

Back to school time

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The Voice

Diocese of Miami

Vol. XXIV No. 2

August 14, 1981

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Archbishop McCarthy tells
of his trip to
Ireland, P8



Intercepting boats called 'Horror'

Foes rip Reagan immigration plan

WASHINGTON (NC) - A Reagan administration proposal for sweeping reforms of U.S. immigration policy, like many of the plans before it, is running into a buzzsaw of opposition.

The plan, sent to Congress July 30, includes:

- "Legalization" opportunities for many illegal aliens presently in the United States;

- Fines of up to \$1,000 for employers knowingly hire illegal aliens.

- An experimental guest worker program allowing 50,000 Mexican

- new border enforcement measures costing \$40 million, plus an additional \$35 million for construction of detention centers for aliens caught attempting to cross the border illegally.

Many of the ideas, which will not become effective unless Congress decides to enact the proposals, were being criticized from all sides. Some, for instance, said that the guest worker plan was not large enough while others said no such plan should be implemented.

The legalization proposals are also likely to be controversial since some oppose all amnesty efforts while others contend the Reagan plan is too restrictive.

"I suspect that 8 million unemployed

Americans would question the wisdom of an amnesty policy which rewards lawbreakers," said Sen. John East (R-N.C.) shortly before the Reagan plan was unveiled.

But proponents of amnesty - who say many of the estimated 3.5 to 5 million illegal aliens hold jobs that would not otherwise exist - charged that the administration's proposals amounted to a new form of slavery and would prove to be "anti-family."

The administration has suggested that aliens must show 10 years of continuous residence in the United States before they could apply for permanent resident status. In the meantime they would pay taxes but would not be eligible for food stamps, welfare or unemployment compensation and would not be allowed to bring their families into the country.

"This is like going back to slavery," said Javier Rabadan of the Chicago based Interfaith coalition for Justice to Immigrants. He argued that it would force "second-class citizens" to work and pay taxes but be eligible for none of the benefits of "first-class" citizenship.

Possibly equally as controversial is the administration's proposal to fine employers who hire illegal aliens, coupled with the administration's rejection of a proposal for a counterfeit-proof national identity card so legal workers could prove their right

continued on p. 3



About 150 marchers in Miami's 'Little Haiti' protest U.S. policies.

Catholic groups protest N-bomb

WASHINGTON (NC) - President Reagan's decision to approve production of neutron weapons is being strongly condemned by Catholic peace and social justice groups, who say the weapon is immoral and could help lead to nuclear war.

"We are not persuaded by the assurances that use of the neutron bomb will be, or even could be, limited to strictly military targets, said Pax Christi USA, the American branch of the international Catholic peace movement.

"AND IF IT WERE possible," Pax Christi continued, "it would still not meet the traditional tests of the 'just means' of warfare."

The neutron weapon kills with a huge dose of radiation while avoiding

the massive blast which leveled Hiroshima and Nagasaki. Reagan administration officials said the weapon would be particularly effective in Western Europe to repel Soviet tanks and infantry while only minimally damaging property.

Pax Christi, in a statement by its national executive council released Aug. 11 called the decision "patently immoral" and said that not objecting to it "would be a betrayal of our obligation as followers of Christ to give witness to his truth in the cause of peace."

The statement noted that as early as 1968 the U.S. bishops had described the possibility of such a weapon as the most dramatic illustration of "the anti-life direction of technological warfare."

And it criticized the "moral insensitivity" of the Reagan administration for announcing its decision at the same time that peace groups around the world were marking the anniversary of the atomic bombing of Hiroshima and Nagasaki, Aug. 8.

Sing-ins, pray-ins, teach-ins and "die-ins" around the country Aug. 6-9 commemorated the 36th anniversary of the atomic bombings of Hiroshima and Nagasaki, Japan.

Catholic peace organizations and diocesan groups took part in commemorative Masses, rallies and demonstrations and endorsed campaigns to abolish all nuclear weapons.

Calling the 1945 bombing in Japan "one of the most atrocious events in our age," Vatican Radio detailed the death and destruction

"WITHIN 300 METERS (about 330 yards), people literally evaporated; within a kilometer (five-eighths of a mile) everyone, or almost everyone, died right away; and they were the more fortunate ones, because those who had been from three to four kilometers (from the blast) took several weeks to die. Those who were further away escaped for the moment, but later many of them suffered from leukemia or went blind."

Commenting that the weapon used at Hiroshima seems "like an innocuous plaything" compared to those today, Vatican Radio noted that "nations in possession of such weapons have amassed in their arsenals enough power to destroy the whole world many times over."



'SHALOM, MR. POPE' — Rabbi Gary Perras of Jacksonville, Fla., presents a scroll with more than 10,000 signatures of Catholics, Protestants and Jews of northeast Florida to Bishop John J. Snyder of St. Augustine, Fla. What started as a cute idea at Jacksonville's Beth Shalom mushroomed into what may be the largest get well message the pope will receive. (NC Photo by Fred Burbridge).

Rome Tourism down — Pope's illness a factor

ROME (NBC) — Would you go to Rome if you were unable to see the pope?

Many potential tourists have apparently answered that question, and the answer is no.

Foreign arrivals in Italy are down 15 percent from 1980 the first drop in a decade, and officials are attributing that drop, at least in part, to the absence of the pope as a drawing card.

Pope John Paul II is hospitalized at Rome's Gemelli Polyclinic, still suffering from the aftereffects of an attempt on his life on May 13.

The pope has held no public audiences since he was shot, though he has prerecorded talks each week to be broadcast on Vatican Radio and played in St. Peter's Square each Sunday noon.

There is no way, of course, to ask a potential tourist why he did not come to Rome, but government officials assume that the pope's absence is a key factor.

"It is a supposition, naturally," said Luigi Coppe, a spokesman for the Italian Office of Tourism. "We cannot know for sure, and there are certainly many factors. But thousands of people would normally fill St. Peter's Square each week for the pope's audiences. Now, of course, there is no one."

"It will probably be well into the fall before the pope resumes his traditional Wednesday audiences at St. Peter's. His physicians have said, he will probably have a second operation within the next week to reverse a colostomy necessitated by the shooting. They have predicted a 10-day postsurgery hospital stay and then a two-month convalescence at Castelgandolfo, the pope's summer residence 15 miles from Rome.

Father Thomas Powers, director of the U.S. office for visitors (to the Vatican), also believes the pope's illness is a strong factor in the tourist decline.

Father Powers, a priest from the Diocese of Albany, N.Y., said that in an average summer, which is a peak tourist season in Rome, his office would have 1,100 requests a week from Americans for tickets to the Wednesday audiences.

"This morning," Father Powers said, "a mother and her daughter came to our office for some information about the Vatican Museum. They said that earlier today they had been on a city tour bus and they were the only Americans among the 50 people on the bus. Now in a normal summer, most of the tourists on that bus would be Americans."

Tourism officials also cite other reasons for this summer's decline in foreign visitors to Italy. They blame the country's 21 percent inflation rate, frequent strikes among transportation and hotel workers, and wide press coverage of such events as the bombing of Bologna's railroad station a year ago, several murders of public figures by Red Brigade terrorists and the attempted assassination of the pope.

Ark copy found

DURHAM, N.C. (NC) — American researchers excavating in the Galilee area of northern Israel have discovered what is believed to be a piece from an ancient copy of the Ark of the Covenant.

It is thought to be the first such find.

The archaeological team found the limestone section of the ark shortly before conflict increased in the latest spate of fighting between Israel and Palestinian forces near Lebanon.

Made of white limestone, the stone shows two rampant lions and a scallop shell designed to hold an eternal light. It was found in the ruins of a Jewish temple believed to date from about 200 A.D.

According to Erica and Carol Meyers, Duke University religion professors involved in the discovery, the stone is from a copy of the original Ark of the Covenant. As described in the Bible, the original gold-plated Ark of the Covenant was used in ancient Israel to carry the stones of the Ten Commandments. It disappeared in biblical times.

A search for the original ark is portrayed in the movie "Raiders of the Lost Ark." The action-filled adventure film is packing theaters but it raises questions about its treatment of the ark as subject matter, according to Michael Gallagher, a critic for NC News and staff member of the U.S. Catholic Conference.

"What did Christ do to save men? He gathered them together into a people, a family, that they might become sons and daughters of God, brothers and sisters in him." (Archbishop Joseph Plourde of Ottawa, Ontario, in a 1981 Lenten pastoral letter.)

"What children want to hear from their parents is not what they can learn from books, but what gives meaning to the parent's lives, what values they hold to . . . young people expect parents to share their life experiences with them." (Archbishop Joseph Plourde of Ottawa, Ontario, in a 1981 Lenten Pastoral letter.)



News At A Glance

Contributions to charity deductible by all

WASHINGTON (NC) — The Senate has given overwhelming approval to a proposal to allow all taxpayers — not just those who itemize — to deduct their contributions to charity. The measure, which has been urged for several years by groups such as the National Conference of Catholic Charities, was approved 97-1. Proponents of the measure have argued that increases in the standard deduction over the past decade have caused fewer and fewer people to itemize deductions on their tax returns.

Response to abortion questionnaire

PEORIA, Ill. (NC) — Nearly 60 percent of the constituents of Rep. Robert Michel (R-Ill.) responding to a questionnaire said they favored either a total ban on abortion or a constitutional amendment limiting abortion in certain circumstances. Ten percent of those responding said they favored a total ban on abortion, 17 percent called for a constitutional amendment banning abortions except to save the life of the mother, and 32 percent called for a constitutional amendment which would include other exceptions such as rape or incest. Thirty-nine percent said they favored abortion on demand.

Black Catholics appoint lay director

Mr. James McConduit, President of the Board of Directors of the National Office for Black Catholics, announced the appointment of Mr. James R. Henderson of Seattle, Washington as Executive Director of the organization. Mr. Henderson becomes the first lay person appointed executive director of the organization as NOBC enters its 11th year of service. Bro. Joseph Davis, Marianist Brother of Dayton, Ohio and Bro. Cyprian Lamar Rowe, Marist Brother of Washington, D.C. were the first and second executive directors of NOBC. In announcing the appointment, Mr. McConduit stated, "We are pleased to have a lay person function in the position of executive director. It's a significant example of the Church's call to lay individuals to give service."

Mary Knollers not to return to El Salvador

ALBANY, N.Y. (NC) — A priest who was among six Maryknollers who left El Salvador last May to avoid potential danger to their lives, has announced that they have reached a joint decision with their superiors and Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, El Salvador, not to return to the war-torn Latin American nation. The priest, Maryknoll Father John Spain, made the announcement at a press conference. He said that Salvadoran church leaders were "unable to insure our safety in the light of the increasing activity of death squads" and had recommended that they not return.

End abortion coverage

WASHINGTON (NC) — In another effort to limit federal funding of abortions the House has voted to end abortion coverage for government workers in federal health insurance programs. The sponsor of the measure, Rep. John Ashbrook (R-Ohio) said that federal health plans last year paid for 25,000 abortions at an average cost of \$625 each with taxpayers paying 60 percent of the cost of federal health insurance benefits. "Both the House and Senate have agreed to ban Medicaid-financed abortions, yet we have no ban on taxpayer-funded abortions for federal employees," said Ashbrook.

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Immigration plan hits opposition

continued from p. 1

to a job.

Employers say they should not have to shoulder the burden of determining the residency status of potential employees, while Hispanic groups fear such fines might discourage employers from hiring anyone who looks like a foreigner.

That concern also was raised five months earlier by the USCC when a bipartisan immigration commission appointed by President Jimmy Carter made a similar recommendation.

"Since the recommended sanctions may raise the specter of discrimination, this is a matter of serious concern to the Catholic Conference," Bishop Thomas Kelly, USCC general secretary, said then.

At an initial hearing on the proposals before a joint meeting of the House and Senate immigration subcommittees, William French Smith, U.S. attorney general, said an identity card system, such as a new Social Security card that looks like a credit card, would be too expensive.

He also said that employers could meet their legal responsibility by examining the potential employee's driver's license, birth certificate, or other documents.

They would not be required to judge the authenticity of the documents, he said.

In Washington John McCarthy, director of the U.S. Catholic Conference Migration and Refugee Services, expressed relief at the concept of amnesty but strongly objects to specific parts of Reagan's proposals.

McCarthy called "a horror" Reagan's plan of intercepting boat loads full of Haitians at sea and holding on the spot hearings.

"You're asking them to make a judgement at sea on who is a political refugee," he said.

McCarthy adds that such a judgement would necessarily be subjective.

He also called inhumane the requirement in the guest worker and temporary resident programs that prohibit an immigrant's family from joining him.

Furthermore, the director claimed that the provision which bars temporary residents from receiving welfare, food stamps and other social services was illegal.



ADOPTIONS WANTED — Father George Clements of Chicago, with his adopted son, Joey, tells a congressional subcommittee that more needs to be done to promote adoption of minority children. Father Clements, known for his civil rights activities, officially became Joey's father earlier this month. (NC Photo).

Bishop Walsh, ex-China prisoner memorialized

For his life's journey to God, Bishop James Edward Walsh was called to tread "a difficult road, a path less traveled by," Msgr. William J. McCormack, National Director of the Society for the Propagation of the Faith, said at



Bishop Walsh

a memorial Mass for the bishop.

Bishop Walsh, a former superior general of the Maryknoll missionaries who spent 12 years in prison in communist China, died July 29 at 90 in Maryknoll, N.Y.

The bishop, Msgr. McCormack said, "enthusiastically accepted that sublime invitation to take up the cross — the mission cross of Maryknoll — and follow Christ; follow him even to the Calvary of a prison cell from which the silence of 12 years spoke an extraordinary message of faith, hope and love to all the world."

The memorial Mass for Bishop Walsh was celebrated Aug. 3 in St. Patrick's Cathedral in New York City. Cardinal Terence Cooke of New York was principal celebrant. More than 2,000 people were present, including about 40 bishops and 100 priests and many Maryknoll nuns.

Cardinal Cooke was also principal celebrant at the Mass of Christian Burial Aug. 4 in Maryknoll, which was attended by about 700 people, in-

cluding two of Bishop Walsh's four sisters. The bishop was buried in the Maryknoll cemetery.

"We cannot be sorrowful, but we must be honest and say that we will miss James Edward as few communities have ever missed a member," Father James P. Noonan, Maryknoll superior general, said in the homily at the Aug. 4 Mass.

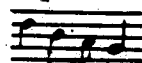
"Youth ministry needs to pay more attention to youth in trouble. In the churches we run the danger of dealing only with the well-scrubbed and (of screening) out those who in one way or another are especially troubled. If we are to go Jesus' way, we must have special compassion for those at the edges of social groups and those who do not fit in." (Dr. Michael Warren in a 1978 address on youth ministry given in Richmond, Va.)

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ANOTHER DEATH — Women perform the traditional ritual of banging trash can lids on Falls Road in Belfast, Northern Ireland, to spread the news of the death of another IRA hunger striker, Thomas McElwee (left). (NC Photos from UPI).

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

THE REV. MSGR. DAVID BUSHEY — to Pastor, St. Pius X Church, Fort Lauderdale, effective September 1, 1981.

THE REV. JAMES P. MURPHY — to Pastor, St. Patrick Church, Miami Beach, effective September 9, 1981.

THE REV. JUAN SOSA — to Associate Rector, St. Mary's Cathedral, Miami, effective August 25, 1981.

THE REV. JOSE P. NICKSE — to Pastor, St. Brendan Church, Miami, effective September 1, 1981.

THE REV. ARTHUR DENNISON — to Chaplain, Christopher Columbus High School, Miami, effective September 1, 1981.

THE REV. SEAMUS DOYLE — to Chaplain, Knights of Columbus, Marian Council No. 3757, Miami, effective August 7, 1981.

THE REV. JOSE L. MENENDEZ — to Associate Director, Youth Ministry, and Associate Director, Shrine of Our Lady of Charity, Miami, effective

August 25, 1981.

THE REV. WILFREDO PEÑA — to Secretary, Advocate and Notary of the Metropolitan Tribunal, with residence at Blessed Trinity Rectory, Miami Springs, effective August 13, 1981.

THE REV. PATRICK HEALY, O.M.I. — to Chaplain, Knights of Columbus, John W. Adamson Council No. 72 of West Dade, effective August 4, 1981.

THE REV. ROBERT THOMAN, S.J. — to Chaplain, Knights of Columbus, Council No. 2075 of Palm Beach, effective August 4, 1981.

THE REV. JOSEPH A. SPINELLI, O.S.A. — to Associate Pastor, Resurrection Church, Dania, effective August 15, 1981, upon nomination by his Superior.

THE REV. JACK FISKE, C.S.S.R. — to Associate Pastor, Our Lady of Perpetual Help Church, Opa Locka, effective August 20, 1981, upon nomination by his Superior.

THE REV. MR. PAUL EDWARDS — to Deacon, Sacred Heart Church, Homestead, effective August 7, 1981.

Latin American Appeal collection

Following are last year's collection figures from the Latin American Assistance appeal. South Florida Catholics are urged to surpass these amounts in this year's collection to be taken up next Sunday, Aug. 23, as the needs are also greater this year.

Annunciation, W. Hwy. 127
Ascension, Boca raton 542
Assumption, Pompano Bch. 410
Bld. Sacrament-Ft. Laud. 486

Bld. Trinity-Mia. Springs
Christ-King — Perrine
Corpus Christ — Mia.
Epiphany — 760
Gesu — Miami
Good Shepperd — Kendall
Holy Family — No. Miami
Holy Name-Jesus — W.P.Bch.
Holy Spirit — Lantana
Immac. Concep. — Hialeah
Little Flower — C.G.
Little Flower — Hwd.
Mary Immac. Miss. — W.P.B.
Nativity — Hwd.
O/L of Div.Prov. — Miami
O/L — Holy Rosary — Perrine

90
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1008
461
401
1,143
120
419
O/L — Lakes — Miami Lakes
O/L — Lourdes
O/L — Perp. Help
O/L — Queen/Heaven — LA Belle
O/L Queen/Heaven — Margate
O/L — Queen/Martys — Ft. Laud.
Resurrection — Dania
Sacred Heart — Hmstd.
Sacred Heart — L. Worth
San Marco — Marco
San Pablo — Marathon
San Pedro — Plant. Key
St. Agatha — Miami
St. Agnes — Key Bisc.
St. Ambrose — Drld. Bch.
St. Ann — Naples
St. Ann — W.P.B.
St. Anthony — Ft. Laud.
St. Augustine — C.G.
St. Bartholomew P. — Miramar
St. Bede — Key West
St. Benedict, Hialeah
St. Bernadette — Hwd.
St. Bernard — Sunrise
St. Boniface — W. Hwy.
St. Brendan — Miami
St. Catherine/Siena — Mia.
St. Cecilia — Hialeah
St. Chas. Borro — Hall
St. Christo — Hobe Snd.
St. Clare — N.P.B.
St. Clement — Ft. Laud.
St. Coleman — Pomp. Beach
St. David — Ft. Laud.
St. Dominic — Miami
St. Edward — Palm Beach
St. Elizabeth — POmp.Bch.
St. Eliz. Seton Mission

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St. Fran. of Assisi — Riv. Bch.
St. Fran. de Sales — M.B.
St. Fran. Xavier-Miami
St. Gabriel — Pomp. Bch.
St. Gregory — Plantation
St. James — Miami
St. Jerome — Ft. Laud.
St. Joachim — Perrine
St. Joan Arc — Boca Raton
St. John/Apostle — Hia.
St. John/Bapt. — Ft. Laud.
St. John Bosco — Miami
St. John Fisher — WPB
St. Joseph — Stuart
St. Jos./Work — Moor Hvn.
St. Jude — Jupiter
St. Juliana — W.P.B.
St. Justin Martyr-K.L.
St. Kevin — Miami
St. Kieran — Miami
St. Lawrence — N.M.B.
St. Louis — P. Miami
St. Lucy — Highland Bch.
St. Luke — Lake Worth
St. Malachy — Tamarac
St. Margaret-Clewiston
St. Mark-Boynton Bch.
St. Martha-N.M.B.
St. Martin-Jensen Bch.
St. Mary Magdalen — M.B.
St. Mary Star/Sea — K.W.
St. Matthew-Hallandale
St. Maurice-Ft. Land.
St. Michael/Arch. — Miami
St. Monica — Opa Locka
St. Patric — M.B.

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St. Paul/Apos. — Lths. Pt.
St. Paul/Cross — N.P.B.
St. Peter — Big Pine Key
St. Peter/Paul — Miami
St. Philip — Opa Locka
St. Philip Benizi — B.Glade
St. Pius X — Ft. Laud.
St. Raymond — Miami
St. Richard — Perrine
St. Robt. Bellarmine — Mia.
St. Rose/Lima — M.Shores
St. Sebastian — Ft. Laud.
St. Stephen — W.Hlwd.
St. Thomas/Apostle — Miami
St. Thomas More — Boy. Bch.
St. Timothy — Miami
St. Vincent — Margate
St. Vinc. Ferrer — Del. Bch.
Visitation — Miami
St. William — Naples
St. Rita

"From the beginning of time God created mankind to be a loving family. He did not create a church, a club, a committee, a party. He created a family to be the basic cell of mankind and the model for any future grouping of people." (1981 Lenten pastoral letter of the Catholic Bishops in Uganda, Africa.)



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Pope shooting a plot? He may visit Poland

ROME (NC) -- Archbishop Josef Glemp of Gniezno and Warsaw said he feels sure that Pope John Paul II will visit Poland next spring to mark the 600th anniversary of the arrival in that country of the revered image of Our Lady of Czestochowa.

In a press conference in Rome on



July 29, Archbishop Glemp, who holds the title of primate, or principal churchman, of Poland, told reporters he was disappointed that the recent trial of the pope's would-be assassin, Mehmet Ali Agca, had not clarified that question of a possible conspiracy in the attack on May 13.

ARCHBISHOP GLEMP, named by the pope on July 7 to head the Archdioceses of Gniezno and Warsaw, restated what he has said in nearly every public appearance since his elevation that the principal role of the church is a pastoral and spiritual one, though that may overflow into the social order.

Archbishop Glemp held the press conference a day after lunching with Pope John Paul at Rome's Gemelli Polyclinic, where the pope is recovering from wounds suffered in the May attack.

The archbishop said that, although "everything naturally depends on the

state of his (the pope's) health," he felt "almost certain that the Holy Father will come (to Poland) for the 600th anniversary of the Madonna of Jasna Gora." That anniversary will take place next May.

The pope last visited Poland in June 1979. Many Vatican observers believe that trip, during which he was received jubilantly by millions of Poles, was the psychological springboard for much of the drive for Polish liberation which has been the focus of the world's attention since that time.

Archbishop Glemp said the attack on the pope caused the Polish people great anxiety and suffering. "No one knows from whence came the inspiration," for the attack, he said. Noting that it has not been determined whether the attack was the work of an "isolated fanatic" or whether Agca had "in the background someone who was supporting him," the archbishop said, "We had believed that the trial was going to be able to shed some light on this problem." But "nothing at all" happened at the trial, he said, "so the questions of the whole world remain."

ASKED WHETHER he and Pope John Paul had spoken the previous day of "recent developments" in Poland, Archbishop Glemp replied, "Certainly. But always with a view to the pastoral problems." Continuing, he explained, "The church ought always to save souls and to proclaim the Gospel. Therefore I want to abstain from politics. We must do what is our responsibility. If, then, there is an indirect influence (on the social and political order) that is another thing."

The archbishop said the church's fulfillment of its mission of proclaiming moral principles can have social repercussions. "If there are social disorders, there are always negative consequences on ethics and on the morality of the people."



FOOD FOR POLISH CHILDREN — A nun from a home for blind children near Warsaw, Poland, unloads canned fish, meat and other food for the children. The food was donated by the police, who confiscated it during a crackdown on black market activities. The unidentified nun is assisted by a driver, also unidentified. (NC Photo).

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Ending the marriage penalty tax

By Jim Lackey

WASHINGTON (NC) — If you are married and your spouse works, Congress has just decided to bestow a new tax break on you: a slice in the so-called "marriage penalty" that taxes working couples higher if they are married than they would be taxed if they were single.

Ending the marriage penalty has almost universal appeal. New Right groups like the idea because they feel the current tax structure encourages young unmarried couples to live together rather than submit to the marriage penalty. The marriage "tax" may also serve as an incentive for divorce.

AND FEMINIST groups like it because the added tax serves as a disincentive for wives to find their place in the workforce. The current system, in effect, taxes the wife's earnings at a much higher rate than her husband's since her earnings are treated as if they were stacked on top of his.

Meanwhile, members of Congress are constantly asked to do something about the marriage penalty by ordinary working couples who simply recognize that their struggle to make ends meet by sending both spouses to work is being hindered by the higher rates on their combined earnings.

But others say that by eliminating this inequity Congress is simply creating another, and that in another 10 years or so the newly oppressed group will be coming to Washington to demand a fair shake just as working couples did after the marriage penalty was "created" in 1969.

The problem, according to tax experts, is that any time you create a tax break for one group you almost automatically increase the tax burden on another. That's what has been happening to married couples and singles since before 1948 as Congress periodically tinkers with the tax system



Married couples now pay more tax than unwed couples

to try making things more equitable for both.

PRIOR TO 1948 about a dozen states had "community property laws" in which the husband — usually the lone wage earner — could file a joint return and split his income with his wife, a decided tax advantage. taxpayers in

other states couldn't do that, so in 1948 Congress acted, extending the benefits of income splitting to all married couples filing joint returns.

That, however, automatically created a perceived bias against single taxpayers, who paid as much as 42

percent more in taxes than a one-income family. Congress, bowing to pressure from singles, in 1969 lowered the differential to no more than 20 percent.

Thus there was still something of a "marriage bonus" for one-worker married couples, who continued to enjoy a tax advantage over their single counterparts. But by lowering the taxes for singles Congress widened the marriage penalty, an effect which became much more apparent through the 1970s as more and more two-worker marriages were created.

On a total income of \$25,000 a

married couple might pay \$3,399 in taxes, depending on deductions, dependents and other factors. But if the same husband and wife were single and each earned \$12,500, their total tax liability would be \$3,170 — a \$229 penalty for being married.

The disparity grows at higher tax brackets. On a total income of \$50,000 a married couple would pay \$10,183. But if they were single and each earned \$25,000, their total tax liability would be only \$8,728 — a \$1455 penalty.

UNDER THE NEW law, which won't go into effect for another year, couples filing a joint return for 1982 will be able to deduct five percent of the lower earning spouse's income from their total adjusted gross income. The deduction will jump to 10 percent in 1983.

But while slicing the marriage penalty had overwhelming support in Congress, some analysts are beginning to charge that, by the same token, it also makes the tax system at least somewhat less fair to taxpaying families that do not have two incomes. Why, for instance, should a one-income family earning \$50,000 a year pay more in taxes than a two-income family earning the same?

There also has been speculation that religious and pro-family groups in some future decade might turn around and say that the new tax break acts as a disincentive for two-income couples considering giving up one of their jobs so someone can stay home and raise the baby.

The problem, many agree, is that there is no way to design a perfectly equitable tax system which offers the same breaks to all categories of single and married taxpayers.

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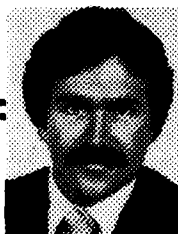
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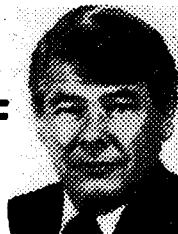
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Many languages spoken by S. Florida priests

Although the term "bilingual" usually refers to persons speaking English and Spanish in South Florida a large number of priests in the Archdiocese of Miami speak other foreign languages fluently.

Spanish is the leading second language among the clergy in the eight counties which comprise the Archdiocese with one-sixth of the priests able to converse in the language of Cuban and Nicaraguan refugees. One-fifth of the clergy, including those retired in the Archdiocese from other areas of the country, speak French and many of these also speak Spanish as well as a third language.

Italian is spoken fluently by some 80 priests while 40 are able to understand and converse in German. Eleven clergy speak Portuguese, a dozen others Polish. Lithuanian and Ukrainian are each understood by four parish priests.

The Archdiocese has three priests who speak Russian, six who converse in Slovenian, five who understand Hungarian, two who speak Dutch, and one who speaks Maltese.

Although, according to the history of the Church in Florida, most of the Catholic clergy came here from Ireland in past years, there are only five priests who read, write and speak Gaelic, according to Chancery records.

Six of the priests serving the large influx of Haitian refugees speak and celebrate Mass in Creole. Other languages spoken by individual priests include Orya (Indian), Taiwanese (Chinese dialect), African (Haus, Yoruba), Chibemba, Arabic, Chinese, Persian, Vietnamese, Croatian, Greek. Five members of the clergy speak Japanese.

"Families . . . must be concerned about the welfare of others and the injustices that exist in our world. Families must be open to dialogue with their own members as well as with other families to learn how to be about this work of justice." (James and Mary Kenny in "Making the Family Matter," 1980.)



Latin America needs help in missions

The Catholic Faith was established in Florida over 400 years ago by Spanish Missionaries, therefore the Church in Florida has a special relationship with the Church in Latin America. Our early Catholic heritage was established by Spanish Missionaries who also brought the faith to Latin America.

We share a common faith with our Catholic Brothers and Sisters in Latin America. We also share a responsibility to support the Church, particularly in Central and South America.

One third of the world's Catholics live there but many of them are uninstructed in the basic teachings of our faith because of the lack of priests and other religious. There is still an urgent need for thousands of priests and religious in Latin America.

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

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

Devotedly yours in Christ,

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami

Kit helps parishes collect more money

ALBANY, N.Y. (NC) — The National Catholic Stewardship Council (NCSC) is making a Parish Stewardship Kit available to parishes to help them increase their offertory income.

The council reported that parishes using the new kit have increases from 27 percent to 43 percent.

Parish Stewardship Kit information can be obtained from the National Catholic Stewardship Council office, 1 Columbia Place, Albany, N.Y. 12207.

Team can't have "Jesus" on their shirts

LONDON (NC) — The Football(soccer) Association refused

to let a team called Christians United wear the name of Jesus on their shirts when they play in a local league in Derbyshire. Christians United wanted to have the name Jesus on their shirts because, according to the club chairman, Mervin Gratton, "Jesus Christ changed our lives and we want to show everyone else that it was Jesus." The Football Association refused because Jesus was not the name of the team's sponsor and it was not the name of the club.

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Beauty and faith, in Ireland

My dearly Beloved,

This month I had a delightful experience which I should like to share with you. I went to Ireland to ordain Father Aiden Wynes a priest for our Archdiocese, to speak to some of the Bishops and Seminary Rectors of our need for priests, and to spend a few days visiting relatives and searching in cemeteries and old people's memories for my roots.

I was accompanied by my sister, Mrs. Robert Beischel, and, everywhere we went, by Irish priests from our Archdiocese who were home on vacation and became the most wonderful guides in the world as they proudly showed us their homeland. Ireland is a beautiful country, so green and colorful with flowers that you take the frequent rainfall in good spirits for you know it is the "heavy dew" that brings the lush growth.

Maybe it's even the gray skies that elicit the cheerful, witty, gracious attitude of Irish men and women. As we gradually adjusted to the terror of driving on the "wrong side of the street", we enjoyed comparing the wording of Irish traffic signs with our own. A divided highway is a "rural carriageway". No passing is "no overtaking", soft shoulders is "soft margins". Loose gravel is "loose chip-pings".

When we arrived in Shannon we were met by the brother-in-law of Father Mike Hickey, Mr. Sean Casey who is a customs officer in Shannon and who simplified the arrival procedures. Father John Vaughn of the Chancery and Little Flower Church, Coral Gables, drove us from Shannon to Sligo for the ordination ceremony. On the way we visited the famous Shrine of Knock where Our Lady appeared. It so happened that the renowned priest of Marian devotions, Father Peyton, was preaching to a congregation of some 4,000 in the new Basilica at a special Eucharist Service for the handicapped. I spotted among the concelebrants Monsignor



Pagan symbol on rock before St. Patrick's arrival in Ireland in the fifth century.

Bryan Walsh, Director of our Catholic Social Services, Father Arthur Denison of St. John Seminary.

It was beautiful to see the streets of Sligo decorated to celebrate the ordination of one of the city's sons. The Cathedral was filled with joyous people and a number of our Miami Irish priests were in the sanctuary welcoming the altest member of the some 90 Irish priests that serve the people of our Diocese so faithfully.

The next morning Father William Dever, Pastor of St. Thomas More Parish, Boynton Beach, escorted us across the rolling hills and the peat bogs of Ireland to Dublin where we spent the night at Maynooth Seminary and university. A twelfth anniversary conference of the Mount Oliver Catechetical Institute was opening for the graduates from 40 nations. This gave me a fortuitous opportunity to visit with Cardinal Tomas O'Fiaich, Cardinal Archbishop of Armagh, Bishop Kavanagh, Auxiliary Bishop of Dublin, and Bishop Daly of Ardagh (Longford). I spoke with the bishops of the serious need of our archdiocese for more priests.

The following day Monsignor Olden, President of Maynooth, assisted me in hosting a luncheon for seminary rectors of Ireland. I had an opportunity to thank them for the many priests who had come from their institutions to serve our Archdiocese, as well as to implore them to keep us in mind should they become aware of any young seminarian looking for service in an American diocese.

I found all of them most graciously concerned. They were especially impressed when I pointed out that by American standards we are 500 priests short in the Archdiocese of Miami. I pointed out that about 35,000 American Catholics move into our Archdiocese each year and that in the recent past, some 80,000 Cuban Catholics have settled here, some 18,000 Nicaraguans have fled here from the revolution and a great number of Catholic Haitians are regularly arriving on our shores.

Father Martin Cassidy of St. Gregory Parish and the delightful members of his family saw to it that we had a memorable visit to Dublin and its environs. I celebrated Mass at the original Convent of Mother McAuley, Foundress of the Sisters of Mercy.

The Sisters were celebrating that week the 150th Anniversary of the founding of their community. I had an opportunity to visit the mothers of Monsignor Walsh and of Father Brian O'Reilly, who had been ill. We drove out into the country to visit Glendalough, the fantastic monastery founded by St. Kevin in the early 7th century. From Glendalough monks ventured forth into Europe to found monasteries, cities and institutions of learning.

We also visited the National Museum of Ireland where we saw the book of Kells and artifacts that date back to the years before Christ, as well as chalices beautifully inlaid, reliquaries and croziers of St. Lawrence Parish and the Family Enrichment Center then became our escot on a trip back to County Kerry. He invited us to spend the night at his mother's home. It was a lovely experience with



Passerby looks at a 12th century church in County Kerry.

his mother and his sisters, brothers and their families gathered along with Mrs. Dalton, the mother of our two Fathers Dalton and Mrs. Cronin, the sister of Monsignor O'Dowd, Pastor of Epiphany Church.

We celebrated the Eucharist together, enjoyed an Irish meal and then spent the evening singing Irish folk songs and watching the children (adults too) do Irish jigs. The show stopper was one done by Father Lynch and his mother.

Before returning to the States we spent the weekend with our relatives in Ireland in the Castle Maine area. The word got around that I would celebrate a Mass on Sunday morning for relatives. The Church was half full. I am still trying to figure out how this third generation Irishman is related to all those people. As I understand it my grandfather was the brother or maybe the nephew of a young widow who at the time of the potato famine was expelled from her home by a British landlord after the death of her husband.

In order to support her children she took a position as governess for the family of a widower named O'Brien. In due time O'Brien suggested that they marry. She preferred not but suggested that instead he marry her 16 year-old-daughter — which he did. Her daughter was the great grandmother of the churchful of O'Briens, for whom I celebrated the Eucharist.

Sister Emmanuel O'Brien, Sister of Mercy, stationed in Killarney, is the communication hub of the relationship. We stayed with the family of Mary Murphy, a young widow, who with her children is carrying on the enterprise of operating a dairy farm and an inn and pub. Sunday evening is family night at the pub. It was an unusual experience. People were wall to wall. There was much dancing of the Irish polka but at 10 o'clock sharp by law the ale stopped flowing. The orchestra played the national anthem

and most everyone went home.

We had the beautiful experience of driving through the countryside of the Bay of Dingle, visiting the stone "beehive" huts of the early monks and we also attended a performance of "Siamsa" by the National Folk Theatre of Ireland in Tralee.

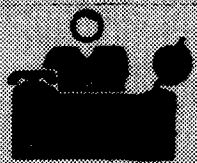
As we left Ireland, detouring through London because of the air controllers strike I felt that I had gained a new deeper appreciation of the beauty of the Emerald Isle. It is not only the physical beauty that is everywhere but especially the beauty of the deep faith life of the people, which becomes immediately evident in the warmth of their hospitality, the sayings and expressions of their language, the shrines of the roadsides, the crowded Churches on weekdays and Sundays and the presence of young people. At religious services, the pilgrimages to the Holy Wells or Altar Rocks where, in persecution days, they celebrated the Eucharist in hiding.

One hears stories of suffering for the Faith, such as refusing to "take the soup" (during the famine those who renounced the Faith were permitted to eat at the soup kitchens being provided by the government for the starving). Something of continued melancholy and suffering is reflected in the occasional black flags one sees along the highways, expressing sympathy for those suffering in North Ireland.

Devotedly yours in Christ,
Edward A. McCarthy

Edward A. McCarthy

Archbishop of Miami



Matter of Opinion

Only God knows

One can plumb the depths of one's soul and still not find words adequately to express the feelings of compassion for little Adam Walsh and his parents John and Reve, Broward County parishioners.

In the face of it, we can only turn away, as best we can, from the pain of this world and trust that the wonders of the Hereafter will be so perfect as to annihilate such sufferings as the Walshes have endured.

Meanwhile, may God be with them.

Why the changes?

A reader writes a thoughtful letter (see below) concerning the "traditionalist" Catholics as reported on in the July 31 Voice.

He states that while remaining a regular Catholic, he finds the old Mass (Tridentine Latin) and traditional music a more "worthy" setting than folk music. Further, he feels that the new Mass has lost some of the more beautiful passages of the Tridentine Mass.

We would not attempt an in-depth discussion here, but in an attempt to improve understanding and perspective, let us say this:

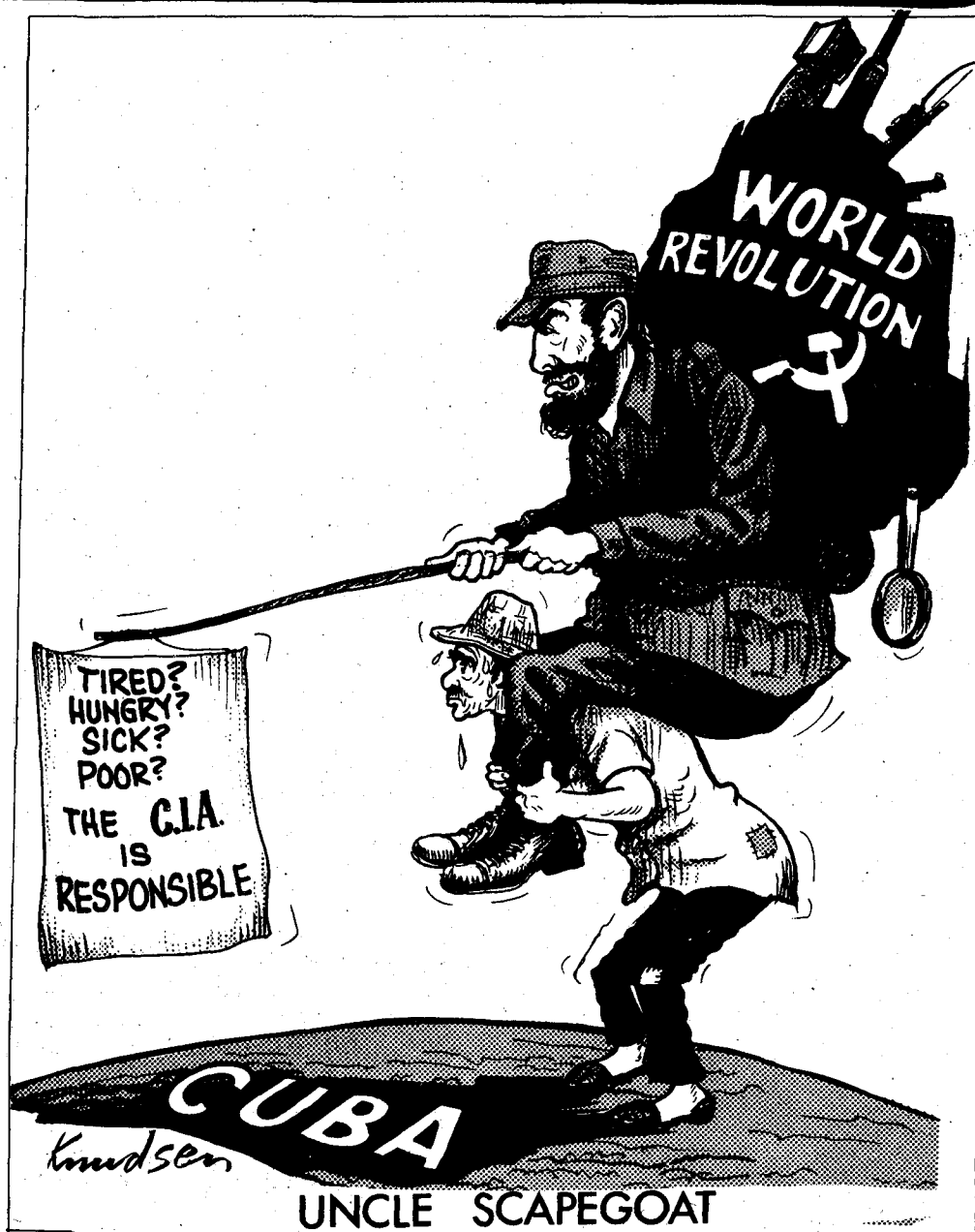
As for the language of the Liturgy, it is true that many elegant passages were cut. We have heard priests and others bemoan this fact. But the prevailing point of view, not arrived at easily by Vatican II experts, was that simplicity and clarity spoken in the language of the people so as to communicate real meaning was of paramount importance. To teach as Jesus taught. Mystery can also be obscurity. Further, simplicity can have a subtle beauty of its own, as in the poems of Frost, or the prose of Hemingway.

As for the music, that is really a matter of taste as well as, in many parishes, practicality.

Certainly a finely trained classical choir and orchestra such as one might hear at St. Mary Cathedral, for instance, is quite inspiring. But many parishes have difficulty gathering and training a good choir and are left with weakly performed traditional music with a dated sound which some people say they find boring or uninspiring. That's practicality.

On the other hand, three or four young people with guitars and youthful exuberance can bring a warmth and joy to the Liturgy that makes it a real celebration — which is what it is supposed to be.

Can we really say that the Eucharist is more comfortable amid



adult voices than young ones, or with one kind of instrument than another? (Jesus never heard an organ but he did hear stringed instruments.)

Further, most parishes have guitar Masses and organ Masses as well, so there is still a degree of choice for everyone. There is just no valid reason for anyone leaving the true Church for the traditionalist movement whose leader, Archbishop Lefebvre of France, has had his faculties lifted by the Vatican, thus invalidating such movements.

Today's true church has a place for everyone and, we feel, is enriched, not lessened by its new diversity.

Modern Mass loses mystery

To The Editor:

The July 31, 1981 edition of *The Voice* carried a story on "traditional" Catholics and an editorial on the same subject. The editorial concluded, "yes, the authentic Church will survive and in the end will prevail long after balloons and guitars at Mass are forgotten." That being so, the Church should not jettison its heritage.

For almost a generation, a lot of argumentation has been used to persuade the faithful that the Church had the right to do what it did at Vatican II, and that what it did was for the best. That it had a juridical right to do it is unquestionable. Whether it was for the best is a matter of results, which, to put it kindly, seem to be mixed.

The Tridentine Mass was repetitious in places, and it used some images that are not very immediate to us today. It could have benefitted from

judicious editing. But some of the most beautiful passages were cut, and the new insertions are pretty pallid. The virtual suppression — outside Rome — of Latin is inexplicable in the light of the historically attested importance of a liturgical language, not only in Christianity, but in Judaism and Islam as well. Many exaggerated assertions are attributed to the traditionalists, but one thing they are right about is that in this era, when the Church seems able to accommodate so much, it is very strange that it will not preserve a glorious part of its own heritage.

The Eucharist is the Eucharist, no matter in what language the priest says the words of Consecration, or which way he is facing when he says them. Precisely because it is the Eucharist, it should be surrounded by as worthy a setting as the Church can provide.

Despite its shortcomings, the Tridentine Mass and the music we used to use were a far better setting than what we have now. Time was, when we were proud to bring non-Catholic friends to Mass or Benediction (remember Benediction?). Now we have to wonder about the effect of the confusion, the appearance of disinterest and of lack of reverence on the part of the congregation, the folksy, in some cases almost "holy roller" atmosphere, and the sub-standard, irritating hymns, which the congregation as a whole, understandably, does not sing. You can hear a beautiful musical setting for the Mass on your local good music radio station, but you'll almost never hear one used with an actual Mass in a Catholic church in the United States. What a waste!

What the *Voice* story and editorial did not bring out is that the

traditionalists who have let themselves be provoked into placing themselves outside the mainstream of the Church and making untenable doctrinal pronouncements are the tip of the iceberg. There are many other people — by no means all elderly or "inflexible" — who have been putting up with the balloons and guitars all these years because they know that, sad as the vulgarization is, it's the only way the Sacrament they love is currently available within the church.

We are grateful for Pope John Paul's wisdom in canvassing the world's bishops to ascertain the state of interest in a Latin Mass. We pray that those who work on the replay realize that there is an interest, and that they give adequate representation to the faithful who have not walked out — who have hung on for the long penance.

James M. Griffin
Miami



By
**Antoinette
Bosco**

What about grown children living at home?

Is there anything good to say about grown children living at home? After 31 years of raising children, I'm now finished with the day-in, day-out chores of it. But to hear people talk, a terrible thing may be in store. Some of my grown children may decide to move back home!

Apparently the empty nest syndrome has been replaced by a new problem: the full-nest syndrome.

Parents who yearned to be set free are now finding that their children aren't leaving. Or, if they leave it's temporary. They return again for bed and board. Or so I'm hearing.

TAKE THIS RECENT CONVERSION:

FRIEND: "I heard that your 18-year-old joined the Army and now you have no one left at home. How do you like being alone?"

Me: "I really don't know yet. I've only been alone three days so far. My daughter Mary just graduated — from Harvard (slight bragging) — and stayed with me until she could get her apartment. Then Frank was home for a week. He likes to get away from the city. And Paul was with me last weekend."

Friend: "Oh, you poor thing. They like home too much. Just wait and see. You'll have them moving back in with you."

Me, doing rapid calculations: "Considering that four of them pay a total of \$1,500 a month for one-room city

apartments, maybe that wouldn't be a bad idea. Too bad I live 60 miles away."

FRIEND: "you've got to be kidding. There's nothing worse than grown children living at home."

ME: "Why?"

Friend: (astonished silence).

I've had other, similar conversations, and they leave me baffled. All I can conclude is that the perceptions people have about family life must lie somewhere between horrible and godawful. I can't see what the fuss is about.

MY DAUGHTER MARY, 27, was with

"I read one article by a 22-year-old college graduate, single and living at home. Her friends can't understand how she could give up her freedom. They ask how she can stand living with her parents. She writes, 'Maybe that's the trouble . . . I like my parents.'"

me most of June — a delight to have around. She shared the cleaning and cooking. She entertained me at the piano. We had great talks and walks. True, she borrowed my car a few times, but she picked me up at work. I missed her when she left.

I read one article by a 22-year-old college graduate, single and living at home. Her friends can't understand how she could give up her freedom. They ask how she can stand living with her parents. She writes, "maybe that's the trouble . . . I like my parents."

Coming from an Italian background, all this hullabaloo about the disaster of

grown children living at home is alien to me. In my culture, children stayed home until they got married. Young children got to know their older brothers and sisters, their aunts, uncles and cousins — and not just as distant people seen occasionally. We didn't have to discuss or define family. We lived it.

When was it decreed that older children living at home had become something of an evil? And who had the authority to decree this? Who did the research and concluded that parents make lousy housemates, or that

grown children come back to take advantage of mom and pop?

THE YOUNG WOMAN I mentioned earlier is Laura Flynn whose article appeared in Newsday. She expressed a mature viewpoint worth repeating.

She said: "It is not the individuals who lives at home who should be ashamed, but the society which criticizes . . . this 'full nest' does have a silver lining — the opportunity for family to strengthen the bonds between its members; the chance for the individual in transition to discover that one doesn't have to discard childhood to enter adulthood."



By **Dale Francis**

The nomination of Mrs. O'Connor

A couple of days after Judge Sandra Day O'Connor was nominated for the Supreme Court, there were pro-life picketers outside the White House. They carried placards denouncing Mrs. O'Connor as pro-abortion, one placard read, "Madame In-Justice." That particular placard was especially inappropriate. It might get people thinking about where the injustice was.

I realize that for me to suggest the pro-life campaign against Mrs. O'Connor was an unfortunate mistake will subject me to considerable abuse from pro-life activists. But that really doesn't bother me. I've been in the pro-life battle for more than 20 years and if in the late 1950's and early 1960's my constant warnings hadn't fallen on deaf ears, we might not be in the situation we're in today.

And because I do care about the cause of unborn human life, I'm irritated when I see political naivete and clumsiness harming the cause.

WHAT WAS WRONG with the pro-life response to the nomination of Mrs. O'Connor was that pro-life leaders rushed to a judgment of her and stated that judgment in the harshest terms. I have read all of the evidence used to categorize Mrs. O'Connor.

It does appear that as an Arizona state senator she supported in com-

mittee positions not acceptable to the pro-life cause, she voted against anti-abortion in a senate vote but quite probably because the anti-abortion amendment had been attached to unrelated legislation.

She supported, apparently co-sponsored, legislation to protect the consciences of those who refused to participate in abortions. Examining all of the evidence offered by Right-to-Life organizations, I'd say it is probable that Mrs. O'Connor did hold positions with which I'd disagree but this isn't relevant to the error committed by the pro-life campaign against her.

IN THIS COUNTRY, you do not persuade people but alienate them when you condemn anyone without a hearing. One pro-life spokesman, responding to this, said Mrs. O'Connor could have responded to their objections. But she not only was under no obligation to respond to those attacks, it would have been out of place for her to do so.

There is a confirmation process for those nominated to the Supreme Court. It is thorough and there is ample precedent for refusal to confirm. It is in this process that the qualifications of Mrs. O'Connor will be examined and the decision made as to whether she should be confirmed.

The pro-life movement has capable

spokesmen in the Senate. The proper approach would have been to raise questions quietly and express the hope the Senate would seek answers to those questions. The tactic of denunciation has driven many senators to pledges of support before the hearings and will impair the effectiveness of pro-life senators who might wish to raise questions.

BUT SOME in the pro-life movement have told me they never hoped to defeat Judge O'Connor in confirmation but rather intended their pressure to force President Reagan to withdraw her nomination. Such political naivete is beyond belief. It not only is a misjudgment of President Reagan as a person but it is an incredible misunderstanding of political reality.

Another intelligent pro-lifer, a professional man, said his hope was that Mrs. O'Connor would observe the protest and withdraw her name.

I find nothing in Mrs. O'Connor's life to suggest that possibility but as a pro-life supporter I pray nothing like that would happen. If pro-life heckling forced her to withdraw her name the backlash against pro-life would set us back 20 years.



By
**Tom
Lennon**

Will you ever want to get married?

Q. In the past two years, three of my relatives have gotten divorces. I think I'd be afraid to get married. And yet in a way I think I'll want to when I'm old enough. Can you tell me how to avoid an unhappy marriage?

A. Ten thick books could be written to answer your question — and maybe even they wouldn't be adequate. In this limited space I can only give you one step to take, and what I'm going to give you is a list of questions.

When you become serious about someone and think you might like to marry that person, ask her or him to sit down with you some Sunday afternoon and evening for a long talk. Try to answer together the following questions:

- After we're married who will prepare meals — and when?
- Who will wash the dishes?
- Would you ever hit one of our children as a punishment?
- Should we both have jobs? If not, which one of us should stay at home and work?
- Who will dust and run the vacuum cleaner on weekends?
- Will we have a joint bank account?
- If we have only one car, what will we do with it?
- How many children would we like to have?
- Is it important for a child to have brothers and sisters?
- What kind of apartment can we afford?
- Will we ever be able to afford a house?
- Whose parents will we eat Thanksgiving dinner with the first year?
- What recreational activities will we engage in?
- Are you a "night person" or a "day person"? If I like to go to bed early, are you going to have the television turned up loud and make a lot of noise when you come to bed?

Finally, you and your prospective spouse might find it interesting to complete, in writing, the following: "The marriage license (that 'little piece of paper') is a symbol of . . ."

Your essay may consist of one word or 600.

(Questions for this column may be sent to Tom Lennon, 1312 Mass. Ave., N.W. Washington, D.C. 20005.)



By Msgr.
James
J. Walsh

The example of the individual Catholic

In the not so many years ago era of "making converts", there was an oft repeated caution, "to many non-Catholics, the individual Catholic is the Church."

It was an uncomfortable reminder that the Catholic, good or bad, fervent or lax, loyal or indifferent, represented Catholicism to those "outside" the Church.

It made us squirm a little. It caused uneasiness when the reminder was brought home in a sermon or on a retreat. But also there was perhaps in us a trace of resentment that the nearly two thousand year holy, Catholic, apostolic church should stand or fall in the minds of non-Catholics because of the example of a single Catholic. And if we objected that it was not a just standard, we were reminded that the question was not a matter of justice or fairness, but of the quirk in human nature which makes example so powerful a force.

"Convert making" in those first years of ecumenism after Vatican II gradually slipped to the background of our thinking. Harsh judgements towards Protestants with only part of the heritage of Christ were mitigated, and we began to concentrate more on what united us than on what divided us. Moreover the Vatican Council's teaching that a high degree of holiness existed among some non-Catholics seemed to take the edge off the fervor of bringing people into the church.

That is being righted now. We don't use the word "convert" as in the past sense. We speak now of receiving separated Christians into the fullness of the faith. And interest in this most praiseworthy endeavor to share the whole deposit of truth with others is being revived.

And, once again, as in the past we are discovering that the example of the individual Catholic is the most influential force in interesting and helping non-Catholics to desire to share in the Eucharist, the

sacrament of Penance and other benefits which many religious minded non-Catholics do not enjoy.

To dip into the past again for a moment. It once was that we were looked upon, almost universally, as "different." We were the people who refused at home and at public dinners to eat meat on Friday, who fasted after midnight when planning to receive Christ in the Eucharist, who wholeheartedly pledged allegiance to a foreign leader, who looked on divorce, birth control and euthanasia as grave evils not only violating the law of God, but

"So many confuse the people in the Church with the Church. We, the people, are indeed weak, unreliable, fickle, inclined to run with the crowd and even apologize for the Truth. But the Church is the Mystical Body of Christ. Its life is the life of His Spirit. It is divine and therefore incapable of being destroyed."

weakening the moral fabric of society.

This firm belief carried into the office and the market-place often won the admiration of non-Catholics and impelled them to look into the reason for the Catholic's loyalty to the Church. It brought in the church great men and women such as Arnold Lunn, Clare Boothe Luce, Greta Palmer, Heywood Broun, Carlton Hayes and many others in the world of letters and scholarship.

Much of this is gone today. If the polls are accurate, many Catholics are not truly united with the church in basic moral issues such as birth control, abortion and marriage. Divorce rates among Catholics do not look much different from those of non-Catholics. Living hard for the good things of this life seems to preoccupy as much as it does the

atheist.

In brief, we are not that "different" anymore.

However, when we are strong in our loyalty, when we refuse to run with the crowd, when we hold on to the unpopular views of the church, non-Catholics, as in the past, may think us a little nutty, but they admire allegiance to ideals. They are influenced in their thinking to some extent by the man or woman who is trying to hold up Christian ideals and principles and refuses to follow the soft, easy, decaying philosophy of those who feel there is no life beyond the grave.

We witness a rather weird phenomenon today. That is, we see Catholics whose moral life is no different from that of the agnostic, but who still insist he/she believes in the Mass, the Eucharist, the role of the Holy Father and so on. And this turns many non-Catholics off. They lose respect. Be either fish or flesh. Was it Emerson who said, "What you are thunders so I cannot hear what you say."

There is no way of evaluating the full power of good example and the destructive force of bad example.

In our currently intensified interest in Evangelization, the power of good example has to be stressed. "What you are speaks louder than what you say". Bearing witness to Christ among others demands loyalty to Jesus as well as to his church. It is so sad a contradiction when a person says he/she loves and respects Jesus but has reservations about his church and its teaching.

So many confuse the people in the church with the church. We, the people, are indeed weak, unreliable, fickle, inclined to run with the crowd and even apologize for the truth. But the church is the Mystical Body of Christ. Its life is the life of His Spirit. It is divine and therefore incapable of being destroyed.

Our good example can build up this Body. Our disloyalty to the church can help tear it down.



By Msgr.
George
Higgins

Social welfare: What partnership of Church and Government?

The Reagan administration recently briefed 170 religious leaders on the president's budget cuts and tax regulatory policies. Regardless of the party in power, such White House seminars usually sell rather than brief participants on pending legislation and this one proved no exception. Administration spokesmen tried to convince their guests that the cuts are aimed not at penalizing the poor, but at strengthening the churches' role.

According to the Rev. Ernest Gibson, director of the Council of Churches of Greater Washington, D.C., the first speaker, Manuel Johnson of the Treasury Department, claimed the federal government had usurped the churches' role by getting into welfare programs and that the administration is now generously turning that role back to the churches. Johnson also reportedly said the tax cuts would free up more money for charitable contributions.

Rev. Gibson reminded Johnson that "government got into welfare programs because the problem was too big for churches and other charitable agencies to handle," a view most churches share. He pointed out that there is no guarantee charitable contributions will increase if taxes are cut.

SOME BUSINESSES are echoing the administration's anti-government rhetoric in expensive advertisements. Amway Corporation for example, argued in a recent ad that from the beginning of the republic assistance to the needy has been carried on voluntarily by private agencies. According to Amway, "it was only the darkest days

of the Depression that volunteerism began to wane and the federal government stepped in.

This is an oversimplification of the historical record. While the churches and other voluntary agencies have traditionally pulled their weight in the social welfare field and will continue to do the

"...While the churches and other voluntary agencies have traditionally pulled their weight in the social welfare field and will continue to do the best their limited resources permit, to slash the federal budget by billions of dollars and expect churches and other volunteer agencies to make up the difference would be a bad joke."

best their limited resources permit, to slash the federal budget by billions of dollars and expect churches and other volunteer agencies to make up the difference would be a bad joke.

It's a curious game the administration is playing. Having convinced themselves they have a solemn mandate to reduce the role of government to a minimum, they are trying to put the monkey on the back of the churches and other volunteer agencies.

They don't put it so crudely, of course. They claim they are magnanimously making it possible for churches to resume their proper role in social welfare.

THE CHURCHES see it differently. They know they play an important social service role, but they see that role as a partnership with, and not a surrogate or substitute for, the government.

Thus if the president thinks the government is playing too big a role in the field of social welfare (and a plausible case can be made for this argument), the remedy is to look for new and creative ways of involving the churches and other private agencies in the administration of necessary government programs.

Jesuit Father Bernard Coughlin put it well some years ago in his standard work on this subject, "Church and State in Social Welfare." "It is not a question," he wrote, "of government vs. voluntary welfare... Every social means, if rightly used, can be an instrument for good. The problem is the right use of both government and voluntary welfare, and this requires a public policy that will assure government responsibility where necessary and a sister policy that will counterbalance government responsibility."

THE CHURCHES are prepared to help develop this kind of balanced and realistic partnership with government. They are not about to take the blame, however, for the government's deliberate decision to default on its own responsibilities. The monkey, in other words, is on the president's back, and let's make no mistake about it.



PLEADS FOR MERCY — A Nicaraguan National Guardsman pleads for life as a Sandinista guerilla holds him at bay two years ago before the Sandinista victory. Now the Sandinista regime is accused of some human rights violation and repression of the press. See story below. (NC Photo).

Puerto Rican terrorists change tactics

By Harold J. Lidin

SAN JUAN, Puerto Rico (NC) — Nationalists resorting to terrorism before the mid-1950s used to speak openly with accents tipped in Christian tenets. Today they publicize their actions in anonymous calls salted with Marxist-Leninist words.

Their operations are also markedly different.

From 1936, when political terrorism began in Puerto Rico with the killing of a police chief in San Juan, and on through to the 1954 attack on U.S. Congress by Lolita Lebron and three other nationalists, terrorists sought publicity calculated to arouse awareness of the plight of their island as a commonwealth of the United States. Nationalists went on a mission resigned to possible death, or sure capture and imprisonment.

Although seeking the same goal of total independence for Puerto Rico, terrorists since the 1960s have been faceless. They strike and flee with rehearsed precision, to strike again.

ANONYMITY can be the terrorists' strength. They have firebombed more than a dozen stores and supermarkets owned by U.S. firms, with damages topping \$15 million. They have looted banks and plundered armored cars carrying payrolls and deposits.

In December 1979 terrorists ambushed a U.S. Navy bus near Sabana Seca just outside San Juan, killed two sailors and wounded eight other persons. Last January raiders broke into the Air National Guard base at the edge of San Juan's international airport and shattered eight jets worth \$45

million.

But anonymity can also be the terrorists' weakness. For all their exploits, they created no legends, no heroes, as Miss Lebron was. Youths do not climb into the hills to join them, for only few know who they are or where they are. The leader of the Macheteros, or Ejercito Popular Boricua, is unknown. So are leaders of other groups like the Organization of Volunteers for the Puerto Rican Revolution and the Puerto Rican Armed Revolutionary Forces. There is no Che Guevara, a charismatic leader who can capture worldwide attention.

FBI officials suspect that much of the precision sabotage in Puerto Rico is performed by agents from the U.S. mainland. The Armed Forces for National Liberation (FALN), based in New York and Chicago, signed with the other two groups the communique in which they took credit for the Sabana Seca killings. Another new group which last May claimed a series of bomb threats and a fatal bombing at a New York airport, has not surfaced in the island.

THE ISLAND-BASED Macheteros take a different approach, trying for a Robin Hood image. In a communique last May the Macheteros said they sent \$300 to two Wells Fargo guards whose revolvers were seized during an April robbery, with a letter to the two men saying that "our struggle is not against you, but in favor of the working class... against the common enemy: exploitive management and the government that represents them."

Nicaraguan priests stay in politics

By Raul Orozco

MANAGUA, Nicaragua (NC) — Four priests in the Nicaraguan government and the Nicaraguan bishops have reached an agreement allowing the priests to temporarily retain their posts as long as they "abstain in public and private from the exercise of their priestly ministry."

The agreement, announced July 15 by the Nicaraguan Bishops Conference, added that the priests "will not invoke or use their condition as priests to help or justify state or party functions and actions."

The bishops stressed the non-partisan role of the priesthood.

The announcement came at the end of three days of meetings between the seven-member bishops' conference

and the four priests involved, Maryknoll Father Miguel D'Escoto, Jesuit Father Fernando Cardenal, and diocesan Fathers Edgar Parrales and Ernesto Cardenal.

THE ARRANGEMENT is expected to ease tensions between the Sandinista-led government and the hierarchy and was accompanied by the establishment of a joint church-state commission to deal with issues of mutual concern. Both moves, according to observers, are welcomed in a country that faces difficulties in recuperating from the two-year civil war that toppled the Somoza dynasty in July 1979.

A conference announcement said the meeting dealt with the alternatives of whether the priests should continue in their government and political posts

or devote themselves to the priestly ministry.

The four, like many other priests, Religious and lay people, joined in the efforts to end the Somoza dictatorship. Father D'Escoto became foreign minister and Father Parrales minister of welfare. Father Ernesto Cardenal heads the ministry of culture and his brother, Father Fernando Cardenal, is coordinator of the Sandinista Youth Movement.

"THE PRIESTS explained their conviction that their presence in the government is still needed. At the same time, however, they voiced their wish to remain faithful to the norms of the church. So they proposed a formula of exception (to those rules) so they could continue discharging their present government duties," the conference announcement said.

The state of exception to which the bishops and priests agree is based on these conditions:

"As long as they exercise their public or party functions, the priests abstain in public and private from the exercise of the priestly ministry.

"They will not invoke or use their condition of priests to help or justify state or party functions and actions.

"To preserve church communion they will keep in communication with the bishops."

The bishops who had asked in May 1980 and again this June that the priests resign, said now that the exceptional arrangement "does not satisfy

the primary role of the priesthood, but will be tolerated for the time being."

They added that "we earnestly repeat our call for the return of the priests as soon as possible to the full exercise of their ministry, as the Holy See wishes and our people need."

"The priesthood is a call to evangelization, to offer the sacrifice of the Mass and to serve unity in the name of Christ. As such, the priest serves the total liberation of the poor and the oppressed, but always guided by the Gospel," said the announcement.

"The priest believes in the force of the Spirit so he does not fall into the temptation of becoming a political or social leader or a servant of a temporal power," it added.

The bishops said that poverty and oppression call for "a more vigorous presence of Christ and his message of liberation." But they also said that the priest must avoid factional politics in attempting to remedy those conditions.

"POLITICS is not an absolute value to be idolized. To judge everything from the point of view of a given political system leads to self-justification and intolerable dogmatism," the announcement said.

"On the other hand, to exercise the priestly ministry does not mean to oppose the legitimate process of change in history. It means to preach firmly on the need of evaluation and enriching that change from the point of view of Christian values," it said.

Nicaragua hit by rights group

WASHINGTON (NC) — A study made in Nicaragua by the Inter-American Commission on Human Rights said supporters of ousted President Anastasio Somoza are not being treated with full justice and that full political and press freedom is curtailed by the government now in power.

The study said that some Somoza supporters were summarily executed in 1979 by the Sandinistas when they overthrew Somoza. But, it said, the executions occurred without the new government's approval and before it was in full control.

The commission said it had gathered evidence on torture and summary executions, but also found that these were not the policy of the government, which took steps to avoid further violations.

On political freedoms, the human rights committee pointed out that "there is no legislation to guarantee and regulate the functioning of political parties."

4 Priests won't return to Salvador

By Brian Bakee

ALBANY, N.Y. (NC) — A priest who was among six Maryknollers — four priests and two nuns — who left El Salvador last May to avoid potential danger to their lives, said that they will not return to their mission jobs. But a spokeswoman for the nuns said they would go back if the situation permits.

The priest, Maryknoll Father John Spain, a native of Troy, N.Y., made the announcement at a press conference July 29. He said that despite recognition by Salvadoran church leaders of the "importance of Maryknoll's work in El Salvador," they were "unable to insure our safety in the light of the increasing activity of death squads" and recommended that they not return.

A SPOKESPERSON for Maryknoll nuns, Sister Maureen Meyer, said Aug. 3 that the two nuns, whom she would not name, intend to return. The nuns were at headquarters in Maryknoll, N.Y., for renewal, a period of three or four months of retreat and vacation after five years in the order.

"They have every intention of going back (to El Salvador) when it becomes feasible," said Sister Meyer. She said that the two nuns will be looking into the possibility of returning without the priests after their renewal is over if the situation in El Salvador improves and if Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, permits them to return.

A spokesman for Maryknoll priests said that there would be no Maryknoll announcement of the withdrawal from El Salvador but that it has the society's approval because of the dangerous conditions in the country.

According to Father Paul Newpower, director of media relations for the Maryknoll Fathers, at a June 30 meeting of Central American church leaders Bishop Rivera Damas said he could not guarantee the safety of the Maryknollers if they returned. At that time, superiors of the Maryknoll Fathers decided to put off the decision to return to El Salvador until September.

On July 3 the bishop told the order that the church had made no contact with the government and the situation had not improved in the country. The Maryknoll Fathers decided July 24 not to return indefinitely because of the risk to the priest's lives.

FATHER SPAIN said at the press conference that it is no longer possible for him and the other Maryknollers — three priests and two nuns — to do meaningful work in a country where one is labeled subversive for housing visitors unknown to local authorities and where one's life is in danger for allegedly saying Mass in an area controlled by the opposition.

Involvement in any of those activities is "enough to make one a target for murder," he said.

He said Maryknollers have been particularly suspected by the Salvadoran government of collaborating with the insurgents since the discovery last spring that a priest of the order, Maryknoll Father Roy Bourgeois, was living at a guerrilla camp. Father Bourgeois was missing for 10 days and feared dead. Two Maryknoll nuns had already been killed last December in addition to two other U.S. women missionaries.

Father Spain, who worked for eight years as pastor of Ciudad Barrios, a small parish in the northeast corner of El Salvador, described the violence there as "intolerable and yet worsening." He estimated that nearly 175 people in that city of 40,000 were killed between the time of the assassination of Archbishop Oscar Romero of San Salvador in March 1980 and the time he left the Central American country.

"THE SLAUGHTER in El Salvador is intensifying. I have seen reports that in the first nine days of July alone 293 people were pulled from their homes and killed by paramilitary squads. In the first six months of 1981 more than 9,000 people have been killed."

"In most of these cases there is no fighting because the civilians are not armed. They are simply dragged out of the houses and shot in the streets," he said.



PRICE OF CONFLICT — A doctor examines a child hurt in fighting in El Salvador. The youngster, who has a 50 per cent chance of recovery, according to the doctor, is one of the innocent victims of civil war. (NC Photo).

Who murdered priest?

OKLAHOMA CITY (NC) — Archbishop Charles A. Salatkka has disputed the Guatemalan government's explanation of the murder of Oklahoma City missionary Father Stanley Rother in Santiago Atitlan, Guatemala, July 28.

The archbishop called on the U.S. government to demand a thorough investigation of Father Rother's death.

The priest was shot to death at his mission, where he had served for 13 years.

According to the Guatemalan government, Father Rother was killed during a robbery at his church. The government has released the names of three men it says are being held as the accused killers.

Archbishop Salatkka disagreed with the Guatemalan story of the murder.

"I FIND THIS explanation of Father Rother's murder to be implausible. I do not accept it as an adequate explanation," he said in a statement Aug. 7.

"My lack of acceptance of this explanation of Father Rother's murder is

made in view of the whole context within which the murder occurred, as well as in light of information received from reliable sources both ecclesiastical and secular" he said.

Two other reports of the killing also have surfaced:

The U.S. Embassy in Guatemala City said the correct story is that three tall armed men, wearing ski masks, shot the priest twice early in the morning July 28, after forcing his assistant in the rectory to show them where he was.

A second Guatemalan government version of the killing states that two men have been arrested in connection with the murder and that nuns who had admitted them to the rectory had identified them.

However, a church source in Guatemala said that the nuns were not in the rectory and only became involved much later, when the assistant priest told them Father Rother had been killed. They brought the news to Solala, See of the Diocese in which Santiago Atitlan is located.

ARCHBISHOP SALATKA said he had written to Secretary of State Alexander Haig about the murder. In that letter, he added, he quoted a statement of the Guatemalan Bishops, who pointed to a "studied plan" that "exists to intimidate the church and silence its prophetic voice" through murders and violence.

"My conscience does not allow me to stand by and see misleading impressions of Father Rother's death easily swallowed by the people of Oklahoma and the people of the United States," the archbishop said.

"I continue to hold the trust that our government will not be satisfied with this week's explanation emanating from Guatemala, but will press for a more thorough and adequate investigation," Archbishop Salatkka added.

The circumstances surrounding Father Rother's death also were questioned by Father J. Bryan Hehir, associate secretary for international justice and peace at the U.S. Catholic

Conference in Washington.

He said the USCC, based on information it had received, was not convinced that the government's version of the death provided "an adequate explanation."

"IT IS DIFFICULT at this time to be precise about all the data in this case, and we believe a thorough investigation should precede judgment, on the motive and circumstances surrounding the murder," Father Hehir said.

Father Hehir said it was significant to note that the Guatemalan bishops had called attention three weeks before the shooting to other killings of priests and acts of violence that appeared to be part of "a very carefully studied plan," to intimidate and silence the church.

"This is a significant statement precisely because the Guatemalan bishops go on to say that in spite of repeated requests to their government, none of the murders have been solved," he said.

Family Life

By Dr. James and
Mary Kenny



Should grandfather live alone?

By Dr. James and Mary Kenny
NC News Service

Dear Dr. Kenny: My father is 79 years old. Mother died two years ago. Dad lives alone about two miles from our house. He is becoming more forgetful, more irritable and a bit shaky. He can't hear well. We are afraid for him to drive his car. We have offered him a room with us, but he has refused. He is not helpless enough to need a care center, but I don't think he should be living alone either. Any suggestions? (Pennsylvania).

A. You have specified a very common and very difficult time in the life of an older person: that in-between time when they can't live alone and yet are not appropriate for a care center. Family is the best answer to this dilemma.

THERE ARE THREE OPTIONS. First, your father can live with you. This is not always possible or desirable. In your case, father has already refused.

Second, some of you can live with him. Perhaps older children can take weekly turns at grandpa's,

eating the evening meal with him and spending the night. This might be beneficial for the children as well as grandpa.

Third, grandpa can live alone. Even in this case, there are many things which your family can do to ease his life.

SINCE YOU LIVE NEARBY, he might eat some or all of his evening meals with you. An occasional card game before or after dinner might help liven up the visit.

You might spend some time with your father doing a review of his life. Use a tape recorder or take detailed notes. This is your heritage. Listen to the stories of how and where he grew up, what jobs he held, how he met your mother, how he began his family.

See that he gets daily exercise. It is not healthy for anyone to sit down or lie in bed all day. A 20 minute walk each day will do wonders. Someone may have to walk with him to make sure he goes.

DIET IS ANOTHER AREA to watch. Whether through Meals-on-Wheels or careful shopping,

make sure that his meals are nutritious.

His hearing deficit may prevent him from enjoying television. Get a good speaker with a long wire. Attach the wire to his television set (some sets have a jack for this purpose), and position the speaker close to his better ear.

Make a point to spend some time at his house. When you have a task such as letter writing, which can easily be done anywhere, do it with him. Perhaps some family members would watch a ball game or two at your father's house.

WHILE AGED PEOPLE may fail in physical ways and need care, they also value their independence. Families can make several adjustments to help an elderly parent live alone with support.

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



By
Dolores
Curran

Friend of the family

I am sore today, long unused muscles telling me that I shouldn't be so foolish as to play volleyball against a bunch of young people. It was them against us — parents versus kids — and not only did they beat us, but they topped it off with the ultimate indignity, i.e. "Don't worry, Mom and Dad. We'll drive home. You rest." There are times when compassion is cause for homicide.

It was not a wild party, but one of those pleasant bonuses of family life that comes along all too rarely these days — a day spent with other families who are good friends. There are families where parents like the other parents but the kids can't stand each other. There are families where parents have to force politeness toward each other for the sake of their children's friendships. But once in a rare while there are families where the whole family enjoys the other whole

family. We are fortunate to be gifted with several such families.

Readers may recall that years ago when our children were quite young, five families gathered together as sort of a religious extended family. Monthly we met for Mass or a prayer liturgy, some religious discussion for the adults and story telling for the children, and a noisy and somewhat messy potluck we euphemistically called an **agape** meal. We had an aggregate of sixteen children, the eldest of whom was fourteen or so.

That fourteen year-old is now married and the step-mother of two in a faraway state. Her family moved to Minnesota and while they are still missed, another young family, much liked by all, eventually assumed their place. At one point it seemed as if we had babies and toddlers in all corners, but those babies and toddlers are now in junior and senior high while their older brothers and sisters are in college or the work world.

One of them just graduated from Notre Dame. His sister holds a respon-

sible position as head of a department in a fine hospital, another sister a buyer for sports outlet. A graduating senior from one of our other families was named state drum major this past year. I could go on about the sixteen's collective honors, and their parents' as well, but I won't bore you.

The point of all this is that each of us feels a bit of ownership of each of these kids. Likewise, we hurt when they hurt. When one little girl was crushed by a freak auto accident a few years ago, it affected us all. Fortunately, she survived after a harrowing six months and was one of those who whipped us in volleyball.

Yesterday, we hurt again because the youngest of the group was suffering a separated muscle from a swimming injury. Just like a family. Lots of hurts and lots of pleasures, only they are shared by more than parents and siblings.

I think this kind of family friendship is invaluable today in our increasingly mobile and impersonalized culture. It makes up for those brothers and

sisters who are too far away and those friends who move on. On the way home from our gathering yesterday, our children commented, "Gee, that was fun," and "Aren't we lucky to have them?" When that comes from children aged twelve, sixteen, and nineteen, you know it's got to be something special.

We're meeting again next month for a picnic and Mass to celebrate one dad's fortieth birthday. I'm in charge of the readings. Ideas anyone? And while you're at it, if you could work in a reference to volleyball and consideration for old joints, it would be appreciated.

"One of the greatest contributions of the various family life groups, (like marriage preparation services, Marriage Encounter, etc.) toward building happy families is their teaching couples to engage in dialogue and talk over their problems." (Archbishop Joseph Plourde of Ottawa, Ontario, in a 1981 Lenten pastoral letter.)

Family Night

OPENING PRAYER

Thank you, Lord, for the secrets of summer that unfold before us. Thank you for the garden with its many flowers and vegetables. Thank you for little bugs, for the lakes and sunsets. Thank you, Jesus, most of all for our families. Amen.

SOMETHING TO THINK ABOUT

Summer is in full swing with delights of every kind. All creation praises God, bursting over with life. God's world is

truly a magnificent wondrous place to discover and investigate.

ACTIVE IDEAS

Young and Middle Years Families

1. Bug Zoo Materials: a number of glass jars with lids punched with small holes. Have a bug hunt and collect as many different kinds as can be found. Study them carefully and place them in jars with grass clippings. Share thoughts about the infinite variety of God's creation. What does it tell us?

2. Take a trip to a nearby lake, river, or ocean. Walk along the shore and

study all the varieties of life, plants, and animals. Share some thoughts about what happens to life when water is available.

Adult Families

Read aloud Genesis 1:1-26. What is the very best thing about summer-time? Why?

SNACK TIME

Something fresh grown and a frosty cold drink.

ENTERTAINMENT

Play a favorite game that Mom and Dad played during summer when they

were children.

SHARING

Complete these sentences:

- I enjoy summer because . . .
- I wish we could . . . this summer.
- I feel . . . when . . .

CLOSING PRAYER

Dear Lord, thank you for this Family Night. Hear our prayer of thanksgiving for such a beautiful and mysterious world. Bless each of us this coming week and help us to be good stewards of the earth. Amen.

Christ, women's roles studied

By Robert Nowell

SHEFFIELD, England (NC) — A World Council of Churches' consultation on sexism in the church has asked for a careful study of the male representation of Christ and its relation to the ordination of women.

The consultation also urged an exploration of the diaconate and the place of women and men within it.

The twin recommendations were

Church ignoring research?

WASHINGTON (NC) — Research in the Catholic Church has little impact on dioceses and parishes, according to a booklet published by FADICA, Inc. The booklet, "Toward More Effective Research in the Church," records a national Catholic symposium on the subject.

FADICA, Inc., a national association of private foundations interested in Catholic activities, co-sponsored the symposium in Washington in April, along with the U.S. Catholic Conference, the National Catholic Educational Association, the Catholic University of America and the Center for Applied Research in the Apostolate.

RESEARCH IS frequently undervalued and underused in the decision-making processes in the U.S. church and seldom receives the financial support it needs, according to the findings.

Also, the findings indicated that research data is often irrelevant to the real-life, pastoral needs in the church and that there is often a resistance in accepting research results.

"Toward More Effective Research in the Church" includes papers delivered by researcher William McCready of the National Opinion Research Center, University of Chicago and Bishops James W. Malone of Youngstown, John J. Sullivan of Kansas City-St. Joseph and Auxiliary William Friend of Alexandria-Shreveport.

The booklet is available from FADICA, Inc., 1625 Eye St. N.W., Suite 606, Washington, DC 20006. Price is \$4.95 plus postage.

"Christian renewal always means a twofold movement: going back to the origins of faith and going forward to the questions our own time poses to faith." (Jesuit Father Joseph O'Hare in U.S. Catholic, April 1981.)

"Pastoral authority must be exercised in the context of responsible cooperation. All the baptized have the right and duty to cooperate in the mission of the church and authority must foster this sense of responsibility." (Archbishop James Hickey in a 1978 pastoral letter).

"In reaching policy decisions in the parish neither the pastor nor the parish staff should act in isolation. The pastor should call upon his people to collaborate with him." (Bishop James Hickey in a 1978 pastoral letter).

part of a wide range of proposals to emerge from the WCC-sponsored international Consultation on the Community of Women and Men in the Church held at Sheffield July 10-19.

Ninety women and 40 men participated in the consultation, which was mandated by the 1975 Assembly of the World Council of Churches.

THE CONSULTATION'S conclusions will be forwarded to a meeting later this year of the WCC Central Committee and then to the WCC Assembly in Vancouver, British Columbia, in 1983.

The recommendations on the significance of Christ's representation as a man and on diaconal ministry were part of an effort to find a way around what appears to be the total deadlock on the question of the ordination of women between Orthodox churches and other WCC members.

Participants in the consultation said women deacons existed in the early church and thus formed part of the tradition that for the Orthodox is the touchstone of Orthodoxy. Concentrating on this, they said, could help prevent women priests from becoming quite the divisive issue it could otherwise be.

The Rev. Constance Parvey, a Lutheran pastor from the United States who directed the four-year preparatory work that led up to the Sheffield consultation, reported later that there was an open dialogue on the subject between Orthodox participants, Roman Catholic observers and other members of the consultation.

Another recommendation to emerge from the consultation was a proposal for a worldwide program of study and action to eliminate organized prostitution by international firms, often on a package tour basis.

WCC-MEMBER churches were asked to gather accurate information and statistics on the question, to incite public opinion on the issue and to discuss with their national governments the possibility of prohibiting this traffic.

The consultation was concerned with prostitution as an aspect of the enormous growth of international tourism, usually among citizens of the wealthier countries who enjoy the

amenities of the world's poorer nations and regions.

Marianne Katoppo, an Indonesian who looks forward to being ordained a pastor of the Presbyterian Reformed Church next year, suggested the subtle causes of this growth in prostitution should be looked at as well as the more obvious economic and moral ones.

1st black named to S. Africa Bishops' Conference

PRETORIA, South Africa (NC) — A black priest under a banning order by the South African government has been named general secretary of the South African Catholic Bishops' Conference.

Father Smangalis Mkhathshwa is the first black general secretary of the conference, said a conference press release.

As a banned person, Father Mkhathshwa's public activities are severely limited by the government. He may not make public statements and there are restrictions on where he may live and travel.

The naming of Father Mkhathshwa is an effort by the bishops "to do all in our power to speed the promotion of black persons to responsible functions and high positions in the church, to encourage them to accept such functions and responsibilities so that the multicultural nature of the church in South Africa may be clearly recognized," said the release.

"The new emerging identity of women in the West and their greater

independence can pose a very real threat to the self-confidence and awareness of men in these societies and might be a direct cause of them seeking solace in other countries where women could be expected to be more docile and submissive," she said.



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Birth control report criticized

WASHINGTON (NC) — Officials of two organizations promoting natural family planning criticized a report issued by the Population Crisis Committee arguing that natural family planning should be given lower priority than other birth control methods in government-funded programs.

The report, issued in June, said that, despite recent developments improving the effectiveness of various natural family planning methods, they remain high-risk methods of birth control unlikely to make a major impact on birth rates around the world.

The report recommended that natural family planning receive govern-

ment support only when it is offered as one of several alternate family planning methods to clients who are informed of its risks and high failure rate as well as its benefits.

FOUNDED IN 1965, the Washington-based Population Crisis Committee and its funding arm, the Draper Fund, seek to promote population control

programs, including contraception, abortion and sterilization.

The report is "clearly a hatchet job occurring at a time when the issue of family-planning funding is before Congress," said Lawrence J. Kane, executive director of the International Federation for Family Life Promotion.

"Most of the family planning people are on the technological track," favoring the use of the contraceptive pill and the intrauterine device (IUD) and regard abortion as a "backstop" for preventing birth, Lanctot said.

THE REPORT distinguished between theoretical method effectiveness under ideal circumstances and use effectiveness in actual practice. Although the method effectiveness of NFP methods is about 98 percent, compared to 99.7 percent for the pill, 97 to 99 percent for IUDs, and 97 percent for condoms, the report said, studies have found that in practice NFP methods have a failure rate ranging from 10 percent to 28 percent, whereas in the United States, the failure rate for the pill is two percent, for the IUD four percent and for the condom 10 percent.

Commenting on this, Kane said, "First of all, everyone admits that the method effectiveness, if you follow the rules, of NFP is 98 percent or better, comparable to other methods." Older couples in which the woman is still within child-bearing age and who have decided against having more children have been very successful in using NFP, Kane said.

"The Population Crisis Committee," he said, "is concerned about control of population. With NFP, a greater option is left in the hands of the couple. The committee is trying harder to get no choice by injections and sterilization."

Jailed priest renewed Bronx area

NEW YORK (NC) — A priest who was jailed for contempt of court in 1979 has been credited with contributing to the renewal of an area of the South Bronx notorious for its problems: bad housing, high crime, unemployment, widespread drug use and poor health care.

The priest, Father Louis R. Gigante, 49, associate pastor of St. Athanasius Parish in the Hunts Point section of the South Bronx, is president of the Southeast Bronx Community Organization (sebc), a tax-exempt non-profit housing development company he founded in 1968.

HE SPENT SEVEN days in jail in 1979 after being cited for contempt of court for refusing to answer grand jury questions about his intercession with prison officials on behalf of James Napoli, whom law enforcement officials called a gangster. Father Gigante said that, as a priest, he was entitled to remain silent.

In the last several years SEBCO has sponsored the rehabilitation of 28

apartment buildings and the construction of four new buildings to provide a total of 1,100 apartments for low income tenants.

"What he's done for that area is fantastic," New York City Housing Commissioner Anthony B. Gliedman said recently. "It's almost like a Phoenix rising from the ashes."

"We try to formulate a community" and to help tenants "grow into a neighborhood," Father Gigante told NC News.

SEBCO acts as a sponsor and co-developer in construction and rehabilitation projects with a developer who is also a general contractor, Father Gigante said. "We are allocated Section 8 funds (under federal housing laws) to go into partnership with an architect and developer," the priest said.

SEBCO SELECTS the building to be rehabilitated, formulates a time

schedule for the project and assists the developer in planning the project, and dealing with local, state and federal agencies.

Federal funds make up the difference between what tenants must pay and the amount in rent needed to operate the buildings. Tenants, mostly Puerto Ricans and Dominicans, pay up to 25 percent of their income.

SEBCO screens tenants, Father Gigante said. "Those with the greatest need are given the greatest priority. We seek working families, low-income working people."

In addition to providing housing, SEBCO has made more than \$1 million for itself by taking advantage of federal tax regulations allowing community sponsors to sell interest in projects to investors as tax shelters. The sponsor and the developer share the net profits of those tax-exempt sales.

"The Family's Catechetical activity has a special character, which is in a sense irreplaceable . . . (family catechesis) precedes, accompanies and enriches all other forms of catechesis." (From Pope John Paul II's 1979 Apostolic Exhortation on Catechesis)

"The Second Vatican Council clearly proclaimed the universal call to holiness. Not only are lay people included in God's call to holiness, but theirs is a unique call requiring a unique response which itself is a gift of the Holy Spirit. It is characteristic that lay men and women hear the call to holiness in the very web of their existence." (from the U.S. bishops' 1980 reflections on the laity)

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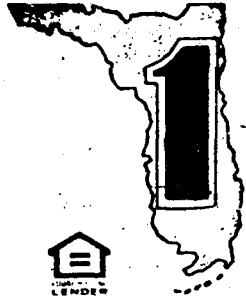
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Detroit parish loses wrecking battle

By John Maher

WASHINGTON (NC) — Although members of Immaculate Conception Parish in Detroit's Poletown lost a battle for their church to the City of Detroit, General Motors and the Detroit Archdiocese, consumer activist Ralph Nader said the war is not yet over.

"My prediction is that this will cost GM \$1 billion over the next two years in lost sales," Nader said in a telephone interview July 15. He said a national boycott of GM products is growing and that the Polish-American community has been angered by the treatment of the people in Poletown.

The previous day Detroit police had ripped a side door off Immaculate Conception Church to allow workmen to enter and arrested 12 persons who had been occupying the church to prevent the city from taking it over. The city prosecutor did not press charges against the 12, who were released.

FOR A YEAR parishioners have been fighting to save the 53-year-old church. The church is located within a 465-acre area being acquired by the city as part of an agreement with General Motors Corporation for the construction of a \$500 million Cadillac plant there.

In a statement on the action of the police in entering the church and arresting the people occupying it, Father Patrick Halfpenny, director of communications for the Detroit Archdiocese, said: "The building at the site of the former Immaculate Conception Parish belongs to the City of Detroit. The people on the site were trespassing and the city was within its rights."

The archdiocese had sold its two properties in the area, Immaculate Conception and St. John the Evangelist, to the city.

"It seems hopeless now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

Weeping parishioners watched from behind police lines as workmen removed five-foot-high stone crosses from walls, removed bells from a tower and dismantled pews in the church.

In a telephone interview Mrs. Jakubowski said she had told police, "The church does not belong to the city. It belongs to us people. We paid for it for the last 60 years."

Mrs. Jakubowski said she had lived in Poletown "all my married life, 47 years," and that her husband had lived

there for 62 years.

She said that, although membership in the parish had dropped to 250 in recent years, people who lived elsewhere came to the church and supported it. "We never had to borrow from the archdiocese," she said, adding that \$155,000 in the parish account had gone to the archdiocese.

FATHER HALFPENNY confirmed that the parish was self-supporting and that its assets had become the property of the archdiocese. He said church law applied throughout the world requires that the assets of a parish which ceases to exist become the property of the diocese in which the parish is located.

Some area residents are satisfied with the offers made by the city for their property and for relocation expenses, Mrs. Jakubowski said. "I am not happy," she added. "If they gave me \$100,000, I would not be happy."

She said she and her husband have been offered \$17,000 for their home and \$15,000 for relocation costs. "We have not signed, because we've been praying, hoping for some miracle," she said.

Referring to the archdiocese, she said, "Our leaders who are supposed to be with us are not with us."

THE FINAL DECISION on Immaculate Conception Parish was made by retired Cardinal John Dearden in his last official act as archbishop of Detroit. His successor, Archbishop Edmund C. Szoka, has supported that decision.

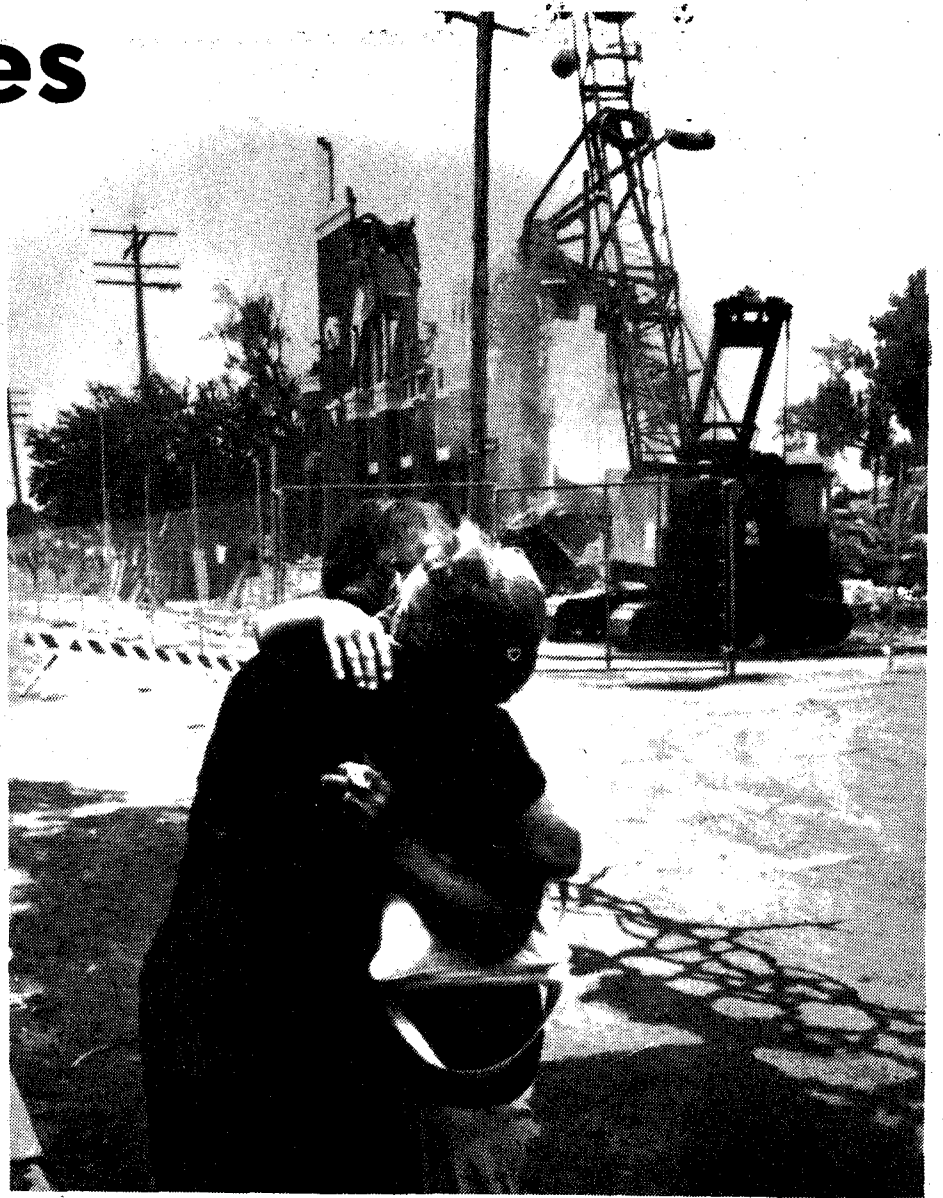
"I can understand the pain out of which Mrs. Jakubowski's comment comes," Father Halfpenny said, "but it is simply not accurate or fair to say that the archdiocese did not help the parishioners."

Referring to Cardinal Dearden, the archdiocesan spokesman said: "his perception of the reality was, on the one hand, the very painful destruction of a community, and on the other hand, a community in desperate straits because of unemployment. His position was not to favor the plant site, but also not to oppose it."

Father Halfpenny said the archdiocese had offered services to people in the area to help them relocate and adjust to the changing situation.

"What some of the parishioners were asking," he said, "was that the archdiocese become actively involved in fighting the design (of the plant and new industrial zone). The archdiocese refused to do that."

"If this had happened in Poland,"



Fr. Joseph Karasiewicz, pastor of Immaculate Conception church in Detroit's Poletown, comforts parishioner as wrecking ball finishes off old church. (NC Photo).

Nader said, "there would be outcries all over the Western world against atheistic communism."

THE AREA being taken over he said, contained residences for 3,500 people and 150 small businesses, and was 50 percent white and 50 percent black.

In buying out the property owners, the city is acting under an eminent domain law passed by the Michigan legislature last year. Nader said the law was an abuse of the concept of eminent domain. Instead of taking private property for public use, the

city government in this case is taking private property and turning it over to a private corporation. When property is condemned to make room for roads, he said, all road use benefit, but GM is not going to share its profits with the general public.

GM and the city have said that construction of the plant will preserve jobs in the city for between 3,000 and 6,000 persons at the plant and would generate 5,000 construction jobs. But Nader said the plant could have been built at a nearby location without destroying the Poletown community.

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BIBLE CAMP — The kids put on a skit at the summer Bible school of St. Francis de Sales in Miami Beach. This one, instigated by Sister Bertha Penabad with Msgr. Orlando Fernandez' cooperation (not shown) is but one of many such Bible schools in parishes throughout South Florida during the summer months.

Alhambrans form in Broward

By George R. Kemon
Voice Feature Editor

Caravan Jacar No. 228 is not the name of the latest imported sports car. It is the name of the latest chapter of the Order of the Alhambra to be formed in Florida. Jacar No. 228 has recently been started in Fort Lauderdale. The Miami Caravan is Hafsum No. 176.

The Order of the Alhambra was founded in 1904. It was named after the palace in Spain where the Moors finally surrendered to Ferdinand and Isabella in 1492, after occupying Spain for almost 900 years.

The original purposes of the Order were primarily social and that of memorializing and marking of important places in the Catholic history of North America. Today nearly every port on the continent a monument to commemorate historic milestones in American Catholicism.

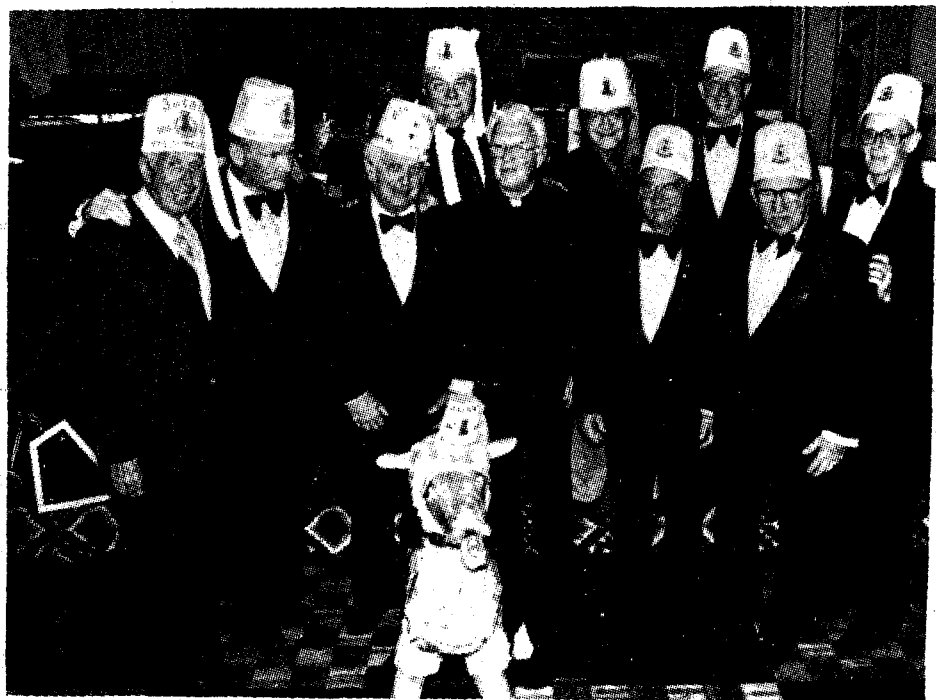
But that's not all the Order does. The Alhambra has established a fund to

help those who cannot help themselves — handicapped and retarded persons. The Alhambra Scholarship Fund provides scholarship awards to qualified individuals for furthering their education and to teach retarded and handicapped persons.

The Order of the Alhambra has caravans in northeastern cities but has only recently come down South. The Church approves its activities and cardinals, bishops and priests as well as laymen belong to the Order throughout North America.

The Fort Lauderdale caravan meets four or five times a year to consider requests for help from retarded and handicapped agencies to further their work and to assure Catholic education and treatment for physically and mentally handicapped Catholic youngsters.

It is not affiliated with the Knights of Columbus or any other Catholic fraternal organization. Any Catholic gentlemen may be invited to join. Please call Regional Director Thomas J. Smith in Dade, at 823-1675, or William J. Rizzo, in Fort Lauderdale, at 523-2934.



Alhambran officers are, front row, L-R: Joseph Duffy, captain; Robert Conway, Dep. Reg. Dir.; William Rizzo, Dep. REg. Dir.; Fr. Cyril McDonnell, chaplain; John McNamee, grand scribe, and Charlie Mohl, advocate.

Jesuits get new head for now

Rome (NC) — American Father Vincent T. O'Keefe has been chosen as temporary vicar general of the world's 27,000 Jesuits during the illness of the Jesuit superior general, Father Pedro Arrupe.

Father O'Keefe, 61, who has been one of the order's four assistant

generals since 1965, was chosen on Aug. 10 to govern the society because of the incapacity of Father Arrupe, who suffered a stroke Aug. 7.

Father O'Keefe was president of Fordham University in New York from 1963-66.

A MEDICAL bulletin on Aug. 10 said

Father Arrupe was responding favorably to anti-coagulant therapy to dislodge the blood clot in his brain which caused the stroke.

Father Arrupe suffered the stroke as he arrived at Rome's airport after an 11-hour flight from Bangkok, Thailand, following a two-week visit to the

Phillipines to celebrate with Filipino

On Aug. 8 Father Arrupe received telegrams from Pope John Paul II and from the papal secretary of state, Cardinal Agostino, Casaroli.

The pope spoke of Father Arrupe's "intense fatigue" caused by his journey to his "priestly brothers so far away."

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Disney movie anti-Christian,' magazine says

NEW YORK (NC) - The latest movie by Walt Disney Productions, "Dragonslayer," displays an anti-Christian bias that could not be more surprising, "if Tinkerbell had been caught soliciting in Times Square," an *America* magazine editorial said.

In the July 11 edition of the Jesuit publication an editorial titled "Walt Disney Anti-Christian?" stated that "in the fantasy world of 'Dragonslayer' Christianity becomes superstitious nonsense, and sorcery is the salvation of the world.

"Priests are raving fanatics who lead gullible peasants to their deaths, while sorcerers are wise men willing to sacrifice their lives to save their people. The cross is powerless but the magician's crystal saves the day."

THE FILM takes "a series of cheap shots" at Christianity, according to the editorial.

Jesuit Father Thomas J. Reese, associate editor of *America*, expanded on the editorial, saying that "the fact that the film is very entertaining makes

its anti-Christian message even more dangerous."

According to Father Reese, the story has all the makings of an exciting adventure. Set in the Middle Ages, it has young heroes, a wise sorcerer, a beautiful princess, a Machiavellian king and a fire-breathing dragon.

But, "the clear message of the movie is that the fanatical Christian priest with his cross is impotent and in fact dangerous to his people, while the sorcerer with his magic crystal will destroy the dragon even if it means sacrificing his life for his people.

"The fact that early Christian missionaries in Europe were the major force in stopping human sacrifice to gods or dragons is conveniently forgotten. The writers could easily have left Christianity out of the story. Why they went out of their way to hold it up for ridicule is a mystery," Father Reese said.

HE SAID it is no longer surprising to find film studios that make fun of religious people or values. "Some of this is healthy because it shows us how

Entertainment



SHADOW BOX WINS — Michael Cristofer's "The Shadow Box" about dying people, and directed by Paul Newman for ABC has won the \$25,000 Humanitas award. Melinda Dillon and Sylvia Sidney (above) are among the stars. (NC Photo).

others see us.

"In any case, you know what you are getting when you go to a movie advertised under the name of Monty Python or Mel Brooks. But it is disappointing to find the Disney name associated with such bigotry."

The Motion Picture Association has rated "Dragonslayer" PG, parental

guidance suggested, and the U.S.

Catholic Conference Department of Communication has classified it A-III, morally unobjectionable for adults. A USCC Department of Communication review called it "an interesting film that seems to have miscarried despite some admirable intentions."

Fr. Greeley's 'low-grade' novel

THE CARDINAL SINS, by Father Andrew M. Greeley. Warner Books (New York, 1981). 350 pp., \$12.95.

Reviewed by Francis J. Butler
NC News Service

As of the first week in August Father Andrew Greeley's second fiction entry, "The Cardinal Sins," was 13th on The New York Times best seller list and had been on the list for six weeks. Rumors circulated earlier that the movie rights had been sold.

By commercial standards the book, in its first few months of circulation, is a gusher — low-grade crude, maybe — but a gusher nonetheless. And who would be surprised? A well-known Catholic priest narrates the exploits of

two sexually obsessed clerics on their nymphomaniacal groupie girl friends. Not exactly a book on the Cure of Ars. This one should be sold in a plain brown wrapper.

"The Cardinal Sins" traces the meteoric rise to ecclesiastical power of one Patrick Donahue and reports the thankless help he receives from his wimpy priest classmate, Kevin Brennan — a kind of churchy version of Tonto (only Brennan has an over-active libido).

THE STORY, which rivals in substance television's "Three's Company," tells us how Donahue moves within a few short years from high school basketball player to Archbishop of

Chicago with a few personal resources like blond hair, a pretty smile and a lot of dirty work on the part of Brennan.

Brennan covers for Donahue when the latter is out dating in the seminary, paves the way for his Roman education and entry into the circles of power, smooths over a Sunday collection embezzlement scheme of Donahue's associates, raises Donahue's illegitimate daughter, keeps his sexual affairs from being exposed during Vatican II, helps Donahue out of a financial scandal when he is vicar general and prevents Donahue's Italian prelate lover from blackmailing him into voting for a corrupt papal candidate.

Thankfully, its insipid quality will leave most readers more amused than persuaded by the Dashiell Hammett-like underworld of Pat Donahue's church. Few will come away convinced that the Catholic religion is populated mostly by thugs, thieves, buffoons and harlots. Because it will ultimately be judged as cheap theater. I don't expect that anyone's going to get too serious about "The Cardinal Sins."

Who knows, after Hollywood gets through with it, we may see Gene Wilder in a cardinal's galero.

(Butler, a social scientist, frequently contributes NC Book Reviews.)

"In our times the church clearly desires that women should become aware of the greatness of their mission and take their equal, if sometimes different, place alongside their brothers in Christ." (Archbishop Peter Gerety of Newark, N.J., in a 1981 pastoral letter on women.)

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Sister Mary Agnes, R.S.M.

Sister Mary Agnes Coheen a Pittsburgh Sister of Mercy for over 60 years, died last week at Holy Cross Hospital, Fort Lauderdale, Florida.

A native of New Bethlehem, Pa., Sister Mary Agnes was the daughter of Grant and Ellen Quinn Coheen. She entered the Congregation of the Pittsburgh Sisters of Mercy from St. Charles parish in New Bethlehem, Pa. in 1919 and professed her vows in 1921.

Friends were received at the Convent of the Sisters of Mercy in Pittsburgh, Pa. A Mass of Christian Burial was celebrated in the Convent Chapel last Friday. Burial was in St. Xavier Cemetery, Latrobe, Pa.

Luke G. Hilley

Luke G. Hilley, 62, of Hollywood, father of Fr. Stephen Hilley of St. Brendan's parish, died July 30 on his 30th wedding anniversary in Hollywood. The funeral Mass was held at Annunciation parish, West Hollywood and burial was in Hollywood Memorial Gardens. He is survived by his wife, Maryann, a sister, Peg, and a brother, Roger.

Widow(ers) Meet

Catholic Widow and Widowers Club will have a social gathering on Monday, Aug. 17, 1981, at 7:30 p.m., at St. John the Baptist Social Hall, 4591 S. Bayview Drive, Ft. Lauderdale. Refreshments. For information call 772-3079, of 561-4867.

Parishes needed to form softball league

Calling all Men's Clubs! Last year Nativity Men's Club formed a small league with 3 other parishes. The season was quite a success although the participating parishes were but 3. They are starting up again and so far have only two other clubs interested in forming a league.

Brigadoon auditions at Barry

Actors, dancers, and singers interested in performing in "Brigadoon" at Barry College this fall are invited to audition early in September.

The Barry College Department of Fine Arts production of "Brigadoon" will be performed Oct. 29, 30, and 31;

Third Order of Carmelites

The third Order Carmelite Meditation and Sharing Community of St. Joan of Arc Parish in Boca Raton, will not hold their weekly meeting during the month of August. They will be resumed in September on Mondays instead of Thursdays, at 7:30 p.m. First meeting, September 7th in the teacher's lounge at the school. For additional information call Rita Ryan, 305-395-8122.

Separated / divorced meet

All separated or divorced Catholics of the area are invited to a social meeting of the Separated/Divorced Support Group at Saint Juliana School cafeteria, 4500 So. Dixie, W. Palm Beach, on Tuesday, August 18 at 8 p.m. Bring your favorite snack and game (cards or other) for an evening of fun. For further information call 655-4653 or 659-7178.

"New Beginnings" Southwest Broward Ministry to the Divorced and Separated, will meet at St. Bartholomew Parish Hall, Miramar Parkway and University Drive, Miramar, August 22, at 7:30 p.m. Rev. Paul Vituro will speak on the topic: "I am a sexual person." For information call Tony at 893-1134 or Ed at 895-6821.

Sale of religious articles

A half price sale of religious articles of all faiths will be held in Blessed Sacrament Parish Hall, 1701 East Oakland Park Blvd., Ft. Lauderdale, August 14 - 16, from 9 a.m. to 3 p.m. The event is sponsored by the Blessed Sacrament Women's Club.

If any parish is interested in joining, please contact Bill Crosta, 981-1981 or Dennis Petersen, 966-6758. The first meeting will be held at Nativity Parish Hall, 5200 Johnson St., Hollywood, at 8 p.m., August 28. All interested are requested to attend. Play Ball!

and again Nov. 6 and 7 in the auditorium on campus. Auditions are scheduled Sept. 8 and 9 at 7 p.m. each evening in the auditorium for students and for men and women from South Florida who wish to take part in the production.

Biscayne Dean co-edits anthology

Rev. James J. McCartney, OSA, Ph.D., Dean of Biscayne College, is the co-editor of an anthology in the philosophy of medicine about to be released by Addison-Welsey Publishing Company of Reading, Mass. The book, entitled **Concepts of Health and Disease: Interdisciplinary Perspectives**, deals with the value-laden nature of human concepts of health and disease, and points out that the way we think about health and disease often colors our attitude towards those who are diseased.

Father McCartney recently received

his doctorate in philosophy from Georgetown University, concentrating in the area of biomedical ethics. His director at Georgetown was Rev. Richard A. McCormick, S.J. of the Kennedy Institute of Ethics.

Dean McCartney has recently offered a continuing education course at St. Francis Hospital on Miami Beach entitled "Ethical Issues for Health Care Professionals." His doctoral dissertation deals with Pope John Paul II's concept of personhood and its relevance in the contemporary controversy over abortion.

Biscayne staff

member elected

Rev. Michael P. Hogan, OSA, of Biscayne College, director of alcohol outreach services for the Catholic Services Bureau, was recently elected to the board of directors of two national organizations: the Washington based National Clergy Council on Alcoholism, and the North Conway Institute, an inter-faith group, headquartered in Boston.

Father Hogan was also elected to the Florida Citizens' Commission on Alcoholism, the official state alcoholism affiliate of the National Council on Alcoholism in New York.

Dessert/Card Party

Catholic Daughters of America, Ct. Holy Spirit, No. 1912, Pompano Beach, will hold a Dessert/Card party August 22, at Noon, at St. Elizabeth Gardens. Donation \$1.50. Refreshments. Any one may attend. For information call Rosalie Lidestri, at 781-5008.

Secular Franciscans meet

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, August 16, at St. Francis de Sales Church, 621 Alton Road, Miami Beach, Fl., for the Rosary of the Seven Joys of Our Lady. Formation instructions will be given at 1 p.m. and the regular meeting will be at 2 p.m. in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

Lay celebration of Evangelization set for Hartford

The third Annual National Catholic Lay Celebration of Evangelization is coming soon (August 21, 22, 23) to the Hartford, Connecticut Civic Center and Coliseum. Many people from all over the East Coast of the United States and Canada will be converging in the capital city of the Constitution State to talk, mingle and mix. They will attempt to enrich their own lives and the lives of others through discussions aimed at covering a whole spectrum of viewpoints and ideas. Organizers say that over 125 workshops are scheduled in all areas of evangelization.

Three days of seminars, workshops, talks, prayer music, entertainment, and so much more. Something for everyone. The Third Annual National

Catholic Lay Celebration of Evangelization in Hartford, Connecticut, August 21 - 23. Everyone is welcome, there's lots of room for all.

There will be a Celebration Concert on Saturday evening all are invited.

In addition there will be a YOUTH EVANGELIZING YOUTH program in the adjacent Civic Center. Youth groups - music - praise - all in Hartford.

There will be 100 exhibitors and artisans displaying their works in the Assembly Hall.

Register today, register now. Get in touch with your parish or with Celebration Headquarters, 41 John Street, Waterbury, Connecticut 06708 (Tel. No. 203-755-9328).

Scholarship Funding available for those who have limited funds.

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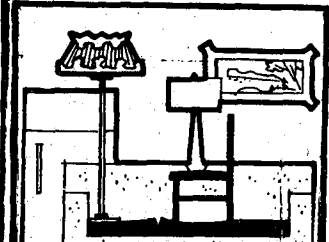
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Getting teenagers involved

By H.T. Kellner

"You really can't motivate teenagers" simply by addressing them from the pulpit, said Father Francis Pizzarelli, associate pastor of the Infant Jesus Church in Port Jefferson, N.Y. "That's why I talk with them in their schools, at their hangouts, in their pubs. And that's why I play ball with them, go on ski trips with them, and meet them on their own turf."

And that's why this 33-year-old Montfort Missionary priest from Brooklyn brings hundreds of teenagers from Port Jefferson and the surrounding areas back into the church for a special teen-age Mass every Sunday.

But getting to understand the attitudes and habits of Catholic teenagers was only half the battle. Father Pizzarelli began his program geared to

their interests, the priest said.

So, in 1978 Father Pizzarelli initiated a special Mass in a church classroom with just 50 teens. Today more than 500 young people participate in the liturgy where they sing folk music.

Following the liturgy, teenagers can take part in an educational program set up in six-week cycles covering such areas as morality, the sacraments, marriage, values, death and dying, and Scripture. Father Pizzarelli teaches the more formal class while six to 10 assistants lead informal discussion groups. Four such cycles are held throughout the year.

In addition, several other programs help to redirect teenagers toward the church. First, about 12 youngsters meet twice a month to organize the liturgy and retreats, such as teen awareness days where participants focus on their role in the community and their relationship with others and God.

Christian Awakening is a group for teenagers, juniors and older, who have attended a diocesan retreat weekend. About 25 members meet each week in homes to plan ways of carrying out their commitment to Christ in the community, perhaps by sponsoring a fund-raising campaign for underprivileged children. This group also helped renovate Hope House, one of two crisis intervention centers in Suffolk County — an area that counts 4,000 runaways each year. And the youth of the parish initiated a dance marathon through the public schools for the benefit of Hope House.

A third group, Teen Club, open to all ages, embraces about 150 teenagers and plans numerous social and social-justice ventures. According to Father Pizzarelli, "they suggest everything from visiting disabled children in hospitals to ski trips and sports activities."

INTERACTION, then, is the key. As they participate in these events, the young people become more aware of their responsibilities to themselves, to each other and to society. Each becomes an active participant in the religious experience. Some have gone on to become extraordinary ministers.

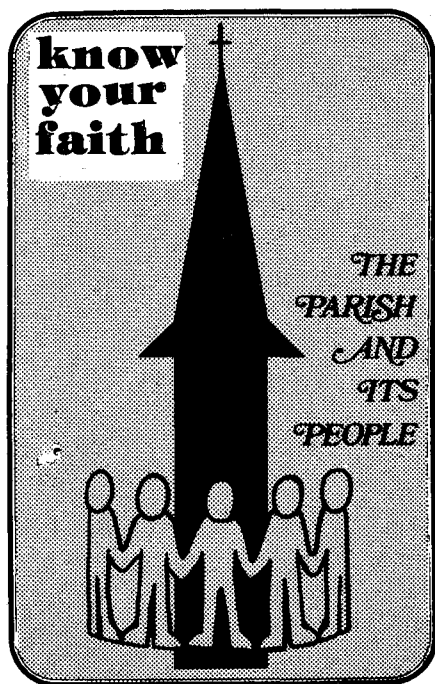
Father Pizzarelli continues to reach out into the community to discover new and effective ways for drawing youth together spiritually. He initiated and serves as executive director of Hope House where he, and another staff person, recently gave emotional support and counseling to an unwed pregnant teenager and her family. Subsequently, the young mother chose to have her baby baptized during the Sunday youth Eucharist.

The active priest also directs project

F.U.N., a program designed to help somewhat younger children grow in a deeper understanding of Jesus. In addition, he visits the courts as a youth advocate and attends training institutes on drugs and alcoholism.

But perhaps it is Father Pizzarelli's attitude and philosophy that make his approach so attractive to youth.

"I believe," he said, "that you have to make people responsible no matter what their age. And I believe that you must bring them together in Christ."



teenagers three years ago with an intensive assessment program.

"**THE KIDS** were the key," he continued. "They were searching and probing, trying to find meaning in Christ." It seemed they needed liturgies that related immediately to



By Father John J. Castellet

In Corinth, there were some Christians who seriously questioned the resurrection of the body. Paul views this as a challenge to the very foundation of Christian faith and so he reminds the Corinthians about the Gospel he preached to them and its good news about Jesus and his resurrection.

Paul reminds the people that they accepted this as the basis of their Christian life. It is, in fact, the key to their salvation, as he says in Chapter 15 of the First Letter to the Corinthians: "You are being saved by it at this very moment if you hold fast to it as I preached it to you. Otherwise, you have believed in vain."

In other words, if the Corinthians insist on changing the truth to suit their own philosophical fancies, preferring to believe in some sort of disembodied immortality, they have thrown away the key to salvation.

PAUL THEN POINTS OUT that the truth he preached was not something he dreamed up. He reminds the Corinthians he himself had been taught the truth by people who not only were accredited witnesses but who had themselves experienced it.

Christian belief in our own bodily resurrection rests on the fact of Jesus' bodily resurrection. The earliest creeds of the Christian community testify to this belief. These creeds at first were very simple, direct statements such as "Jesus is Lord!" or "Christ has died, Christ is risen, Christ will come again!"

Paul himself had received just such a creed, presumably quite soon after his conversion, probably some time in the mid-30s of the first century. As Paul presents that creed now to the

Corinthians in Chapter 15 of this letter, it is in a somewhat expanded form. Originally, the creed would have been a bit briefer, probably just four simple statements of fact: that Jesus died, that he was buried, that he rose, and that he appeared.

THE LIST OF PEOPLE to whom Jesus appeared almost certainly would have been appended later. Obviously, no statement about the Lord's appearance to Paul would have been part of the primitive creed for this was his own personal experience. It is interesting, by the way, that Paul's own testimony to the resurrection of Jesus is the only such account from the pen of a person who had been directly involved in an experience of it.

It is significant that Paul puts his own experience of the risen Lord on the same plane of reality as that of the other witnesses, and vice versa. Furthermore, the appearance of Christ to Paul is all the more remarkable in view of the fact that he was hardly disposed for such an experience. He certainly hadn't psyched himself up for it. For, at the time of his conversion, Paul detested Jesus and was actively engaged in persecuting those who were preaching the resurrection.

Therefore, Paul's experience of the risen Lord was quite unexpected and traceable to a cause outside Paul himself — to "God's favor," as Paul puts it. As a result of that favor, Paul was radically transformed and worked "harder than all the others" to share the good news.

In doing so, Paul communicated the commonly held Christian faith to the Corinthians and they accepted it.

**Life
after
life**

The Parish and Its People

Teen-agers

By Father Philip J. Murnion

Educational researchers have found that teachers who regard their pupils as talented are likely to expect more from them. And the pupils are likely to meet these expectations.

What is true in the classroom may well be true in general. It seems that the parish youth programs which are most successful are those in which it is assumed that the young people themselves have a lot to offer.

What I mean is this: Youth are capable of a great deal of development and generosity. When these reservoirs within young people are tapped, remarkable things can result. So, it seems, programs that are successful do not simply focus on what parishes can give to young people; they focus on what the young people can give to the parish and to others as well.

In one Connecticut parish, young people were invited to join in a program that would focus on the problem of hunger. The young people fasted for 24 hours, studied some of the problems of hunger, prayed together and reached out to meet and assist some of the abandoned elderly people who lived in a nearby housing project. They concluded their activity during the parish Saturday evening Mass when they made known to others in the parish their concern about hunger.

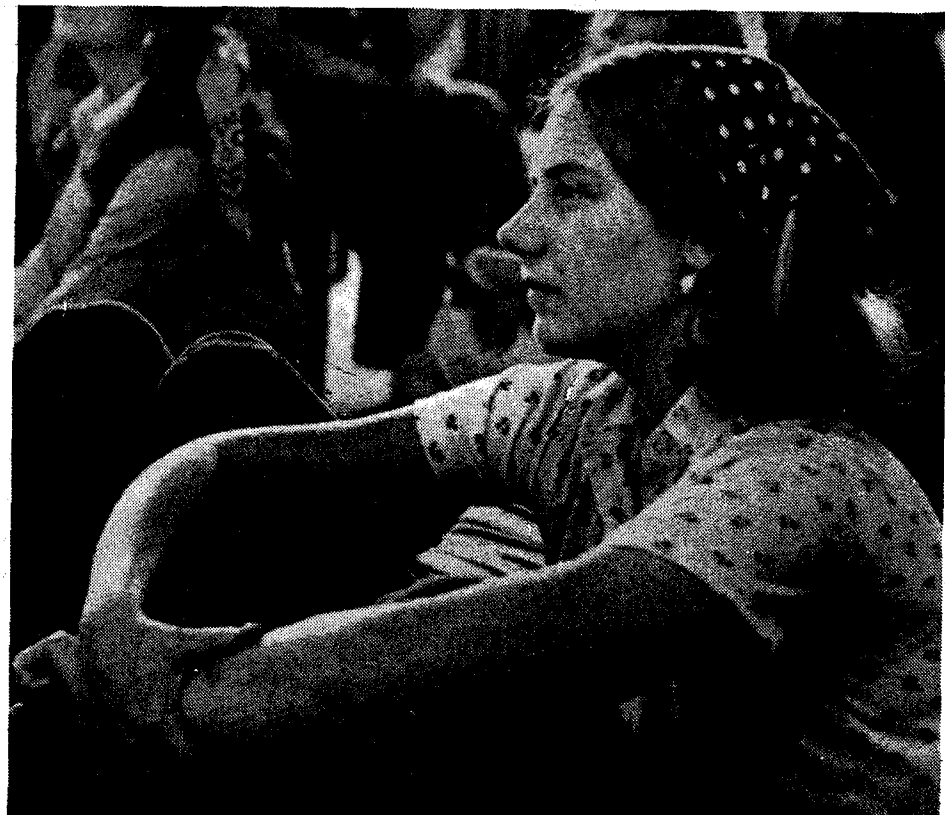
THE TEEN-AGERS from a five-parish group in New Rochelle, N.Y., have been the best annual fund-raisers for the local annual Easter seal drive, conducting bike-a-thons and other events to raise money.

In another parish, the young people conduct an ongoing program of service to the senior citizens of the parish, providing a Thanksgiving dinner for those who would otherwise eat alone, putting on a show in the spring and playing cards with the elderly people throughout the year.

The teen-agers in still other parishes have been involved in neighborhood cleanup campaigns, repairing and renovating toys for poorer children, raising money for victims of earthquakes and other catastrophes, and carrying out other worthwhile projects they hope will serve the community at large.

But if youth ministry in a parish is in part a call to service, it also has become increasingly a call to reflection. There are many programs that provide young people the chance to think, talk, sing and pray about their faith during weekends when they can really express themselves in their own terms with their own peers. Among the nicer efforts along these lines are the brief retreats given to teen-agers by young adults, sometimes by college students. It hardly needs to be added, for I am sure you can well imagine, but these retreats have been great occasions not only for the teen-agers but for the young adult leaders too. They bring out the best in all involved.

There are numerous ways for parishes to relate to young people, through schools, through religious education programs, through retreats and service projects. But youth ministry is not just an effort to reach teen-agers. It is also an attempt to aid parents by helping them carry out



their own responsibilities toward their children. The parish youth minister does not replace parents.

AND WHILE the parish youth minister can help the young people to organize special programs, some parishes find great value in gathering parents who can share their own concerns and work together in behalf of their own children.

Regularly, when adults are consulted about what they hope for from their parishes, help with the development of their children is at the top of the list. Have you ever envisioned your parish as a sort of extended family? One of the most important concerns of the family is to pass along its values

and traditions — what the family thinks are the parts of life that matter the most — to the next generation.

Youth ministry in a parish is, therefore, an effort of the whole parish on behalf of the whole life of the young. Parishes and their people are directing their efforts to the intellectual, physical, emotional and religious development of teen-agers.

This ministry is a point at which the family and the parish meet and find themselves linked. For young people and for their parents, it is a point at which being served often will mean being given an opportunity to serve others.

The youth of Indialantic

By Henry Liberat

When you say "parish" at Holy Name of Jesus in Indialantic, Fla., you're saying "people," not "programs."

Not that the parish doesn't have programs. There are all the usual ones in this parish of 1,600 families. Founded in 1959, Holy Name has lived through the challenges and depressions of the space era at neighboring Cape Canaveral.

The parish also has "meeting after meeting" that the pastor, Father Peter Henry, sees not as a "burden" but as "an opportunity" for more people genuinely to offer their talents to the parish family.

AND THE PEOPLE do this. As Gene McCarthy, parish council president, says of his pastor: "he trusts us. If we come up with something, he says, 'Go to it!'"

Sister Patricia Ann Dempsey, director of liturgy and adult education, and Sister Rosemary Conlon, principal of Holy Name School, say the parish is the center of life for many people. As is the case in most Florida parishes, most parishioners come from someplace else — and, the pastoral team thinks, given the chance to find a home in the parish, the people will respond. Father Henry calls it

"developing a genuine and creative hospitality."

The parish goals, Father Henry states, are the outgrowth of the needs expressed by parishioners. The goals include promoting opportunities for spiritual growth, challenging young people and adults, developing a well-rounded education program and continuing the development of parish liturgy.

The 250 children in the parish school, the 60 students in the Catholic high school and the 350 students in the parish teen and youth ministry programs are considered vital members of the parish family. The youth program is designed to help parish children through peer groups whose life is centered in the parish.

YOUTH ARE expected to work with the parish, assisting in liturgies and charitable work. The teen-agers reach out to older people and shut-ins and to migrants. Older youths assist in teaching and guiding younger parish brothers and sisters. In this way, according to Danny McGowan, youth minister, the young people of the parish move naturally "from one age level of involvement to the next. They know people who have been there and they feel comfortable — even privileged — to grow into new programs."

Among its diversified activities, the youth

program offers retreats; COR — a weekend retreat experience; the Lynx program — weekend bus trips, usually to the mountains, combining social and spiritual activities; and organized religious instruction rooted in the daily lives of the young people.

Sister Conlon believes the real secret to the success at Holy Name is "the community experienced by the parish priests — they are supportive of one another and they spend time together."

That spirit of community among the priests permeates the entire parish, from the laity-run lector training program to the parish council to special eucharistic ministers who bring parish love as well as the Eucharist to housebound persons.

An example of dedication to the parish family is seen in Love Inc., the parish's popular youth choral group that has given many public concerts. The group recently decided to stop singing in public for a while to spend more time developing their ministry to the parish as the choir for the 9:30 Sunday youth Mass.

Father Henry, the 37-year-old pastor, is impressed with "the commitment of the people to their faith" in this parish. And Father Fred Ruse, says he finds among the parishioners a "real optimism about the parish and the church."

'I love competing on stage. Because I believe in the church I will answer how I feel. I am not made up of how others think of me. I'm me.'

Miss Oklahoma takes faith to pageant

TULSA, Okla. (NC) — When Miss Okalahoma, April Lynn Clayton, 22, leaves for Atlantic City in September to compete in the Miss America pageant she will take along a strong belief that God is with her each step of the way.

Miss Clayton said her faith began growing as a child when she went to a parish school and attended Masses in California, where her family then lived. Now, when her hectic schedule permits it, she attends Mass at Immaculate Conception Parish, Poteau, Okla., with her family.

SHE CREDITED her parents and her parochial education in California with being great influences in her faith. "At the time, when you're a kid, you don't think of the Catholic school as different from any other. But I think I learned more there," she said.

Her memories include wearing uniforms, "so we were all on an equal footing, no one better than anyone else," and Sister Anthony's history class in seventh and eight grades. "She was 70 years old by then," Miss Clayton said of Sister Anthony. "My class was the biggest and the worst. But she was so interesting she could hold our attention for hte full 45 minutes."

The family moved to Cameron, Okla., a town near the Arkansas border with a population of 300, when she was 16. At the end of her junior year in Poteau High School, she made a "Search," a religious camp weekend, with a friend. There her faith was strongly affirmed, she said.

"IN TWO AND A HALF short days I was finding out what he (God) meant in my life and I was finding myself," she said. The camp chapel seemed to be all glass and you could look out over the river and see acres of trees. It was all so special."

Miss Clayton now spends her days preparing for the different competitions that are part of the national pageant. She reads to keep up with current events for the interviews she will face. Daily workouts at a fitness center and three hours of rehearsals for her talent entry are scheduled. She will perform a dance.

She said she relishes the public relations aspects of her title. The Buick she drives through the streets is clearly labeled "Miss Oklahoma" and she said just driving it gets attention from adults and children.

HER PAGEANT competitions have become a family affair. Her mother and sister help pick her clothes and follow her performance closely. "They get more nervous than me because they are stuck in the audience while I am up performing," she said.

She added that the future may include getting a masters' degree in business from Harvard University and participation in community theater, but that the Miss America pageant is foremost in her mind.

"I love competing on stage," she said. Interviews with pageant judges don't worry her, she added. "Because I believe in the church I will answer how I feel. I'm not made up of how others think of me. I'm me."



April Lynn Clayton headed for Miss America pageant.

the Saints *by Luke*

BERNARD WAS BORN IN A CASTLE IN BURGUNDY, FRANCE, WHERE HE ATTENDED THE BEST SCHOOLS.

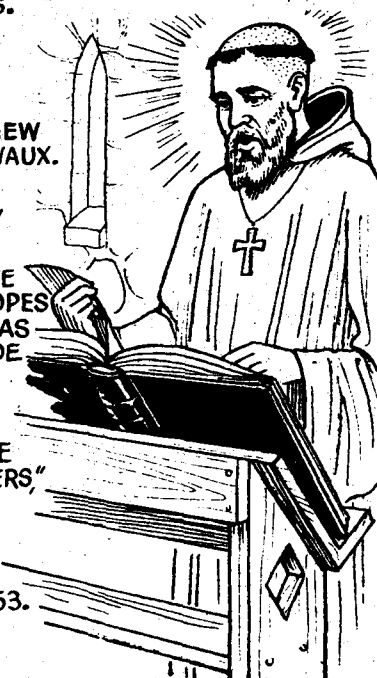
HE JOINED THE MONKS OF THE CISTERCIAN ORDER OF THE STRICT OBSERVANCE AT CITEAUX.

ONE DAY HIS ABBOT SENT HIM WITH 12 MONKS TO ESTABLISH A NEW MONASTERY TO BE CALLED CLAIRVAUX. BERNARD WAS MADE ABBOT. FREQUENTLY HE ASKED HIMSELF, "TO WHAT END DID I COME TO THE MONASTERY?"

PEOPLE FROM ALL WALKS OF LIFE INCLUDING KINGS, BISHOPS AND POPES SOUGHT BERNARD'S ADVICE. HE WAS COMMANDED TO PREACH A CRUSADE THROUGHOUT EUROPE BY POPE EUGENIUS III. BERNARD FOUNDED MANY MORE MONASTERIES. HIS GREAT WRITINGS EARNED HIM THE TITLES OF "THE LAST OF THE FATHERS" AND DOCTOR OF THE CHURCH. HE WAS DEVOTED TO MARY AND COMPOSED MANY PRAYERS IN HER HONOR, INCLUDING "THE MEMORARE." HE DIED IN 1153.

THE FEAST OF ST. BERNARD IS AUG. 20.

ST. BERNARD



Surviving kids in car

By Hilda Young
NC News Service

"Mom, Joey just pulled some gum out of the ashtray and put it in my hair," Marie complained this afternoon as we drove her to skating lessons.

"I did not. I was only pretending," Joey countered.

"Shush, you two," I said. "I'm trying to drive."

"Mom, he stuck his tongue out at me."

"I was licking my lip."

"You'll need to if you stick your tongue out at me again, Froggie."

"Knock it off, you two, I'm trying to drive."

When I complete my first book on motherhood, there's going to be a chapter on how to survive fights in the back seat of the car while driving.

I'd appreciate your ideas in addition to the ones I've already collected, such as: Rolling down all the windows and driving through an automatic car wash.

Letting go of the steering wheel at 45 mph

and refusing to grab it again until the noise stops.

Wearing brass knuckles on your right hand while driving.

Purchasing a \$500 tape deck, six separate headphones and only one tape.

Hiring a full-time bouncer who also can be used when it's time to referee fights over whose turn it is to do the dishes.

Storing several sets of straitjackets, blinders and mouth gags in the glove compartment.

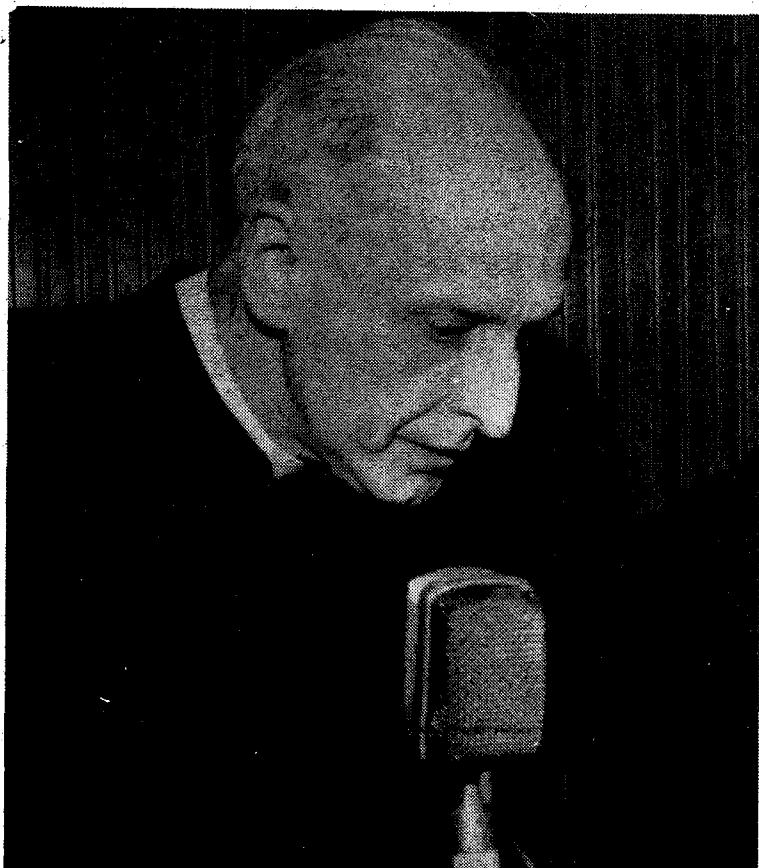
Driving into a tree or parking meter to prove to them you were serious about getting into a wreck if they didn't stop horsing around.

Teaching the dog how to sit up in the front seat and bare its teeth on command.

Buying a 1932 Studebaker with a rumble seat. Tape recording a backseat go-round and making the combatants listen to it the next time they are watching their favorite program.

They don't tell you about these things in driver education school.

Padre Arrupe, Superior Jesuita, recluido en hospital en Roma



El superior general de los jesuitas, Padre Pedro Arrupe, está recluido en el hospital Salvador del Mundo, en Roma víctima de una embolia que le dejó semi paralizado.

Roma (NC) — El Padre Pedro Arrupe, Superior General de la Compañía de Jesús, sufrió un ataque cerebral el pasado 7 de Agosto en el aeropuerto de Roma cuando descendía del avión después de 11 Horas de vuelo desde Bangkok, Tailandia.

El conocido sacerdote jesuita está ingresado en el Hospital Salvador del Mundo, en Roma, y su condición en estos momentos es "algo mejor". Su lado derecho sufrió una moderada parálisis y los doctores no han emitido un diagnóstico definitivo sobre las consecuencias que pueda ocasionar el "stroke" en el futuro.

El padre Arrupe venía de un viaje de dos semanas a Filipinas para celebrar junto a las comunidades jesuitas de allá el 400 aniversario del arribo de la orden a ese país.

Temporalmente, mientras dure la incapacidad del Padre Pedro Arrupe, ha sido nombrado vicario general de los jesuitas, unos 27,000 en todo el mundo, el Padre Vincent T. O'Keefe, de New Jersey, cargo que le había asignado el propio Padre Arrupe antes de em-

prender su viaje. Los cuatro asistentes generales de la orden emitieron un comunicado determinando que "juzgaban apropiado que el mandato ya dado al P. O'Keefe se prolongara en tanto dure la enfermedad del Superior General, Padre Arrupe."

El año pasado el Padre Arrupe anunció al Papa su deseo de renunciar como superior General debido a su edad; sin embargo, el Papa le regó posponer su decisión por un tiempo.

En Enero y nuevamente en Abril de este año 1981, Padre Arrupe tuvo audiencias con Juan Pablo II para exponerle la necesidad de su renuncia. Siendo la primera vez que un superior general jesuita deja el cargo por renuncia. Esto ha sido posible debido a la reforma hecha en 1965 en la constitución de la orden, que hasta entonces disponía que los superiores generales fueran elegidos por vida.

Padre Arrupe, natural de Bilbao, España, fue el fundador del primer periódico católico español "Gaceta del Norte".

Después de estudiar medicina se unió a los jesuitas en 1927, siendo ordenado sacerdote en 1936. Se especializó en Teología Moral-Médica en la Universidad de St. Louis, Estados Unidos.

El Padre O'Keefe, su sustituto, es natural de New Jersey, entró en la orden jesuita en 1937 y ordenado en 1950. Fué profesor de Teología en la Casa Jesuita de Estudios en Woodstock, N.J. y en 1963, después de varias posiciones administrativas, fue nombrado presidente de la Universidad de Fordham, N.Y. Tiene actualmente 61 años de edad.

Según el último reporte médico del hospital Salvador del Mundo el Padre Arrupe esta respondiendo muy bien al tratamiento anticoagulante para disolver el coágulo que tiene en el cerebro, causa de su mal, y la parálisis ha cedido algo permitiéndole un aumento en el movimiento de su pierna derecha. El brazo derecho sigue aun paralizado y tiene dificultad para hablar pero muestra mejoría en estas condiciones en relación al primer día del ataque.

Fundadores del Rancho del Señor vendrán a Conferencia Carismática

El Rev. Richard Thomas S.J. y la Hna. Mary Virginia Clark, del Rancho del Señor en El Paso, Texas, hablarán en la Conferencia Carismática los días 2, 3, y 4 de Octubre, en el Omni Hall del Broward Community College, Pompano Beach.

El Rancho del Señor, bajo la dirección del Padre Rick, empezó en el año 1972, con solo un terreno en el desierto y Fé en el Señor. Abrieron un camino, sembraron árboles frutales e hicieron un pozo. El Rancho ha crecido de tal manera que hoy en día tiene miles de árboles frutales, huerta de vegetales y también chivos, vacas, caballos, pollos y tres lagos que miden un total de 7 acres, llenos de peces.

El Rancho del Señor atrae a la juventud de México, El Paso y todos los EE.UU. Aquí aprenden a combatir el uso de las drogas y otros problemas con trabajo, oración y vida moral.

Los frutos del Rancho son enviados al Banco de Alimentos

del Señor, un gran proyecto para suplir las necesidades físicas de los pobres que viven en las colonias de Juárez.

El Rancho se mantiene por medio de donaciones y un staff de voluntarios. El sueño de este grupo es lograr que el Rancho se mantenga por si mismo y resulte un centro de recursos para los miles de necesitados, nuestros vecinos a través de la frontera, a quienes se les da comida, ropa y medicinas. Estos pobres se ganan lo que obtienen fabricando casas (los unos para los otros), cuidando a los enfermos y haciendo frazadas, etc. De esta obra maravillosa se hizo una película y una copia en video-tape fué presentada a S.S. Juan Pablo II durante la Conferencia Internacional Carismática para Líderes en Roma el mayo pasado.

El Padre Rick y la Hna. Mary Virginia se dirigirán a los sacerdotes de la Arquidiócesis durante el Taller para Sacer-

dotes, el 2 de octubre a las 3:30 p.m. en la Iglesia de San Vicente en Margate. El sábado por la noche compartirán con todos los participantes a la Conferencia en B.C.C. su testimonio conmovedor.

Ven y oye lo que el Espíritu le está diciendo a la Iglesia. Para información llamar al 987-8554 en Hollywood.

Pocos Hispanos en los Seminarios

Los Angeles (NC) — Según estudios realizados, los 954 seminaristas hispanos constituyen el 6.8 por ciento de todos los que estudian para el sacerdocio en Estados Unidos, dice el P. Alfonso Gallegos, director de la sección hispana de la Conferencia Católica de California. El 4 por ciento sobr el año anterior, pero muestra una proporción muy pequeña en relación al número de hispanos residentes en Estados Unidos.

Ayuda para Iglesia de América Latina

Mis queridos amigos en Cristo.

La fé Católica fué establecida en la Florida hace más de 400 años por misioneros españoles y, por lo tanto, la Iglesia en la Florida tiene una relación muy especial con la Iglesia en América Latina. Nuestra herencia fué establecida por misioneros españoles, quienes también la llevaron a la América Latina.

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

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

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

Devotamente en Cristo,

Edward A. McCarthy

Edward A. McCarthy
Arzobispo de Miami

San Bernardo

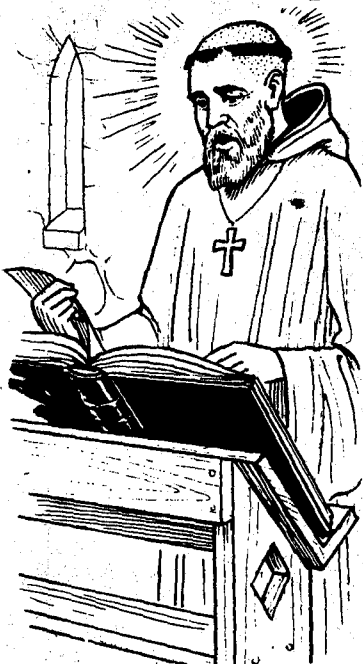
AGOSTO 20

Bernardo nació en un castillo de Burgundi, Francia, el año 1090. Sino el fundador, fué el mas grande propagador de la orden cistercense en la cual ingresó junto con cuatro de sus hermanos y treinta y cinco amigos de su edad, miembros de la nobleza del tiempo.

Pronto fundo la abadía de Claraval a la que dejó unido su nombre. Mas de setecientos monjes recibieron allí los tesoros de doctrina y sabiduría con que le había dotado el Señor. Aunque un gran contemplativo, se interesó grandemente en los problemas de su tiempo lo que valió ser conocido como uno de los grandes que dieron el carácter netamente cristiano del siglo XII.

Entre sus victorias religiosas se cuentan el poner fin al cisma que amenazó a la Iglesia en su época, acabó con la herejía Abelardina durante el Concilio de Sens y puso al descubierto los errores de Arnaldo de Brescia.

Fundó muchos monasterios más y entre los que buscaban sus consejos se contaron gentes de todas las esferas sociales desde campesinos hasta papas y reyes. Sus inspirados escritos



le valieron el título de "el último de los grandes padres" y doctor de la Iglesia.

San Bernardo fue ardiente devoto de la Virgen María, cuyas grandezas cantaba con ternura y piedad en sus libros, oraciones y sermones. El es el autor del "Memorare".

Al morir en 1153, a la edad de 63 años, fué enterrado al pie del altar de la Santa Madre de Dios según su deseo.

Honor a quien lo merece... y un poco de historia

Por Jose P. Alonso

Monseñor Rowan Rastatter, Párroco de Asunción en Pompano Beach, muy querido sacerdote y fiel lector de The Voice y de La Voz, nos comunica que, según su experiencia Monseñor Thomas O'Donovan, a quien sucedió como párroco de St. Brendan tuvo en la parroquia, casi desde el principio, un programa catequístico con varios cientos de niños y no en 1962 como dice la historia sobre Marie Ordokowski recientemente publicada.

Es cierto que Mons. O'Donovan inició las clases de religión en St. Brendan en Septiembre de 1955 con un registro de más de 200 niños bajo la dirección de Marie Welsh. Como también son ciertas las dificultades para la enseñanza por falta de espacio debido a que no tenían aún escuela ni iglesia. La Misa se celebraban bajo una carpa.

Sin embargo, en la mencionada historia nos referíamos al programa de la Confraternidad de la Doctrina Cristiana (C.C.D.) con la organización que hoy le conocemos.

Esta reorganización del CCD surge como consecuencia de la convención celebrada en South Carolina, precisamente al tiempo que St. Brendan surge como parroquia, y a la cual asistieron varios sacerdotes y laicos de Miami a quienes acompañaba el entonces obispo auxiliar de St. Augustine Mons. Thomas McDonough, a cuya diócesis pertenecía Miami.

A raíz de la convención Mons. McDonough nombró al Padre R. E. Philbin, de la parroquia St. Michael para que organizara en dicha parroquia un programa con las nuevas directrices del CCD que sirviera de piloto para su aplicación en las demás parroquias de Miami.

En Agosto de 1959, el Padre Philbin se reunió con los sacerdotes que encabezaban los distintos comités organizativos para el Congreso Regional de la Confraternidad de la Doctrina Cristiana que habría de celebrarse ese año. La reunión



Mons. Philbin, al centro con saco blanco, reunido en la escuela de St. Michael, Agosto de 1959, con los sacerdotes que presidirían los comités para el Congreso Regional de CCD.

tuvo lugar en la escuela de St. Michael.

El Padre Philbin, ya Director Diocesano de CCD con el advenimiento de Miami como Diócesis y Monseñor Coleman Carroll como su obispo fundador, nombró al Padre Joseph Brunner como director asistente y al Padre Emilio Vallina como director para el apostolado hispano del CCD.

En 1963 tuvo lugar en Miami un Instituto de CCD para sacerdotes donde se pondrían al día respecto de la participación sacerdotal en dicho programa. Es prudente recordar que la Confraternidad de la Doctrina Cristiana fue canónicamente instituida por su Santidad Pío X en 1905 en su encíclica "Acérbo Nibis" sobre la enseñanza de la doctrina cristiana a la que siguió otra encíclica, "Il Firme Proposito", exponiendo la importancia de la participación individual tanto

de sacerdotes como de laicos. En todo caso el sacerdote tenía la responsabilidad de dirigir el programa.

Vaticano II también se preocupa de este asunto reafirma la responsabilidad sacerdotal con el programa y necesidad de la cooperación laica. En 1963 fué declarada Septiembre 15 EL primer Domingo Catequístico de todas las diócesis de los Estados Unidos y en Miami Obispo Coleman Carroll (R.I.) declara con tal motivo que refuerzo "debe venir de la laicos. De ustedes dependen hacer buen uso de sus talentos y reclutar a aquellos que quieren rodearse para la Confraternidad de la Doctrina Cristiana Y señala la obligación eludible del laico de participar en CCD a través de las divisiones que forman el programa. El estudio de

sigue en la p. 4A

Ntra. Sra. de la Caridad Edición Especial de la Voz

Por Oscar Mederos

La Voz tendrá una edición especial con motivo del 8 de Septiembre, día de Ntra. Sra. de la Caridad del Cobre, en nuestra edición del 4 de Septiembre. Nuestros amables lectores están invitados a enviar cualquier información que consideren interesante sobre la Virgen de la Caridad del Cobre, y los señores comerciantes que

deseen conocer los pormenores de los anuncios para dicha edición especial, están igualmente invitados para consultarnos.

La Voz
6201 Biscayne Boulevard
Miami, Florida 33138
Telefono: 754-2651

Por favor, pregunte por Oscar Mederos

CEMENTERIOS CATOLICOS

Y MAUSOLEOS)

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EN PALM BEACH COUNTY

"Queen Of Peace" (793-0711)



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

Para una información envíenos esta cupón.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

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LUNES, DIA DE LA FAMILIA

Baltimore (NC) — Como estímulo a la vida en familia Mons. William D. Borders, arzobispo de Baltimore, recomienda en una pastoral que padres e hijos destinen la noche del lunes a compartir sus experiencias de la semana; al efecto pide a las parroquias no hacer reuniones tal noche. La movilidad y la necesidades económicas producen tensiones e indisciplina en el hogar; advirtió que sólo la comprensión mutua puede aliviar. También tuvo palabras de aliento para hogares incompletos (separados, abandonados, divorciados, viudos) y sus hijos.

IGLESIA DE ESPAÑA PREVIENE A CATOLICOS SOBRE DIVORCIO

Madrid (NC) — Los obispos han dicho a los católicos de España que no pueden valerse de la ley reciente de divorcio pues "la iglesia no puede reconocer la disolución del sacramento del matrimonio ni que haya un segundo matrimonio" para los separados. La conferencia episcopal agrega que de divorciarse, los católicos "se ponen en una situación irregular ante Dios y la iglesia." Prometen los obispos formular una pastoral especial para los divorciados, "a quienes la iglesia quiere tratar como madre."

USCC RECLAMA LIBERTAD RELIGIOSA

Washington (NC) — La U.S. Catholic Conference pidió a la Corte Suprema de Justicia que anule una ordenanza de la Universidad de Missouri que prohíbe servicios religiosos en su campo. Semejante prohibición viola normas constitucionales y es hostil a la práctica religiosa de los estudiantes y a la influencia moral de la fe en la conducta social, argumenta la conferencia. Un grupo estudiantil cristiano inició hace un tiempo el reclamo judicial, que ésta apoya ahora.

PROGRESA CAMPAÑA MORAL EN BRASIL

Brasil (NC) — El Consejo Nacional de Iglesias Cristianas ha obtenido buenos resultados en su cruzada moralizadora de los medios de comunicación, particularmente la televisión,

NOTICIAS DE LA SEMANA

dijo Mons. Luciano Mendes, obispo auxiliar de Sao Paulo y secretario de la Conferencia de Obispos brasileños que pertenece al consejo. La cadena Globo prometió reformar varios programas ofensivos a la moral, y el Ministerio de Justicia se comprometió a hacer cumplir reglamentos sobre la moral en los espectáculos. Mobral, una obra de difusión sobre la familia, inicio

sus propios programas de educación sexual dentro del marco doctrinal de la iglesia.

63 "HIJOS" EN 17 AÑOS

Denver (NC) — Los esposos Lenore y Conrad Schlenz han criado, además de sus propios cuatro hijos, a 59 "hijos adoptivos" en 17 años, "y lo seguiremos haciendo, mientras encuentran hogar permanente." Es una de las 16 parejas

con hogares adoptivos que ayudan a continuar la obra de Servicios Católicos a la Comunidad. Entre los niños hubo enfermos y retardados mentales, a los que la señora atendió como si fueran sus hijos.

ENCUESTA DE HISPANOS EN N.Y.

Chile (NC) — La Arquidiócesis de Nueva York comenzó en

una encuesta sobre el número de hispanos católicos que viven en su jurisdicción, y a indagar cómo viven, qué piensan, en qué forma contribuyen a la iglesia y la sociedad, y como éstas pueden ayudarles. Un grupo de cincuenta investigadores recoge un cuestionario entre 1,200 hispanos en Manhatta, el Bronx y Staten Island, y más tarde en los condados de Westchester, Rockland, Orange, Sullivan, Ulster, Dutches y Putnam. El comité de evangelización y el de liturgia pidieron la encuesta, entre otras cosas para medir el grado de integración cultural en el medio dominante.



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Miami, Florida / LA VOZ / Viernes, Agosto 14, 1981 / Página 3A

Al Bon Marche

UNA CASA AL SERVICIO DE LA RELIGION

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Peregrinación a St. Augustine

Con motivo de cumplirse el aniversario 416 de la celebración de la primera misa en territorio americano, en San Agustín el día 8 de Septiembre de 1565, (fiesta de Ntra Sra. de la Caridad) se ha organizado una peregrinación cuyo director espiritual será Monseñor Agustín Román, Obispo Auxiliar de Miami.

Esta peregrinación ha sido pedida por el Obispo de San Agustín, Monseñor y saldrá de la Ermita de la Caridad el Sábado 5 de Septiembre a las seis de la mañana. Pueden dejar los carros en el parqueo de la Ermita.

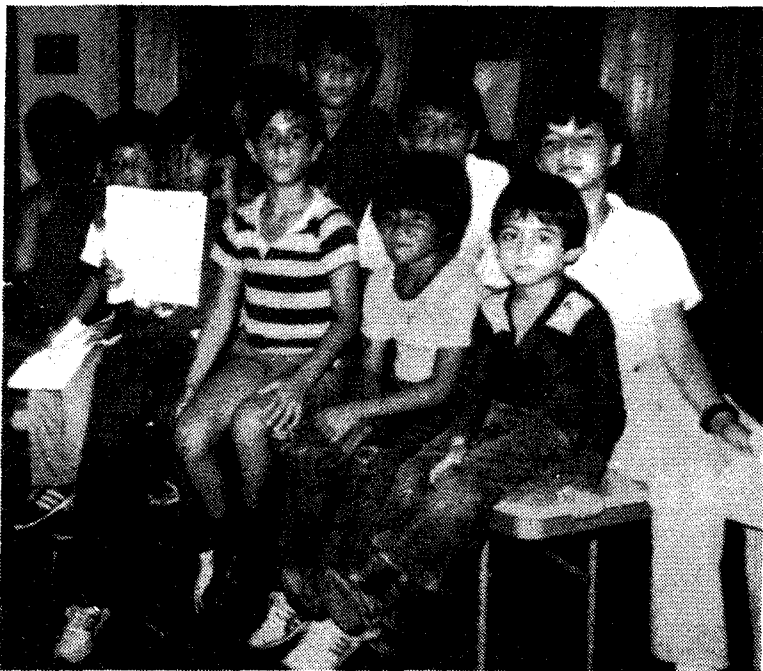
Serán visitados lugares de interés histórico de San Agustín como la tumba del Padre Félix Varela, la Fuente de la Juventud, la Catedral, etc. El domingo día 6, Santa Misa en la Catedral de San Agustín a las 4

de la tarde. Después de la Misa saldrán de regreso hacia Miami.

El costo de la peregrinación es de \$56 para personas solas; \$98 dos personas; \$138 para tres personas y \$180 para cuatro personas, incluyendo el pasaje en omnibus Greyhound, cuarto por una noche en el hotel Best Western, transportación a los lugares señalados. (Entrada en lugares donde cobren por ello no está incluida.) Información adicional por el teléfono 226-4501, Sr. Domínguez o el de la Ermita, 854-2404.

Al hacer la reservación es requisito enviar el 50% del costo total inmediatamente y el resto antes del día 20 de Agosto. Estos pagos deben ser hechos con money orders o cheques, a nombre de Ermita de la Caridad, 3609 South Miami Ave., Miami, Fla. 33133.

Campamento Bíblico en medio del verano



Alguien olvidó decir "Cheese" o el calor era tan intenso que derretió las sonrisas de estos jovencitos asistentes al Campamento Bíblico de Verano de St. Francis de Sales.

Créanlo o no, en medio del tórrido calor de este verano cobró vida un campamento bíblico en el sur de la Florida; para ser más exactos, en Miami Beach.

Pero este Campamento Bíblico tuvo algo más que biblias. La idea nació de la vertiginosa imaginación de una joven monjita de mediana edad que responde al nombre de Hermana Bertha Penabad, quien sin pensarlo dos veces le propuso el plan al pastor de St. Francis de Sales, en cuya parroquia tendría lugar el "original Suceso."

Una leve y un tanto escéptica sonrisa asomó al rostro de Monseñor Orlando Fernández, que para la hermanita fue como "la luz verde" y ni tardía ni perezosa comenzó su reclutamiento de voluntarios: cuatro "teenagers" de ambos sexos, una joven "senior citizen", (74 años cargados de juventud y entusiasmo); todos

ellos "discotype" y por último el propio Monseñor Fernández. Ya registrar muchachos entre 4 y 14 años. ¡Cuántos más muchachos, mejor!

Se inscribieron treinta y cinco y entre ellos uno, que nadie diría llegaba a los dos años.

El Campamento incluyó entre sus actividades, clases de catecismo, lectura de la biblia, artes manuales, juegos y deportes, golosinas y refrescos y algo muy exclusivo: la presentación de dos obras teatrales, "Godspell" y "Blanca Nieves y los Siete Enanitos".

La feliz experiencia duró solo una semana y el "telón cayó" ya en el Campamento Bíblico de St. Francis de Sales.

La feliz experiencia duró solo una semana y el "telón cayó" ya en el Campamento Bíblico de St. Francis de Sales... pero sólo hasta el año próximo que, dice la Hna. Bertha, "será mejor que este año. Si Dios lo permite."



REUNION FAMILIAR CELEBRA PRIMER SIGLO EN EE.UU. En el pequeño pueblo Florian, de Minnesota se reunieron unos mil miembros de la familia Kuznia para celebrar el primer

siglo de la llegada de los Kuznias a Estados Unidos. En la misa al aire libre varios sacerdotes dieron la Comunión, a la numerosa "familia".

NOTICIAS DE LA SEMANA

AMNISTIA PARA "ILEGALES"

Washington (NC) — La administración Reagan propuso una serie de reformas a las leyes de inmigración el 30 de julio, que incluyen amnistía para los indocumentados que lograron entrar antes de 1981, multas hasta \$1,000 para quienes den trabajo a los indocumentados a sabiendas, un programa en vía de experimento para que 50,000 trabajadores mexicanos vengan al país por un año, y la inversión de \$40 millones para reforzar las patrullas fronterizas, y otros \$35 millones para cárceles adecuadas para inmigrantes que intenten cruzar la frontera sin documentos. Ya hubo comentarios en contra o a favor de la amnistía, unos la atacan como que sería un premio a quienes quebrantan las leyes, otros dicen que favorece una situación familiar ya creada, pero impone un largo trámite de papeles legales, que

significa desventaja en salarios, condiciones de trabajo y beneficios sociales, al paso que los inmigrantes siguen pagando impuestos.

AYUDA CATOLICA A POLONIA

Washington (NC) — La agencia Catholic Relief Services se propone enviar alimentos a Polonia, gracias a colectas diocesanas calculadas en medio millón de dólares, para aliviar la carestía que abruma a su población. Con aprobación del presidente Ronald Reagan, la compra de alimentos acumulados por el gobierno federal se registrará por precios favorables, según dijo el cardenal John Krol de Filadelfia, hijo de polacos.

"CHURCH CARE" PROGRAMA CONTRA EL CRIMEN

St. Petersburg, (NC) — Seis iglesias de la ciudad han iniciado el programa Church-Care (la iglesia se preocupa) para colaborar con las autoridades en la lucha contra el crimen y mejorar el civismo de los barrios. Reuniones de evaluación, contactos telefónicos día y noche y entrenamiento de vigilantes cívicos forman el programa en que participan católicos y protestantes. Se extiende al cuidado de los enfermos, alcohólicos y los mismos criminales una vez capturados. Un vecino de Hartford, Conn., Charles Darling, quien se trasladó a Florida, contribuyó con su experiencia a lanzar el programa.

Baile del grupo separados y divorciados de St. Agatha

El Grupo Hispano de Separados y Divorciados de la parroquia St. Agatha invita a todos los grupos de habla inglesa de la Arquidiócesis de Miami, al gran baile que habrá de celebrarse la noche del 29 de Agosto del corriente año de 9:00 p.m. a 1:00 a.m. en el salón parroquial, situado en 1111 S.W. 107 Avenida.

El costo de la entrada es \$10 por persona e incluye la cena y los regalos. Este es el primer baile del grupo hispano y será amenizado por el Conjunto Cristal.

Para información adicional deben llamar a Rosario Bergouignan al tel. 757-6241, ext. 274. En Broward, llamar al 522-5776, ext. 274.

Curso de Pastoral Juvenil

El Instituto Pastoral del Sureste (SEPI), que dirige el Padre Mario Vizcaino, brinda un curso sobre "Pastoral Juvenil Hispana para Asesores Adultos" el cual será ofrecido por el Padre Alfredo Londoño, S.J., de reconocida experiencia en la materia. Este curso, acreditado por Barry College, puede tomarse con 2 créditos o sin créditos.

El curso comenzará el lunes 24 de Agosto, de 7:30 p.m. a 10:30 hasta el viernes 28 y el sábado 29 de 9:00 a.m. a 5:00 p.m. y se ofrece en St. John Vianney Seminary, 2900 SW 87 Avenida. Para más información llamar a María Luisa Gastón, 223-7711.

Un poco de historia viene de la p. 2A

pedagogía religiosa se propagó en gran escala y hoy son muchos los religiosos (hermanos y monjas) y aun laicos que son directores de CCD.

Todo lo anterior hace honor a Monseñor Thomas O'Donovan, quien fue uno de los pioneros de CCD en Miami al recabar de varios laicos, allá por 1962, reclutar voluntarios para el CCD y cooperar en la organización del programa de acuerdo con el nuevo formato.

Entre estos reclutados estaba Marie Ordokowski, introducida en el programa de St. Brendan por Rosemarie Morris. También honro al propio Monseñor

Rowan Rastatter, sucesor de Mons. O'Donovan y al actual párroco de St. Brendan, Monseñor David Bushey, por el celo pastoral y la dedicación de ambos al CCD cuya registración actualmente sobrepasa los 1800 y cuenta con un cuerpo de voluntarios en las seis divisiones del programa que pasa bastante del centenar.

Agradecemos a Mons. Rastatter la oportunidad de hacer llegar a nuestros lectores un poco de la interesante historia del CCD (tomada de nuestro archivo), que nos propició con su llamada.

The Voice

School Year Starts Aug. 24 and 26

By Marge Donohue

Almost 38,000 students will be enrolled in the 64 elementary and 17 high schools of the Archdiocese of Miami when classes resume for the 1981-82 school year on Aug. 24 and 26.

For the second successive year the Archdiocese will open a new parochial school in Miami's southwest section. St. John Neumann School, for which ground was broken on July 26 at SW 107 Ave. and 120 St., will open with classes at kindergarten and grades one and two level in temporary facilities at St. Catherine of Siena Religious Education Center, 9200 SW 107 ave.

Sisters of St. Joseph of Baden, Pa., who also staff Holy Rosary School, Perrine, will serve at the new school for the first year assisted by lay faculty. Sister Mary K. Hammond, S.S.J., is the principal.

Also opening for the first time will be the newly merged Archbishop Curley-Notre Dame High at 4949 NE Second Ave. The merger of the former all-girl academy with the co-ed Curley High was announced by Fr. Vincent T. Kelly, Archdiocesan Superintendent of Education, due to shifting enrollments.

In addition to a complete academic program which includes advanced courses in English, Math, and Science, a vocational-type training in home economics, stenography, typing, shorthand, communications, and art, will be added, the Rev. Gerald McGrath, principal, said. The faculty for the combined schools has been increased to 42 teachers,

he said. Included are two Sisters, Servants of the Immaculate Heart of Mary.

The former girls' school will be utilized by the Archdiocesan Catholic Service Bureau and the Miami-Dade Community College for special programs to aid Haitian refugees. The Archdiocesan Haitian Center, presently located at 7506 NW Second Ave. will move to the convent building adjoining the school at 130 NE 62 St.

Sisters, Servants of the Immaculate Heart of Mary of West Chester, Pa., whose congregation staffed Notre Dame Academy, will this year staff St. Rose of Lima School, Miami Shores.

Sister Ann Bernard, I.H.M. is the principal of the school formerly staffed by Adrian Dominican Sisters.

When 17 elementary and four high schools open in Broward County on Aug. 26 more than 10,700 pupils will be enrolled.

More than 6,000 students will report for classes on Monday, Aug. 24 at 11 parochial and three high schools in Palm Beach County.

The area's newest high school, Pope John Paul II, which opened on Military Trail in Boca Raton last year, will add classes at the junior level this year with an expected enrollment of 800 pupils. According to the Carmelite priests and Brothers who staff the school the new athletic and convocation building on the 23-acre campus is expected to be ready by Oct. 1.



In Collier County on South Florida's west coast two elementary and one high school will welcome almost 600 pupils on Aug. 24.

In addition to St. Ann School, Naples, the Archdiocese is opening a new school named for St. Elisabeth Seton at Golden Gate. Sister Dorothy Dussman, O.P., formerly president of the Sister's Council and a former member of the faculty at St. Anthony School, Fort Lauderdale, is the first principal of the school which will provide classes in grades one through eight.

St. John Neumann High which opened last year with ninth grade classes will welcome both freshmen and sophomores this year. According to Fr. Bernard Powell, supervising principal, three Augustinian Fathers of Villanova, Pa., will staff the high school.

Fr. Thomas Mahoney, a veteran of 26 years in education and the Gary McCloskey, both of whom have been members of the faculty at Miami's Biscayne College, will be joined by Fr. Robert Turnbull, formerly a member of the faculty at Austin Preparatory in Reading, Mass.

St. Joseph parochial school in Stuart opens on Aug. 24. In Monroe County San Pablo School in Marathon, St. Mary Star of the Sea School in Key West and Mary Immaculate High School, also in Key West begin classes on Aug. 26.

All schools will be closed in observance of Labor Day on Sept. 7.

Education from Outer Space

By Russell Shaw
NC News Service

Next year, if everything goes according to plan, the U.S. Catholic Church will take a 46,000-mile leap into the world of contemporary media. The potential for Catholic schools, as well as the rest of the church, is enormous.

During 1982 the National Catholic Telecommunications Network will go into operation, beaming programs and other services to Catholic dioceses throughout the nation by means of a satellite hovering 23,000 miles out in space.

But what is the NCTN? And what will it do?

A brainchild of the U.S. Catholic Conference Communication Department, the telecommunications network has taken shape during two years of planning. Simply stated, the project will link U.S. dioceses electronically via satellite.

Earth stations (transmitters) located in New York and probably at a West Coast site will direct the NCTN signal

— five hours a day, five days a week, to begin with — to a leased communications satellite. The satellite will relay the signal to the receivers ("downlinks" in the jargon of the trade) located in the participating diocese.

What happens then will vary according to local circumstances. In some places, NCTN programs will be fed into local cable TV systems and carried into subscribers' homes. Other dioceses may choose to use some or all of the programming on local over-the-air TV stations. Some may opt for a combination of delivery systems.

Whatever system is used, the NCTN opens the door to a new array of services for schools, parishes and other institutions, as well as for individual viewers in dioceses which join the system.

Planning for the telecommunications network thus far has focused mainly on the technological, financial and legal questions involved. But material prepared for the bishops last June

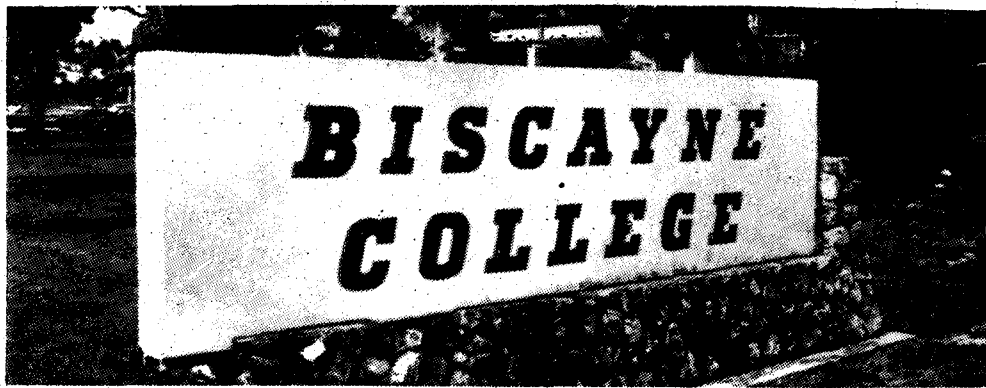
CONTINUED ON PAGE 6

School calendar 1981-82

SCHOOL CALENDAR DADE, BROWARD, PALM BEACH

Aug.	17-21	Palm Beach Teachers Report (at Principals discretion)	22	End of Marking Period
			22	Teacher Workday
	19-25	Teachers Report (Dade, Broward)	Mar. 4	Professional Day (Dade)
			5	Prof. Day (Broward)
	26	Students Report (Dade and Broward)	25	End of Marking Period
			26	Teacher Workday
Sept.	7	Labor Day (no school)	April 9-18	Easter Holidays
Oct.	29	End of Marking Period	May 31	Memorial Day (no school)
	30	Teacher Workday	June 3	End of Marking Period (P.B.)
Nov.	11	Professional Day (Dade)		End of Marking Period (Dade and Broward)
	12	Professional Day (P.B.)	10	Teacher Workday (PB)
	13	Professional Day (Brow)	4	Teacher Workday (Dade, Broward)
	26-27	Thanksgiving Holidays	11	
Dec.	19			
thru		Christmas Holidays		
Jan.	3			

Total student days: 182. This allows for two additional holidays to be taken at the discretion of the school.



Biscayne: Florida's Largest Catholic College

Nestled in the midst of large pine trees, surrounded by 130 acres of privacy with its perimeter touching one of the main traffic arteries of Metropolitan Miami, lies Biscayne College.

Biscayne offers a four year undergraduate degree program in 32 majors and Master's degree in Human Resources and Pastoral Ministry. Recognized as Florida's largest catholic co-educational college, Biscayne represents a learning institution which enables students to develop academically, personally, and spiritually.

Established in 1961 BY THE Order of St. Augustine, Biscayne will be celebrating its twentieth year on November 21. As it journeys into its third decade, Biscayne will be starting a new phase. According to Father Patrick O'Neill, O.S.A., Ph. D., President, "We are finishing the first phase of our intital growth. We have made an identity and completed the basic homework in making us a

college. Our goal in the second phase is to address the new immigrant population. They are significantly Catholic and Biscayne College will act as a welcoming key to their new environment."

In the last twenty years, Biscayne has provided the community with academic excellence. One building on campus has grown to 13 new buildings and Biscayne has established four off campus centers throughout Dade County. "We have an outstanding track record to keep up with when dealing with the new phase," Fr. O'Neill stated, "The pursuit of excellence will act as our foundation."

As Biscayne has done in the past, it will continue sharing the Christian way of life. "Our first and foremost factor at Biscayne is to continue our outstanding contribution to theology and pastoral care. We will have a significant hand in preparing the new lay and religious leadership ministry for the Church," Fr. O'Neill explained.

High Hopes for Catholic Schools

By Katharine Bird
NC News Service

Father John Meyers is celebrating 25 years as a priest and a professional educator. He has been president of the National Catholic Educational Association since 1974. In an interview, Father Meyers discussed some of his views on Catholic education from his office at Dupont Circle in Washington, D.C.

Q. Father Meyers, what do you find most exciting about Catholic education today?

A. I think schools today are entering a golden age of effectiveness because they have overcome many of the crises of the past five years. Research today shows they have never been more effective.

— We are seeing improved quality in academic and religious education.

— The qualifications of teachers have been upgraded.

— Schools in the inner city, working among very poor people, have survived despite great odds and are doing very satisfying work.

— Our schools are having a strong impact on the faith life of students. Generally speaking, students are devoted to Christ and to the church. And students today are much more literate about their faith at a time when the world and religious are much more complex.

Of course, the real criterion of success is whether people get to heaven! Obviously, it is difficult to gauge that success.

Q. Aren't a lot of young people drift-

ting away from the church today?

A. A recent study of young Catholics up to age 30, done by the National Opinion Research Center in Chicago, revealed that around the ages of 21 to 23, many young adults seem to fall away from the church. But then, by the age of 30, many come back — often as young married couples. — se who do usually are graduates of Catholic schools.

Another fascinating thing for me: Today a high number of first-, second- and third-graders in Catholic schools are the children of young parents who are products of the post-Vatican II church. This shows that the desire for Catholic education has persisted despite all the changes in the church. This is a compliment for our schools and dioceses.

Q. What do you find worrisome about Catholic education today?

A. An urgent issue today is the almost 50 percent of Catholic youths who are not enrolled in any formal religious education programs. In the last 10 years, this number has increased dramatically. Today, approximately 22 percent attend Catholic elementary and secondary schools and another 30 percent are enrolled in religious education programs outside the school.

But at a time when students are raising serious questions about religion, too many are without formal help in studying and answering their questions.

It seems to me that no one is disturbed about this enough.

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An Innovative Learning Experience: The National Institute for Pastoral Ministries

The National Institute for Pastoral Ministries of the Continuing Education Center at Biscayne College offers non-credit and credit courses in Pastoral Ministry. A certificate or a Master of Arts in Pastoral Ministry may be earned by the student. Areas of specialization include: Youth Ministry and Young Adult Campus Ministry, Family Ministry, Education in Human Sexuality, Catechesis, Pastoral Counseling and Pastoral Leadership.

The National Institute for Pastoral Ministries offers on-campus and off-campus courses, programs and workshops. Programs have been held as far away as Orlando and here at home at Biscayne. The programs are designed for adult learners already active in Pastoral Ministry: Directors of Religious Education, Family Ministers, Pastors, Members of Pastoral Teams — ordained, lay and religious.

The pastoral ministry focus of the program also makes it attractive to the members of other faith communities.

For those new to Pastoral Ministry, the program offers the special feature of combining classroom with life experience learning. The programs are flexible and therefore better able to meet the needs of individual students and at the same time respond to the demands of the institution or church community to which the student belongs.

The Director of the Institute is Cecelia M. Bennett, a lay woman and a Canon lawyer who comes to Biscayne College with a strong background in administration. The program is taught by a nationally recognized faculty, many of whom came to Miami directly

from the U.S. Bishop's Conference in Washington, D.C. The faculty prides itself on its hospitality and professionalism, thus helping to create an open and creative learning environment.

The courses and programs are held in the modern Continuing Education Center and housing for workshop participants is provided in the Biscayne College Inn.

Certificates in Pastoral Ministry are offered in the areas of Youth and Young Adult Ministry, Family Ministry, Catechesis, Pastoral Counseling and Pastoral Leadership. The certificate in these areas will be awarded to the student after completing a prescribed program of study. Work done for the certificate may later be applied to the degree program.

The Master's of Arts in Pastoral Ministry is meant to aid the student in developing the tools necessary to realize effective Pastoral Ministry. The degree is a thirty-six hour program with specializations in Youth Ministry, Young Adult/Campus Ministry, Family Ministry, Catechesis, Pastoral Counseling and Pastoral Leadership.

The educational program for a Master of Arts degree in Pastoral Ministry is composed of three dimensions: the Foundational, the Functional and the Transformational. The titles given these three dimensions were picked because they echo terminology and concepts from the field of Pastoral Ministry. Courses in the M.A. program will combine various educational formats, lectures, directed reading, seminars, independent study and life experience; thus offering the

adult learner a variety of educational opportunities and experiences.

Sampling of course offerings: Ministerial Discernment, Christology and Church Communities, Theology and Human Existence, Basics in Counseling, Total Family Ministry, The RCIA and the Catechetical Process, Adolescent Catechesis and Evangelization, Community Building, Role Models for Single Young Adult Ministry.

The National Institute for Pastoral Ministries also facilitates special workshops and programs each designed to meet a special interest or need. Depending on the nature of the event the participants may be able to earn Continuing Education Units or academic credit. This Fall Term a series of workshops will be offered on: Liturgical Arts — October 9-11; Preaching — October 12-15; Young Adult Ministry — October 15-18; Ministerial Development — November 9-13; Family Life — February 8-12, 1982, Multi-Cultural Catechesis and Ministry — February 8-12; Youth Ministry — February 13-19, 1982; and Education in Human Sexuality — March 1-3, 1982. Workshop leaders include: Patrick O'Neill, The Word of God Institute, Marina Herrera, Mercedes Scopetta, Clayton Barbea, Dan Dolesh and John Roberto.

The regular faculty, drawn from the Biscayne College community are all specialists in their fields: Patrick H. O'Neill, O.S.A., Ph.D., President Biscayne College; Cecelia M. Bennett, M.Ch.A., J.C.L., Director, Institute for Pastoral Ministries; Daniel J. Dolesh, S.T.D., Dean, The Center for Con-

tinuing Education; Stephen A. Nunes, M.A., Assistant Professor; Gerry Shaw, O.S.A. Director of Campus Ministry; Frank McCartney, M.S., Dean of Students; Sister Carmelita Centanni, M.A., Counselor; Cynthia Hicks-Halloran, M.A., Assistant Professor; Thomas Halloran, Ph.D. (candidate), Assistant Professor; Glorinda Dolesh, B.A., Programmer.

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Education and Ethnic Groups

By David Gibson
NC News Service

Not long after my daughter began first grade, she told me there was a boy in her class who did not speak English. "What language does he speak?" I asked "Spanish," she answered, "like some of the people on 'Sesame Street!'"

I was surprised and curious. When I was growing up in a Midwest town, no such thing ever had been heard of. I guess I thought people who spoke foreign languages lived in other countries or in New York City. I wondered how the boy would do, whether he would be happy and what my daughter would learn from the experience. Soon I learned that the boy gradually was learning to speak English. By the end of the year, I gathered he had progressed amazingly in that regard.

I realize that this educational approach to students from other countries is somewhat controversial. But I tell the story simply to show how immediate — how much a part of everyday life — America's pluralism is today.

Nowadays everyone expects to see large numbers of Spanish-speaking people in New York City or in Los Angeles or in the cities of Texas. But how many people realize that Washington, D.C., and Cleveland and Chicago and Yakima, Wash., have significant Spanish-speaking populations?

Then there are the black people of the nation; the American Indians; the

descendants of immigrant groups like the Irish, the Germans, the Italians, the Poles, the Swedes and Jewish people. Southeast Asian refugees constitute one of America's newest ethnic groups.

Recently the U.S. bishop's Committee on Social Development and World Peace published a statement on U.S. ethnic groups. It suggested that Catholics, members of a church that embraces people of varying races, languages and cultures, should have a special concern for ethnic groups.

The committee urged Catholics and others to welcome ethnic diversity not regarding it as a sign of division, but as a sign of the richness of the American heritage.

The challenge, as the bishops' committee outlined it, is to discover that ethnic groups can be united without being uniform; that it is possible for ethnic groups to contribute to the richness of American life without endangering the nation's (or the church's) oneness.

All Catholic educators were asked to try to make Catholics more conscious of the broad range of cultural experience that is part of the church's life.

The importance of this task was underlined by Mario Paredes in a recent address to New York's superintendents of Catholic schools. Paredes is director of the Northeast Catholic Pastoral Center for Hispanics, Inc.

"In New York State, more than 50,000 Hispanic students are enrolled in Catholic elementary and high

schools," he said. In California, more than 73,000. Statistics show that the last decade has seen the Hispanic portion of those enrolled in our schools grow. Nationwide 17 percent of the Roman Catholic school population of 3.3 million is black or Hispanic."

The image of America as a "melting pot" is an image that needs to be unlearned, the bishop's committee suggested in its statement on ethnic groups. It said the popular image of the melting pot seems to suggest that at some point all groups and cultures

in the nation will mingle in such a way that a "nearly homogeneous America" will result; one day we will all be of a single pattern.

Said the committee: "Attractive as this (image) might appear at first glance any measure of reflection would indicate this would not and indeed should not be the future for America. The total homogenization of peoples within a nation is no less disastrous, as history shows, than that same process among nations."

Only Catholic Girls Residence High School in the State of Florida

Rosarian Academy, in West Palm Beach, Florida is the only college preparatory school exclusively for girls in South Florida. It was founded in 1925 by the Adrian Dominican Sisters, and is fully accredited by the Southern Association of Colleges and Schools.

Its enrollment is limited to grades 6 to 12 at the Day School and grades 9 to 12 for Resident students.

As Rosarian fulfills its high education goals, it also realizes its primary purpose: the development of a young woman personally and morally committed, one who senses the continuity between her heritage and the future and who fully appreciates her responsibility to help create a just society.

Rosarian Academy is a Roman Catholic School which accepts students from all races, creeds and nationalities. It presently has an unusual international combination

(England, France, Holland, Panama, Canada plus many South American countries).

The faculty not only has extraordinary qualifications, but great care and concern are given to each student, (small classes — teacher-pupil ratio 15 — 1) FOR ADVANCEMENT THROUGH Honors classes and opportunities for women leadership.

Students also have an opportunity to participate in Community affairs, by working with the elderly, handicapped and deprived citizens. Special assistance is given after school hours.

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The outdoor athletic facilities include archery and an Olympic-size swimming pool, and tennis, volleyball, and basketball courts.

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Casi 38,000 estudiantes serán matriculados en las 64 escuelas elementales y en las 17 escuelas superiores (High Schools), de la arquidiócesis de Miami cuando comiencen las clases entre Agosto 24 y 26 de este año.

La Arquidiócesis abrirá una nueva escuela parroquial en el suroeste de Miami, la St. John Neumann, cuya primera piedra fue colocada en Julio 26 pasado en 107 Avenida SW y Calle 120. Mientras se construye la escuela comenzarán las clases de kindergarten, primero y segundo grados en el Centro de Educación Religiosa St. Catherine of Siena, 9200 SW 107 Avenida.

Las Hermanas de San José, de Baden, Pa. atenderán la Escuela asistidas por maestros laicos. La directora será la Hna. Mary K. Hammond, S.S.J.

También abrirá el recién incorporado Archbishop Curley-Notre Dame High en 4949 NE 2 Avenida. La fusión del Curley High, plantel coeducacional y la antigua Academia Notre Dame de muchachas solamente, fue anunciado por el Padre Vincent T. Kelly, superintendente de Educación de la

Arquidiócesis. El claustro de profesores ha sido aumentado a 42, incluidas dos hermanas de las Siervas del Inmaculado Corazón de María.

En Broward, cuando comiencen el curso 17 escuelas elementales y cuatro superiores, mas de 10,000 alumnos se habrán matriculado. En Palm Beach serán mas de 6,000 los alumnos en 11 escuelas parroquiales y tres superiores. La escuela

superior John Paul II, en Boca Raton, que abrió el año pasado, añadió, clases de nivel junior este año esperando una matrícula de 800 alumnos.

En el condado Collier, en la costa oeste, esperan una matrícula de mas de 600 alumnos en las dos escuelas elementales y una superior. Además de la Escuela St. Ann, de Naples, la Arquidiócesis abrirá una nueva escuela nombrado en honor de St. Elizabeth

Seton, en Golden Gate. La hermana Dorothy Dussman, O.P., será la directora del nuevo plantel, el cual ofrecerá clases de primero a octavo grados.

El St. John Neumann High abrirá las puertas este año para los "freshman y sophomores"; el año pasado sólo aceptó alumnos para noveno grado. El Rev. P. B. Powell, principal, anunció que tres padres

agustinos de Villanova integrarán la facultad.

En Key West las escuelas Mary Star of the Sea y Mary Immaculate High School y en Marathon la escuela San Pablo comenzarán las clases en Agosto 26. La escuela parroquial St. Joseph, en Stuart, comenzará el 24 de Agosto.

Todas las escuelas estarán cerradas en Sept. 7 con motivo de la fiesta del trabajo.

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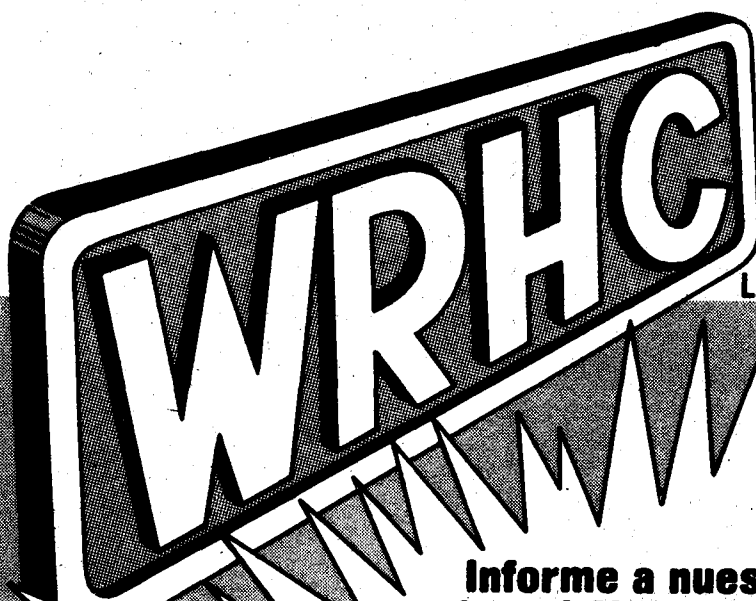
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ARBITRON Mar/Jun. 81 MIAMI METRO. Promedio de proporción de audiencia por cuarto de hora. Información sujeta a limitaciones publicadas por dicho reporte.

Gracias a ustedes seguimos en **PRIMER LUGAR** sobre todas las emisoras latinas y norteamericanas del área.

Ustedes nos han convertido por tercera vez consecutiva en la **EMISORA NUMERO UNO**.

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CONTINUED FROM PAGE 1

suggested various programming possibilities and other services for which NCTN provides an opportunity. These include:

- Programs to aid preparation for reception of the sacraments, especially baptism and matrimony.
- Programs directed to the continuing education of priests, Religious and Lay people.
- Programs in the health-care field, directed to patients as well as doctors and nurses.

On the subject of Catholic schools and other educational programs, this was said:

"The seven dioceses (with instructional television systems) now offer their schools many hours of televised instruction daily. Building on that ex-

perience, we will offer about 15 hours weekly of televised instruction to all our dioceses."

The satellite system will even be able to provide such non-program services as teleconferencing — meetings conducted live via television. And it can be used for the transmission of data.

A good deal of program material already exists, but much more will have to be created. The NCTN promises to be not just a transmittal system but a catalyst for new production.

Besides programs for institutions and parishes, the materials prepared for the bishops envisioned the possibility of programs for general audiences, perhaps including news and public affairs shows, talk shows and variety

programs, cultural features and even soap operas. Material for special audiences — migrants, shut-ins, youth and ethnic groups, and even a televised college for the poor — is also envisioned.

The Catholic Church is far from the first religious body to enter the satellite communications field. Several

evangelical networks are on the air, and other denominations are moving in this direction. With the advent of NCTN, however, the church will jump into electronic communication with both feet. The material sent to the bishops explains why:

"In the last analysis, NCTN will be judged by how well it helps accomplish the evangelical and catechetical

work of the church. By investing the time, talent and creative energy of its leadership and members in this venture, we are saying that the Catholic Church will make a dramatic and sustained new bid for the hearts and souls of all our people.

"We will bring the gospel into the communications marketplace where values are chosen. We will make the living love of a holy people visible to a world that has forgotten such love still exists. By this effort we will transfigure the world of communications, learning and utilizing its skills and bending its enormous potential to the service of the kingdom of God."

Plainly, this is a large order. But then NCTN — in several senses — aims high.

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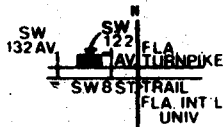
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Priests will be happy to know that they can find the latest in clergy shirts, vests, albs, cassocks and altar boy apparel as well. Reference books for all liturgical celebrations are featured as well to assist priests.

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from the full selection of records, songbooks, educational aids, posters and activities books selected with them in mind by the shop proprietor, Ms. Sue Timmis who has been, until opening the shop, a teacher in the Archdiocese of Miami for 14 years.

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St. Elizabeth's names staff

GOLDEN GATE — Sister Dorothy T. Dussman, O.P., the new principal of St. Elizabeth Ann Seton School, the newest school in Collier County, announced the appointment of her faculty.

She said six lay teachers have been hired and two priests and a sister from the nearby John Neumann High School will also be on her staff.

The teachers include; Mary Joy Zamislak of Golden Gate who will be teaching junior high English; Pauline Mullin of Fort Myers Beach, teaching math and social studies; William Rudolph of Bloomington, Ind. fourth grade; Nanette Fullam of Naples, fifth grade; Patricia Ballero of Naples, a primary grade teacher. Judith Wright of Highland, Ind. teaches music to grades 1 - 8 and has sixth grade homeroom.

Fr. Robert Turnbull will handle junior high science and Fr. Gary McCloskey is in charge of religion. Both are Augustinian priests who were recently assigned to St. John Neumann High.

In addition, Sister Ansilion Masur, a sister from the Order of St. Francis at the high school, will run St. Elizabeth's art program.

Principal Sr. Dorothy said she expects to add two more teachers soon.

A native of Winnetka, Ill., Sister Dorothy received degrees in education from Siena Heights College in Adrian, Mich. and in religious education ministry with an emphasis in administration from Seattle University.

For the past seven years, the 36-year-old Adrian Dominican



Three priests at table who will teach at school — from left Rev. Robert Turnbull, Rev. Gary McCloskey and Rev. Thomas Mahony.

nun was the administrator and director of religious education at St. Anthony's Parish in Fort Lauderdale.

She previously taught at four Catholic grade schools — in Hollywood, Tallahassee, Inkster, Mich. and Charlottesville, Va.

Sister Dorothy expects the 4-classroom building on 53rd Terrace Southwest, a block north of Golden Gate Parkway, to be completed by the time school begins later this month. Nearly all of the construction is being done by St. Elizabeth Ann Seton parishioners.

An estimated 180 to 200 students are expected to attend the new school. St. Ann's School in Naples is the only other Catholic school now serving Collier County.

Sister Dorothy said tuition will be \$550 for students whose parents are members and sup-

port a Catholic parish. She said tuition subsidies will be available from the various churches in the Naples area.

The school office is located in the church hall with Nancy Caron serving as a secretary from 9 a.m. to noon. The number is 455-2262.

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Expansion at Academy

There will be a new educational facility in the South Hialeah Area this fall. Eastern Academy, a private elementary school, will be inaugurating its recent addition in time for September's classes.

According to Ileana C. Ros, Eastern Academy's director, this new building will greatly benefit the Hialeah community. "There is a huge need right now for quality schools providing quality education, says Ms. Ros. Parents want a stimulating, structured en-

vironment for their children and we believe that Eastern Academy's emphasis on basic skills touches at the hearts of this."

The expansion will extend the school's campus from 10th Street to 11th Street on West First Avenue.

Eastern Academy's fall term begins on September 8th and parents are invited to visit the facility at 90 West 11th Street.

Although the classes are filling up fast, registration is currently open for kindergarten through sixth grade.

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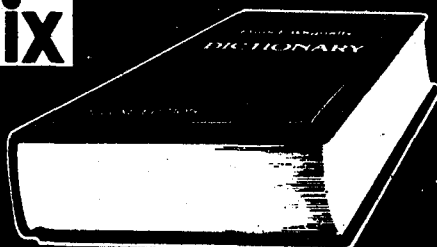
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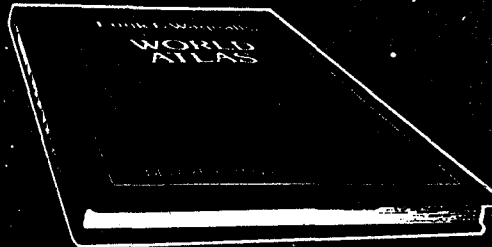
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