

WHEN  
PEOPLE  
NEED  
PEOPLE



See Know Your Faith, Page 26-27

# Church also victim of crime

While personal crime makes headlines, Church often suffers in silence

By Ana M. Rodriguez  
Voice Staff Writer

Before dawn on a Saturday morning last year, someone "who knew exactly what to do" plied his trade on Little Flower Church in Hollywood.

It cost the Archdiocese of Miami more than \$250,000.

After breaking in a sanctuary window, the arsonist piled missalettes and songbooks on the floor and set eight to ten separate fires inside the 21-year-old church. After burning unnoticed for an hour, the fires severely damaged the main altar area and its works of art, and made the church unusable for weeks.

Last summer, while St. Mary Cathedral's rectory was being tented for termites, burglars ransacked all the priests' rooms, taking watches, radios, portable cassette players, a stereo, a television set and cash. They also found a box full of the late Archbishop Coleman Carroll's personal effects, including seven episcopal rings and four pectoral crosses, gifts from various sources over a period of time. The Archdiocese lost nearly \$150,000.

INCIDENTS as major as those don't happen every day. But crime, in the form of robberies, burglaries, thefts, vandalism and sometimes even arson,

'I don't think within church circles we can hope to hold ourselves apart from what's happening in the wider community. We're just too related to it.'

Fr. Gerard LaCerra, chancellor



is a fact of church life in South Florida, a fact which many Catholics seldom hear about.

In the last five months, the Family Enrichment Center in North Dade has been hit twice by major crime. The first thief broke into the house while Terry and Mimi Reilly, directors of Family Life, and their children slept. The burglar took Mimi's purse and car keys and drove off in their station wagon. The car was found later, with

\$3100 worth of damage.

The second thief was more professional — and daring. He slipped in unnoticed in broad daylight, while the staff said morning prayers outdoors, and ransacked the master bedroom.

When Mimi walked in later, she found her purse gone, along with much of the antique jewelry her mother had given her to pass on to her children.

"IT CAN BE frightening," she says now,

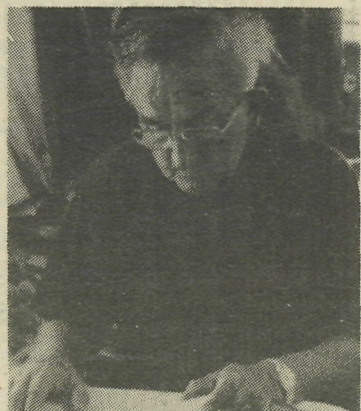
to think she or any one of her family might have walked in on the thief.

Since the burglaries, the Reillys have put bars on the windows and night-bolts on all the doors. They have also installed an electronic security system and buzzers to let those inside know when someone is coming in. The front door is always locked now, and the building and grounds, located almost underneath the turnpike extension on

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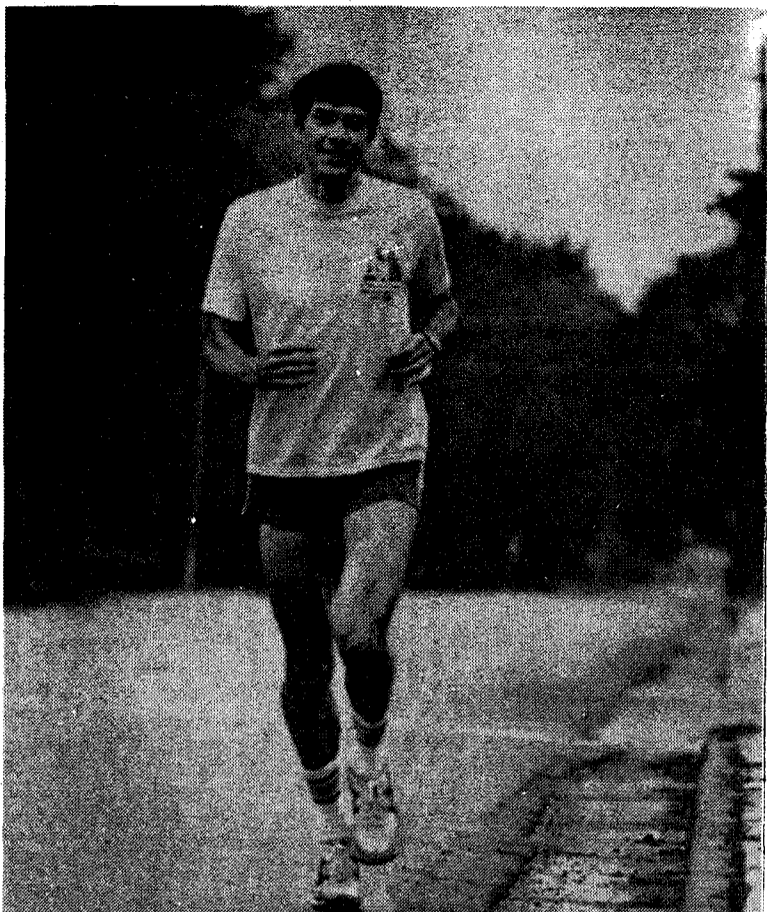
## Remembers Holocaust

We know that the Jews suffered beyond human comprehension during the Holocaust — But so did many thousands of Christians. A Key Largo pastor remembers his personal experience.



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Father Oscar Lukefahr, pastor of most Precious Blood parish in Denver, completed the recent Denver Mile High Marathon, a distance of 26.3 miles, with pledges of up to \$1,700 for each mile. The money will go toward a newly created educational foundation for the parish school.

## Anti-Catholic program dropped by radio station

EL CAJON, Calif. (NC) — One controversial anti-Catholic program aired by local radio station KMJC was dropped after publicity and protests, but another remains on the air.

After an article about broadcast material which attacked Catholics appeared in the Southern Cross, newspaper of the Diocese of San Diego, the station dropped commentaries by one broadcaster, Rosland Musselman of Fishers of Men Final Call Ministry, Inc. One of her commentaries had expressed the wish that Pope John Paul II not recover from his bullet wounds.

But KMJC continued to air the remarks of F. Kenton Beshore, although the station promised the next anti-Catholic outburst from Beshore would result in the program's cancellation.

KMJC — whose call letters stand for "King, Master, Jesus Christ" — is owned by Lee Bartell, but the programming rights are owned by Jim Gates, the station's programming manager. The format is primarily evangelical, but Spanish, Jewish and other shows are aired as well.

In recent broadcasts, Beshore accused the Roman Catholic Church of being behind an ecumenical plot to deprive evangelical Christians of their religious freedom, that the Jesuits were trying to take over a coming one-world government, and that "what god hates more than any idolatrous worship is the sacrifice of the Mass," which Beshore called a "cup of abominations."

Gates said he informed Beshore, "If you say anything anti-Catholic again you go off the air." He said that Beshore claimed he had sent the tapes to KMJC "in error."

The Catholic League for Religious and Civil Rights may officially protest the station's action, raising the issue with the Federal Communications Commission at license renewal time.

Beshore says he is syndicated nationally.

He begins many shows by reading letters he says are from individuals around the United States who prayed his Faith Missionary Promise Prayer and unexpectedly received sums of money, which they sent to him. The commentator also offers a Prophecy Bible to listeners but seeks a \$50 "love gift."

Three Catholic-related programs — the Daughters of St. Paul, a Rosary Hour and a Marian Hour — are also carried by the station.

## Church of Scotland approves meeting

EDINBURGH, Scotland (NC) — The General Assembly of the Church of Scotland (Presbyterian) has given overwhelming support to a meeting between its moderator and Pope John Paul II when the pope visits Scotland next year.

Church sources consider the decision an important one for the ecumenical movement in Scotland. They say it should help overcome the protests the papal visit has aroused among fringe Protestant groups such as the Orange Order, the Free Church of Scotland and groups within the Church of Scotland.

The current Presbyterian moderator is the Rev. Andrew Doig. However, his term will expire before the pope's planned arrival during his trip (May 28-June 2, 1982) to England, Wales and Scotland. It is not known yet who the moderator will be at that time.

The General Assembly approved a report by the Inter-Church Relations Committee which said that if an exchange of courtesies between the moderator and the pope should prove possible it would express Christian charity and promote understanding. The committee said the moderator should initiate such an exchange.

Only a few votes were registered against the committee views.

The Rev. James Salmond of Holytown disapproved because he said such a meeting would create divisions within the Church of Scotland.

The Rev. Henry Munroe of Dunipace said an invitation should be issued to the pope only with the understanding that priority be given to discussing mixed marriages.

The Rev. William Johnston, convener of the Inter-Church Relations Committee, said a group had been set up to outline community and theological matters that are important in the dialogue with Catholics.



## News At A Glance

### Arab Christians have "Second Class Status" in Israel

WEST PATERSON, N.J. (NC) — Melkite-Rite Patriarch Maximos V Hakim of Antioch asked American Christians to "become more aware of the plight of their fellow Christians in the Holy Land and to do something about it." Interviewed during a pastoral visit to West Paterson, the patriarch said that in the past decade about half the Christians of Jerusalem and its surrounding villages in Israel — 10,000 people in all — have gone to other countries. In the United States, three new parishes have had to be formed in Yonkers, N.Y., Chicago and Anaheim, Calif., for them, he said. This "is a tragedy for the Holy Land," he said. He attributed the exodus to the "second class status" Arab Christians have in Israel.

### Divorced/Separated Catholics should be "healers"

MILWAUKEE (NC) — Divorced and separated Catholics have an important role in the church — to be healers, said Archbishop Rembert G. Weakland of Milwaukee, who commissioned them to take up that ministry of healing. Because they have suffered, divorced and separated Catholics have gained a tool to enter into the sufferings of others, he told them when he met with a support group. "I know it has not been easy for you. But it is my hope, my prayer, my commission to you to move from your suffering into the sufferings of others and minister to them," the archbishop said.

### Guatemalan Jesuit missing

GUATEMALA CITY (NC) — Jesuit Father Luis Eduardo Pellecer, 35, has been missing since his June 9 abduction by six armed men near his residence. In related incidents, a young man was killed and another kidnapped. The Jesuit provincial office for Central America in Guatemala City said in a protest statement that exhaustive inquiries with police and military authorities about the priest and youth were met with persistent denials of any knowledge of their whereabouts. It said places connected with the priest's work were raided recently. The assassination in the last five years of nine priests, hundreds of lay workers and thousands of community leaders has been called by the Guatemalan bishops "a state of persecution of the church."

### Vatican Radio offers cassette of assassination attempt

VATICAN CITY (NC) — Vatican Radio is offering a 90-minute cassette tape of its broadcasts about the May 13 assassination attempt on Pope John Paul II. Titled "Days of Passion, Days of Hope," the tape details the events from the time of the shooting in St. Peter's Square until the pope's public pardon of his assailant four days later in Rome's Gemelli Polyclinic. All of the Vatican Radio broadcasts were in Italian. The tape can be obtained for \$3 by mail from Radio Vaticano, Ufficio Propaganda, Citta del Vaticano.

### Vietnam—Human Rights violated

LONDON (NC) — The wholesale violation of human rights in Vietnam, mainly in the form of arbitrary detention without trial, was found by an Irish lawyer, Dermot Kinlen, on a visit to the Asian country last year. His visit followed a petition to the Vietnamese government in 1978 asking about the fate of those held in re-education (detention) camps. It was signed by 13 people from various countries, including Archbishop Helder Camara of Olinda and Recife, Brazil; Garret Fitzgerald, Irish foreign minister from 1973-1977; and Sean MacBride, chairman of the executive board of Amnesty International, which monitors human rights worldwide. Kinlen found that detainees in Vietnam had been held without trial since 1975, despite the Vietnamese government's statements that no one would be detained longer than three years. No date for their release had been set, he added. "I am satisfied that there is a wholesale and widespread violation of human rights in Vietnam," Kinlen said.

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**'We knew that we were not criminals. We had been guilty of no crimes against the Germans. We were guilty of being clergymen, ministering to God and our flocks. That was our crime.'**

# Priest remembers Holocaust

By George R. Kemon  
Voice Feature Editor

Fr. Jan Januszewski, pastor of Justin Martyr parish in Key Largo, leaned back, rubbed his eyes, sighed and said, "The world thinks only the Jewish people suffered at the hands of the Nazis. Certainly, the Jewish people suffered beyond human belief. But there were others — many others ..."

Fr. Jan was one of seven priests from his small area of Poland, near the Western border, who were arrested for being priests. Fr. Jan was the only one of that group to serve more than 4 years in Dachau and survive.

**ONE MORNING** as he completed Mass in his small Church he heard the sound that brought terror to the hearts of millions of people in the oppressed countries under Hitler — that of motorcycles, lorries, and sirens. He sent one of the altar boys to look out the window and see what was happening.

They had come for him. He knew it would happen one day, but he went on with his parish duties, day to day under almost impossible circumstances while he waited for the sound of the enemy — the iron boot to descend upon him.

For some time the Nazis had been persecuting the Church in Poland. They closed Churches, executed priests on their altars, lined up nuns, brothers and priests and held "court" in the streets outside their parishes. The verdict was guilty. Penalty, death.

Fr. Jan had been told he could not open his little Church on Sunday or any feast day — Easter, Lent, Christmas.

He could have Mass a couple of times a week early in the morning. Then this permission was lifted and the Church was closed. Then, they would give permission again.

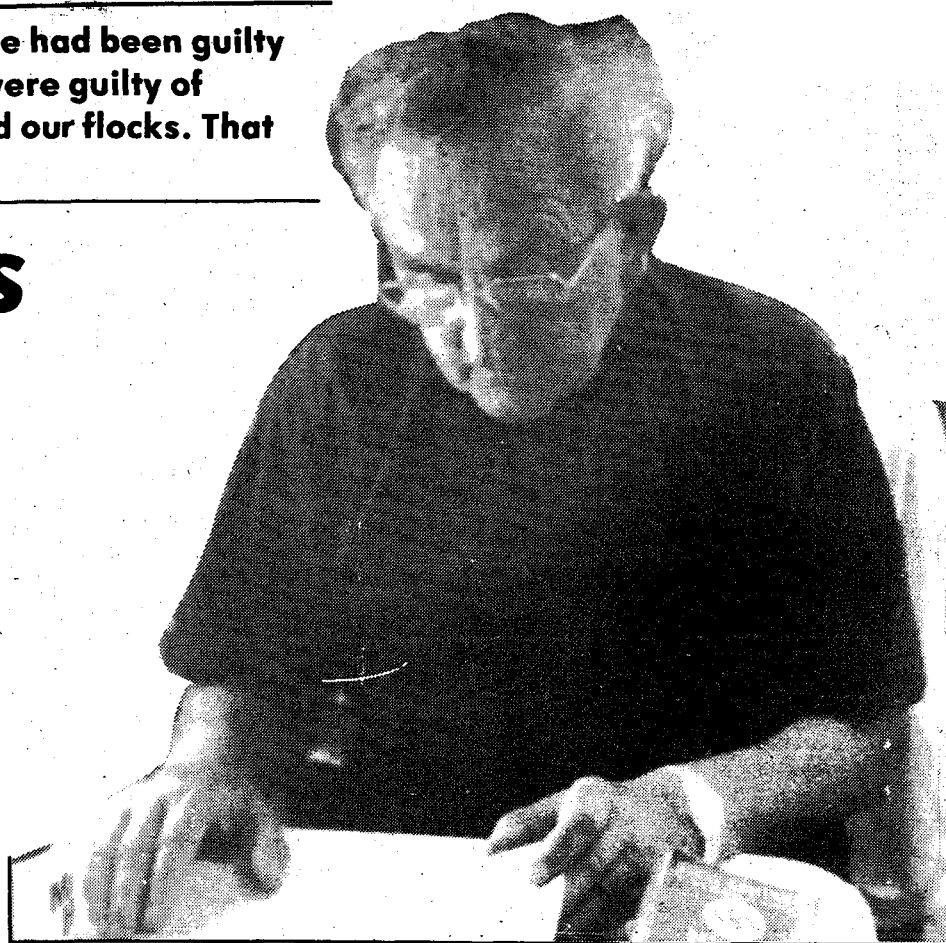
**FINALLY, SHORTLY** before he was arrested, he was told by his sister, who lived with him in his tiny apartment across from the Church that the Mayor's wife had secretly warned her to tell Fr. Jan to leave town immediately and hide because they were going to arrest him. Fr. Jan refused.

A few days later, his organist came to him with the same whispered message. He again refused.

Then came the visit from the local chief of police and the Nazi area director. He was told that the Church had no more authority over him, that he came under the authority of the German government henceforth. Fr. Jan quietly said, "You took an oath when you became officers in your respective departments. I, too, took an oath to my Bishop, to my Church, and to my God. I shall not go back on that oath. I shall remain here, taking care of my parishioners til I am told differently by my bishop."

He was arrested forthwith. One of the officers in the arresting party came up to him and said, softly "Father, Jesus suffered, and now you must!" Fr. Jan took this statement to be his guiding words and he was to recall them hundreds of times during the terrible years of incarceration in Dachau which followed.

**IN HIS OWN** family, his father was shot, his brother was shot. His uncle, an aunt, two of his cousins were all shot. His young brother, a priest for



Fr. Jan Januszewski

only four months was killed on the altar. He was 25 years old.

He was sent to Dachau in 1941. He was given the choice of laying bricks — or dying. Like the other priests jailed with him, he was not allowed to say the rosary, attend Mass, or to pray openly. Dachau, for a time, had a small chapel where the sign over the altar read, "Peace to Men of Goodwill."

Fr. Jan remembers, "We had no rights. If we got food — we got. If they crippled us, we could say nothing. If they killed us, it did not matter."

Over 1800 priests were sent to the Camp and its satellites. Less than half survived.

**LIKE THE OTHER** priests he said the rosary secretly on his fingers, or on bits of string with knots tied in them. He slept in a barracks designed to hold 50 men — 250 priests shared this barracks.

Fr. Jan said he used to lay awake at night — there were no lights to see by, so they went to bed at dark, and he would pray that God would take him and that he would not awake in the morning. But he did.

His treatment was barbarous. He was kicked at any moment under any provocation. He was strangled times, but managed to be released from the hold just prior to unconsciousness. Fr. Jan was to see one of his captors and "kickers" after his liberation and the man pleaded with him not to report him for his treatment of Father. Fr. Jan told him "I will not report you." The man asked for forgiveness and he gave it to him.

"**I NEVER HAD** intention to look for my captors and seek revenge," said the

Polish priest. "I believe in divine justice."

Fr. Januszewski recalls one red letter day when he was laying brick in the guard dog kennels. He and the other workers ate the dog food and he was the envy of all his barracks mates when they heard of his good fortune.

"In a concentration camp you become very aware of the providence of God. In normal life, most people believe they can provide for themselves," Fr. Jan says.

"But in the camp you are helpless. You are sent there to die. You are told you will never come out. Not ever. And, many didn't."

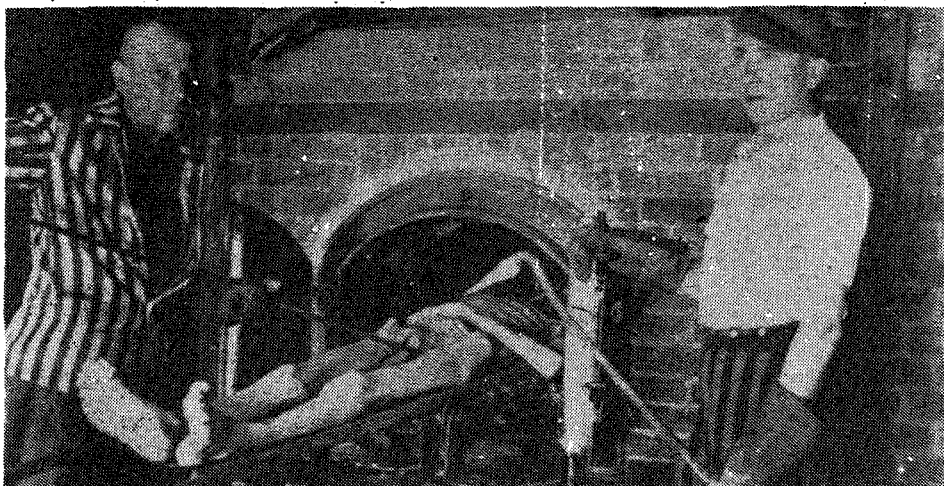
"**BUT SOME** of us did come out, and this was a miracle. I can not think of it in any other way. In a concentration camp God provides. There just isn't any one else."

"Here, more than anywhere else — you become aware that your whole existence is a miracle and a mystery," he concludes.

The priests could see the crematorium. They knew about the gas chambers. They could see how they took out the bodies and put them in the crematoriums. "Always it was two bodies to an oven. It would take a half an hour. They would pile the remains on the ground outside. Later, men with shovels would come and take them away to dump them in a common grave," recalled Fr. Jan.

"Toward the end," he said, "Dachau was very crowded. It was in January of 1945. In the beginning the camp had been built for 18,000 workers. But by the end, they had enlarged it to hold 30,000. Every day more and more

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A victim is pushed in the Crematorium at Dachau. Fr. Jan stated it took thirty minutes for each body.

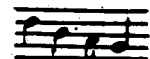
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# When U.S. drops elderly, they step in

By Prentice Browning  
Voice Staff Writer

It may be the typical case faced by parish workers working with the elderly in South Florida:

"Mom and dad retire and come to Florida on what they thought was an adequate pension. But the economic strain takes its toll. Because they are separated from their family the children are unaware of their problem. The parents say they don't want to be a burden."

**SO FR. NEIL DOHERTY**, coordinator of the Parish Community Service Dept. in the Fort Lauderdale Catholic Service Bureau, describes what he hears over and over in his work.

Unfortunately, the situation for services to elderly in the Fort Lauderdale area has become worse since the elimination of 11 full-time C.E.T.A. positions affected by President Reagan's budget cuts.

The removal of 11 full-time positions in a particular area is enough to send any organization reeling but Fr. Doherty says that in several weeks they should be providing services at the level they maintained before the March cuts.

**THE REASON** is an active volunteer program among the parishes.

Pastors are currently recruiting volunteers who are trained by Catholic service organizations.

The volunteers will see two or three elderly persons for about an hour a week. The services they offer range from grocery shopping and providing transportation, to keeping an elderly person company during the absence of a spouse.

Although pretty much on their own, volunteers may be helpful in referring people with serious medical or emotional difficulties to the proper authorities.

**THE WORK** of volunteers is reinforced and advanced through organizational meetings and training programs, says Fr. Doherty.

Without the proper objectivity and group help the "do-gooder mentality tends to dry up and disappear," he said.

But whatever can be done for the elderly is greatly needed and appreciated. "Isolation" is the word that comes up over and over again in describing many of the retired.

"**WHEN ONE** spouse dies they

generally say the same thing: they don't want to be a burden. They become more and more isolated and their nutrition goes."

"These are not poor people. They are the middle and upper class," Fr. Doherty adds.

The coordinator says he is not overstating his case when he tells of the drastic results of cutting back on aid to the elderly under the current administration.

"People will either die for lack of care . . . or they may get very sick and have to be institutionalized, costing them two or three times the expense of prevention."

**BETWEEN 50** and 60 senior citizens had to be dropped from their programs when the C.E.T.A. workers left. Slowly, through meetings with parishes in Broward County, they are filling that void with volunteers.

One of the most active parishes is St. Clements in Fort Lauderdale which, through a highly organized office of visitation, has mobilized a number of volunteers in the surrounding neighborhood.

Rita Clifford who coordinates the office explains that the parish is divided

up into 29 sections with a volunteer assigned to each area which may cover several blocks.

"**ONE OF** the things I like best is that I'm in my own neighborhood," parish helper Nancy McNulty says.

"You try not to be a pest," she says. Mrs. Clifford adds "I have seen some cases where my stomach was in a knot for a week and I went home and started to cry."

"You get hooked. But you still don't want to push yourself into their private situation."

**VERY FEW** seem to mind, however. The more typical reception is that described by visitation worker Mildred Nutter, "you get more hugs and kisses and smiles."

Because of the current economy, volunteerism in general has seen a slump as many people prefer to spend their free time at earning occupations.

What reason is there to spend so much time among South Florida's forgotten citizens?

**MRS. CLIFFORD** puts it simply and directly: "You never know when you're going to wind up in a situation like that yourself. You give while you can."

## Key West priest recalls agony of Holocaust

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transports arrived . . . more and more prisoners from other camps."

"**PEOPLE WERE** dying by the thousands. There were piles of bodies all over camp lying like stacks of wood. The air was filled with the smoke from the crematorium. But through it all, they kept the numbers system going," said Fr. Januszewski.

"It is amazing how the Germans are about numbers. When the people died, the SS would remove their

clothing and write their numbers on their chests."

"My number was 22631. We had no names. I was never Fr. Januszewski. I was just 22631. But, you must understand, there is no hate," said father.

"I do not hate the German people. None of us did. That was the world we were trying to live in. It was the situation of the times. And those people — the SS. They had been living in a system that taught them to do

that. To afflict others. They were the product of the Nazi mind and spirit. But no. There is no hatred. It was just our share of life at that time," concluded Fr. Jan.

"**WE KNEW THAT** we were not criminals. We had been guilty of no crimes against the Germans. We were guilty of being clergymen, ministering to God and our flocks. That was our crime. That we spoke out about the injustice of so many things from our pulpits got some of us killed. Others imprisoned. But, we could do no less," mused the Key Largo pastor.

The American Army came to Dachau on a Sunday afternoon in April of 1945.

"We learned later that Himmler had given an order that we were to be killed that day. That we were not to be released under any circumstances. But, once again, God was good. The American Army came, the guards fled, and we had survived."

"There was a great deal of shooting. The SS wanted to get at us before we could tell what they had done to us.

But, it didn't work.

"**AND I REMEMBER** an Army Chaplain climbing up on the camp guard tower. He said the Our Father from the tower while the SS were still shooting around the camp." Father Jan said his story is not special or unique but merely represents the same thing that happened to many thousands of other Christians, clergy and Religious.

At war's end, the priests and the people of Poland learned that Communist troops now marched where the Nazi jackboots once marched and ruled Poland. There were more than two million Poles in Germany at the close of the war. Many, including the priests knew they couldn't go home. In fact, Fr. Jan's mother, who was still living, told him in a coded message after the war, not to come back to Poland or he would suffer again.

And so it came to pass that Fr. Jan was able to come to Florida and to make a new life for himself, still serving God, but in a freedom he had not known for years.



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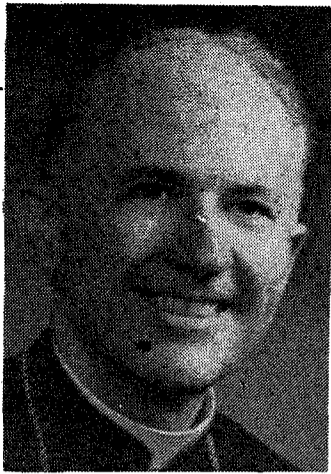
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"When I became ill with a disease that would render me immobile and without voice. I decided that I had a choice of being angry, grouchy, irritated, rebellious or just plain ornery. Another choice was to laugh at myself..."

— Bp. Romeo Blanchette



...Being maimed is the greatest release to enjoyment of life that I have ever known... having the time to look at the sky, watch birds flying, follow the track of a busy ant..."

— Fr. Don Connolly



# Joy in suffering

**A bishop and a local priest tell of their personal experiences**

**By Bishop Romeo R. Blanchette**

(The author of this article, Bishop Blanchette, resigned in Jan., 1979 as bishop of Joliet, Ill. after he learned that he had amyotrophic lateral sclerosis, known as Lou Gehrig's disease. Although immobile and voiceless, he communicates by using a method he devised earlier. The procedure divides the alphabet into vowels, the first half of the consonants and the second half of the consonants. When the right letter is pronounced, the bishop blinks his eyes until the correct word is formed and so on. Through the long and tiring method he wrote the following which he titled, A bit of Humor.)

JOLIET, ILL. (NC) — Someone once said that when God created man, one of the things he gave man to distinguish him from other animals was a sense of humor. Of course, we may have met a few men who seemed devoid of a sense of humor, but generally, most people show wonderful humor, some in an extraordinary fashion.

When I became ill with a disease that would render me immobile and without voice, I decided that I had a choice of being angry, grouchy, irritated, rebellious or just plain ornery. Another choice was to laugh at myself, be cheerful, and try to see humor whenever possible.

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(Father Donald Connolly is Archdiocese Director of Communications.)

**By Father Donald Connolly**

Never in my wildest dreams did I think that after twenty years as a priest God would do me in. Or that my body had a mind of its own.

But that was before I woke up one morning the victim of a stroke.

At the time I did not realize what had happened to me. All I knew was that my left arm and leg were totally numb, although I could walk with a limp. It was on the second day that spasms and great pain came to both my arm

and leg and I called the doctor to report my "slight" upset. I was taken to the hospital and told I had a stroke. I didn't really know what a stroke was. Well, I found out. A stroke knocks out part of your brain — for good. If my stroke had been on the left instead of the right side, I could have lost my speech and gone blind. If I get another stroke, that will probably happen.

THE DETAILS of nine days in the hospital aren't important, although they gave me more tests than someone from Mars would have been given. What was important, to me, was the experience of it, all: I had lost my short-term memory; what day is it,

continued on p. 6



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# Joy in suffering

**Bishop Blanchette**

continued from p. 5

**THE SECOND** was my choice, which with the help of God, I have tried to follow to the best of my ability. At first, I used to drop things and, inwardly, I would laugh at myself and think how clumsy I was. While still able to walk, I began to fall. One day I fell in my room and could not get up on my chair. Like a snake, I crawled and wiggled slowly on the floor until I reached the phone. I blindly knocked the receiver off the hook and dialed the operator. When I heard a voice, I asked her to send someone to pick me up. Shortly after, I had to go to the nursing home of the Franciscan Sisters of the Sacred Heart. Many humorous events happened during my stay there for over a year.

One day, nurses and aides were helping me from my bed to my reclining chair, when suddenly my knees buckled and my helpers lost their grip. I was falling when an aide pulled me to the chair where I sat down, but to her surprise (and mine) on her lap. In spite of my scary experience, I laughed to relieve the distress of the nurses and, especially, to relieve the embarrassment of the young aide.

Because of weak neck muscles, my head used to bobble up and down and move side ways. When my helpers moved me, I would hit my head on them, the wall or the towel rack. As a joke, I began to count the bumps. The nurses and aides would ask me, "How many times does that make?" I stopped counting when I reached 120.

**DURING MY** two-and-one-half years of helplessness in the nursing home and hospital, there were many times my fingernails had to be cut. It amused me to have someone cut my nails, when her own nails were so long that a bald eagle would love to have them

as his talons. Of course, this is an exaggeration but some really have nails that are long and sharp. Sometimes one has the tube for suctioning phlegm from my mouth while another is lifting my leg for exercise and someone else is washing my arm. I am reminded of a three-ring circus where there is always something going on.

Twice daily, I receive inhalation therapy. After each treatment, the therapist gives me percussion, to loosen the phlegm, by pounding on my rib cage with both hands. I try to picture the rhythm of African bongo drums.

Each day, priests come to lift me from and back to my bed so that I can assist at Mass from a reclining chair. This is a painful procedure. One day, after a very difficult time, one priest said, "We didn't do so well today." After putting me back in bed, they saw me laughing. The priest said, "I guess it wasn't so bad after all." Another priest replied, "Don't be fooled, the more it hurts the more he laughs." Since it was Lent, I said, "For my penance I shall get up an extra time daily."

**ONE DAY**, the scripture reading and homily were about God touching us with his fingers. The homilist applied this to those with trials, difficulties, illness, suffering, etc. After Mass I, with a smile, spelled out the following comment: "In my case it seems that God touched me not only with a finger, but used both hands."

Many other things have happened which, if written, could fill several books, but this was written to show that joy can exist with suffering and to help others suffering with a rebellious or downhearted attitude to obtain peace of mind.

**Fr. Connolly**

continued from p. 5

why can't I see all the words in the newspaper, why won't words come out that I want to speak, why can't I swallow easily? Why can't I lift my arm to grasp anything? Why am I dragging my left leg? Why won't they leave me alone instead of coming into the hospital room every ten minutes for something or other? Why?

As anyone who has been victimized by a hospital stay knows, nurses are no help; they just tell you to swallow pills, and they take temperatures, pulse, blood samples, give injections, and tell you not to worry. The doctors come in, look learned, write things in a big book and tell you they'll be back tomorrow. After nine days of this I was told I had lost the use of my left side by fifty per cent and my head would be groggy for awhile. "Awhile? how long?" "Well, rest and stay away from stress situations for six months and you'll be much better." Thanks a lot.

It's now four months. I can walk pretty well, my left arm is doing okay, my long-term memory is fine but I still have to concentrate on what day it is. But that's not the point.

**THE MAIN THING** is how comical it all is. My prayer life is the same — loving Jesus and especially His Father more than anything I've ever known — but the humor of the human situation becomes more and more apparent. The absolute stupidity of people who rely on themselves, who have those false secular values of achieving earthly goals — such as winning a game in sports, making more money — it seems ludicrous, from the perspective of one who has come to know intimately that each of us is but one heartbeat from death.

As the saying goes, "I'm not afraid of dying, but I don't want to be maimed."

Yet being maimed is the greatest release to enjoyment of life that I have ever known. The victory of being able to walk several thousand feet in the course of fifteen minutes — and all the while having the time to look at the sky, watch birds flying, follow the track of a busy ant, see the faces of people waiting for a bus, view the symmetry of a tree — a whole new life delicious with the experience of SEEING for the first time the bits and pieces of what God is doing each instant in this world of ours.

**MY REALLY BIG** problem now as I recover (more slowly than I would like) from my stroke is — how to thank God for this great grace He has given me to learn more deeply the beauty of human life. When I see an elderly person stumbling across the street, doing the very best he can, I whisper, "Good for you! You're doing fine!"

When I watch a crippled person at a restaurant not quite bringing the spoonful of food directly into his mouth, I feel like shouting, "Keep trying!" When I see a child in a wheelchair not able to cope with a curbside, and grimacing in aggravation, I can go up and say, "It's a real pain, isn't it?" And get a rueful smile in return, acknowledging an understanding.

I've come to almost wish that everyone was crippled in one way or another so they, too, could enjoy this richer life that comes from a new attitude. But, come to think of it, every one is crippled, in one way or another. Too bad some just don't realize it and miss out on what they could have learned to enjoy: The ease of loving by helping another crippled person to one more step.

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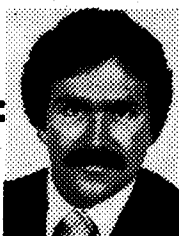
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# Catholic girl's letter led to Justice's resignation

ST. CLOUD, Minn. (NC) — The letter from a high school student asking Supreme Court Justice Potter Stewart why he had stayed on the court for so long came from Donna Gallus, a student of St. Cloud Tech High School and a parishioner at St. Mary's Cathedral in downtown St. Cloud.

At a news conference following the June 18 announcement of his resignation, Justice Stewart said that the end of his 23-year career on the court was prompted in part by the Feb. 9, 1980, letter he received from Ms. Gallus, who has since graduated from high school. She wrote to him as part of a class project not long after he turned 65 and was eligible for retirement at full pay.

"DEAR MR. Stewart," she wrote, incorrectly spelling the justice's name.

"My reason for writing to you is I would like to know why you have stayed on the Supreme Court so long. We have learned you have the opportunity to retire, but still you are a judge on the court.

"I am not saying you need to retire but am asking why you stay on the court longer than you need to," the letter added.

Justice Stewart responded to Ms. Gallus with a letter telling her he hadn't really considered resigning because he had only been eligible for a short time.

Yet, the letter made him think, he told the press.

"But I didn't want to do it (resign) in an election year and I didn't want to do it in the middle of a term" of the court, he said. His resignation is effective July 3.



**WHITE HOUSE ARREST** — Security guards arrest and drag Tan Shamli Khashtgir of Calcutta and Oblate Father Carl Kabat from the White House lawn after the two knelt to pray in protest of President Reagan's nuclear arms policies. Peace activist Philip Berrigan and three others also were arrested. The demonstrations were part of a month-long series of demonstrations at the White House by the Community for Creative Non-Violence. (NC Photo)

# Court limits religious activity

WASHINGTON (NC) — States can limit the ability of religious groups to solicit donations and distribute literature at state fairs, the Supreme Court ruled June 22.

Such limits are constitutional when a "significant governmental interest" in the "safety and convenience" of people in a public forum is shown, the court ruled.

The case involved the Hare Krishna religion, which was challenging a Minnesota law preventing members from roaming the Minnesota State Fair's 125 acres to sell and give away literature

and seek contributions.

**THE INTERNATIONAL Society for Krishna Consciousness** said the law was a violation of its right to free exercise of religion. Hare Krishnas practice "sankirtan," a ritual requiring its members to go into public places and disseminate and sell religious literature and seek contributions.

The ruling applied only to the state fair and did not address related questions of religious sociation in shopping centers, airports and other public places.

The nine court justices ruled unanimously that Minnesota could ban

the Krishnas from roaming throughout the fair to sell literature and solicit donations.

But they split 5-4 in ruling that the state also could limit free distribution of Krishna literature to a booth on the fairgrounds.

**THE COURT'S** majority opinion by Justice Bryon R. White drew a distinction between practicing "sankirtan" in a public street and in an area where "the flow of the crowd and demands of safety are more pressing."


The court also said that since limiting distribution of literature was applied evenhandedly to all groups, it was not aimed at the Krishnas specifically and

thus did not represent an unconstitutional intrusion into the group's religious freedoms.

Chief Justice Warren E. Burger and Justices Potter Stewart, Lewis F. Powell and William H. Rehnquist joined White in upholding all three limits on the Krishna activities.

But Justice William J. Brennan, Thurgood Marshall, John Paul Stevens and Harry A. Blackmun, while agreeing with the bans on fund raising and sale of literature, voted to strike down the portion of the Minnesota law restricting the distribution of free literature to the single booth.

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# House hits Reagan on infant code

By Jim Lackey

WASHINGTON (NC) — The Reagan administration's recent decision to vote against a code for the marketing of infant formula in the Third World earned a sharp rebuke from the House of Representatives.

which deserved full consideration by House Committees before it came to the floor for a vote.

The code, approved at the WHO assembly 118-1, was developed in an effort to overcome aggressive marketing of baby formula which

The House-passed resolution whose stronger language still could be taken up by the Senate, notes numerous studies showing that artificial infant feeding "is associated with higher rates of illness and death."

IT STATES that "the problem of unrefrigerated infant formula prepared with polluted water and placed in inadequately cleaned bottles is further complicated by flies and heat in tropical climates."

And it contends that perhaps a million deaths per year can be attributed to the use of infant formula rather than breastfeeding.

Some House members said the resolution was a "motherhood" issues. "I cannot imagine any mother voting any way but for the resolution," said Rep. Patricia Schroeder (R-Colo.).

Rep. James Leach (R-Iowa) said it was "unfortunate" that the United States had come out against "motherhood in the Third World." He remarked that many "rightly or wrongly" had perceived the U.S. vote as favoring "nothing else than child killing" for the sake of corporate profits and free speech.

Leach also hinted that the Reagan administration decision may have been the result of the "revolving door" in which individuals have moved into public offices even though their previous jobs or sources of financial support would constitute a conflict of interest.

But opponents of the resolution led by Reps. William S. Broomfield (R-Mich.) and Robert J. Lagomarsino (R-

Calif.), noted the irony that the vote was taking place on the same day that two House subcommittees were holding joint hearings on the issue.

"I SUBMIT that the purpose of the resolution is to embarrass this administration, not to improve the health

**'Are we going to . . . allow the administration to tell the . . . world that the American people care more about the profits of multinational corporations than the lives of millions of infants?'**

Rep. Bruce F. Vento

In a 301-100 vote the House approved a non-binding resolution expressing its "dismay" that the United States cast the lone vote against the code at a World Health Organization (WHO) assembly in late May.

The resolution also urges the Reagan administration to notify the WHO that the United States will cooperate in implementation of the code, and urges the United States infant formula industry to abide by the guidelines of the code.

"Are we going to stand silent and allow the administration to tell the rest of the world that the American people care more about the profits of multinational corporations than the lives of millions of infants?" asked Rep. Bruce F. Vento (D-Minn.) in urging support for the resolution.

OPPONENTS argued that the resolution was a "rush to judgement"

allegedly has persuaded millions of mothers in the Third World to abandon breastfeeding.

Among the alleged abuses have been advertisements disguised as educational material equating formula use to progress, cash bonuses from the formula industry to doctors and nurses for promotion of formula, and the hiring of "milk nurses" — saleswomen dressed in traditional nursing uniforms — to instruct new mothers on child care, including formula use.

The Senate two days later passed a milder amendment expressing "concern" over the fact that the United States cast the lone dissenting vote on the issue. Attached to an authorization bill for the State Department, the amendment passed 89-2, with only Sens. John East (R-N.C.) and Steven D. Symms (R-Idaho) dissenting.

**'I submit that the purpose of the resolution is to embarrass this administration, not to improve the health of babies.'**

Rep. Robert J. Lagomarsino

of babies," said Lagomarsino.

"The resolution calls for support for a code that violates the principles of freedom of speech, freedom of the press, and could preempt the right of the U.S. Congress to regulate foreign commerce of American companies," he added.

The Reagan administration later called the vote "ill timed and inappropriate."

Religious groups have been among the leading protesters of infant formula marketing in the Third World. After the WHO vote Auxiliary Bishop P. Francis Murphy of Baltimore called the U.S. Decision "incomprehensible" and noted that recent popes have warned against "uninhibited pursuits of economic gain."

## U.S. Catholics pass 50 million mark

NEW YORK (NC) — The number of Catholics in the United States has passed the 50 million mark, according to the 1981 Official Catholic Directory.

The new total is an increase of 637,664 over last year's total, an increase more than three times as great as the increase between 1979 and 1980.

Catholics now form, however, a slightly smaller percentage of the total U.S. population: 22.05 percent, down from 22.47 percent last year.

The directory, based on figures reported by the nation's 33 archdioceses and 138 dioceses, is compiled annually by P.J. Kenedy and Sons of New York.

The figures, as of Jan. 1, indicate an increase in the number of bishops, decreases in the number of priests and

nuns, and increases in the number of deacons and brothers.

THE CATHOLIC population of the Archdiocese of Miami rose from 830,700 to 836,800. Diocesan priests were 313, up nine from last year. Order priests were up six, to 210, for a total 523 priests.

Brothers increased by 13 to 62. There are 644 Sisters and 134 parishes. There were 11,274 infant baptisms and 3,684 marriages.

There are 74 fewer Catholic educational institutions than in 1980 and the number of Catholic elementary and secondary students is down, but the number of students in Catholic colleges and universities rose by 31,602.

THE CHICAGO Archdiocese remains

the largest See in the country, with a total reported Catholic population of 2.38 million, down from 2.41 million last year. It is followed by Los Angeles (2.23 million) and Boston (2.01 million).

Archdioceses with populations of more than 1 million include New York (1.83 million); Newark N.J. (1.37 million); Philadelphia (1.36 million) and Detroit (1.2 million). Brooklyn, N.Y., continues as the largest diocese, with a Catholic population of 1.35 million, followed by Rockville Centre, N.Y., with 1.04 million.

Besides these, nine archdioceses and five dioceses reported Catholic populations of more than 500,000.

The 122 Sees reporting increases in population included the Military Vicariate, which serves Catholics in the

armed forces, up 275,000; Los Angeles, up 161,498; Galveston-Houston, 57,370; Reno-Las Vegas, Nev., 34,000 and St. Petersburg, Fla., 33,756. Among the 41 Sees reporting decreases, Seattle led with a drop of 92,225, followed by San Francisco, down 72,408, and Cleveland, down 51,225.

There are 360 members of the hierarchy, an increase of seven from last year; 58,398 priests, a decrease of 223; and 4,725 permanent deacons, an increase of 632. Among priests, there are 209 more diocesan priests for a total of 35,627 and 432 fewer religious order priests for a total of 22,771.

There are 12,553 nuns, a decrease of 3,864, and 1,966 brothers, an increase of 25.

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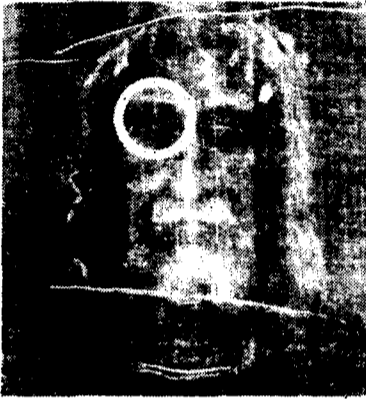
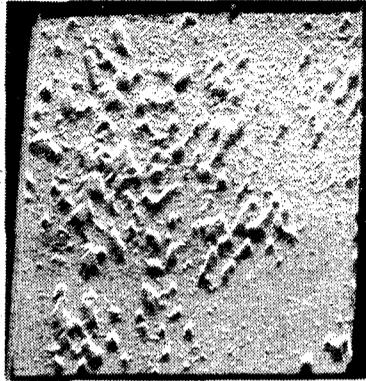
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# Computer backs Shroud identity



Circled area in bottom photo is shown in top photo as seen in 3D image analysis. Projecting ridges show area of coin against weave of cloth.

CHICAGO (NC) — A Chicago priest who said he has identified imprints of a Pontius Pilate coin on photographs of the Shroud of Turin has released the results of a computerized image analysis which he believes confirms the identification.

Jesuit Father Francis L. Filas, professor of theology at Loyola University of Chicago, discovered what he says is a tiny astrologer's staff and four Greek letters of the name "Tiberius Caesar" in an area over the right eye of the image of the man of the shroud.

"THIS NEW IMAGE analysis not only confirmed the existence of a Pontius Pilate coin on the right eye, but it added further information concerning a coin on the left eye," the priest said. "The outlines of such a coin on the left eye can now be determined quite accurately."

The Shroud of Turin is a strip of linen, now kept in Turin, Italy, which bears the imprints of a crucified man and has been honored for centuries as the burial cloth of Jesus Christ. The marks are believed to have resulted from coins which were placed on the eyes to keep them closed in death.

A link between Pontius Pilate and the shroud would help date the shroud to Palestine at the time of the death of Christ.

At least 24 coincidences of dimensions, locations, selection, order and angles fitted only a coin issued by Pontius Pilate between 26 and 32 A.D., according to Father Filas. He said mathematical probabilities practically eliminated any chance that the coin markings might have occurred on the cloth of the shroud by accident.

THE EXISTENCE of the markings on the eyes of the man of the shroud was first noticed in the mid-1970s, when three scientists found that computerized image analysis revealed button-like projections over the right and left eyes. At the same time, Father Filas independently worked on the theory that highly enlarged and high-contrast photography might reveal further detail because the high contrast would have washed out the interfering weave pattern without destroying the markings encoded on the cloth.

The results of the study confirmed this theory, Father Filas said. Image analysis of this type works on the same principle that hold for photographs from the planets and outer space. Relative intensity of lights and shadows indicates distance from a camera.



TOPPLED — Father David Lawler, left, pastor of Immaculate Heart of Mary parish in Indianapolis and parishioner Mat (with one T) Kane look over the church's 25-foot steeple which was toppled by a gust of wind, falling only three minutes after the end of an 11 a.m. weekday Mass. No one was injured and minimal damage was caused below. Father Lawler said, "If I ever believed in divine providence and guardian angels, I do now." (NC Photo by Ruth Ann Hanley).

## Tragedy of 'boat people' continues

VATICAN CITY (NC) — "The tragedy of the Vietnamese 'boat people' has not ended, but continues inexorably."

The comment preceded an interview with Jesuit Father Gildo Dominici, an Italian missionary who has worked for 11 years in Southeast Asia.

"In Hong Kong alone, from Jan. 1 to April 30 of this year, about 2,500 Vietnamese refugees managed to land, compared to 1,000 last year," said a Vatican Radio reporter, Giovanni Querze. "THOSE WHO MANAGE to bring their flight to an end are calculated at about one-third of the many who try," he added.

In the interview, Father Dominici spoke about a refugee aid program on the island of Galang, about 40 miles south of Singapore.

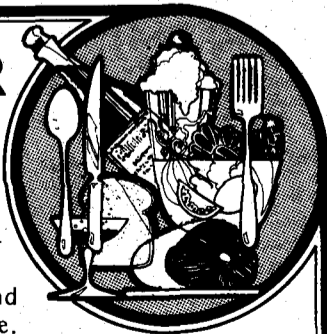
The program, a joint project of the Catholic Church, the United Nations High Commissioner for Refugees, the International Red Cross and other organizations, provides housing and employment for some of the more than 11,000 refugees on the island.

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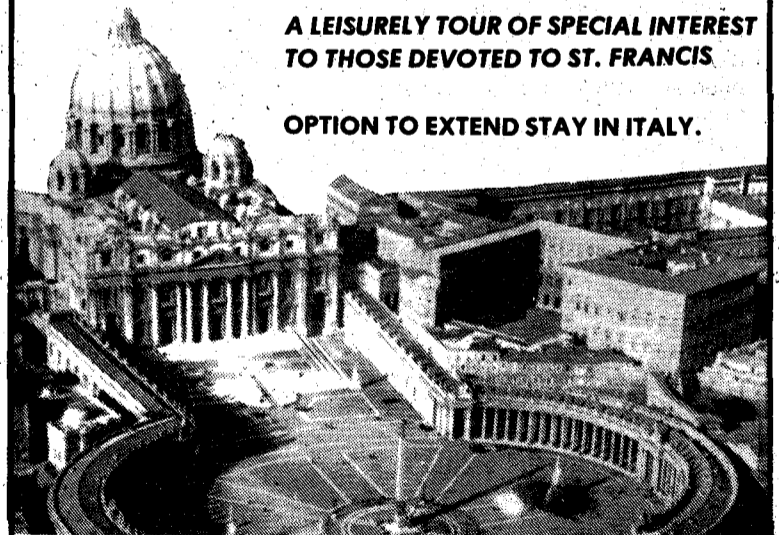
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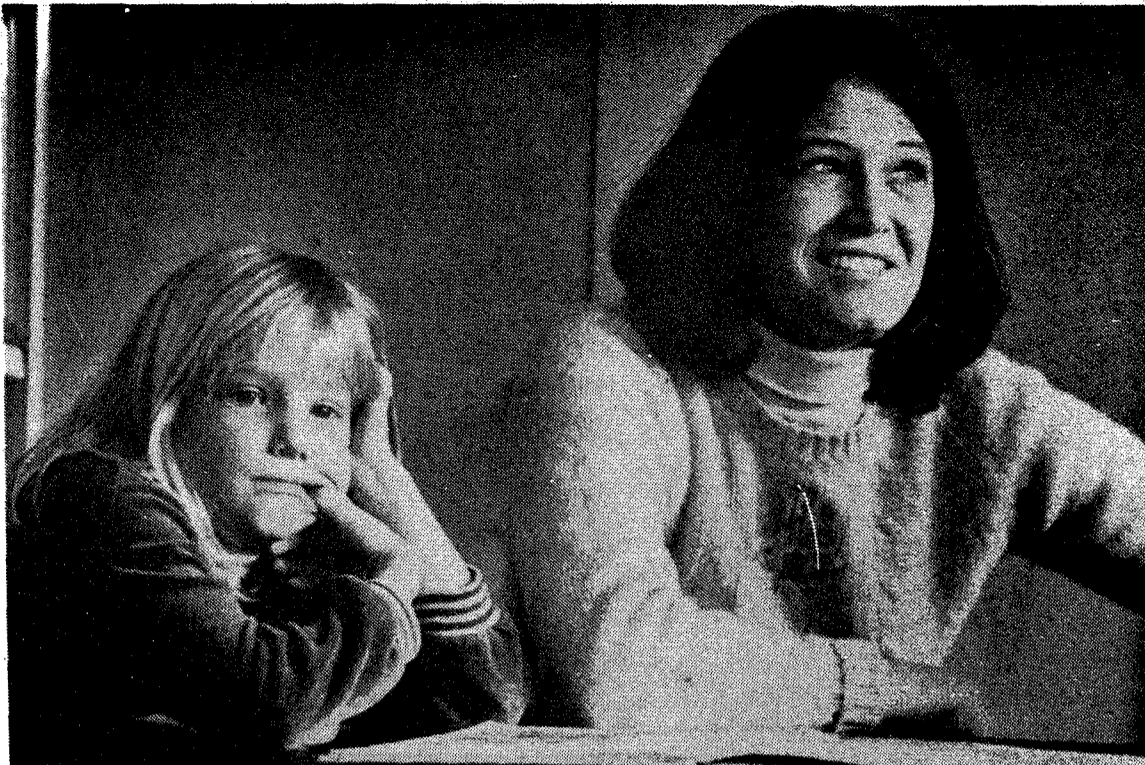
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Lorie Hertzler appears ready to call it a day as her mother Barb listens to final words at a parent-preschool session at Our Lady Queen

of Martyrs parish in Birmingham, Mich. In this unusual program parents participate in classes along with their children.

**'We take classes in cooking or to improve our jobs, but how many of us are trained to be parents?'**

# Preschool classes not just child's play

By Catherine Haven

BIRMINGHAM, Mich. (NC) — Preschool education is more than just child's play at Our Lady Queen of Martyrs Parish in Birmingham.

It's an opportunity to guide a child's moral development and a learning experience for their parents, who learn how to "parent."

"Why not?" asked the preschool program's director, Kathleen Cahill, a former high school teacher and mother of four. "We take classes in cooking or to improve our jobs, but how many of us are trained to be parents?"

"THE BEST teachers are usually our own mothers. But today they usually don't live in the same neighborhood, much less the same state," Mrs. Cahill said.

A master's degree candidate in early childhood education at Detroit's Marygrove College, she decided to help fill the gap when she took over her parish's preschool program last September.

"To me a parish preschool program would be an ideal situation to deal with this because it has the opportunity to discuss morality and because of the resources in the parish," Mrs. Cahill said.

Mrs. Cahill wanted to expand the Sunday school program to weekdays, to include parents

with their children, and to provide a child development resource library and parent-child classes. Father Henry Villerot, parish pastor, provided use of a grade school classroom for the project.

"I told Father Villerot I could start this program with just a rug and that it could be modified in any way," she said.

With subsidies from the Parent School Association and the Dad's Club, volunteer help and donations from parishioners, Mrs. Cahill transformed the empty classroom into a child's fantasy playground.

SHE BOUGHT wooden toys, tables and chairs and repainted walls. When her money ran out, she appealed for parish donations and received toys, "porta-cribs," changing tables and other items.

Most importantly, she said, the preschool project became a parish project.

Mrs. Cahill pointed proudly to a large playhouse of platforms, ladders and hiding places. It was built by parishioner C.D. Connelly and his family and friends. Connelly was a retired personnel manager for a construction company who did woodworking as a hobby, she said. "I would go to him with sketches and ideas and he'd work the plans up."

Connelly made several cabinets and other furnishings.

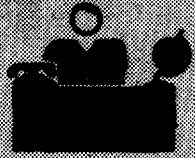
"He really got this program off the ground," said Mrs. Cahill. Connelly died shortly before the program got underway.

The Parent Preschool Program began in March, with classes for infants, toddlers and three- and four-year-olds and their parents. The classroom, which serves the kindergarten and Sunday babysitting program also, features a child development library for parent's use. The parent-child classes have three goals:

- To establish a support system for parents of young children.
- To provide an educational experience for parents and their preschoolers.
- To promote Christian values through regular programs and through a spirit of openness.

THE 90-MINUTE sessions include prayer time, work on the child's cognitive, motor or social-emotional development and play. Plans are underway for fall sessions.

"I feel so strongly for the need for a program like this, and I've believed for such a long time that we could do something here at the parish," said Mrs. Cahill. "The parish can be like an extended family for a parent. Here at Queen of Martyrs it's also generated a very positive spirit since people don't just pay tuition for their child's education. They get involved and contribute."



# Matter of Opinion

## Three valiant women

It is more than coincidental, we think, that so many of the most powerful spokesmen for today's Church are not "men" at all, but are rather valiant women, putting into practice in their lives and work the Gospel of Christ.

Few people have moved the conscience of the world more than a trio of modern Catholic women: Mother Teresa, Dorothy Day and Barbara Ward, who died in England recently. Each of these is certainly a strong personality, completely dedicated to the cause of peace and justice. Their equally fervent allegiance to the Church mystifies many who fear the Church as repressive and antifeminist. That same myopia has blinded critics to the fact that an overwhelming percentage of American women who hold high administrative positions in the two fastest-growing American industries, medicine and education, are women of the Church.

Mother Teresa, Dorothy Day and Barbara Ward have certainly had conflict with various Church officials, nevertheless they have not only remained members of the Church but proud and en-

### Editorial

thusiastic members, buttressing their position with the authority of the Church they love.

Barbara Ward did just that in her own unique way. As an economist dedicated to the underdeveloped nations, she was animated by and helped to form Catholic social principles. She was the first woman to address the Second Vatican Council and spoke on the Pontifical Commission on Justice and Peace and addressed the World Synod of Bishops' meeting on Justice and Peace in 1971. There she tartly struck out at journalists who asked how she could reconcile concern for the poor nations of the world with the Church's proclamation of the immorality of artificial birth control by insisting that the hungry of the world want food, not birth control pills.

Ironically, it is often the critics of the Church who unthinkingly equate Church with hierarchy. Christians like these three wonderful women have never done this. They have reconized the proper role of authority, but have addressed not only bishops and popes, but the people of the Church as well. In her column which ran in the St. Louis Review until she had to cease writing, Barbara Ward challenged Catholics to really live the Gospel, to recognize the requirement of assisting their neighbors, especially those most in need.

The world as a whole is poorer for Barbara Ward's death, but



the poor of the world especially have lost one who understood them and their needs, an advocate and a friend.

— Msgr. Edward J. O'Donnell  
St. Louis Review

## Letters to the Editor

### Mother Teresa inspires

#### To the Editor:

I would like to express the feelings I have inside of me after having seen, met, and kissed Mother Teresa of Calcutta.

First of all, I must say that Miami has been blessed once again by Almighty God, for having the finger prints of Mother Teresa, the sisters of the Missionaries of Charity, in our city.

I thank God everyday for giving me the gift of meeting Mother Teresa, although it was just for 5 minutes. But in those 5 minutes, I felt as though I were in Heaven. You must realize that Mother Teresa is one of the few people in the world that lives what she preaches and what Jesus preached.

I must say that this meeting with

Mother Teresa has made a new turn in my vocation. As a Capuchin Franciscan Seminarian of the Vice-Province of Puerto Rico, I have been able to see that the life of poverty, like St. Francis saw it, can be accomplished in this time and age. I will surely try and start to lie this life with my brothers in St. Francis.

I invite all of the faithful in Miami, to please pray for the sisters of Mother Teresa and for all the religious of the world, that they may see the real beauty of poverty.

Jorge Macias  
Capuchin Friars  
Vice-Province of P.R.  
Ponce, Puerto Rico

### The 'living rosary'

#### To The Editor:

It was our family's pleasure to have the opportunity to attend mass at St. Ann's Church in West Palm Beach on a recent trip to Key West. I was amazed at the devotion shown to Christ's Mother Mary, and in particular, to her prayer, the Rosary.

I am presently involved in the Northern Virginia Diocese of Arlington, Virginia, in promoting a Rosary devotion called the Living Rosary. I am sure there are many people within the Archdiocese of Miami who have a deep devotion to the Rosary and desire some community expression of this devotion in their own parish.

There is a method called the Living Rosary, whereby they can, in an easy manner, see this accomplished. Simplicity and a minimal time involvement

are among its main characteristics. The only obligation involved is for its members to recite one decade a day which can be said in the privacy of one's own home or wherever he or she chooses.

The decade is said for the specific intentions of those members comprising the Living Rosary and for the intentions of the parish in which they reside.

Enrollment of members and mailing to each one a Rosary Calendar to follow daily is the only work involved.

For more information on setting in motion this needed apostolate, any interested devotee of the Rosary could write me at the following address:

Joseph E. Evers, M.D.  
6801 Whittier Avenue  
McLean, Virginia 22101



By  
**Antoinette  
Bosco**

## A treasure ignored

I think we ought to listen to what Nancy Dwyer has to say. But who is she?

This year the Catholic Press Association awarded its first-place prize for youth coverage to her. This longtime friend of mine introduced a bonus — a regular supplement dedicated to young Catholics — in the diocesan newspaper she works for, the Long Island Catholic.

For Ms. Dwyer, this is not a job nor even solely the proverbial labor of love. It is a mission. Her particular work centers on what she calls the "invisible generation in the church," young adults 18 to 35 years old. She explains her commitment in terms well-worth the consideration of anyone concerned about the church's efforts to reach young adults.

**SHE SAYS:** "When I tell people about young adults, instantly everyone gets a mental picture of teen-agers. No one can visualize a young adult. In the church, they just plain don't exist. There's a lot of concern about teen-agers and rightly so. But once a person has graduated from high school — zilch. The church doesn't seem to want to hear from them until they're ready for Pre-Cana."

Ms. Dwyer went on to say that this age group has a lot to bring to the church and to society. Since they are young, she continued, they have

energy and enthusiasm. Since they are adults, they bring maturity and an ability to make a commitment to what they do. Young adults, she said, can "bring an intensely real, very deep spiritual motivation to what they do. It's a fascinating age — once you become aware of them."

Her contact with young adults on an Outreach Weekend she helped plan with Father Thomas Maloney of St. Raymond Parish in East Rockaway, N.Y., "opened my eyes to what a vast

**'No one can visualize a young adult. In the church, they just plain don't exist. There's a lot of concern about teen-agers and rightly so. But once a person has graduated from high school — zilch.'**

treasure is being ignored in the church," Ms. Dwyer explained.

The purpose of the weekend was to help poor, elderly and disabled persons who needed a lot of work done on their homes. Father Maloney and Ms. Dwyer decided to put the gospel message to work, literally, by rolling up their sleeves. They sought an ad hoc committee of college-age youth to undertake the project.

From this beginning the Young Adult Conference of the St. Vincent de Paul Society was formed. "And appropriately so," said Ms. Dwyer. "These people are about the same age as Frederic Ozanam and his friends were when they founded the society."

**THESE YOUNG** adults do amazing work. Among many other activities, they visit the Children's Shelter each week for prayer, volleyball and conversation. They conduct blood drives and help refugees resettle. They send Christmas cards to prisoners in the local jail and painted a crisis shelter for runaways and abused persons. They conducted a store inventory, donating the money they earned to the Suffolk Juvenile Justice Committee. They also raised money to send a lawyer to Mexico where he will work with Los Niños, a group that brings food to children who live in conditions of destitution.

I clearly felt my friend's empathy and love for the young adults she has helped motivate for Christ. Yet, "under all the energy and enthusiasm of these young people, almost like a throbbing tooth, is the painful agonizing question, "What am I going to do with my life? It's an age that has its own very real needs and its own very real gifts. "They need the church and the church needs them. Why can't we see them?" she asked.



By  
**Tom  
Lennon**

## The dating game

**Q. How many people should you be able to date at the same time? (Vt.)**

**A.** This question is surprising, for many readers are much more interested in whether it's OK to go steady or to date one person exclusively.

But this Romeo (or is it a Juliet?) has grander ambitions, and one gets the impression she or he would like to date quite a few people.

Unfortunately, an exact answer to the question is not possible. It would be nice to be definite and tell the questioner, for example, that he or she can date 31 people, a different person for every night in August.

**BUT LIFE** is not that neat and tidy. It is highly likely that at least one of those 31 people would be miffed at the idea of her or his dating partner having so many other dates.

Or suppose I tell the questioner to date only two people at the same time? Even then, one of the dating partners can have an attack of jealousy in regard to the other partner.

This doesn't mean you should date only one person. By all means, date several, even many.

If at times jealousy bursts forth or an argument occurs, work out the relationship with the dating partner as best you can.

Explain your reasons for dating several people at the same time. Point to your desire to get to know a variety of persons. Try to help your friend see that she or he can be enriched by becoming friends with different types of personalities. Explain, too, that you don't want to become dependent on one person.

And if your jealous date won't accept your reasons, you are free to end the relationship.

**THESE YEARS** of your life are learning years, not only in school but also when you attend a movie with a date and converse with him or her afterward over a pizza.

Learning occurs also at parties, picnics, dances and those sporting events you attend with various dates.

You'll discover that some young people are sensitive, others crude; some are humorous, others serious; some are generous, others self-centered; some are temperamental, others nearly always pleasant.

Every person is unique and so an infinite variety of people exists.

Learn all you can about people during these learning years. Have a variety of dating partners.

And if you want to try to have 31 different dates during the month of August... well, why not?

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



By **Dale Francis**

## Thoughts on a survey

There was a report made by William C. McCready at the National Catholic Educational Association convention in New York that I've been thinking about. I have reached no conclusions but it concerns me.

Dr. McCready is a director of the National Opinion Research Center and he made a report on a research study of young Catholics between the ages of 14 and 29.

**HE REPORTED** that while most young Catholics hold views contrary to the official teaching of the Church on some issues, about 41 percent attend Mass twice a month, say they feel close to God and pray quite often.

He reported that young people who attend Catholic schools are twice as likely to receive Communion, belong to parish organizations and think about religious vocations.

The NORC study also verified something that has been observable — the tendency of young people in their 20s to fall away and the "rebounding effect" a few years later when their families and careers begin.

What I've been thinking about though is what the study revealed about the attitudes of young Catholics towards the teachings of the Church. The young people agreed with the teaching of the Church on just two issues — that abortion on demand and homosexual relations are wrong.

**BUT SOME 90** percent of those who were questioned believe the Church's teaching on divorce and re-marriage is

wrong. An even greater 95 percent reject the teaching against artificial birth control.

Only 17 percent agreed that premarital sexual relations were always wrong or almost always wrong.

Dr. McCready said that in their views on moral positions, there was no apparent difference between those who had Catholic schooling and those who did not. Nor was there any difference in moral attitudes between those who said they prayed regularly and those

**'But some 90 percent of those who were questioned believe the Church's teaching on divorce and re-marriage is wrong. An even greater 95 percent reject the teaching against artificial birth control.'**

who did not.

**WHY SHOULD** Catholic young people be in agreement with the teaching of the Church on abortion and homosexual activity but strongly opposed to the Church's position on divorce and remarriage, artificial contraception and pre-marital sexual relations?

I'm not going to claim I know the answers but it is, I think, something we need to think about. I am not surprised

to find young people opposed to abortion — there have always been many young people in the pro-life movement. It may be that this teaching of the Church has been presented more forcefully and with less deviation than others, but I think, too, young people almost instinctively recognize life in the womb as real human life.

Whether it is cultural or instinctive, young people seem repulsed by homosexuality. The movement to gain acceptability for homosexuality is largely among those in early middle-age or older.

**WHEN YOUNG** people express opposition to the Catholic teaching on contraception, divorce and remarriage and pre-marital sexual relations, they are reflecting the mores of the secular society in which they live.

It might be expected that they would be influenced by the teaching of the Church but the truth is the young people of the age group of this survey have lived through a time in which they could find, within the Church, those expressing opinions contrary to the teachings of the Church on these issues.

This survey should get us thinking, not critically of young people, but of whether we are adequately passing on the teachings of the Church. It is not enough to say the Church teaches this or that, we must make what we believe believable. The fault, I fear, lies not in our youth but in ourselves.



By Msgr.  
James  
J. Walsh

## Man — "A little less than the angels"

How cheap is human life?

Witnesses said they simply could not believe their eyes. The two cars were stopped by a red light, and one tried to cut in front of the other. The drivers began to argue, then to curse, then to make violent gestures. One of them pulled a gun and shot the other dead. He had never seen him before.

A husband and wife sat down to table. The man began to yell at her because of the "stinking food". She threw a plate full of the food at him. He left the table, came back with a gun and fired it at her. Neighbors said they were constantly arguing.

A LITTLE OLD LADY in her 80's was munching on a piece of stale bread when the young man broke through her screen door, ransacked the drawers and then raped her. Almost as an after thought, he took out his gun and killed her.

And so on and on and on. When the mystery of the Atlanta murders of young boys is finally solved, most likely it will prove to be as senseless and demented as the above killings. Surely in the mind of that nameless descendant of Cain, human life is worthless.

Not everyone shares that view by any means.

FOR THE ILLITERATE coolie snatched from the rice paddies, life is precious. A million of them may be put in uniform and poured into a battle as they were years ago like a surging flood of water let loose in a valley. If the objective is not gained, then another million can be herded up and sacrificed.

We have many men and women in late fifties and sixties who were witnesses of this same disregard of human life as practiced by the Russian and Japanese leaders.

In World War II countless soldiers of both nations were ordered to advance into direct fire and certain death. It was considered more important that enemy supplies be exhausted than the casualty list be kept low.

As time went on, we began to hear of the murders of hundreds of thousands of Jews, Protestants and Catholic clergymen and religious at Hitler's

command in the gas chambers or in concentration camps. So many people were considered useless burdens, better off dead, or a menace to security, or unproductive for the state, easily removed by death.

THE BASIC EVIL of communism and nazism is rooted in their teaching that man is a mere animal. Hitler stated often he opposed the Christian view of the priceless worth of every person with the "saving doctrine of the nothingness and insignificance of the individual human being." No wonder a pig was treated better than a woman, and a man often considered less important than the rats in nazi laboratories.

**"Make no mistake, man is part animal. But he is also part spiritual, like the angels. He is a union of matter and spirit, an immortal soul and a corruptible body. God made him a creature, then a servant, but refused to stop there. He welcomed him as a friend. Imagine a creature treated as an intimate friend of the Creator!"**

The communists were fully as evil and brutal and short sighted. Their prophet, Marx, constantly taught that "the Christian idea of man as a sovereign being is an illusion and a dream." So the communists then and now view a human being as so many chemical elements, a creature kept in motion by an accidental collection of electrons and protons. There is no soul, no substance in man made to the image and likeness of God. Why? Because there is no God, no eternity, no future life. The belief in "pie in the sky", they insist, makes a person a less efficient, less useful animal.

Just as Christ was coming to this world, mighty Rome was in effect teaching the same doctrine. In

their conquests all over the known world, they took innumerable men, women and children as slaves and kept the family in servitude for generations. The schools of gladiators, slaves forced to fight to the death, were for the amusement of the rich, so called patrician Romans. A human being was no more valuable than a workable animal.

The teachings of Jesus contradicted the pagan view of ancient Rome and Greece, the modern views of nazism and communism and, of course, the totally irresponsible, amoral happenings of today.

JESUS TAUGHT that man is "a little less than the angels", a sovereign being indeed, so far removed from the animals that one is impulsively inclined to compare the separating gulf to the space dividing man from God himself.

Make no mistake, man is part animal. But he is also part spiritual, like the angels. He is a union of matter and spirit, an immortal soul and a corruptible body. God made him a creature, then a servant, but refused to stop there. He welcomed him as a friend. Imagine a creature treated as an intimate friend of the Creator.

But even that was not all. He lifted man up — through the redemption of Jesus — infused in his soul a share of his own divine life and allowed him to partake of his divine nature, and as a crowning proof of his (man's) greatness, embraced him as his child.

THIS CAUSED A REVOLUTION in thinking among Romans and Greeks and elevated a human being to a new height of dignity. However, as Christianity began to produce giants of holiness in the saints and transformed many of the so-called "little people", there never was a time when everyone accepted his teaching on the value of the human being. Even with Christianity so widespread, we still have had in the past generation nazism and communism and today's wholesale slaughter of the innocent in Supreme Court-approved abortions.



By  
Fr. John B.  
Sheerin, CSP

## The nuclear nightmare

The most unforgettable and unpardonable offense in American history was the dropping of the nuclear bomb on Hiroshima. Yet it served one purpose — it made us aware that the control of nuclear weapons is the most important question facing the human race.

The recent spectacular Israel raid across the Iraq desert once again reminds us that this abomination still hovers over the world. It certainly has stirred up fires of controversy not only in the Middle East but in America as well.

Was Israel Prime Minister Begin right in his decision to destroy the Iraq nuclear installation? Some people will say that Iraq has a government of thugs ready and willing to annihilate tiny Israel. Was Begin, therefore, at fault?

THE CONTROVERSY will be argued in U.N. circles for long months to come. Meanwhile, the spectre of large-scale war now grows larger every moment: When will it end? The future is dark. The United Nations seems incapable of solving the puzzle.

Thus far, President Reagan is only marking time. He invited Arab ambassadors to the White House and told them that maybe the Israelis had gone too far. However, he also told the Israeli ambassador at the White House he regretted suspending delivery of four F-16 fighter bombers to Israel. The president

then added there would be no change in his commitment to the U.S.-Israeli alliance. Ho-hum!

Vatican Council II in "The Church Today" says: "Contemplating this melancholy state of humanity, the council wishes to recall first of all the permanent binding force of universal natural law and its all-embracing principles. Man's conscience itself gives ever more emphatic voice to these principles.

Therefore, actions which deliberately conflict with these same principles, as well as orders commanding such actions, are criminal."

**'In the scramble to get ahead in the race for the latest nuclear bombs, political leaders seem to have a frightening lack of concern about the morality of the bombs they obtain.'**

SOME LEADERS of nations, it seems, give short shrift to conscience: They are too busy getting ahead of other national leaders in the scramble for leadership in the nuclear club.

In 1976, the Egyptian foreign minister declared: "If Israel explodes an atomic device, Egypt will obtain a similar weapon or manufacture it."

Despite American pressure last year, France remained determined to supply Iraq with 165 pounds of enriched uranium. The special relationship of France and Italy with Iraq then came under attack from the Israeli government after the recent Israeli raid into Iraq. France and Italy, according to the Israelis, "have assisted the Iraq tyrant in the construction of the atomic weapons."

In the scramble to get ahead in the race for the latest nuclear bombs, political leaders seem to have a frightening lack of concern about the morality of the bombs they obtain. Said Muammar Qaddafi, the Libyan leader, "Let us take the same pretext the Israelis used and do everything, even if it is madness, because the Israelis now pose a danger to Arab security."

All human life is a dramatic struggle between light and darkness. "The call to grandeur and the depths of misery are both a part of human experience," Vatican Council II pointed out in The Church Today.

May God save us from the nightmare of life in an atom bomb factory.

# Crime also strikes the Chu

continued from p. 1

N.W. 183 St., are well-lighted.

No one walks out alone at night, and the family has acquired an English bulldog for protection. Says Terry Reilly, "The staff is very security conscious now."

Security consciousness is what Fr. Vincent Sheehy, executive director of the Ministry of Temporalities of the Archdiocese, wishes to raise among all parishes, pastors, schools and staff. "Preventive measures are the most important thing," he says.

On January of this year, the Archdiocese made its wishes law when it directed all parishes and entities to install fire alarms on the premises. The directive also "highly recommended" the simultaneous installation of burglar alarms.

"FR. SHEEHY says most of the parishes have already installed both systems. "It's cheaper to get them both done at the same time. We encouraged them to do it."

Considering the apparently greater risk to churches from burglaries than

arson, Fr. Sheehy explained that requiring the fire alarm and only recommending the burglar alarm was done to prevent the desecration of the Blessed Sacrament.

Thieves take the valuables, not the meaningful objects, Fr. Sheehy said, but arsonists are "mentally ill" people who often vent their anger on anything with religious significance. "The danger of the desecration of the Blessed Sacrament is a much higher priority," he added.

But the presence of an alarm system does not necessarily deter crime.

Little Flower Church in Hollywood had an alarm system when the arsonist hit in February of last year. The suspect was able to circumvent it. "He knew exactly what to do. He went for the tabernacle and the main altar," says Fr. Vincent Cashman, pastor.

**THE CATHEDRAL** rectory's alarm system was turned off during the tenting, because the doors and windows had to remain open. Fr. Gerard LaCerra, chancellor of the Archdiocese and pastor of St. Mary's, nevertheless hired a private security guard to patrol the premises and provide protection. After the robbery, the Archdiocese sued the company, and the case is now in litigation.

Says Fr. Sheehy, "If they don't put the alarm system on, it's no good," but he adds, "Reasonable precautions were taken" in most cases.

A parish whose alarm was also turned off when thieves struck is Nativity in Hollywood. But the thieves who made off with its tabernacle, mistakenly thinking it was solid gold, struck during the day, when having the alarm on is not feasible. Fr. James Quinn, pastor, says, "We were very, very lucky." The tabernacle was recovered the next day.

Most churches are locked now during the day, and all of them are locked at night, alarm systems turned on.

"I think most people would agree that they can't expect the church to be open through midnight, in the middle of the night," says Archbishop Edward McCarthy. "They can still ring that rectory doorbell if they're in trouble."

The Archbishop, himself, is no stranger to the pain of crime. While he was in the hospital early this year, thieves broke into his home and made off with art objects and objects of great personal sentiment.

Among the things taken from the Archbishop's house were his bishop's cross, a ring given to all the bishops during Vatican II, a cross that his seminary classmates gave him, and an especially meaningful turquoise and silver ring, a gift from an Indian craftsman who made it for him while he was bishop of Phoenix. More than anything, he says, the objects have sentimental value.

While priests for years have learned to live with people robbing the poor boxes, many today are concerned about what they see as the increasing frequency and "professionalism" of crimes against the church.

**INSURANCE** records kept by the Archdiocese service agent, Gallagher-Bassett, show, however, that more incidents of burglaries, thefts or robberies were reported against churches in 1974 and 1975, than were reported this year, 1980-81.

This year's number is almost double that reported in 1979-80, from 24 to 44, but in 1974-75, there were 50 incidents reported, and 54 in 1975-76.

Most of these incidents are thefts of chalices in churches, sporting equipment from schools and office equipment and cash from rectories.

Rarely are any of these items recovered. Seldom are the thieves caught.

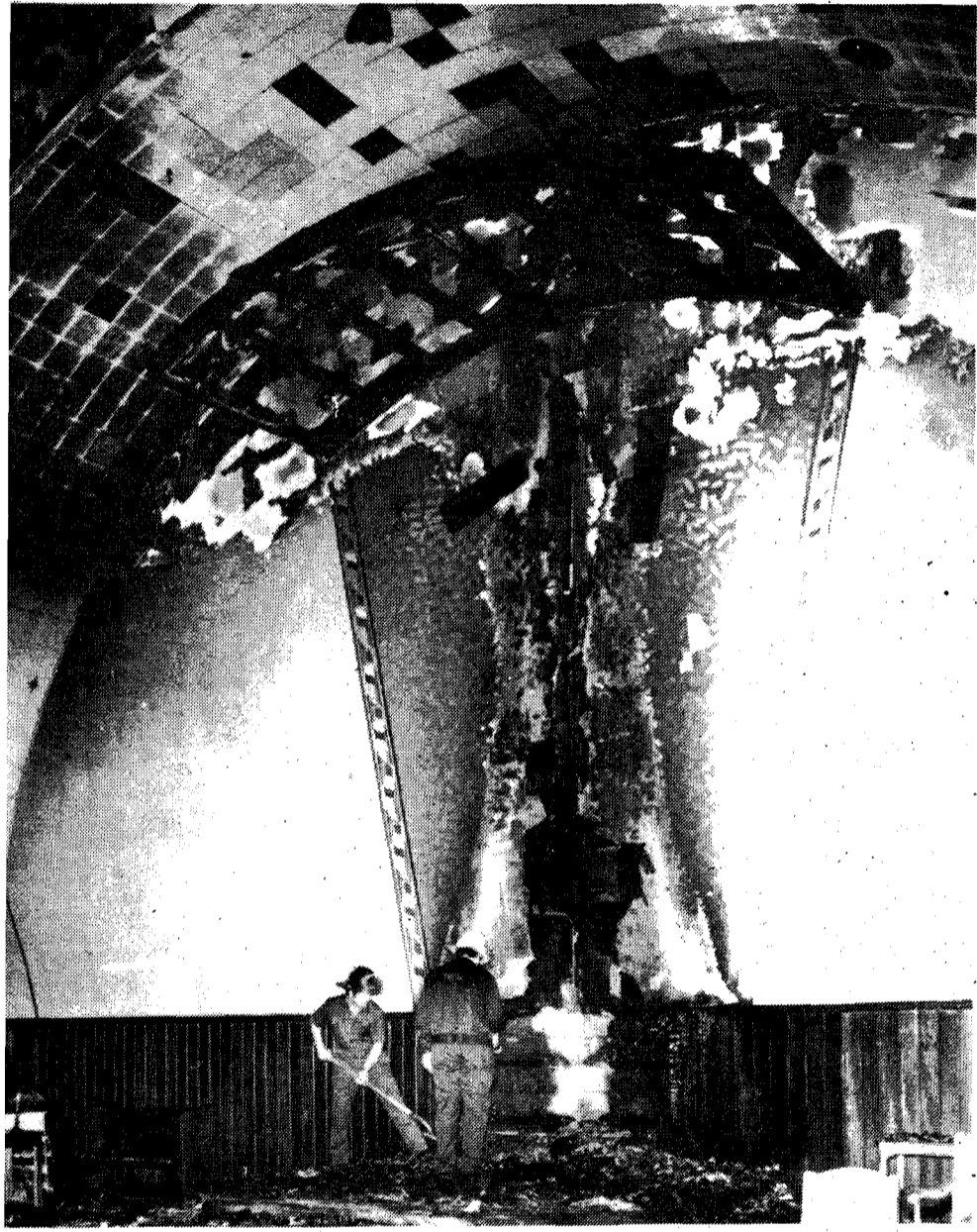
The rate of vandalism against the church has remained steady throughout, interestingly enough declining greatly last year.

In monetary terms, however, 1980-81 was a very bad year for the Archdiocese. The burglary at the Cathedral increased the amount of money paid out for thefts from a low of \$19,209 the year before to an all-time high of \$152,853.

Although there were only 9 incidents of vandalism against church property this year, these cost \$15,346, while last year, 20 incidents cost only \$8,515.

These amounts do not include the \$277,911 that the repairs to Little Flower Church cost in 1979-80, nor the \$550,000 in damage sustained by St. Gregory Church in Plantation during a fire. That fire, according to insurance reports, was due to an electrical short circuit, not arson. Nevertheless, a new church had to be built.

Crime, at least in the Archdiocese, knows no neighborhood boundaries. Many inner-city parishes, in fact, say



The altar of Little Flower Church in Hollywood after the fire, set by an arsonist. (Published by permission from the Feb. 16, 1980 Hollywood Sun-Tattler, a Scripps-Howard newspaper.)

## An ounce of prevention . . .

For parishes, schools and offices around the Archdiocese, here are some crime-prevention tips.

- Keep as little cash on hand as possible; transact all business by check;
- Secure expensive equipment or store it in a safe place overnight;
- Keep chalices and other sacred vessels locked away when not in use;
- Install deadbolts on all outside doors and remember to lock them;
- Remove jalousie windows or place a steel mesh screen on the inside;
- Remember that dogs provide good warning before a crime happens;
- Install burglar alarms (and fire alarms) to warn you when a crime has happened and to call the police; remember to turn the system on;
- Keep grounds well-lighted at all times;
- Trim high hedges where intruders can hide.

## Archdiocese of Miami

Under the Archdiocese's "self-insurance" plan, each parish pays a premium, calculated at \$2.50 annually for every \$1000 of assessed replacement value, into an insurance fund administered by Gallagher-Bassett.

In essence, says Fr. Vincent Sheehy, executive director of The Ministry of Temporalities, it's "The church paying the church." The Miami Archdiocese was the first organization in the country to adopt such a plan in 1966, and the first diocese to enter into a provincial or statewide plan with its sister dioceses in the state.

Under this plan, if any diocese has a claim for more than \$500,000, or has depleted its pool for that year, the other dioceses step in and make up the difference.

For catastrophic damage, in excess

of \$1 million, the Archdiocese has already purchased excess coverage with Lloyd's of London.

"To buy this type of coverage would cost them much more," says Fr. Sheehy referring to the self-insurance plan. Marc Sheehan, district manager of the Miami office of Gallagher-Bassett, estimates it saves about half the money that would normally be spent on insurance.

Similar self-insurance plans have been adopted now by 70 dioceses across the country and the Florida Community Colleges Consortium. Only the Michigan dioceses have provincial plan in effect.

The savings from this plan are significant, considering that parish insurance premiums range from a low of \$600 a year to a high of \$13,000 year.

Insurance can put a big burden on

# ch

ey have been hit less by crime than their suburban counterparts. "Our area has the image that everything happens here," says Fr. William Mason, pastor of St. Francis Xavier in Miami's Overtown section. "People don't want to come here because they have that image." Yet in 10 years, only four things have happened there: one broken window, one stolen bicycle, one cut fence and one set of keys taken from inside the church.

All too often the articles say this is a "hole down here," says Fr. Robert Mulligan, a resident at Holy Redeemer Liberty City since last August. "We're here. It's a nice neighborhood." So far, the parish has had only two break-ins into the school and two or three nighttime break-ins into the kindergarten classroom across the street. Bars are being put on the office windows and the kindergarten children have been moved into the main school building. Fr. Mulligan says crime against the church in Liberty City is "an occasional thing. If the public schools were right next to us, they would have all their windows broken and we wouldn't. It's just the way it is. They respect the church." Nevertheless, the parish has a German pinscher guarding the rectory and an alarm system installed in the church and school.

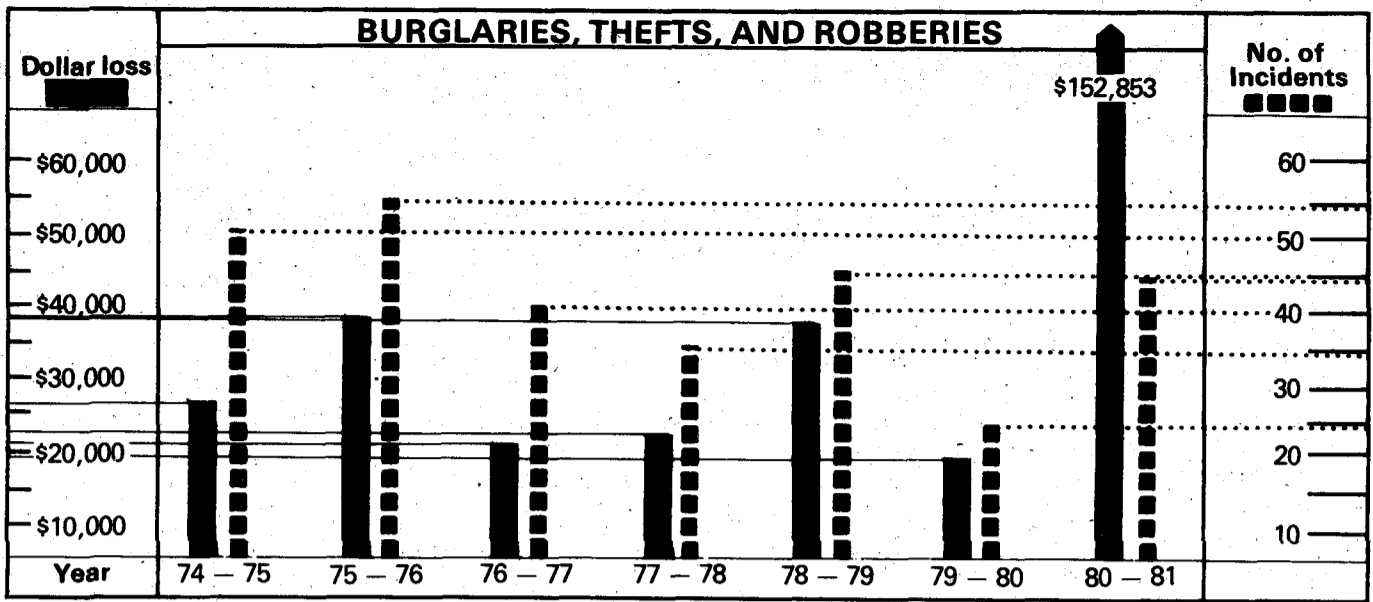
**THE CRIME** problem has left pastors and lay personnel alike with a dilemma: how to be serviceable and practice the Christian law of love while protecting church property from thieves, arsonists and vandals.

"I don't think within church circles we can hope to hold ourselves apart from what's happening in the wider community," says Fr. LaCerra. "We're too related to it." The approach is that it (security measures) is for the protection of individuals. While you'd prefer to leave the church open for individuals to come at any time, I feel I would be acting irresponsibly on their behalf," he says. "As a pastor, I'm there to minister to the parish and provide for protection and preservation of that which belongs to the people. I do feel definitely a responsibility in terms of the protection not only of individuals but of the physical properties as well."

## self-insured

small, inner-city parish struggling to make ends meet, but Fr. Sheehy says, "Most of the parishes are making it (the payments)." High schools with less than 800 students sometimes have trouble, though. Even if the parish is subsidized, "We give them the money to pay us back," says Sheehy. "We would rather that they neglect something else . . . (Insurance) is so basic it's almost like food."

An advantage of the diocesan plan is that it does not place a burden on the inner-city parishes in so-called bad neighborhoods. "We can reduce the premiums for inner-city parishes by having the better-off parishes share the burden," says Fr. Sheehy. An insurance company would do the opposite, raising their rates to cover the increased risk.



Insurance figures show no steady increase in the rate of crime against the church. 1980-81's abnormally high dollar loss is due mainly to the one theft which took place at St. Mary Cathedral rectory.

He stresses that the Archdiocese will prosecute anyone caught robbing or vandalizing church property.

What angers Fr. LaCerra almost more than the crime problem, though, is "the fear mentality . . . That's not healthy for people. Yes, you have to be aware. Yes, you take precautions. You don't carry a big purse, you don't carry lots of cash. But you can't quit living."

"When you allow it to begin to paralyze you and form an outlook that you can't trust anyone, then that's anti-Gospel message," he adds.

**TERRY RELLY** thinks "it's sad" that people who go to the Family Enrichment Center have to go through so many security procedures, but he sees no way around it.

"If we're persons of hope, we've got to hope that things will get better. I

really hope it (the crime wave) passes. I think it would be great to go back to an era where people can go to a church any time at night. We can't do that anymore."

Perhaps Mimi, though, has found the Christian way of looking at the problem.

"They can take our things," she says. "But they can't take our joy, nor can they take our peace."

# Don't blame Mariel

By Ana M. Rodríguez  
Voice Staff Writer

When three marielitos knocked on Fr. Ernesto Garcia-Rubio's rectory door late one night last September, Our Lady of Divine Providence's pastor opened, having been led to believe that someone was gravely ill.

The men promptly sprayed Mace on his face, tied him up and searched the church and rectory for money. Finding none, they fled from the west Flagler parish with the pastor's watch and camera.

The incident typifies what many people, Latins included, have come to believe without a doubt: Mariel refugees are responsible for Miami's rising crime rate.

"**WE'RE TALKING** about a perception," disagrees Msgr. Bryan Walsh, director of the Catholic Service Bureau who has been involved with refugees of all nationalities since the first wave of Cubans began coming to the United States in 1961.

There are no hard and fast figures to back up that perception, he adds, only estimates, and doubtful ones at that. He says the crime rate in Miami had been steadily increasing for the last three years, and any influx of people into any community at any time in history is bound to create a proportionate increase in crime.

"Crime, like every other human phenomena, to a certain extent, is a factor of population. If you have 100,000 more people in the community, you're going to have a percentage increase in crime of all sorts, no matter what."

**HE SAYS** the addition of 125,000 people to the Miami area represents roughly a 12 percent increase in the city's population, making a 12 percent increase in the crime rate "normal." But the Mariel refugees included an

unusually high proportion of single men between the ages of 18 to 35.

"In any population of the world there's more likely to be crime among that age group," he says, and among single men.

He estimates, then, that "25 percent of the increase in crime in Dade can be attributed to Mariel refugees and it would still be normal."

**BILL MORIARITY**, a staff member of the Dade Criminal Justice Council, which keeps statistics on the crime rate and the number of prisoners awaiting trial at the Dade County Jail, estimates Mariel refugees are responsible for less than half the increase in crime in the Miami area.

Msgr. Walsh calls "nonsense," the charges that refugees are also responsible for the overcrowding at the jail. "Broward County Jail is terribly overcrowded and there are no Mariel refugees in Broward County."

At the beginning of this year, he adds, "They were saying things like 80 percent of the Hispanics in jail are estimated to be Mariel refugees. Well, if 80 percent of the Hispanics in jail are estimated to be Mariel refugees, that means only 20 percent of the Hispanics in jail are non-Mariel Hispanics; which means non-Mariel Hispanics, according to those figures, have one-fifth the arrest rate of Anglos and other Americans."

"**IN OTHER** words, there's something wrong here. They have a low crime rate in the Hispanic community, we've known this for years. But it's not that low."

Moriarity says the Council's figures show that there are between 250 and 300 refugees in the pre-trial population, which has now reached 1100 at the Dade County Jail; 500 more are being held at the Dade County Stockade.

Last year, Moriarity says, the total pre-trial population hovered around

1000. He figures Mariel refugees are responsible for only "half the increase" and points out that "a judge is much less likely to let them out" on pre-trial custody.

This fact, Msgr. Walsh points out, would "artificially increase the number disproportionately to their crime."

**BUT HE FEELS** there is another side to the Marielito story, which involves the unusually high number which have been murdered. An article in *The Miami Herald* recently listed the 90 Marielitos murdered in Miami. Among those, 33 had been found shot or stabbed to death or had been simply gunned down in the streets by passing cars and trucks.

Msgr. Walsh says this appears to be more than just Marielitos killing each other, as the article said. Police have no suspects or apparent motive in any of these cases.

"Is it one person killing them? Is it a gang killing them? I think there's a striking similarity," says Msgr. Walsh.

**IN GENERAL**, though, he says "Miami is a much safer city to travel about in than Washington, D.C., New York, Philadelphia, Detroit or Los Angeles."

Most people murdered in Miami have one or more of three things in common, he says.

- They own a handgun.
- They frequent cheap bars.
- They traffic in drugs.

Instead of being paralyzed by an irrational fear of crime, he says, "we should be doing everything we can to discourage people from going out and buying a gun. We should be trying to solve the drug problem. And we should be staying away from cheap bars."

He adds: "As a community we have had a rather good record on crime, until the last couple of years. If anything, what we're doing is getting caught up with the rest of the country."

By Dr. James and  
Mary Kenny



## Choosing a nursing home

**Dear Dr. Kenny:** My mother is 85 and is no longer able to live alone. She is forgetful and unsteady on her feet. I would like her to live with us, but we have four children at home, and she cannot stand the noise and confusion. I am her only child. We are considering a care center or nursing home for her. What should I look for in a care center? I love my mother very much. (Indiana).

Thank you for raising a question that affects many of us today. How do you pick an institution for someone you love? I think there are two sets of considerations. You must consider the facts, and you must look at the soul.

The facts are the easy part. Here are some obvious questions to ask yourselves, and the care center administrators.

**WHAT TYPE** of care does your mother need, mild supervision or highly skilled nursing? Many nursing homes provide different levels of care depending on the individual capabilities of the residents.

What are the visiting rules? Can you visit any time? Can you bring your mother home for a day or a

time whenever you want?

What is the staff-patient ratio? Do they seem to have enough skilled staff to provide your mother with proper attention?

Look around the halls and rooms? Are they clean? Do things seem generally in order?

What kind of a reputation does this care center have? Don't ask the physicians or social workers. Ask your friends who have a relative there. Ask some residents how they like living there.

How will you pay for it? Is there Medicare or Medicaid or other insurance available? Is there an estate which can be tapped? Will you be able to pool finances with any other family members?

**ASK THESE** and other such factual questions. But don't forget to consider the intangibles which are even more important. How do you assess the soul of a care center?

The best way is to spend a day there yourself from rising to bedtime. That is not too much time to give in order to judge whether your mother will be happy there. Get a feel for the place.

Be sure to eat a meal there with the patients. How

does the food taste? Notice the mealtime atmosphere.

Take some time to sit in the day room. Converse with the other residents. Experience a bit of the social life. Would your mother enjoy this milieu?

Observe the staff. Do they appear happy and enthused in their work? Most important, do they smile and laugh a lot, or do they seem cold, crisp and efficient? Even worse, do they appear bored?

Finally, does the staff touch the patients a lot? As hearing and vision fade, touch becomes increasingly important as a way to communicate. Most older adults reawaken to the need for physical contact. Sensitive staff hug and guide and touch freely.

These suggestions are by no means exclusive. I hope they start you thinking. Get the facts. But don't forget to consider the heart and soul.

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



By  
**Dolores  
Curran**

## Teens, summer and solitude

One of the most talked about TV shows this past year among women was a Phil Donahue show about mothers who get fed up with being Super Moms and did something drastic about it. One walked out and got herself a nearby apartment. Another fashioned herself a home-within-her-home for privacy.

As extreme as these solutions appear, a lot of women recognized themselves in these women's need for both support and solitude. That need can become more pronounced during summer months because of a general attitude that mom is responsible for seeing that everyone is busy and happy, or when children grow into teens and the question of time use comes into play.

**PARENTS WORRY** when teens spend too much time alone or don't spend any time alone. Should we allow them to loaf or keep busy? How moody is too moody? Where is the balance in all these?

A new study may help. Two psychologists at the University of Chicago reported in the **Journal of Current Adolescent Medicine** on a study they conducted among 75 student volunteers from high

schools in Chicago. These students carried doctor-type beepers wherever they went for a full week.

Randomly they were buzzed and asked what they were doing, alone or with others, what their moods were like, and so on. Lengthy individual interviews took place at the end of the week.

Researchers found:

- that high schoolers average 26% of their waking hours in solitude and that 75% of this was in their homes;
- that they preferred friends to family;
- that they chose the amount of time they wished to spend alone;
- that intelligence test scores were slightly higher among those who spent the most time alone;
- that the amount of solitude wasn't affected by a room of one's own, a steady boy or girlfriend, or achievement in sports but it was affected by a job;
- that during solitude, adolescents enjoyed heightened attention spans and powers of concentration;
- that they were less self-conscious in solitude and that after being by themselves, they returned

to their family or friends more alert, stronger, and cheerful.

That last one is crucial to family summers. The research indicates that there may be something in the behavioral makeup of adolescent that drives them to solitude when they need it. After a period of aloneness, they are able to face others with more vitality. If this is true, then we should encourage them to take recesses of solitude during the day. Instead of reacting defensively to their mood changes with, "What did I say?" we should consider giving them an excuse to be by themselves for awhile.

**KEEPING TEENS** busy may not be as important in the summer as promoting a balance of personal and public time, using 26% as some sort of average. If they have a full day's job, then they'll need solitude during their off hours, not us.

Ultimately, they need what those women needed — time away from us. It doesn't mean they love us less if they want to go out with the gang instead of us or that we love them less if we want time alone. It does mean, though, that time away from us is important to their mental health... and ours.

## Family Night

### OPENING PRAYER

Dearest Father, thank you for the blessings of our country. Thank you, Father, for all our natural resources and our many and varied heritages and traditions. Help our family to become more responsible and active to improve our beloved U.S.A. Amen.

### SOMETHING TO THINK ABOUT

Our country's motto (one nation under God with liberty and justice for all) continues to inspire us and encourages us to help make this dream a

reality. We truly are fortunate to be a part of our great United States of America.

### ACTIVITY IDEAS

#### All Families

1. Together take a trip to the library and take out some books on our country's history. Look through them and then have each member of the family list what he or she feels were the five most historic moments in our history. Share the lists. Have each person share his or her wish for the country.

2. Find a copy of the Declaration of Independence. Read it aloud and discuss how it applies to our lives today.

3. Read aloud Romans 13:1-7. Share thoughts about the reading and our own government.

#### SNACK TIME

Have a cake to celebrate our nation's birthday.

#### ENTERTAINMENT

Someone thinks of a famous American. In twenty questions or less, the others try to identify the person. You can answer only "yes" or "no" to

the questions. Each one gets a turn at it.

#### SHARING

• Mom and Dad share a favorite childhood memory from the Fourth of July.

• What is the best thing about celebrating the Fourth of July?

• Finish this sentence; I like best this summer...

#### CLOSING PRAYER

Gentle Jesus, thank you for this Family Night. Bless each of us and bless our country. We especially pray for our elected officials. Amen.



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'It's just a matter of letting the people know we're out there.'

# Pharmacists' guild mixes morals, medicine

If you are a Catholic pharmacist searching for a way to make your impact felt in your profession, perhaps the National Catholic Pharmacists' Guild is what you're looking for.

Never heard of it, you say. You're not the only one.

The organization, established in 1962 in New York City, has suffered from a lack of publicity in most parts of the United States, and has only achieved prominence in the Midwest. But now it wants to spread its influence elsewhere, especially among the many Catholic pharmacists in the

## Nationwide group looking for local membership

South Florida area.

**DAN SCHOLL**, a local member of the Guild, which is not organized into local chapters, is trying to get the word out by contacting area pharmacies and telling them about the work the organization has performed in the past.

"It's just a matter of letting the people

know we're out there," he says. "If you talk to a pharmacist, most of them don't know this organization exists."

But since 1972, when the Guild adopted a constitution and by-laws, member pharmacists have donated more than \$1 million in medicine to missions all over the world, have been active in the pro-life movement and taken part in an anti-pornography campaign, Citizens for Decent Literature, a kind of evangelization.

Scholl explained that Guild members have contacts in the industry which they can draw upon for medicine donations.

They can also make the Catholic pro-life point-of-view heard in the giant pharmaceutical industry, which Scholl, active in the pro-life movement, sees as turning more and more away from its life-supporting mission to making very profitable abortion-inducing drugs and devices.

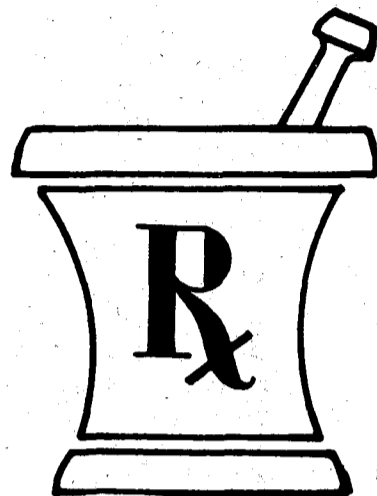
"IF THERE'S NO one to speak out within the industry, they can look only at the profit motive," says Scholl, stressing that the Guild is "the only professional organization (within the pharmaceutical industry), that looks at ethical issues from the Catholic perspective."

The Citizens for Decent Literature campaign involves member pharmacists' screening the literature being sold in their own pharmacies.

The Guild, 400-members strong, is the first non-European member of the International Federation of Catholic Pharmacists. Membership costs \$7 a year. It also publishes a quarterly newsletter, *The Catholic Pharmacist*,

and holds biennial convention.

The only requirement for membership is that the person be Catholic and a pharmacy student, graduate or prac-



ticing pharmacist.

Its current president is John Winkelmann of St. Louis. Fr. Richard Schendt of Chicago is the spiritual director.

For more information, those interested can call Scholl at 856-6217 in Dade, or write to Winkelmann at 1012 Surrey Hills Drive, St. Louis, Mo. 63117.



**TOOTSIE ROLL GIFT** — The St. John Neumann Council of the Knights of Columbus of Plantation recently presented a \$3,400 check to the Pediatric Care Center in Ft. Lauderdale to fund a new program similar to "Head Start." Executive director of the Pediatric Care Center, Andrew Clifton (second from the right) accepts the check from Deputy Grand Knight, Gil Keaton while council committeeman Charles Mulvey (far left) and tootsie roll chairman George Wayman look on.

## Knights gave \$29 Million, 9 million hours

NEW HAVEN, Conn. (NC) — Members of the Knights of Columbus throughout North America contributed more than 9.2 million hours to community service during 1980, according to a survey.

The same members also gave more than \$29 million for charitable and benevolent causes, the survey said.

Commenting on the survey, Supreme Knight Virgil C. Dechant noted that the results show "that the ministry of people to people is very much alive and we need not depend on government bureaucracy for every human need."

The 9,228,937 hours in community service were devoted to youth, hospitals, orphanages and church activities. An additional 896,393 hours were dedicated to sick and disabled members and their families. The Knights also made 805,861 visits to the sick and bereaved.

The \$29 million included donations to the needy, sick, disabled or handicapped as well as contributions to homes for the aged, cancer and heart funds, scholarships and a variety of other causes.

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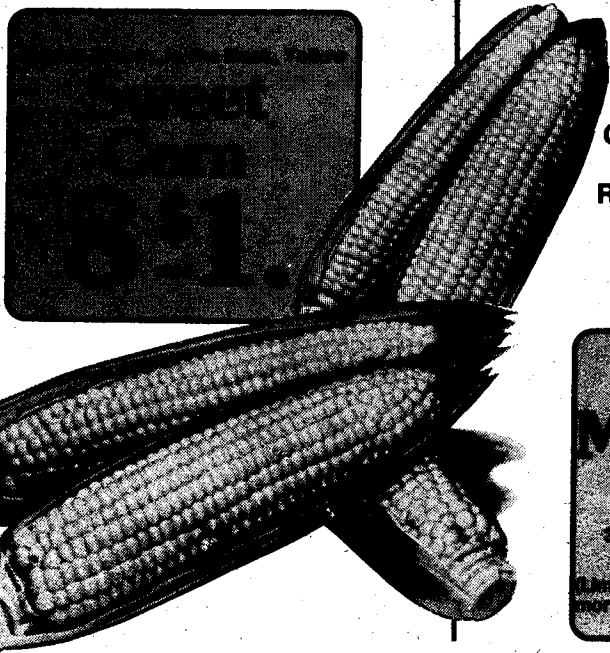
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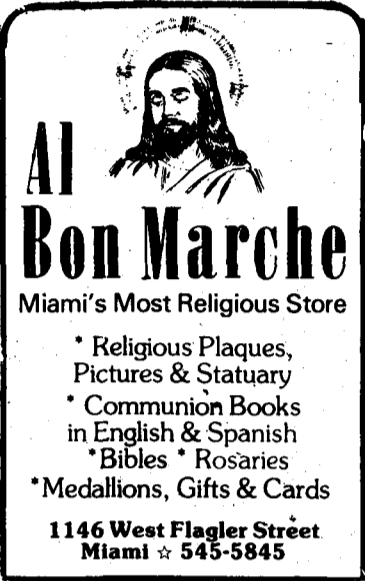
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## Mrs. Patsy Houlihan, Sister of Msgr. Bryan O. Walsh.

Mrs. Desmond (Patsy) Houlihan (49) of "Toberroe," Athenry, Co. Galway, Ireland, eldest sister of Monsignor Bryan O. Walsh passed away on June 16, 1981 in the Regional Hospital, Galway, Ireland after a long illness.

Monsignor Walsh was the principal celebrant of the Mass of Christian Burial in the Parish Church of Athenry

on June 18th. Survivors include her husband, Des; children Jimmy, Louise, Paula, Richard, Ann Maria and Aisling, her mother, Mrs. Richard Walsh of Dalkey, Co. Dublin; brother, Tony Walsh of Kiliney, Co. Dublin; sisters Mrs. Tony (Aileen) Harrington of Limerick and Mrs. Dermot (Rosemarie) O'Brien of Ardee, Co. Louth.



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## Catholic Charities changes offices

The Miami Regional Office of the Archdiocese Catholic Service Bureau is now located in new quarters at 9345 NE Sixth Ave.

Offices in suite 402 include adoption services, family counseling, foster care, services for the aged, psychological services, and intake and immediate services.

The new telephone number is 758-0024. The Archdiocesan Catholic Service Bureau may be contacted by calling 754-2444.

## Bishop names Fr. Garcia Vice Chancellor

BROOKLYN, N.Y. — Bishop Francis J. Mugavero of the Diocese of Brooklyn, N.Y., has appointed Father Otto Luis Garcia, a Cuban-born canon lawyer, to serve as Vice Chancellor of the Diocese of Brooklyn.

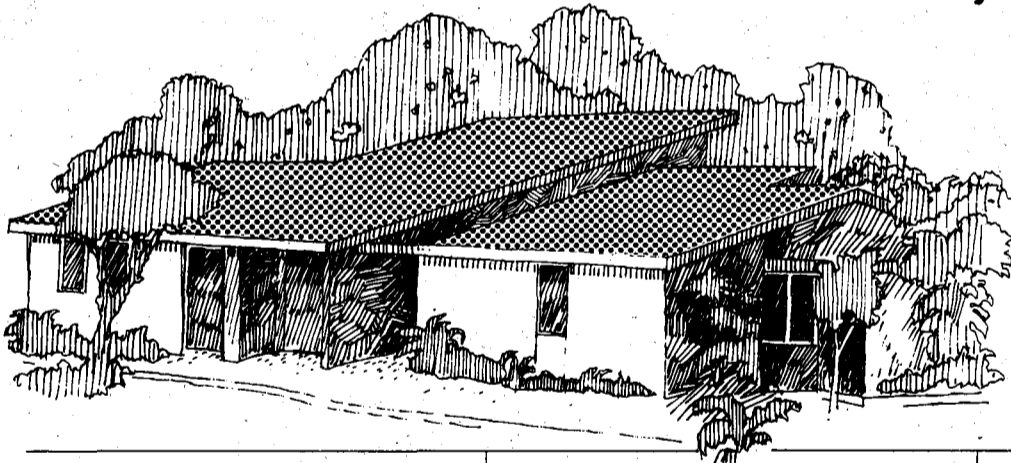
Father Garcia, 33, the Assistant Chancellor since 1975, succeeds Father William A. Varvaro, who was named last month to the post of Officialis, or presiding judge of the Marriage Tribunal.

The new Vice Chancellor holds two degrees from Rome's Gregorian University. He earned a bachelor's degree in sacred theology in 1973 and a doctorate in canon law in 1979.

While he was completing his studies in Rome, his father was being released from prison in Cuba after a three-year internment for failing to cooperate with the government. In 1970 his parents were allowed to leave their homeland and they settled in Miami where Dr. Otto is a pediatric cardiologist and Dr. Eloina is a pediatrician. His brother Hugo is now an internist and cardiologist also practicing in Miami.

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fees to pay except those for your personal possessions which you may wish to insure.

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There's lots to do at Alexian Village. Residents will enjoy personal garden areas, interdenominational chapel services, planned social and recreational activities, plus many other amenities such as; putting green, exercise center, craft shop, swimming pool, tennis courts, and shuffleboard.

Next door is an optional country club with dining and golf facilities. Both public and private transportation will be available to village residents who wish to attend community functions or make use of convenient shopping facilities nearby. Additional dining and

cultural facilities are conveniently located just twenty minutes away in downtown Chattanooga.

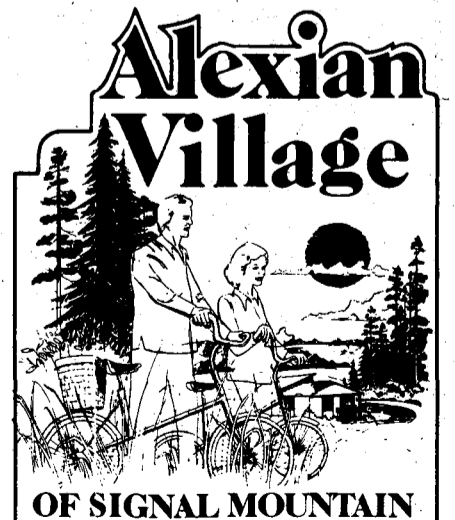
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For more information on Alexian Village contact Mr. Don Chapman.

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In Broward call: 561-5209.



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# Catholic women to aid handicapped

By Jane Quinn  
Of The Florida Catholic

ORLANDO — Ten million Catholic women — the membership of the National Council of Catholic Women — will be asked to give personal service to the disabled during this international year of the handicapped.

That's what members of the Florida Council of Catholic Women meeting in Orlando earlier this month were told when NCCW president Winkie LeFils gave them a preview of what to expect at the 60th annual convention of the NCCW being planned for Oct. 4-10 in Kansas City.

THE MIAMI province will be represented at the convention by more than 150 women, according to a preliminary count given by five diocesan council presidents.

Mrs. LeFils, completing her second year as national president, also said that at least two bishops from Florida will take part in the national convention. Bishop Thomas J. Grady of Orlando will be a speaker.

Officers of the FCCW will be installed at a special province dinner in Kansas City at which Bishop Rene H. Gracida of Pensacola-Tallahassee will install Mrs. Pat D'Asaro of his diocese as province director and state FCCW president to succeed Mrs. David White of Jacksonville.

The two-day program at which Mrs. LeFils spoke also featured Thomas J. McQueen, Ph.D., speaking on leadership. Twenty state leaders also participated in the workshop, including DCCW spiritual moderators Msgr. Irvine Nugent, Fr. Claude Brubaker, Fr. Michael J. Larkin and Fr. Laurence J. Conway.

FATHER LARKIN, Jacksonville, commented on the goal of serving the disabled:

"If we as a group can lift the thinking level in the parishes to an awareness higher than the soap opera mentality, concern for the disabled can take hold."

He was referring to the complaints of soap opera viewers when networks provided live news coverage of the shootings of President Ronald Reagan and Pope John Paul II.

"WHAT IS IT like to spend a whole day in a wheelchair or walk a mile on crutches or be led about to a blind person?" Fr. Larkin asked the women, saying the councils will be responsible for the success of local parish programs for the disabled.

"We can carry to them love and concern for the physically disabled, as

well as those 'disabled' in religion, and lift up the members to something more meaningful in life than soap operas," he said.

Fr. Conway, of the Archdiocese of Miami, paid a tribute to Mrs. LeFils. "She knows our roots and brings us so much," he said, and Florida "is blessed to have her as national president."

He added that the FCCW gives each diocesan council "spiritual moments as well as the strength to unite and keep after particular concerns.

"WE ARE NOT a single issue

organization," he commented, noting that the group continues its family-oriented programs in education, religious communities and respect-life. He thanked Mrs. LeFils for her inspiration to Catholic women "to go on with greater dedication and awareness of the potential we have in the NC-CW."

Mrs. Joyce Masso, Miami ACCW head, said the local council has 8,210 members and Mrs. Marie Palmer of Miami Beach reported that she will continue her "stop-ERA" work for the FCCW.

## Bishop McKinney keynote speaker at Charismatic Conference

Several hundred have already registered for the second Archdiocesan Charismatic Conference to be held at Broward Community College in Pompano Beach on October 2nd, 3rd and 4th.

One of the featured speakers will be the Most Reverend Joseph McKinney, auxiliary Bishop from Grand Rapids, Michigan, who is scheduled to give two talks to the 2500 participants expected to fill Omni Hall at B.C.C.'s north campus. His first talk which is scheduled for Friday evening will be on the Person of the Holy Spirit. The topic of his second talk scheduled for Sunday morning is Tips for Evangelization.

BISHOP MCKINNEY has helped to guide the Catholic Charismatic Renewal since its early days, having

served as Episcopal Advisor since January, 1972. At present he is Chairman of the National Service Committee for the Catholic Charismatic Renewal and a contributing editor of *New Covenant* magazine and *God's Word Today*.

He has spoken regarding the Renewal throughout the United States and abroad, in such places as Australia, Puerto Rico, Rome, Ireland and Alaska.

Bishop McKinney has also given Charismatic retreats for priests and seminarians throughout the nation and he is looking forward to meeting the priests of our Archdiocese who will be attending the Priest's Workshop at St. Vincent's Parish hall in Margate on Friday, Oct. 2nd at 3:30 p.m. Bishop

McKinney will give a short talk on the Charismatic Renewal in the Parish followed by a question and answer session.

Catholic Charismatic Services urges all those who wish to attend the conference to register as soon as possible. The seating capacity of Omni Hall is 2500 and registration will be closed when every seat is taken. Since registrations are already nearing the half-filled point it is most likely that the Hall will be filled long before the Conference Weekend.

For more information on registration brochures, please write to C.C.S., P.O. Box 6128, Hollywood, Fl. 33021, or call 987-8554 between 9 a.m. and 2 p.m., Mondays through Saturdays. (Also, see ad coupon elsewhere in Voice.)

## Mass for handicapped in Broward July 12

FORT LAUDERDALE — A special Mass for the handicapped will be celebrated by Archbishop Edward A. McCarthy at 3 p.m., Sunday, July 12 at St. Clement Church, 2975 N. Andrews Ave.

The event, which will be an observance of the International Year of Disabled Persons being celebrated in Catholic Churches throughout the nation under the auspice of the United States Catholic Conference, will be followed by dinner for all those participating.

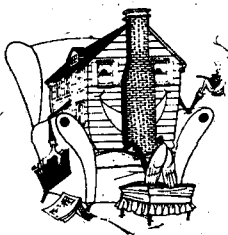
Concelebrating the Mass with the Archbishop of Miami will be Auxiliary Bishop Agustin Roman and the Fr. James Vitucci, Archdiocesan Director of the Ministry to the Deaf, who will use sign language for the benefit of the hard of hearing attending.

SPEAKING in Rome last March Pope John Paul II called on all Christians to "foster, support and increase initiatives

suitable for alleviating the situation of the suffering and for inserting them harmoniously into the context of normal civil life, to the extent that this is possible. Christians, the Pontiff said, "will make their contribution in personnel and resources, especially through deserving institutions that, in the name of Christ and of his love and with the marvelous example of people wholly consecrated to the Lord - devote themselves especially to giving education, professional training and post-school assistance to young disabled persons and to caring generously for the worst cases."

Reservations for the dinner must be made no later than July 3 by calling St. James Deaf Center at 653-3147 (Dade) or 563-6571 (Broward).

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(photo by George Kemon)

Jubilarian nuns honored by the Serra Club of Broward County are, from left: Sr. Liberata Haedtke, Sr. Laura Simmons, Sr. Mercy McGrady and Sr. Maureen McGurran. Below, priest jubilarians receiving plaques are from left: Fr. Al Victor, Fr. Edward D. Lowney, and Fr. Robert Backhern.



(photo by George Kemon)

## Broward Serrans honor Jubilarians

By George Kemon  
Voice Feature Editor

Nearly 100 Serrans, wives, guests, and clergy gathered recently to honor the Jubilarians of Broward County at a banquet given by the Serra Club of Broward County, at Harris International Restaurant in Pompano Beach. Installation of Officers was also held.

Dr. Maurice F. Draye, outgoing president, acted as Master of Ceremonies for the evening.

Highlight of the evening was the presentation of gifts to the Jubilarians.

In addition to the Jubilarians present, the following celebrants could not attend; Msgr. Maurice W. Foley, Fr. Vincent T. Kelly, Fr. Martin J. Mc Mahon and Fr. John E. Reiser.

Dr. Draye also presented a check to Fr. Gustavo Miyares, Director of Vocations of the Archdiocese of Miami, for use in holding the Summer Camp for Vocations. This is the second year the camp has been held, and according to Fr. Miyares, neither year would have been possible without the generous contribution of the Serra Club of Broward County.

Samuel D'Anna, Jr., Past International President and now District Governor held the installation of officers and charged them with their Serran responsibilities:

President: Walter W. March, Vice Presidents: John de Vaney, Frank Fitzgerald, and Richard Little. Treasurer: Philip Jansen, and Secretary: Francis Mulcunry.

## Mercy Hospital elects chairperson

Mercy Hospital announces that Sister Josephine Marie, S.S.J., has been elected Chairperson of the Board of Trustees. Sister Mary Emmanuel, S.S.J., one of the original group of Sisters who was at Mercy when it began, is leaving after 24 consecutive years, and after a brief rest, will become involved in health care in Florida.

Effective Sept. 1, Sister Josephine Marie will become Director of Religious Affairs for Mercy.



Sr. Josephine Marie

## Dade Catholic Singles set July events

**Sunday, July 5** Mass and Breakfast 9:15 a.m. St. Theresa of the Little Flower Church, 1270 Anastasia Ave. Coral Gables.

**Saturday, July 11** Bowling at Airport Lanes 8 p.m. 4251 N.W. 18th Street.

**Sunday, July 12** Social 7:30 p.m. St. Theresa of the Little Flower Church Hall, 1270 Anastasia Ave., Coral

Gables.

**Sunday, July 19**, Softball 3 p.m. Ponce Jr. High, 801 Augusto Ave. and So. Dixie Highway. Pizza 5 p.m. D'Pizza, 1118, So. Dixie Highway.

Activities are open to all singles ages 20 - 40 yrs. For more information call Frank, 226-3031 or 553-4919.

## Secular Franciscans meet

St. Bernard Fraternity of the Secular Franciscan Order will meet on Sunday, July 12th, at 1 p.m., at St. Bernard's Catholic Church, 8279 Sunset Strip, Sunrise, Fla., for the Rosary of the Seven Joys of Our Lady. Formation in-

structions and spiritual lessons. All are cordially invited to join the Franciscan Family. Visitors are welcome.

## Charities booster honored in Naples

Theron Ridge, long time Naples resident, was honored by the Catholic Service Bureau, Collier Region, for outstanding service to the Bureau, at a dinner held at the Shore Club in the Moorings.

Ridge was one of the founders of St. Ann's Church, the first Catholic Church built in Collier County and of St. Ann's St. Vincent de Paul Society. He was instrumental in the Society's acquisition of its own property in East Naples, providing office space for the Society, the Catholic Service Bureau, a thrift shop and the Meals-On-Wheels program.

THE COLLIER Region office was opened in St. Ann's in 1970, later moving to its present office in East Naples. Under the guidance of the Fr. Thomas J. Goggin, pastor of St. Ann's and Region Director of the Catholic Service Bureau, the Bureau has expanded its services to meet the needs of

a growing community.

Funded by the Archdiocese of Miami, the United Way, St. Vincent de Paul Society and personal donations, a paid staff of five persons, a board of 22 active directors and eight volunteers make possible immediate emergency assistance (food, clothing, shelter and transportation), legal aid and counseling; pregnancy, marriage, psychological, financial and vocational counseling as well as family services and adoptions.

TWO OTHER persons were recognized for outstanding services. Alma Love, a volunteer, said, "I am a Protestant, a Christian who looked at all the Churches to see what they were doing to help people in need. I read in the Book, 'Whatsoever you do for the least of these' and I found a home in the Catholic Service Bureau."

Brenda Coker, an attorney, was recognized for her help in trying to organize a much needed legal aide service.

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# JESUS IS THE GREATEST

**Readings: Zechariah 9:9-10; Romans 8:9, 11-13; Matthew 11:25-30**

By Fr. Richard Murphy, O.P.

Of all the fascinating, mysterious, magnetic personalities of history, Jesus Christ easily stands out as the greatest. Greece had its share of thinkers and military leaders. Rome had its Caesars, and Egypt its Pharaohs, but the tiny land of Palestine/Israel saw the birth, death, and resurrection of Jesus.

Military leaders are a rough and ready lot. It was once said of the Romans that "they make a desert, and call it peace." Jesus had no armies, but He brings the peace that surpasses understanding.

There have been many famous gurus and counselors. People have sought out Buddha and Mohammed and others, to learn how to be at peace, and happy. Jesus alone had the temerity — and the right — to say: "I am

the Way. Follow Me!"

**WHAT DOES** it mean, to follow Jesus Christ? To answer this question we turn to the Scriptures, which tell us of Him and record His words. He came, first of all, to establish the Kingdom of God on earth, a spiritual kingdom. This kingdom was within, and the chief characteristic of its Founder was humility.

Jesus came to the Holy City of Jerusalem on the first Palm Sunday, riding on a donkey, a lowly beast quite unsuited for war. Humble, he was to be the Prince of Peace. Zechariah had foretold this half a millenium before he appeared.

Humility, a most misunderstood virtue, is actually a breath of fresh air, an honest facing of the truth about oneself, others, and God. Jesus, eminently

humble, said of Himself: "I am the Truth!"

His preaching was accepted by some but rejected by many. On one occasion He revealed His feelings about this. He did not exult over the fact that the wise and learned had rejected His revelation, and their need of it. He was immensely cheered that the little ones had welcomed it. He realized that this somehow fitted in with His Father's plan. Where the Father's will was concerned, Jesus was in complete accord.

**WE LACK WORDS** to express the intimacy that existed between Jesus and His Father. Only the Father knew the full truth about His Son, Jesus, and only Jesus grasped the extent of His Father's love.

"Come to Me, you who are overburdened . . ." Jesus does not promise

complete relaxation to the believer — far from it. We must always work for our bread. But religion can also be burdensome, if it is reduced to rules and regulations. That happened in Jesus' day, and to some extent had happened in our own. Was Jesus then to remove all law and discipline?

"My yoke is easy, and My burden light . . ." The obligations which Jesus lays on the shoulders of His followers are easy to bear, and provide rest for our souls.

The secret of Jesus' heart is His gentleness and humility. The result of Jesus' teachings is a deep inner peace with God, neighbor, and oneself. Precious knowledge for the Christian who lives in the world, and walks with Christ.

## 'Celebration' set for Aug. 21-23

Thousands of people from the entire eastern coast of the United States, Puerto Rico, and the Virgin Islands will gather at the Civic Center and Coliseum in Hartford, Connecticut this August 21-23 for the 3rd annual national Catholic Lay Celebration for Evangelization.

Sponsored by the Paulist Catholic Evangelization Center in partnership with the Pallotine Fathers, and hosted by the Archdiocese of Hartford, the event will bring together a multitude of religious and lay people to demonstrate one of the most visible and dramatic movements alive in the Catholic Church today.

**TWO OF THE** workshops at the Celebration will be given to people from the Archdiocese of Miami. Pete and Ann Skowronek, from St. Ignatius Loyola parish in Palm Beach, will con-

duct a session on Planning, Team Formation and Home Visitation/Follow up.

Mrs. Eileen Kenney and Ms. Patricia Wilhelm will conduct a workshop on their program, AIM — Handicapped Retreat. They will also be giving a retreat on the weekend of June 26 at the Cenacle Retreat House in Lantana.

Other workshops will cover a very broad range of evangelization opportunities and styles, including various ethnic programs, programs for youth, families, the elderly, alienated Catholics, street evangelization, and more.

**SEMINARS WILL** include the demonstration of evangelization techniques, effective use of the mass media (radio, tv, print), use of the mails, music and liturgy, and the planning and developing of evangelization efforts at

the parish level.

The Hartford Celebration will also include exhibitors offering books, tapes, films, specialized printed materials, religious crafts and art, and more.

In addition, a special day-long series of workshops on preaching will be held on August 20th, the day before the Lay Celebration formally opens. This "pre-study day" is open to all bishops, priests, and deacons.

Registration and other information may be obtained from your parish or from Celebration Headquarters, 41 John Street, Waterbury, Connecticut 06708 (Tel. 203-755-9328).

Those interested may also call Marsha Whelan, assistant director of The Office of Evangelization for the Archdiocese, at 757-6241, Exts. 208 or 209.

1981 Catholic Lay Celebrations of Evangelization



August 6-8, 1981 - Portland, OR.  
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## 'Superman,' 'Raiders': one hit, one miss

By Michael Gallagher

NEW YORK (NC) — "Superman II" is much better than the original. It's exciting, romantic and often very funny, all within the limits of its form, of course, but, given the dearth of good, entertaining movies, why say anything that remotely suggests carping?

Directed this time by Richard Lester instead of Richard Donner, "Superman II" solves one of the constant problems in the world of Superman, finding a force powerful enough to challenge the Man of Steel. This role is filled by three supervillains, who were glimpsed briefly in the first film and then sent off into eternal exile before the destruction of Krypton.

**THESE THREE**, played by Terence Stamp, Sarah Douglas and Jack O'Halloran, turn up on earth and begin to wreak havoc just as Superman (Christopher Reeve) and Lois Lane (Margot Kidder) are getting to know each other much better at his place up at the North Pole.

**THE STORY** line of the sequel is much cleaner and simpler than the original and refreshingly free of the solemn pretensions that weighed down "Star Wars" and its sequel.

Christopher Reeve is extremely appealing and Margot Kidder, whose role is much better this time out, sets exactly the right note as the tough All-American girl who ferociously hides her romantic nature. Writers Mario Puzo (credited with the story), David Newman and Leslie Newman have come up with some bright dialogue, especially for Reeve and Miss Kidder and also for Gene Hackman's con-artist villain, Lex Luthor. Hackman's timing is superb and he gets the most from every nuance.

Director Lester avoids the idiosyncratic excesses of some of his past films, content to play things straight



Lois Lane and Superman at his Arctic hideaway

for the most part with just the right bit of tongue-in-cheek, and he never lets a sequence run too long.

The all important special effects, especially the flying and the climactic battle between superhero and supervillains, are very effective.

**UNFORTUNATELY**, because of the intensity of the person-to-person violence and the romantic interlude that figures so prominently in the plot, much of "Superman II" is suited only to mature viewers. It has thus been classified A-III, morally unobjectionable for adults by the U.S. Catholic Conference. The Motion Picture Association of America has rated it PG, parental guidance suggested.

"Raiders of the Lost Ark" (Paramount) a collaborative effort of Steven Spielberg and George Lucas, the creators of "Jaws" and "Star Wars"

respectively, attempts to reignite the kind of excitement that the old-time serials once generated.

Remember those long-vanished Saturday afternoons when each episode ended with the hero plunging down toward a pit floor studded with poison-tipped stakes or pushing vainly against massive stone walls rumbling together to crush him? Remember how you had to wait until next week to see him escape thanks to a slightly different camera angle? You don't remember? You're not old enough? Lucky you.

**THE STORY**, credited to Lucas though Lawrence Kasdan did the script, is all about the efforts of Indiana ("Indie") Jones (Harrison Ford) and his feisty girlfriend Marion (Karen Allen) to rescue the Ark of the Covenant from the clutches of Nazi villains.

Indie is supposed to be a professor of archeology, but he is much more at home at knocking down, maiming and otherwise inconveniencing Nazis and natives, while taking in stride such things as a crypt of poisonous snakes, platoons of Levantine assassins and Marion's constant yapping (the movie is not exactly awash in romantic tenderness — we Saturday afternoon kids don't go for that kind of slop.

**THE ARK ITSELF**, helps out a good deal by destroying the principal villains and a supporting battalion or so of the Afrika Korps. And it's none of this merely being struck dead business. What red-blooded American kid would want to see Nazis merely struck dead? No, No! Lucas and directors Spielberg give us scorched and melted flesh, exposed skulls, eyeballs that pop and sizzle — and this despite a relatively mild PG rating.

Unlike "Superman II," "Raiders of the Lost Ark" has not a bit of innocent enthusiasm or romantic vitality. It's far too knowing, far too gimmicky, far too smug and cynical about what it's trying to pull off. Thus it very soon becomes tiresome and repetitious. The big pitch moreover, seems not to be to children but to adults willing to go to any lengths to recapture their childhood.

The use of something as sacred to both Jews and Christians as the Ark of the Covenant in a context so frivolous is not only offensive but indicates the abysmal level of sensitivity of the filmmakers.

"Raiders of the Lost Ark" is thus extremely mature fare, not at all suited to younger viewers because of its irreverence, its gruesome effects and its graphic violence. The U.S. Catholic Conference has classified it A-III — morally unobjectionable for adults.

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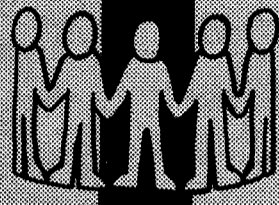
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# Parishes — not cults

By Father Philip Murnion

How do religious cults foster intense loyalty among their members? The loyalty within some cults is so intense that there are people, especially parents whose children have joined a cult, who accuse the cults of brainwashing.

There are many factors involved, but a device sometimes used is the isolation of members from people outside the cult during the initiation period. Even after initiation, any contact with outside people may be severely limited. Some cults provide for all the needs of the members and fill up all of their time.

**ONE ARTIFICIAL** and controlling way to create a sense of community,

therefore, is to cut off people's contact with anyone but the members of the group.

But, within the church, we realize that parishioners belong to many communities besides the parish. Parishioners belong to families, whose

organizations, churches, and associations of the neighborhood to recognize how they all contribute to the life of the larger community.

Parishes in the Archdiocese of Chicago have a long history of "twinning" — where a more affluent parish

**One artificial and controlling way to create a sense of community is to cut off people's contact with anyone but the members of the group.**



members may live in many places. They have friends and business associates outside the parish. They feel some solidarity with people who share their nationality and race.

Not only that. Parishioners are also neighbors and friends of other people in their towns and neighborhoods. A parish is, in fact, part of this larger community. We gather as a parish to avoid being separated from others. Parishes have their own community but they also belong to a wider community.

In some ways, then, there are no "outsiders." For there are few people with whom we are not related in some way.

As parishes try to develop a sense of community among parishioners, therefore, they also need to recognize and support the many communities in people's lives. How do they do this? In imaginative ways.

**ST. MARTIN** of Tours Parish in New York has an evening social celebration of all the community leadership in the neighborhood. Hundreds of people come together from the many

and a parish in need of subsidy share funds. In this way they acknowledge that everyone in the diocese belongs to the same church.

In some areas, Catholic parishes join with Protestant communities to celebrate Thanksgiving. Many parishes also have conducted Seder meals during Holy Week, often with the help of the local rabbi. The Seder is the traditional Passover meal for the Jewish community.

Still other parishes, in San Francisco, Cleveland, New Orleans, Baltimore, and many other cities, join in coalitions with other churches and local organizations to improve neighborhood living conditions.

And many parishes with a variety of national groups sponsor special liturgies and activities for each group in addition to the worship and activity that brings the people of the entire parish together.

**RECOGNIZING** the many communities people belong to, these parishes help the people develop the many relationships necessary for a full life. They foster the many kinds of solidarity which, as Roberto Unger of Harvard University puts it, is charity moving beyond the circle of intimacy.

It is by fostering such solidarity that we reduce the tendency to competitiveness among groups. And such solidarity reduces fear and makes it more likely that we will successfully address the challenges of today's world.

In our present ecumenical and pluralist era, parishes are singularly challenged to develop a sense of unity among their members while also encouraging the bonds of community that parishioners share. This has been a concern of the church since its earliest days.

In the first century, controversy arose about whether gentiles would have to become Jews in order to become Christians. Did they have to adopt the same culture as the first Christians in order to be followers of Jesus Christ? The first Council of Jerusalem decided for "catholicity," for the universality of the church. Then, at every crucial point in the history of the church, the church rejected exclusiveness.

A parish is not a cult. Our parishes and their people are not isolated groups.

## The clanging cymbal

By Father John J. Castelot

"Love is patient; love is kind. Love is not jealous. It does not put on airs."

Not surprisingly, the hymn to love in which those words are found is one of the most quoted passages in the writings of Paul. But since the passage is so often heard out of context, its full relevance is easily overlooked. It is found in Chapter 13 of First Corinthians.

Paul has just written about the spiritual gifts of the Corinthians. In a list of gifts at the end of Chapter 12, the gift of tongues appears in second to last place. This seems to deliberately downgrade that gift.

**MANY PEOPLE** ardently desired the gift of speaking in tongues — but for the wrong reason. They knew the gift would capture the amazed attention of others.

Such a motive was diametrically opposed to the real reason for spiritual gifts and was yet another sign of the people's immaturity and egocentricity. To put the gifts in proper perspective, Paul contrasts them to the only gift that really counts, the one indispensable requirement for being a Christian: love.

No matter what languages a person may be enabled to speak, if that person does not have love, he or she is like a "noisy gong" or a "clanging cymbal" — just noisy. In a full orchestra, the cymbal makes a relatively small contribution to the overall effect of the music.

The same is true of all gifts. It is even valueless if one submits to impoverishment and torture in the service of others, but is not motivated by love. Most striking and most profound is Paul's remark early in Chapter 13. "If I have not love, I am nothing."

This is not just a dramatic exaggeration. As far as Paul was concerned, love enabled a person to be. It was for love that God created us. This is what it means to be created in God's

image and likeness.

**ONE TRULY EXISTS** only when God's intention as the Creator who brought us into existence is fulfilled, only to the extent that one loves. So Paul writes: "If I have not love, I am nothing."

Paul personalizes love and makes it the subject of a series of dispositions. "Love is never rude . . . neither does it brood over injuries. Though he could have extended the list of dispositions almost indefinitely, he chose rather to single out those which would be most meaningful for his readers.

It is worthy of note that the love Paul speaks of is not some esoteric virtue, but down-to-earth human love that expresses itself in everyday manifestations of consideration, concern, sensitivity.

In the final part of Chapter 13, Paul zeroes in gradually on the topic of knowledge. "Now we see indistinctly, as in a mirror; then we shall see face to face."

Some scholars think that he is talking about the knowledge of God and, ultimately, about the beatific vision. This is possible, but there are difficulties with this view. For, blessed with the vision of God, what need would one have of the faith and hope which Paul mentions?

It seems rather that Paul is talking about the Corinthian's knowledge of what it means to be Christian, which is sadly imperfect at present. Though he continues to speak in the first person singular, he really is speaking in their name.

**THE CORINTHIANS'** knowledge is still immature; they have not yet "put childish ways aside." But Paul is hopeful they will grow up to know even as they are known, that their imperfect knowledge will give way to perfect insights.

But in the case of either interpretation, Paul's main point is inescapably clear: Whatever gifts or virtues one may possess, the greatest gift is love, and without it one is nothing, neither a Christian nor an authentic human being.

# The Parish and Its People

## When people need people

One sparkling winter night, five couples gathered around a fire in a comfortable suburban home in the Minneapolis, Minn., area. The people didn't really know each other very well but each was the parent of a 15-year-old girl. And the five girls were good friends.

Why were these people meeting? Sparked by concern over raising teen-agers, the five couples wanted to discuss their common fears and difficulties. At the outset of the three-hour meeting, the couples agreed their most immediate problem was how to handle the parties their daughters routinely attended on weekends.

The parents were apparently upset because they strongly suspected that beer and drugs were available at the parties, especially after midnight.

**AFTER A** while, the parents decided they wouldn't refuse to allow their daughters to attend all parties. They apparently decided that was not the best way to help their children learn to handle the peer pressure to try drugs or alcohol. Instead, they decided to insist on an 11 o'clock curfew on Friday and Saturday nights.

The parents felt this curfew would give their daughters a measure of protection. The couples also agreed on some common ways of treating curfew abuses, such as by curtailing social activities for a time or assigning certain tasks around the house.

Reaching this decision was difficult, especially since one couple had established a midnight curfew some time earlier. They argued that, since their daughter always came in time, it really wasn't fair to arbitrarily change the curfew and, in effect, punish her for good behavior.

But, I was told, other parents felt it was important for the five friends to have similar rules to follow — that it would cause difficulties if one girl were able to stay out later than her friends. In addition, all the parents felt it was important for them to be united in this. Persuaded by this reasoning, the couple agreed to the earlier curfew.

As the evening drew to a close, the parents realized, with some surprise, that they were valuable to each other. They were encouraged and supported by each other. They also felt strengthened for the inevitable, for they knew their daughters would object strenuously to the curfew. Realizing they had laid a framework for future discussions about their children, the group decided to meet at regular intervals in the future.

**THE EXPERIENCE** of these couples is hardly unique. For it demonstrates, once again, how greatly dependent people are upon each other. It shows, as well, that problems shouldered in common suddenly become lighter, even when they don't go away or even when the perfect solution is difficult to see.

Yet, somehow, this lesson can be hard to come by. Many people instinctively shy away from others, afraid to reveal themselves in all their indecisiveness and afraid to trust others with their problems. Or, without confidence in themselves, they think their problems are trivial and not worthy of someone else's time. And, admiring the person who apparently makes decisions all alone, they may think, more or less consciously, that only weak persons, those lacking resources, need help from others.

Of course, there are decisions that need to be made privately or alone as families. But there are times when thinking problems through with others is the way both to help and to be helped in return.



## Black parish likes to share its 'soul'

By Lenore Kelly

When the rectory and offices of St. Mary Parish in Norfolk, Va., were gutted by fire last fall, many neighborhood organizations and churches responded with offers of assistance. For Notre Dame Sister Peggy McCloy, a former pastoral assistant, this was evidence "people recognized St. Mary's contribution to the black community and wanted our work to continue."

St. Mary's is the oldest Catholic parish in Virginia and Norfolk's only black Catholic parish. Surrounded by low-income apartment complexes and centrally located in downtown Norfolk, St. Mary's is readily accessible to people in need.

"**EVERYONE** in the area, whether Catholic or not, knows that if it is humanly possible, they will get help at St. Mary's," comments longtime parishioner Helen Rainey. She cites numerous examples of the "open arms" attitude of the parish:

- A woman, distraught because all her keys had been stolen, rang the rectory doorbell. She was quickly welcomed and given a place to stay for the night.
- Striking workers in a nearby home for children

turned to the parish for support. Soon, some parishioners joined the picket lines and helped sustain the strikers' families with food and money.

- A local Protestant minister, sponsoring the resettlement of five Haitian refugees, sent out requests for help. St. Mary's parishioners responded with financial aid, housing, transportation and help in obtaining jobs.

"Our track record is so good," says Sister McCloy, "that when something happens in Norfolk, our church is one of the first to be notified."

**'Our track record is so good that when something happens in Norfolk, our church is one of the first notified.'**

**MANY EMERGENCY** requests are channeled through the parish social ministry committee. Chairperson Winnie Vanns thinks the committee's most important contribution is the ongoing service provided to the poor and elderly. Volunteers work

with several neighboring churches in staffing a food pantry and clothes closet. On the third Sunday each month in the parish hall, the committee provides meals and entertainment for 50 senior citizens.

Mrs. Vanns believes Father Thomas Quinlan is responsible for the parish's involvement in the neighborhood. She describes the pastor as "a very compassionate man," for whom justice is very important.

When Father Quinlan arrived six years ago, he found a congregation of 184 black families living in an area where urban decay abounded. Today, parishioners have tripled in number and sport a new pride in being black Catholics.

Father Quinlan's talents, according to Sister McCloy, "are in identifying needs" and then finding ways to help.

**MUCH OF THE** pastor's energy is directed toward the two parish schools where an emphasis is placed on pride in being black. Presently, 385 children are enrolled in kindergarten through 8th grade. About 70 percent are Protestant.

As Mrs. Rainey says, "There is not a soul who could say we are cold or indifferent at St. Mary's. Everyone knows the parish is here with open arms for anyone who wants to be a part of it."

# Fr. Bonnie's motel Masses

**He could have  
given in to  
despair;  
gives love  
and life**

By Jose P. Alonso  
Voice Spanish Editor

"Fr. Bonnie was here" is a phrase that makes the rounds in North Palm Beach motels. And the reason is a 73-year-old priest who loves life — and people — more than anything else.

Fr. Bonaventure Gonnella, his full name, is a Passionist priest from Our Lady of Florida Retreat House in North Palm Beach who divides his time between working as assistant principal at nearby St. Clare Elementary school and performing a rather unique ministry: **HE COVERS Motel Row.**

Almost daily, Fr. Bonnie visits Palm Beach area motels, spreading happiness by chatting with vacationing tourists as well as area residents and workers.

With a smiling face, soft eyes and boundless energy, he takes to all the message of Christ, giving them spiritual and physical advice. And the children... they cling to him like bees to a flower.

**HIS ZEST** for life and giving are all the more remarkable, considering what his doctors have told him. He has less than a year to live due to cancer.

But for this missionary priest who has also endured three heart attacks, there is too much joy in greeting life, people and the children to stop now.

"Working with children (at the school) has renewed my desire to live and to keep working," Fr. Bonnie says, because the children make him feel "useful, needed and loved."

Ordained 42 years ago, Fr. Bonnie hails from Springfield, Mass., where his Italian immigrant family resides and where he returns every summer to be near them.

**IN HIS YOUTH**, Fr. Bonnie dreamed of becoming a doctor, an ambition his parents were pleased with. But a few years into his study, a very important person in his life passed away — his mother.

At that point, her death shocked the young medical student, and changed his life. A light in his heart showed him that from then on he was to dedicate his life to tending souls not bodies, and he entered the seminary.

But his medical vocation never left him, and in addition to being a missionary, he is one of very few priests also qualified as a psychotherapist. He functioned in both capacities during long stints at the Veterans Hospital in

Newington, Conn., and at Municipal Hospital in Springfield, Mass. He is also a member of the American Association of Psychotherapists.

For a while, he served as a missionary in Cuba and spent three years as associate pastor of a Passionist parish in San Juan, Puerto Rico. But since 1959, the year of his first heart attack, he has served in several South Florida parishes. Currently, he celebrates Masses at St. Clare's in North Palm Beach.

"**IF I ONLY** have one year to live, my Lord, let me give some comfort to someone in need by smile or nod kind word or deed," writes Fr. Bonnie in a prayer he composed when told of his illness.

And he certainly does that, as a group of families from the Miami area found out when they journeyed to Juno Beach one recent weekend for a traditional get-together that included recreation as well as spiritual reflection.

The families, all active in Archdiocesan movements, had been gathering for weekends like this one for eight to ten years, but this one above all will be memorable because of the very special presence of Fr. Bonnie, who celebrated Sunday Mass in Spanish and English on the motel garden.

**DURING THE HOMILY**, he recalled his own Italian family and prayed that the bonds that bind families together would always remain strong.

Meanwhile, the families present were lucky to share most of their weekend with this loving priest, who shares so much of his life and love with those he touches.



Fr. Bonnie, below, vacationers during a recent Mass in a Juno Beach hotel.



## Getting to church on time

By Hilda Young

"You know why Catholics always leave the first five rows of pews empty, don't you?" my husband asked last Saturday night as I was about to fall asleep.

"So the pastor can't see what they are putting in the collection basket?" I yawned.

"No," he said, "so that people who are late have to go all the way to the front to find a seat. It's public humiliation for being late."

**MY POOR** spouse. Like I've told you before, he has this thing about being late for Mass. You'd think that he'd get used to it after all these years of being late because the kids lock us out of the car, the 3-year-old drops his shoes down the heat vent, oldest daughter locks everyone out of the bathroom, someone spills pancake syrup on their pants, we get halfway there and realize we left someone home — the list could go on.

His perseverance and sense of hope are inspiring, though.

"Maybe tomorrow we could pretend we are trying to get to the 10:30 Mass and really attend noon Mass," he said.

"We tried that one," I reminded him. "We got there at 11 but by the time noon Mass was ready to start, Joey got car sick."

"Maybe we could let him sit in the front seat this time," he said hopefully.

**I PRETENDED** I was asleep. "How about if we try bribery again," he said, shaking my shoulder. "If everyone is fed, washed, dressed and in the car on time, we will stop for ice-cream cones after Mass."

"I'm not sure that would build a healthy attitude toward Mass," I yawned again, hoping he'd get the hint. "Let's just try to get the circus on the road a little earlier tomorrow morning."

By golly, it worked for a change. We were all in the car with 10 minutes to spare and arrived at church a solid three minutes before Mass was to start.

My husband's face fell. The parking lot was jammed and we could hear singing inside. Summer Mass schedule had begun. We were a half hour late.

I offered to buy him an ice-cream cone if he'd stop beating his head on the steering wheel.

## the Saints by Luke

**ANTHONY WAS BORN IN CREMONA IN 1502. HE WAS ONE OF THE EARLY MOVERS OF THE COUNTER-REFORMATION. HE BECAME A DOCTOR AT 22 AND WHILE WORKING AMONG THE POOR WAS ATTRACTED TO THE PRIESTHOOD. HE RENOUNCED HIS INHERITANCE, WORKED AS A CATECHIST AND WAS ORDAINED A PRIEST AT 26.**

**IN A FEW YEARS, HE WAS CALLED TO MILAN WHERE HE STARTED TWO RELIGIOUS CONGREGATIONS, ONE FOR MEN AND ONE FOR WOMEN. THEY WERE CALLED THE BARNABITES. THEIR AIM WAS TO REFORM THE DECADENT SOCIETY BEGINNING WITH CLERGY AND RELIGIOUS. INSPIRED BY ST. PAUL, HE PREACHED IN CHURCH AND STREET, CONDUCTED MISSIONS AND EVEN DID PUBLIC PENANCE.**

**ANTHONY ENCOURAGED THE LAY APOSTOLATE, FREQUENT COMMUNION AND THE FORTY HOURS DEVOTION.**

**ANTHONY BECAME VERY ILL WHILE ON A MISSION AND WAS BROUGHT HOME FOR A VISIT TO HIS MOTHER. HE DIED AT CREMONA AT AGE 36 IN 1539. HIS FEAST IS JULY 5.**

### ST. ANTHONY ZACCARIA



## El Crimen Afecta a la Iglesia . . .

Por Ana M. Rodríguez

Poco antes del amanecer, un sábado por la mañana del año pasado alguien "que sabía exactamente lo que hacía" practicó su oficio en la Iglesia Little Flower de Hollywood. Esto costó, a la Arquidiócesis de Miami más de \$250,000.

Después de forzar una ventana del Santuario, el incendiario apiló misalitos y libros de cantos en ocho o diez montones y les prendió fuego dentro de la iglesia. El incendio dañó seriamente el templo que no pudo ser usado en varias semanas.

El verano pasado, mientras a la Catedral de Miami se ponían carpas para prevenir el comején, los ladrones entraron y saquearon los cuartos de los sacerdotes llevándose relojes, radios, grabadoras de cassettes, un televisor, un equipo estereofónico y algún dinero en efectivo además del cofre que contenía las reliquias del fallecido Arzobispo Coleman Carroll consistentes en varios anillos episcopales, cuatro cruces pectorales y otros obsequios recibidos durante su pastorado. La pérdida fue casi \$150,000.

Incidentes tan importantes como éstos no suceden a menudo; pero el crimen en forma de hurtos, saqueos, robos armados, vandalismo y a veces incendios provocados, es un hecho del cual no se enteran muchos católicos.

En los últimos cinco meses el Family Enrichment Center ha sido robado dos veces. La primera el ladrón entró en la vivienda de los Reilly mientras la familia dormía, llevándose la cartera de Mimi y las llaves del "pisicorre" en el cual huyó. El auto fue encontrado más tarde con daños por más de \$3,000. El segundo ladrón, más profesional y arriesgado, entró en pleno día mientras todo el personal estaba en el patio haciendo sus oraciones, y saqueó el cuarto del matrimonio.

Mimi dice que es horroroso pensar que alguno de la familia pudo entrar en aquel instante.

Desde entonces se han instalado alarmas sonoras, rejas e instrumentos de seguridad en puertas y ventanas. La puerta principal de las oficinas está siempre cerrada y los alrededores del edificio bien iluminados. Nadie sale solo a los jardines durante la noche y un gran bulldog cuida la propiedad. Todos están más alerta ahora.

El Padre Vincent Sheehy,

director de Temporalidades de la Arquidiócesis dice que esa conciencia sobre seguridad es lo que el quisiera despertar en todas las parroquias, párrocos, escuelas y personal. Añade que las medidas preventivas son de la mayor importancia.

La Arquidiócesis ordenó que todas las parroquias y otras dependencias instalaran alarmas contra fuego, y recomendó las de robo simultáneamente, en sus locales pero requirió las de fuego "tratando de evitar la profanación del Santísimo Sacramento debido a que los incendiarios mayormente son personas enfermas que a menudo mitigan su ira atentando contra cosas de significado religioso", explica el P. Sheehy.

Es de notar que Little Flower tenía alarma de incendio cuando sufrió el fuego y la catedral tenía alarma contra robos, que había sido desconectada debido a la fumigación. Ya que las puertas y ventanas tenían que estar abiertas. Por este motivo del Padre Lacerra, párroco de la Catedral, contrató un guarda privado para proveer debida protección.

A la Iglesia Nativity, en Hollywood, le fue robado el tabernáculo después que los ladrones desconectaron la alarma; lo devolvieron al día siguiente al cerciorarse que no era de oro como creían.

La mayoría de las iglesias ahora están cerradas fuera de las hora de servicios y con alarmas durante la noche.

El Mismo Arzobispo no ha sido ajeno al ataque del crimen. Mientras estaba en el hospital, unos ladrones entraron en su casa y se largaron con obras de arte y objetos cuyo mayor valor era sentimental; especialmente un anillo que le había regalado un artista indio cuando era obispo de Phoenix.

Las estadísticas del agente de seguros de la arquidiócesis muestran que más robos fueron notificados entre 1974 y 1976 que los reportados entre 1980 y 1981.

La mayoría de estos incidentes fueron robos de cálices (creyendo que eran de oro), efectos deportivos de las escuelas, dinero y efectos de oficina de las rectorías.

Monetariamente, sin embargo, 1980-81 ha sido un mal periodo para la Arquidiócesis con una pérdida record de \$152,853 en efectivo. El vandalismo en cambio declinó, con un total de \$8,515 este año contra \$15,346 el año pasado.

Estas sumas no incluyen los



costos de reparación de Little Flower. Contrario a la creencia común, las parroquias del centro de la ciudad han sufrido con menos frecuencia los efectos del crimen. La escuela de St. Francis Xavier, en Overtown, sólo tuvo una ventana rota, el robo de una bicicleta, una cerca cortada y un juego de llaves tomadas de la Iglesia.

En la parroquia Holy Redeemer, en Liberty City,

desde el pasado Agosto sólo ha habido dos allanamientos con pérdidas menores en la oficina de la escuela después de cerrada y tres por la noche en el kindergarten. No obstante se están poniendo rejas en puertas y ventanas.

Lo que más molesta al Padre LaCerra es la mentalidad del miedo.

"No es saludable para la gente... Si, hay que estar alerta y hay

que tomar precauciones pero uno no puede dejar de vivir. Dejarse paralizar por el miedo y formarse la idea de que no puede confiar en nadie, es contrario al mensaje del Evangelio."

Mimi Reilly mira al problema con cristiano optimismo:

"Nos podrán robar nuestras cosas pero no podrán quitarnos nuestro gozo ni nuestra paz interior."

## "No Apoyamos el Odio de Clases", Mons. Obando

Roma, (NC) - El Arzobispo de Managua, Monseñor Miguel Obando Bravo, en una entrevista con el periódico católico *Avvenire*, confirmó la decisión atribuida a la Conferencia Episcopal de Nicaragua requiriendo de los sacerdotes que ocupan cargos en el gobierno revolucionario que renuncien a sus posiciones.

Los sacerdotes con cargos importantes en el gobierno sandinistas, Miguel D'Escoto, Ernesto y Fernando Cardenal y Edgar Parrales, no han renunciado alegando que la emergencia que los llevó a tomar esos cargos aun existe. Hay otros varios ocupando posiciones de menor categoría.

Los obispos estiman que dicha emergencia ya ha pasado y que los sacerdotes deben dedicarse totalmente a lo que es su función principal y causa de su estado: el ministerio sacerdotal en obediencia a la

Iglesia. Ya en Diciembre pasado, a raíz de un documento papal sobre la política y el clero, los obispos de Nicaragua urgieron a dichos sacerdotes a renunciar a su participación en el gobierno pero no fueron escuchados.

El Arzobispo Obando Bravo explica que "los obispos queremos ser fieles al mandato que se nos confió como pastores del pueblo de Dios. Puesto que estos sacerdotes están creando una atmósfera de división en la Iglesia de Nicaragua y dado el decreto de Pablo VI que prohíbe a los sacerdotes toda actividad estrictamente política, hemos decidido que deben renunciar al gobierno. Ya hablé con la congregación competente en Roma (Congregación de Clero) y creo que apoyará nuestra decisión."

Como la controversial situación creada por dicha

decisión ha sido causa de recriminaciones, Monseñor Obando Bravo agregó:

"De la misma forma que desempeñamos una misión profética (crítica) durante el régimen de Somoza, continuaremos ejerciendo esa misión bajo el régimen sandinista. Se nos pide cerrar los ojos a sus errores, ciertamente buscaremos el diálogo pero cegarnos, nunca. Debemos señalar los errores para que no se repitan. Así la iglesia no se verá envuelta en política de facciones ni atada al tren del que gana, sino que mantiene su identidad que es defender al ser humano en nombre de Dios y constituirse en conciencia crítica de toda sociedad."

Recordó ante las acusaciones de que son objeto tildándolos de contra-revolucionarios que "nadie puede negar que los obispos de Nicaragua cum-

(Sigue en pág. 3A)

# N. Sra. del Carmen

Julio '16

La festividad de la Santísima Virgen del Monte Carmelo se celebra el 16 de Julio conmemorando la fecha de su aparición en 1251 a San Simón Stock, prior general de la orden.

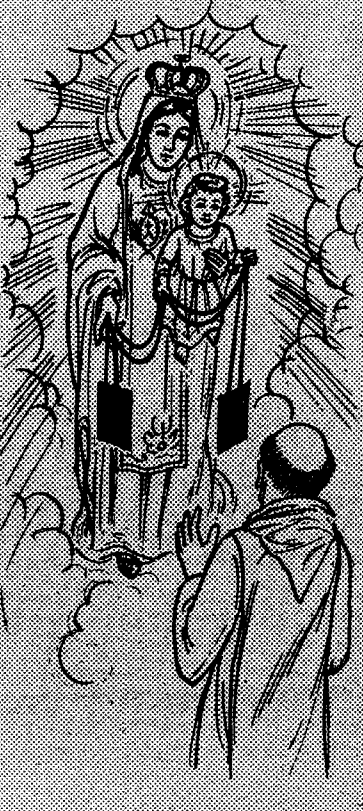
La orden carmelita tiene un origen muy antiguo y se dice data de los tiempos del profeta Elías. En el monte Carmelo existía una tradición monástica que fue continuada por unos eremitas llamados Hermanos de Santa María del Monte Carmelo, de quienes surgió la

congregación que tomó el título de Orden del Monte Carmelo. Los monjes de la orden hicieron su aparición en Europa en el siglo XIII al mismo tiempo que los cruzados volvían a sus tierras.

Las reglas de la orden fueron aprobadas en 1245 Iglesia a San Simón mostrándole un escapulario carmelita con su efígie. Se dice que Ella le dijo al santo, "Hijo mío, recibe este hábito, a quienes se le imponga y mueran usando, no sufriran las penas del infierno."

Al escapulario carmelita se le atribuyó el "privilegio sabatino" originado por una visión que tuviera el papa Juan XXII en 1322 y en la cual se le prometía a los fieles usuarios del escapulario que recibieran la Santa Comunión en gracia con frecuencia vivieran en castidad y dijeran al menos parte del Santo Rosario cada día, que serían librados del purgatorio al sábado siguiente después su fallecimiento.

La práctica de usar el escapulario, canónicamente impuesto, ha aumentado grandemente con el transcurso de los años y se estima que hoy día lo usan unos 200 millones de católicos en todo el mundo. En el siglo XVII el beato Claude de la Colombiere dijo que "no hay otra devoción que haya sido confirmada por mas numerosos y auténticos milagros que esta". Una prueba de la difusión universal de esta devoción es el número de personas, en todos los países, que llevan el nombre de Carmen, Carmina, Carmela y Carmelo.



# La Liturgia Hispana Está Llegando a Todos . . .

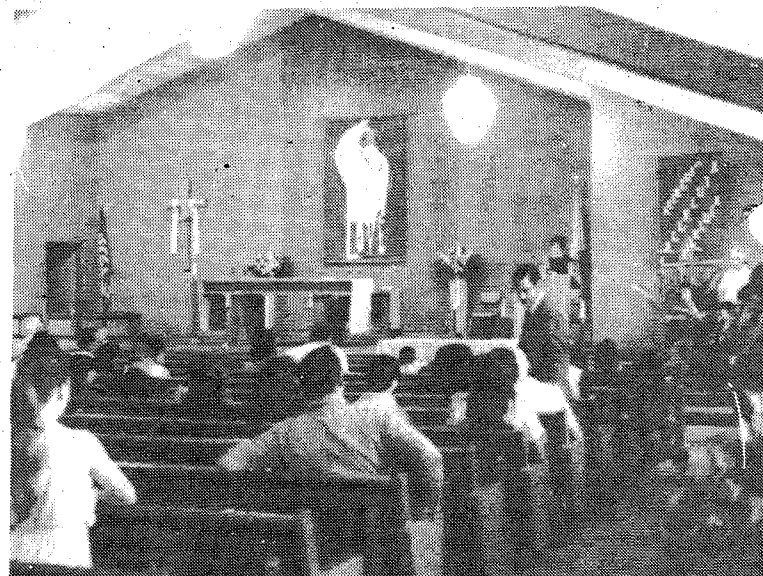
Por Eugenia E. Acosta

Hace algunos meses apareció en los periódicos de la ciudad de Chicago una noticia que me llamó la atención, pues es signo de los tiempos en que vivimos. Los feligreses de la parroquia de Santa Verónica en la hispanísima zona del noroeste de la ciudad, realizaron una manifestación de protesta delante de la iglesia para que celebraran Misas en español en el templo parroquial, y no solamente en el sótano.

Parece ser que el párroco de Santa Verónica, por la fuerza de la costumbre, seguía la teoría de que si somos hispanos y vivimos en los Estados Unidos tenemos que oír misa en inglés. Al parecer no habían clases de religión en español ni otro tipo de actividades apostólicas o pastorales para los hispanos de la parroquia (que eran casi la mayoría).

La Misa en español solamente se celebraba cuando había sacerdote que hablara español, y en el sótano de la iglesia. Tal vez los lectores de las tierras tibias del sur no comprendan esto, pero un sótano en Chicago en el invierno, sin calefacción, no es lugar adecuado para ningún ser humano.

El esfuerzo comunitario y valiente de los feligreses de Santa Verónica no fue en vano. Tampoco son en vano nuestros esfuerzos al hablar y alzar



Todos los miembros de la parroquia son parte integral, sin distinción alguna, de la comunidad de creyentes que junta, eleva sus alabanzas y oraciones al Señor. Foto: Eugenia Acosta

nuestras voces ante cualquier tipo de injusticia, tanto fuera de los muros parroquiales como adentro. Gracias a este actuar verdaderamente heroico y, cristiano, después de varias semanas un nuevo sacerdote, bilingüe fué asignado a esa parroquia para trabajar con los hispanos; comenzó organizando las clases de evangelización de adultos y de estudio de la Biblia que la gente tanto deseaba.

He querido compartir esta pequeña anécdota local con los lectores de Miami pues encierra un sinnúmero de principios los miembros de toda comunidad parroquial.

Nosotros los cristianos no asistimos a la misa dominical como miembros aislados del Cuerpo de Cristo o como ciudadanos únicos en el Reino del Señor. Todos somos miembros de una comunidad y, como ha expresado tan acertadamente nuestro querido obispo exilado Monseñor Eduardo Boza Masvidal "la iglesia no es un ghetto, un círculo cerrado para un grupito selecto. La comunidad eclesial es abierta y conquistadora y misionera porque siente las mismas ansias del corazón de Cristo."

Todos los miembros de la parroquia son parte integral de la comunidad de creyentes que junta se reúne y eleva sus

oraciones de súplica y alabanza al Señor. Toda comunidad parroquial tiene derechos además de deberes y es labor y responsabilidad de todo cristiano ejercer los ambos.

Al asistir a la misa parroquial no somos solamente espectadores, como si estuviéramos asistiendo a una especie de estadio celestial con Jesús de principal futbolista. No, nosotros estamos allí mismo con El, tomando parte, colaborando, sirviendo y viviendo vidas que dicen activamente que somos cristianos, de lunes a sábado, no solamente el domingo.

¿La moraleja de la historia? Aprendamos de los parroquianos de Santa Verónica pues también nosotros tenemos la obligación cristiana de solicitar respetuosamente que se nos atienda y se nos predique el evangelio en nuestro propio idioma si así lo comprendemos mejor.

¿Esto no quiere decir que seamos arrogantes ni belicosos. Esto quiere decir que estamos poniendo de veras en práctica el mensaje de Cristo de justicia y acción.

¿No les dió el Espíritu Santo, entre otros regalos, el don de lenguas a los apóstoles para que llevaran la Palabra de Dios a los extranjeros? Hoy en día es mas fácil llevar la Palabra puesto que contamos con sacerdotes capaces de la misión evangelica, cualquiera sean la lengua maternan que integran la comunidad.

## Conferencia Carismática en Pompano Beach

Centenares de personas ya se han inscrito para la segunda Conferencia Católica Carismática Arquidiocesana que tendrá lugar los días 2, 3, y 4 de Octubre de 1981, en el Broward Community College de Pompano.

Uno de los conferencistas será Monseñor Joseph McKinney, Obispo Auxiliar de Grand Rapids, Michigan, que presentará dos charlas a los 2500 participantes que se espera llenarán el Omni Hall del campus norte de B.C.C. Su primera

charla, el viernes por la noche, será sobre La Persona del Espíritu Santo. Y la segunda, el domingo por la mañana, nos dará Sugerencias para la Evangelización.

El Obispo McKinney ha servido de guía a la Renovación Católica Carismática desde el principio, habiendo sido Consejero Episcopal desde Enero 1972. En estos momentos es Chairman del Comité Nacional de Servicios para la Renovación Católica Carismática y ha

publicado artículos en las revistas New Covenant y God's Word Today. Ha hablado sobre la Renovación por todos los Estados Unidos y en el extranjero, en lugares como Australia, Puerto Rico, Roma, Irlanda y Alaska.

El Obispo McKinney también ha conducido retiros carismáticos para sacerdotes y seminaristas por toda la nación y anhela conocer a los sacerdotes de nuestra Arquidiócesis que asisten al Taller para Sacerdotes que tendrá lugar el Viernes, 2 de Octubre, a las 3:30 p.m. en el salón parroquial de la Iglesia de San Vicente en Margate. El Obispo McKinney dará una pequeña charla y entonces hará tiempo para preguntas y respuestas.

Los Servicios Católicos Carismáticos sugieren a todos los que deseen asistir a la Conferencia que hagan su solicitud lo más pronto posible pues El Omni Hall tiene capacidad para 2500 solamente.

Para más informes o solicitudes pueden escribir al C.C.S., P.O. Box 6128, Hollywood, Fl. 33021, o llamar al 987-8554, entre las horas de 9:00 a.m. y 2:00 p.m., de lunes a sábado.

## Obispos Canadienses Defienden a Indios y Esquimales

Canada (NC) — Los obispos canadienses sostienen una campaña en defensa de 15,000 indios y esquimales perjudicados por la explotación de petróleo y gas por el gobierno en el noroeste y en el valle del Yukon. Al efecto se oponen a que el parlamento apruebe una ley que refuerza el poder estatal en esas tierras. "Acabarían por ser una colonia en su misma patria," declaró Mons. Joseph O'Neil, presidente de la Conferencia Episcopal.

## Instituto Carmelita Inicia Nuevos Cursos

Vaticano (NC) — En línea con la renovación eclesial del segundo concilio vaticano y las enseñanzas de los papas Pablo VI y Juan Pablo II, el Pontificio Instituto Teresiano de los Carmelitas inicia en Setiembre cursos de antropología teológica, el estudio del ser humano a la luz de la revelación, para otorgar licenciaturas y doctorados en esta disciplina.

## Artículos Religiosos y de Regalos

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# Los Diáconos: Puente entre lo Secular y lo Espiritual

Por Stephenie Overman

Washington, (NC) — Los diáconos permanentes añaden rasgos muy deseables en la vida de la Iglesia, formando con sus propias vidas y las de sus familias y comunidades, un puente entre lo secular y lo espiritual; de acuerdo con el estudio auspiciado por el Comité de Obispos de U.S. sobre el Diaconado Permanente con el título de "Un Estudio Nacional del Diaconado Permanente en los EE. UU."; el más comprensible hecho desde que este ministerio fue restaurado en 1968.

La conclusión del estudio es que "el hecho especial de estar 'localizado', implantado en el mundo secular, y aún marcado con el carácter del orden sagrado, es lo que los impele a ellos (a los diáconos) a conectar lo secular con el mundo de la fe, lo que hace lucir al diácono como "único".

"Básicamente son muy buenas noticias," expresó Monseñor Ernest J. Fiedler, director ejecutivo del susodicho comité de obispos.

"Los resultados del estudio enfocado en los diáconos y sus esposas, en los supervisores y obispos, será usado para revisar las pautas sobre la formación y ministerio de los diáconos. Las pautas originales fueron establecidas en 1971, poco antes de la primera ordenación de diáconos permanentes," informa Mon. Fiedler.

El obispo de San Augustine, Florida, Monseñor John J. Snyder, que preside el Comité para el Diaconado Permanen-

te, dice que él espera que el "estudio asignará una agenda para el futuro y proveerá un vehículo para el continuo crecimiento en la realización de una visión nacida del gran evento de renovación eclesial en nuestro tiempo, el Concilio Vaticano II."

Monseñor Fiedler agrega:

"Esta encuesta es de gran importancia para los teólogos, quienes han estado pidiendo información sobre la actual experiencia sobre los diáconos. Teniendo en cuenta que, por alguna razón, los Estados Unidos están en una posición de liderazgo en este programa, todo el mundo vuelve su mirada hacia nosotros. Yo recibo cartas de todas partes del mundo preguntando sobre nuestro programa diaconal."

El estudio muestra que los diáconos dedican un promedio de 14 horas semanales al ministerio, los supervisores de los diáconos reportan que sin la llamada al diaconado, estas horas probablemente no serían dedicadas a servicios diaconales ni los servicios que prestan los diáconos serían provistos por los laicos.

La Encuesta también enseña que el mas grande potencial de los diáconos se percibe en el ministerio de la caridad, pero mucho de su tiempo se dedica al ministerio de la liturgia. Las esposas estan comprometidas extensivamente en el ministerio de sus esposos y los reportes de estos envolvimientos son de lo más satisfactorios, dice Mons. Fiedler.

"Las esposas muestran una más profunda apreciación por la iglesia y el ministerio den-



En la foto parte de los diaconos y sus esposas en una de sus regulares sesiones de estudio y reflexion. El diacono, como el sacerdote, se fortalece con la oracion y el estudio.

tro de ella debido a la añadida vocación de sus esposos. El amor familiar se enriquece y los hijos tienen un gran sentido

de orgullo."

La mayoría de los que respondieron la encuesta creen que el papel del diácono per-

manente crecerá más en los próximos cinco años y Monseñor Fiedler está de acuerdo con esta opinión.

## No Apoyamos (Viene de la pág. 1A)

pliendo su misión pastoral, realizaron una tarea de importancia primordial para liberar al pueblo del régimen de Anastasio Somoza."

"Vivíamos en una situación de grave injusticia, en un abismo entre ricos y pobres", continuó. "El pueblo tuvo confianza en sus obispos y nos convertimos en portavoces de su reivindicación. Los orientamos a través del radio, la televisión, la prensa, las cartas pastorales y las homilias. Fuimos con frecuencia, y

riesgo de nuestras vidas, mediadores entre el gobierno y las guerrillas sandinistas. Triunfó la revolución y reconocimos lo bueno que trajo al país; pero nunca la elevaremos a la categoría de ídolo, como hacen algunos. Repetimos que los obispos de Nicaragua no podemos estar de acuerdo con el odio de clases que esta revolución está predicando, porque el odio va contra la misma persona que odia y destruye la esencia del ser humano que es el amor."

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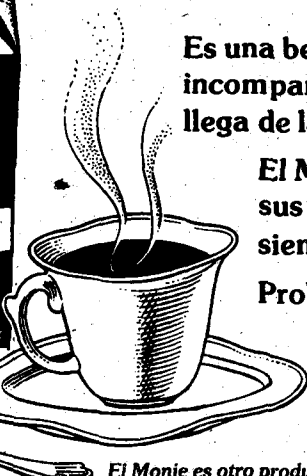
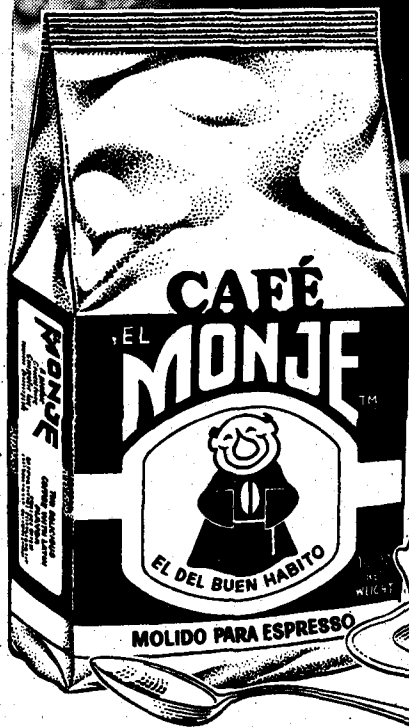
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# Retrato del Mes, Evangelización Hispana

## Ermita de la Caridad y San Juan Bosco

Dois de las ediciones de la publicación **Evangelización Hispana, Retrato del Mes** han sido dedicadas a comunidades eclesíásticas de Miami. La edición No. 5 a la Ermita de Ntra. Sra. de la Caridad y la No. 9 a la Parroquia de San Juan Bosco.

**Retrato del Mes** es una publicación del Comité de Evangelización de la Conferencia Nacional de Obispos Católicos de EE.UU. Su director ejecutivo es el Rev. P. Alvin Illig, y el editor, Cecilio Morales, Jr., asesor para asuntos hispanos de la citada conferencia.

**Retrato del Mes** presenta en cada edición una parroquia de la nación, seleccionada como modelo para que sus experiencias en la evangelización puedan servir de ayuda a otras parroquias con similares problemáticas.

He aquí lo que dice, en síntesis, dicha publicación.

La **Ermita de Ntra. Sra. de la Caridad**, como lo indica su nombre, no es una parroquia sino un santuario. Tiene un plan de evangelización que abre "la puerta de las parroquias a los peregrinos que pasan por ella". Miles vienen cada año a la Ermita atraídos por las "romerías" de las 126 municipalidades de Cuba.

En la Ermita se celebra Misa de lunes a sábado a las 8 p.m. solamente, pero a todas horas y todos los días viene un gran número de personas, por razones variadas; la mayoría movidos por una devoción particular ajena a todo sentido de



**Los alrededores de la Ermita de Ntra. Sra. de la Caridad invitan al recogimiento y preparan el espíritu para la paz. En sus jardines se celebran las tradicionales romerías de los municipios cubanos.**



**Centenares de personas asistían de pie a las Misas de San Juan Bosco en 1965. El antiguo salón de exhibición de automoviles era por entonces el centro de los católicos cubanos del "southwest" de Miami.**

parroquia. Aquí encuentran la atmósfera recogida y apacible que desean los que, teniendo "hambre de Dios", buscan tímidamente un "mendrugo de la verdad" dentro de sí mismos.

Para ellos la Ermita ofrece un continuo programa de evangelización; cuenta con modernos equipos estereofónicos que, en ausencia de un sacerdote o diácono, transmite charlas religiosas, ex-

plicación de los murales, cánticos y devoción a la Santísima Virgen además del Rosario meditado todos los mediodías. Los domingos no se celebra Misa para facilitar la participación en la vida parroquial.

La Ermita de Ntra. Sra. de la Caridad, como bien dice "Retrato del Mes", ES UNA CATEQUESIS PERMANENTE.

San Juan Bosco. De esta

parroquia dice textualmente:

"San Juan Bosco puede contribuir a llenar una necesidad candente en muchas comunidades hispanas (de toda la nación).

"Es además, el lugar donde se dieron los primeros pasos para formar una comunidad cultural y católica en Miami. Para los cubanos tiene la parroquia una importancia histórica notable."

"Es un modelo directamente

aplicable a la situación de la gran parroquia urbana en la cual se persigue estimular a la feligresía y llegar al pueblo disperso por la ciudad."

Entre las varias actividades de evangelización de la Parroquia San Juan Bosco se haya su plan de misiones. Es una misión urbana, constante, de todos los días. Consta de tres fases: pre-misión, misión y post-misión. Se lleva un minucioso record de las visitas señalando las necesidades inmediatas y entre estas están aquellas que requieren la pronta visita de un sacerdote por causas especiales.

La misión se extiende hasta que los visitados se incorporan a la comunidad eclesial.

San Juan Bosco, como la Ermita con sus romerías, tiene muchos atractivos que hacen a los recién llegados sentirse en familia: reuniones sociales, almuerzos mensuales comunitarios, bailes, domino, etc. tanto para la juventud como para los adultos. Los ancianos y los enfermos son objeto de especial atención. La escuela cívico religiosa, para niños y jóvenes después de sus clases regulares, es digna de mención.

"El equipo parroquial está compuesto por el Párroco Rev. P. Emilio Vallina, cuatro sacerdotes y dos diáconos, algunas hermanas y una directora de Educación Religiosa, quienes con numerosos colaboradores laicos mantienen una eficiente maquinaria evangélica" que es también una comunidad viva de fé.

### 42 CONGRESO EUCARISTICO DE LOURDES

**Vaticano (NC)** — El Papa Juan Pablo II nombró legado pontificio al 42 congreso eucarístico internacional de Lourdes, julio 14 al 23, al cardenal africano Bernardin Gantin, presidente de la Comisión

## NOTICIAS DE LA SEMANA

Pontificia pro Justicia y Paz. No se sabe si el papa podrá asistir, pues ha sido ingresado otra vez en el hospital y aún debe someterse a otra operación intestinal. Los obispos franceses

confían que Juan Pablo II pueda asistir.

### GRAVE SITUACION EN BOLIVIA

**Bolivia (NC)** — Los obispos de Bolivia lamentan que la división

entre los militares pueda llevar al país a mayor ruina. "Consideramos indispensable un esfuerzo serio y urgente de los jefes castrenses a fin de superar estos problemas, evitando designios personales o de grupo que redunden en perjuicio del bien común," dicen.

"Nos preocupa también la situación económica del pueblo, que se agrava por el alza vertiginosa e incontrolada de los precios, aun artículos de primera necesidad." Piden que el gobierno detenga el alza y la especulación "para evitar la angustia de pueblo que vive una situación crítica en extremo." Pese a un alza del 57 por ciento en el costo de la vida, los salarios continúan congelados. El Gen. Luis García Meza, nombrado presidente en Julio de 1980, anunció después de otra intentona militar contra el que renunciará en agosto.

### ABRIRAN CENTRO DE RECURSO PARA PASTORAL HISPANA

**Santa Fe, NM (NC)** — Mons. Roberto Sánchez, arzobispo de Santa Fe y presidente del comité episcopal del apostolado hispano, dijo que la Conferencia Nacional de Obispos inicia pronto un Centro de Recursos para el Ministerio Pastoral Hispano, a

funcionar en el Centro Cultural Mexicano-Americano en San Antonio, Texas, y bajo la dirección del hermano lego franciscano John Dierksmeier. El propósito es reunir información sobre los hispanos, su ministerio pastoral, los estudios a nivel universitario, y proveer personal calificado a las diócesis que lo pidan.

### CONDENADO COMPLICE DE ALI AGCA EN TURQUIA

**Turquia (NC)** — Una corte condenó a 18 años de prisión al carcelero Bunyamin Yilmaz por haber ayudado a escapar en 1979 a Mehmet Ali Agca, asesino convicto entonces, y hoy detenido en Italia por su intento de asesinar al Papa Juan Pablo II en Mayo.

### LA IGLESIA ACUDE AL PUEBLO

**Texas (NC)** — Mons. Patrick F. Flores, Arzobispo de San Antonio, anunció una reorganización a nivel parroquial para robustecer a la familia y llevar ayuda solidaria a los pobres. "La iglesia en San Antonio acude a su pueblo, particularmente esa mayoría mexicano-americana, para servir y desempeñar los ministerios y la orientación de los demás," dijo en una pastoral sobre prioridades de la arquidiócesis, que incluye el cultivo de la vocaciones religiosas entre los hispanos.

## Si Usted es un Farmacéutico Católico...

Quizá la Asociación Nacional de Farmacéuticos Católicos es lo que usted está buscando si es de los farmacéuticos que anhelan un modo de hacer sentir su impacto en la profesión.

Nunca he oído hablar de ella, diría usted... y no es el único.

La organización, establecida desde 1962 en la ciudad de New York, ha sufrido una enorme falta de publicidad en la mayor parte de los Estados Unidos y sólo ha alcanzado alguna prominencia en el medio-oeste. Ahora, en cambio, quiere propagar su influencia en todas partes, especialmente entre los muchos farmacéuticos del sur de Florida.

Dan Scholl, miembro local de la Asociación que no está organizada en capítulos locales, está tratando de regar la voz haciendo contacto con los farmacéuticos del área para

decirles el trabajo que la organización ha desarrollado en el pasado.

"Es sólo cuestión de hacerle saber al público que "estamos aquí", dice Dan. "Si usted habla con un farmacéutico encontrará que la mayoría no sabe que esta asociación existe."

Sin embargo, desde 1972, año en que la Asociación adoptó su reglamento y constitución, sus miembros han donado más de un millón de pesos en medicinas a misiones caritativas en todo el mundo; son muy activos en el movimiento Pro-Vida y toman parte en la campaña anti-pornográfica "Ciudadanos por Literatura Decente".

El señor Scholl explicó que la Asociación tiene influencia en la industria de la medicina, de la cual puede obtener donaciones de sus productos. También pueden hacer que se

oiga el punto de vista católico sobre respeto a la vida en la gran industria farmacéutica, la cual se está alejando cada vez más de su misión en favor de la vida haciendo de los instrumentos y medicinas que inducen al aborto una más provechosa inversión.

La asociación es el primer miembro no europeo de la Federación Internacional de Farmacéuticos Católicos. Envía a sus miembros un boletín trimestral y celebra una convención anual. Actualmente cuenta con más de 400 miembros y la cuota es de \$7.00 al año. Los únicos requisitos son que ser católico, estudiante, graduado o practicante farmacéutico.

Los interesados pueden obtener más información llamando a **Dan Scholl al 856-6217** o escribiendo a **John Winkelman**, (el actual presidente), **1012 Surrey Hills Drive, St. Louis, Mo. 63117**.