shrine of the Jesuit martyrs of North America, the site of the Crucifixion scene is a former Mohawk Indian village where St. Isaac Jogues and his companions were martyred.

CATHOLIC MONUMENTS



Some typical shrines of the American Southwest, which many will visit on their vacations this summer, are shown above. At the left is the monument to Christ the King on a summit in northwest El Paso, Tex., the site of Masses and pilgrimages for peace every year. The Mission Rancho de Taos in New Mexico dates to 1776, at the same time the missions were being built in California. The area is now the site of a flourishing artists' colony.



CALIFORNIA

Two of the historic missions of California are shown in the photos at the left above. The upper photo shows the mission San Carlos de Borromeo at Carmel, where the great missionary, Fray Junipero Serra, O.F.M., lies buried His cause for beatification is progressing. The Carmel peninsula was a favorite place for Padre Serra, who established his headquarters at the mission there.

IS OF OLD SOUTHWEST



colony. Santa Barbara is one of the famous missions of California founded by Fray Junipero Serra. San Xavier del Bac mission near Tucson, Ariz., called the architectural gem of all Spanish missions in the U.S., was founded by the famed Father Eusebio Kino, S.J. Mission San Jose is the most complete of four Spanish missions still standing in or near San Antonio. It was founded in 1720.

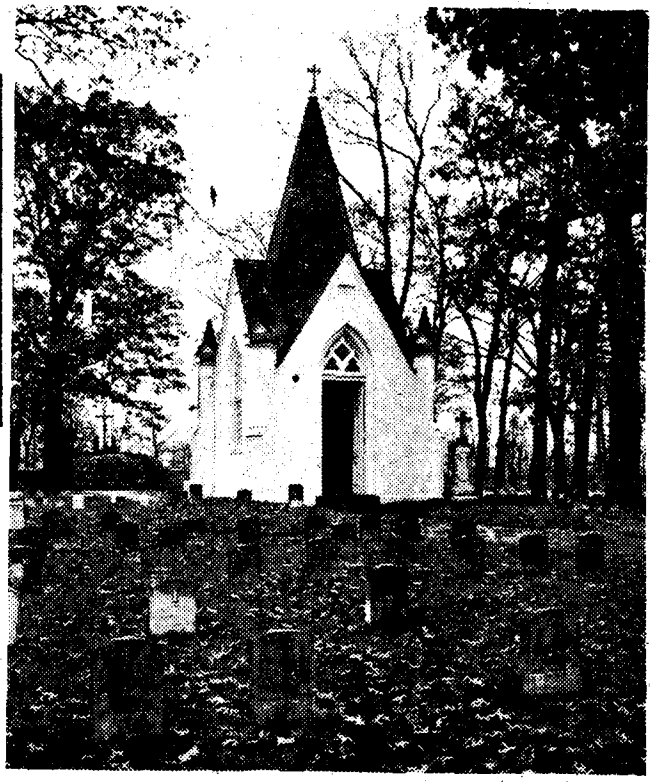
SHRINE IN ROCKIES

One of the striking features of the Shrine of Mother Cabrini (at right) in the foothills of the Rocky Mountains west of Denver is the Rosary walk and the Stations of the Cross leading to the top of a mountain where St. Frances outlined in white stones an image of the Sacred Heart. Below there is a chapel and a continuously flowing spring discovered by the saint. The shrine is on the site of a summer camp developed by St. Frances Xavier Cabrini for her beloved orphans. Three crosses of the Stations are outlined starkly against the summer sky. The ground is covered with a profusion of mountain flowers. She was the first American citizen to be canonized.



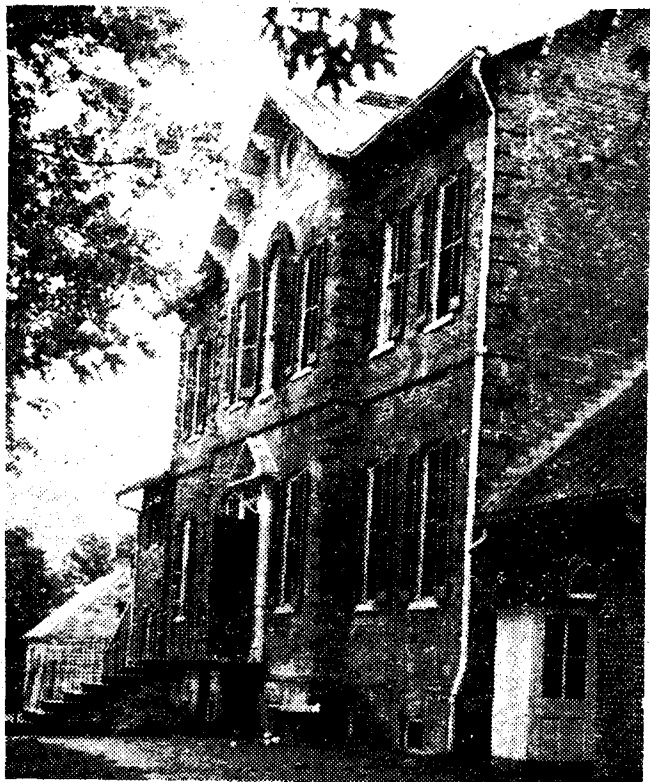
UPPER CALIFORNIA MISSIONS

It is described as one of the most beautiful sites in the world. At the right above is the famed Mission San Juan Capistrano. The swallows build their nests on the walls of the ruins left when an earthquake all but destroyed the mission. An earlier church remains intact and is still in use today.



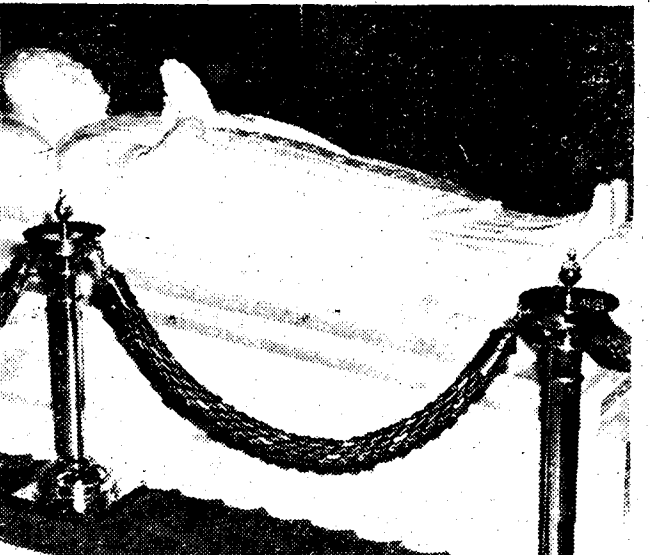
TOMB OF MOTHER SETON

In this chapel (below), in the cemetery of the Sisters of Charity at Emmitsburg, Md., rest the remains of Mother Elizabeth Seton, who was the first native-born U.S. citizen to be canonized. Her cause is rapidly advancing in Rome. She died in 1821.



IN OLDEST PARISH

St. Ignatius' Church, St. Thomas' Manor, pictured is situated in the oldest active parish in the United States. It was founded at Chapel Point, Md., in 1641 by Father Andrew White, S.J. The present church was erected in 1741.



TOMB OF BISHOP ST. JOHN NEUMANN

Thousands of persons come yearly to pray at the tomb of the Venerable Bishop John N. Neumann, C.S.S.R., in St. Peter's Church, Philadelphia. Born March 28, 1811, he became Bishop of Philadelphia in 1852 after years of work in the American missions. Credited as the founder of the parochial school system in the U.S., he died Jan. 5, 1860.



Great Painting of Our Lady of the Ecomenical Council is enshrined on the monastery grounds of the Marian Fathers in Stockbridge, Mass.



MISSIONS IN SAN FRANCISCO

The Mission San Francisco de Asis, popularly called Mission Dolores from the nearby Laguna de los Dolores, stands in the Presidio of San Francisco, Calif. The sixth mission founded in Upper California under Father Junipero Serra, O.F.M., it was established June 26, 1776, five days before the Declaration of Independence was proclaimed.



A shrine in St. Patric Co-Cathedral, Fort Worth, has as its central object of devotion an icon (above) of the Blessed Virgin with the infant Jesus, which was brought to this country from Russia in 1917. Dedicated in honor of Our Lady of Return, the shrine is the site of a perpetual novena to Our Lady of Russia for the unity of Christians of the East and West.

"The Catholic Pilgrim" serving the Archdiocese

Among the many travel offices in South Florida THE CATHOLIC PILGRIM, a division of Conducta Tours Inc., of Miami, is one of the few professional companies providing a very complete and highly personalized service to the Catholic community of our Archdiocese.

No longer is it necessary to deal with companies outside of Florida; Elvira and Ian Herold, experienced and knowledgeable owners of THE CATHOLIC PILGRIM, who plan, prepare, operate and personally escort most of their groups, are right here in Miami.

The many who already traveled with one or the other of their groups, experienced the great care and attention to detail the Herold's take from the moment of departure to the return. Be it in the Holy Land, Italy, Spain, France or almost any country in Europe, the Herolds are "at home" there just as much as they are in the USA and Canada. Hotels, motor-coaches, guides and all other services are carefully selected and contracted by them based on their many years experience.

The next group, sponsored by "The Voice", with Father Jim Reynolds as their Spiritual Director, will leave from Miami later this month for the tour "Romantic Europe". Provided the Holy Father's condition permits it, participants hope to receive the Papal Blessing while visiting Rome.

Other equally interesting tours are being offered during the months to come and during 1982 to those wishing to join a congenial group from

South Florida. Priests and others intending to organize their own itineraries are invited to consult THE CATHOLIC PILGRIM for professional help in the preparation and successful operation of their own program. The same service is also offered to teachers planning group-travel for

their students, be it educational or for pleasure, sports or recreation.

The company now also offers a complete service for the individual traveler: flight reservations and tickets

to any destination, bookings of hotel accommodation, car rental, cruises or a vacation package. Most information can be provided by telephone.

So why not contact THE CATHOLIC PILGRIM next time you plan to travel?

Direct Miami to Shannon Flights Start Today

CAPEL HOLIDAYS is a new name to most Floridians although they have been involved in Florida Tourism for the past 3 years. A totally Irish Corporation with offices in Dublin and Miami they have consistently for three years been the largest Tour Operator to Florida from Ireland, carrying thousands of Irish Holidaymakers in that time.

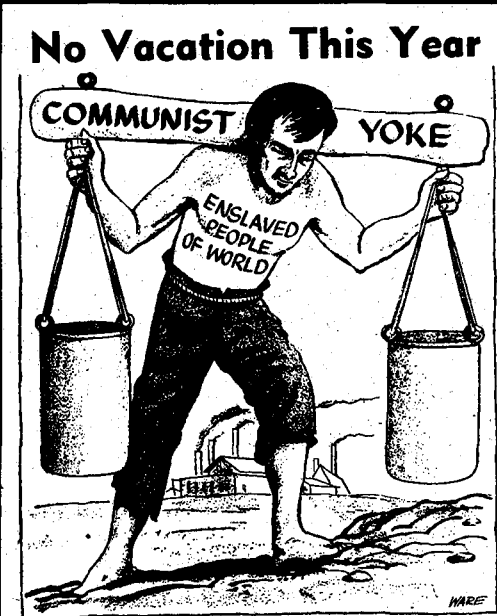
With an impressive history of first class service and reliability Capel Holidays have now extended their Miami office to offer to Floridians travelling to Ireland the same service and value so much appreciated by the Irish themselves.

Starting on June 5th a service commences for the very first time that will carry people directly from Miami to Shannon — a major breakthrough for the many people who prior to this in order to get to Ireland had to make the tediously long and costly trip via New York, London or Boston.

\$491 is the roundtrip air fare —

amazing value for a direct flight to Europe in this day and age of rising prices and inflation. The Airline is AIR FLORIDA, the fastest growing Airline in the United States, again a Corporation renowned for service and reliability and very much respected within the Travel Industry for bringing Europe a little closer to everybody's pocket.

Capel Holidays have brought from Dublin specially to handle their Irish program a very popular and experienced young man — Danny Skehan. Danny along with Regional Director of Capel Holidays, Paul Shortall (a fellow Dubliner) have many years experience in the Travel Industry both in Europe and the United States and are ready and waiting to answer any questions regarding car hire, hotels, coach tours and onward travel from Ireland. Just pick up the phone and call 949-3136 and believe us you will feel after talking for a few minutes that you are halfway there already!



No Vacation This Year

COMMUNIST YOKE

ENSLAVED PEOPLE OF WORLD

NO VACATION THIS YEAR

As millions of Americans take to the planes, trains, and highways this year for a carefree vacation, it is well for them to remember the millions of others enslaved in Communist lands who not only will have no vacation but are suffering persecution for the Faith. Catholic Americans, who enjoy freedom of worship, should make use of their spiritual opportunities, even on vacation, and take the occasion to pray for their persecuted brethren who have no such freedom.



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 or Regular & Diet

Pepsi Cola

Supermarket Price 1⁸⁹ YOU SAVE 90¢

BASICS Price 79¢
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Juicy Peaches

Supermarket Price 79¢ YOU SAVE 31¢

BASICS Price 48¢
 Lb.

Fresh Western
 Whole Pork Loin

Supermarket Price 1⁴⁹ YOU SAVE 50¢

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 Lb.

	BASICS Price	SUPER-MARKET PRICE	YOU SAVE
12-oz. Cans—High Life Miller Beer . . . 6 For	1 ⁹⁹	2 ⁶⁶	56¢
6.5-oz. Can—Chicken of the Sea Chunk Light Tuna	78¢	99¢	21¢
24-ft. Rolls Reynold's Wrap 2 For	95¢	58¢	21¢
16-oz. Pkg.—Ronzoni—Reg. & Thin Spaghetti	59¢	79¢	20¢
7 1/4-oz. Pkg.—Golden Grain Mac. & Cheese . 3 For	79¢	39¢	38¢
16-oz. Cans—Showboat Pork & Beans . 3 For	89¢	39¢	28¢
12-oz. Vac. Cans Niblets Corn . . 3 For	1 ⁰⁰	2 ¹⁰⁰	50¢
18-oz. Cans—Hunt's Fruit Cocktail . 2 For	1 ⁰⁹	65¢	21¢

	BASICS Price	SUPER-MARKET PRICE	YOU SAVE
Tender Yellow Corn . . . 5 For	59¢	5 ⁷⁹	20¢
Fresh Bing Cherries . . . Lb.	89¢	1 ¹⁹	31¢
Large Pineapples Ea.	98¢	1 ³⁹	41¢
Crisp Pascal Celery . . Bunch	47¢	59¢	12¢
Fresh Green Peppers . . . Lb.	38¢	59¢	21¢
Tender Yellow Squash . . . Lb.	34¢	49¢	15¢
Florida Oranges 10 For	98¢	10 ¹¹⁹	16¢
1-Lb. Bags Carrots 4 Bags	1 ⁰⁰	2 ⁹	16¢

	BASICS Price	SUPER-MARKET PRICE	YOU SAVE
Pia. or Shipped Premium Whole Fryers . . . Lb.	49¢	79¢	30¢
USDA Choice—Point Cut—Boneless Beef Brisket Lb.	1 ⁷²	2 ⁶⁹	87¢
Western Pork Shoulder Fresh Picnic Lb.	78¢	99¢	21¢
Fresh Western Pork Loin Assorted Chops . . . Lb.	1 ³³	1 ⁵⁹	26¢
1-Lb. Pkg.—Lykes—Palm River Sliced Bacon	1 ⁰⁹	1 ⁵⁹	51¢
1-Lb. Pkg.—Lykes Meat Bologna	1 ²⁷	1 ⁶⁹	42¢
Pia. or Shipped Premium Fryer Wings Lb.	67¢	89¢	22¢
Pia. or Shipped Premium Fryer Thighs Lb.	77¢	1 ¹⁹	42¢

Coffee
Maxwell House

Supermarket Price 2²⁶ YOU SAVE 48¢

BASICS Price 1⁷⁷
 16-oz. Bag

Sweet
Cantaloupes

Supermarket Price 99¢ YOU SAVE 32¢

BASICS Price 67¢
 Ea.

USDA Choice Beef
 Chuck—Boneless
Cross Rib Roast

Supermarket Price 2²⁹ YOU SAVE 41¢

BASICS Price 1⁸⁸
 Lb.

At Last... the Price is Right

	BASICS Price	SUPER-MARKET PRICE	YOU SAVE
22-oz. Can Tetley Tea Mix	2 ⁰⁸	2 ⁴³	35¢
21-oz. Pkg.—Laundry Detergent Fresh Start	1 ³⁹	1 ⁷⁸	39¢
40-oz. Btl.—Sunsweet Prune Juice	99¢	1 ¹⁹	21¢
16-oz. Pkg.—Mouliere Macaroni Elbows	39¢	77¢	38¢
8-Lb. Bag—Long Grain Mahatma Rice	1 ⁸⁹	2 ⁶⁶	76¢
Gal. Jug—Liquid Clorox Bleach	79¢	1 ⁰⁶	26¢

	BASICS Price	SUPER-MARKET PRICE	YOU SAVE
8-oz. (10-ct.) Tubes—Hyde Park Biscuits 4 For	59¢	4 ⁹⁹	40¢
16-oz. Pkg.—Shedd's Spread Quarters Margarine 2 For	79¢	45¢	11¢
18-oz. Pkg.—Borden—Halfmoon Longhorn Cheese . . .	1 ⁸⁷	2 ¹⁶	28¢
8-oz. Pkg. Banquet Pot Pies . . .	29¢	2 ⁹³	18¢
17-oz. Pkg.—Pepperidge Farm Layer Cakes	1 ⁶³	1 ⁸³	20¢
11 1/2-oz. Pkg.—Sara Lee—Large Pecan Coffee Cake	1 ⁹⁸	2 ²⁹	31¢

	BASICS Price	SUPER-MARKET PRICE	YOU SAVE
Non-western—Store Sliced Turkey Breast . . . Half Lb.	1 ⁵⁹	2 ⁴⁹	91¢
Dorman's—Store Sliced Amer. Cheese . . . Half Lb.	1 ⁰³	1 ³⁹	36¢
By the Piece Jarlsberg Cheese . . . Half Lb.	1 ⁵⁹	2 ²⁹	71¢
By the Piece—Cheese N.Y. Cheddar . . . Half Lb.	1 ⁵³	1 ⁸⁹	36¢
Store Sliced Cooked Salami . . . Half Lb.	98¢	1 ³⁹	41¢
Store Sliced Amer. Cheese . . . Half Lb.	95¢	1 ³⁹	44¢

Schlitz
Malt Liquor

Supermarket Price 1¹⁵ YOU SAVE 20¢

BASICS Price 95¢
 Qt. Btl.

Breyers—All Flavors
Ice Cream

Supermarket Price 2⁸⁹ YOU SAVE 90¢

BASICS Price 1⁹⁹
 1/2-Gal. Ctn.

Lean, Store Sliced
Boiled Ham

Supermarket Price 1⁵⁹ YOU SAVE 60¢

BASICS Price 99¢
 Half Lb.

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Fran Mahr discovered the secrets of the deep during a fascinating Marine Environment Workshop at Planet Ocean. The non-profit attraction is owned and operated by the International Oceanographic Foundation, an organization dedicated to exploring and explaining the mysteries of the world's oceans.

The idea behind the workshop, which consists of lectures, films and field trips, is to make people aware of the rich marine environment that is so much a part of our South Florida lives. That's where Vision Cable comes in... we're attempting to reach even more people with that message and other stories of community interest through the art of videotape.

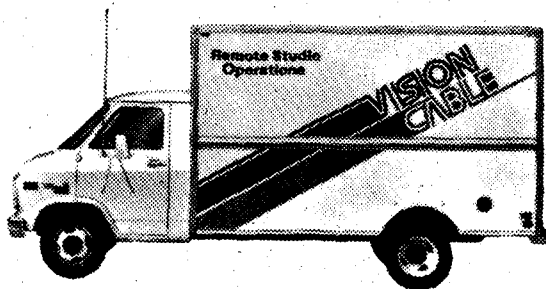
It's all part of Vision's Operation Scrapbook, a wide range project to document and record the life of the Miami area today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a

presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami. Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That's why we're planning ahead now by videotaping all the things—big and little, serious and lighthearted—that make Miami special to you.

Like Planet Ocean's Marine Environment Workshop, **Operation Scrapbook** is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in touch with, and

participate in, the activities of the community. We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.



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