

The Voice

CLOWNING
in South Florida
Masses?
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Catholic Archdiocese of Miami

Vol. XXX No. 25

July 16, 1982

Price 25¢

'It is not a question of the difference between 'good' and 'evil' but only between 'good' and 'better.'

Pope: celibacy higher calling

By Father Kenneth J. Doyle

VATICAN CITY (NC) — "Marriage and continence are neither opposed to each other nor do they divide the human (and Christian) community into two camps (let us say, those who are 'imperfect' because of continence and those who are 'imperfect' or 'less perfect' because of the reality of married life)," said Pope John Paul II April 14, 1982.

"The decision about continence, that is about the life of virginity, must be voluntary... Only such continence is better than marriage," he said June 23, 1982.

Both of these views were given in the same setting: a papal talk to

several thousand visitors during a Wednesday general audience.

The juxtaposition of these two quotes raises two issues.

First, is the pope being consistent when he, on the one hand, mentions a superiority of celibacy to marriage and, on the other, seems to equate the two?

Secondly, is the pope retrogressing theologically when he claims a superiority for celibacy? Are we back to the days when a primitive theology, tinged with heresy, held that marriage and sex so defiled a person as to make the one who was married a second-class Christian? Whatever became of the theology of the Second Vatican Council with its exalted theologies of the laity, of the world and of marriage?

What has he said?

To address the two issues takes first a careful analysis of what the pope has said and has not said in the many recent Wednesday audiences in which he discussed celibacy. He began March 10, continued it through May 5, interrupted it to make four foreign trips and then resumed the discussion on June 23.

There is simply no denying that

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A JOYFUL NOISE is being made by a member of — what else — the Joyful Noise Ensemble at a performance of "The Witness" at St. Andrews Church in Coral Springs last week. The Ensemble has performed all over South Florida and is offering free performances of the Gospel story to any parish as a benefit for Food For The Poor, another area Catholic organization. See story on pages 12-13 and companion story below on this page. (Voice photo by Betsy Kennedy)

Truckloads of love

Going to Caribbean poor from S. Fla. Catholics

By ROBERT O'STEEN
Editor, The Voice

It's a tough world, but you can change things for the better.

Some people out there have done it. Put clothes on shirtless backs, medicine in ailing bodies, and food in gnawing bellies. They've done it by the truckload, in fact.

It's not easy, but it has happened in the five months since an article appeared in *The Voice* describing Jamaica's Eventide home for the destitute and telling about a South Florida lay Catholic who decided to do something about the grinding poverty in Jamaica and elsewhere.

You see, Ferdinand Mahfood has had "the vision." That is how he



Retarded child at Eventide Home in Jamaica.

refers to the inspiration or insight he had a few years ago through which he identifies with the suffering of the poor everywhere. It is the same inner vision, he feels, that a Mother Teresa

or countless less famous missionaries or visionaries through the ages have felt that drove them to "beg for the poor," to actually *do* something for them besides give an occasional extra dollar at Mass.

"I HAVE HAD to learn to be patient," he said, about trying to get others to share in his concern for the poor which he feels should be automatic for Christians. "The Holy Spirit is teaching me to be patient."

Nevertheless, despite some frustrations, a number of things have happened — some in unexpected ways — since the February *Voice* article describing feces-smearred floors and fly-strewn retarded children who lay malnourished and neglected under

the hot Jamaican sun.

- Local media in Jamaica published similar disclosures about Eventide; a government minister then criticized Jesuit Father Richard HoLung for spreading bad publicity, but the new Prime Minister Edward Seaga stepped in and is now moving to have the entire Eventide situation cleaned up, the inmates moved to a building (after it is suitably prepared) that was a former hotel, with Father HoLung a member of the board.

- So far, seven truckloads of materials, clothing, food, hospital supplies have been shipped to the Jamaican and Haitian poor, through

(Continued on page 12)

News at a Glance

Pro-life league wants Pope to discipline nuns

CHICAGO (NC) — The Pro-Life Action League wants Pope John Paul II to discipline members of the National Coalition of American Nuns because they oppose legislation to outlaw abortion. On April 14, NCAN announced it opposes the Hatch Amendment, which states that nothing in the Constitution guarantees a right to abortion and would allow Congress and the states to enact laws against abortion. NCAN, an 1,800-member organization, said that while it opposes abortion in principle and in practice, "the responsibility for decisions in this regard resides primarily with those who are directly and personally involved."

Liturgical copyright suit reaches supreme court

WASHINGTON (NC) — A copyright infringement suit against the Archdiocese of Chicago brought by F.E.L. Publications Ltd. of Los Angeles has reached the U.S. Supreme Court. In a petition filed July 6, the archdiocese asked the high court to overturn a federal appeals court decision which allowed the liturgical music publisher to pursue its \$1.5 million suit. This decision was the result of F.E.L.'s appeal of an earlier dismissal of the suit by a lower court. F.E.L.'s six-year-old suit charges that parishes in Chicago illegally copied the publisher's copyrighted hymns without paying the proper fees.

Vatican linked to bank's collapse

VATICAN CITY (NC) — A commission appointed by the Italian government is investigating links between the Vatican bank and the troubled Banco Ambrosiano, Italy's largest private bank. No report has been made public, but press speculation suggests that the collapse of the private bank was triggered by the refusal of the Vatican bank to back loans made by Banco Ambrosiano's subsidiaries on the strength of "letters of patronage" issued by the Vatican bank. There is some debate as to whether letters of patronage are guarantees to underwrite loans or merely a type of letter of recommendation. Approximately \$1.27 billion in loans to Panamanian finance companies is involved in the investigation.

Archdiocese grants quadriplegic permission to marry

PHOENIX, Ariz. (NC) — The Archdiocese of Phoenix announced that it had given permission to Jose Sosa, a 28-year-old quadriplegic from Mesa, Ariz., to marry in the Church. Sosa, a student at Arizona State University has partial use of his arms and hands but is completely paralyzed from the chest down as a result of a spinal injury suffered in a diving accident four years ago. The young man's paralysis raised the possibility of impotence, in which case the church would have forbidden a marriage. The decision in favor of Sosa was based on advice from medical experts that impotence was not medically certain.

Tax credit coalition formed

WASHINGTON (NC) — Parents' groups, teachers, administrators, and statewide organizations with an interest in education met July 7 to form a coalition for tuition tax credits. The board of directors of Parents and Teachers of Tuition Tax Credits includes Father Thomas Gallagher, U.S. Catholic Conference secretary of education and Father John F. Meyers, president of the National Catholic Educational Association. The coalition passed a resolution endorsing the administration's tax credit legislation (S. 2673 and H. 6701) "because it recognizes the rights and needs of citizens and the importance of pluralism, competition, quality and equality in education."

Bishops support end to apartheid

DURBAN, South Africa (NC) — The Catholic bishops of South Africa have supported a statement by 123 white Dutch Reformed leaders asking for an end to apartheid, South Africa's legal system of strict racial segregation. The statement by the Dutch Reformed leaders has caused widespread controversy because that church is the largest white religious body in South Africa and its members dominate the National Party which heads the white-minority government.



FATAL CRASH — Police chaplain Father Peter Rogers administers last rites to one of the victims of the Pan American World Airways 727 that crashed on takeoff in New Orleans. Fully loaded with passengers and fuel, the plane slammed into a residential neighborhood in suburban Kenner, killing all 145 on board and at least eight on the ground. (NC Photo from UPI)

Court exempts Catholic schools from unemployment taxes

WASHINGTON (NC) — The District of Columbia Court of Appeals ruled July 8 that the Archdiocese of Washington's parochial school system need not pay unemployment taxes for its employees. The decision, which overturned a ruling by the District's Department of Employment Services, favored the position of the archdiocese, represented in the name of Archbishop James A. Hickey. On May 26, 1981, the Supreme Court ruled that parochial schools do not have to pay unemployment compensation taxes.

Conscientious objectors discharged from Navy

ORLANDO, Fla. (NC) — Brian Kokensparger, of Columbus, Ohio, and Paul B. Wheeler, of San Bernadino, Calif., two Catholic sailors at the Navy's Nuclear Power School, have received discharges for being "unsuitable for military service." The two young men were disciplined last spring for disobeying orders, taking an absence without leave, and refusing to wear a uniform. Both men said that as their training went on they found themselves unable to do in conscience what they were being trained to do. After receiving refusals of their requests for honorable discharges as conscientious objectors, Kokensparger and Wheeler were told on June 11 that they were to be discharged for unsuitability for military service. It is believed that these discharges will have the 'honorable' designation. Both men now plan to enter seminaries.

Couple to Couple League Plans Convention in Omaha

OMAHA, Neb. (NC) — The Couple to Couple League, an organization dedicated to the promotion of natural family planning, will hold its third biennial convention July 28-31 at Creighton University, Omaha.

The convention, featuring 13 experts in gynecology and the theology of sexuality, is expected to be the largest gathering of natural family planning volunteers in North America.

The Voice

Average weekly paid circulation
51,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 45 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25¢. Published every Friday except every other week in June, July and August.

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(USPS 622-620)
Archdiocese of Miami
Weekly Publication

6201 Biscayne Blvd., Miami
POSTMASTER:
Send change of address notices
to THE VOICE.

P.O. Box 38-1059, Miami, FL

MAILING ADDRESS
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Miami, FL 33138

TELEPHONES
News 758-0543
Advertising 754-2651
Classified 754-2652
Circulation 754-2652
Fl. Lauderdale 525-5157
W. Palm Bch. 833-1951

Devotedly Yours

Bishops' conference inspired



My beloved:

I am in my favorite writing perch again — thirty thousand feet up in a plane returning to Miami from the ten-day conference of the Bishops of the United States held at St. John's Abbey, Collegeville, Minnesota.

Those who expected the conference to result in some spectacular announcement of revolutionary new positions or programs will perhaps be disappointed. But that was not the purpose of the conference. It was intended as a spiritual retreat, an opportunity for the Bishops to pray together, to share together their concerns and their ideas and experiences as to the best ways of ministering to their people.

It was an opportunity for the Bishops to get to know each other better. Out of the experience came no resolutions for action. We had agreed there would be none. But the common concerns for the Church in our day did emerge and these identified concerns will be on the agenda of future meetings.

The conference was held at St. John's Abbey and University, founded by the Benedictines in 1856 in the picturesque Minnesota farm country about 90 miles from Minneapolis. St. John's has long been known as a center of liturgical renewal in the United States.

We assembled daily for the Eucharist in the huge, awesome Abbey church, the masterpiece in sculptured concrete of Marcel Breuer, world renowned architect of the UNESCO Building in Paris.



Archbishop John Roach, third from right, president of the National Conference of Catholic Bishops, joins in concelebrating a liturgy during the NCCB's 10-day meeting in Collegeville, Minn. (NC photo)

stern and threatening, whose eye was always on us to catch us in mischief. He spoke of the little boy sneaking an apple from the refrigerator. He said actually God is a loving father who would be more likely to nudge the little boy and say, "take two!"

The format was similar for the other days. We opened with morning prayer during which Cardinal Hume gave a spiritual conference. After that, one of the Bishops presented a lengthy position paper on one of the subjects we had voted was of special interest. There were talks on the role of the Church in our times, the Bishop as teacher, the Bishop as evangelizer, the Bishop as the sanc-

tion of all this thinking was given to us on the following day. On the final day, we attempted in our discussion exercises to surface the priority concerns that the Bishops feel need attention in their ministry.

Many concerns

Among the concerns of the Bishops that were frequently mentioned in the reports of the small discussion groups were: Evangelization, unity with our Holy Father and dialogue with Roman offices about specifically American pastoral needs, more dialogue among Bishops and theologians about pastoral problems, vocations, greater concern for the poor and for peace and social justice, personal witnessing in Christ, the Bishops' lifestyle, concern for minority cultures and for the rights of women in the Church. We all agreed it was a special time for renewal and of grace.

We prayed evening prayers together, had a social hour and dinner and later night prayers. A "film festival" offered for those who were interested a motion picture each evening. These included "On Golden Pond," "Chariots of Fire," and "The Sting." Someone even provided popcorn. Wednesday afternoon was free to give us a break. The people who had planned everything so exquisitely provided buses to take the golfers to the nearest course.

One evening we were invited to the

bleeding of the new Cathedral organ in St. Cloud. It was preceded by a "picnic" typical of the delightfully friendly German and all Catholic people of the rural area. We were served bratwurst, baked beans, potato salad and beer. Another late afternoon visit to the Cathedral was not so happy. Bishop Bartholome, the retired Bishop, had died suddenly and the Bishops participated in his funeral Mass.

Not 'Dullsville'

I admit that, in anticipating the conference, I had mixed feelings. I thought a ten-day conference might become dullsville. We were all pleasantly surprised. We were away from phones, appointments, correspondence and problems. The atmosphere was warm, relaxed and we enjoyed the fraternity, the peace, the prayerfulness. It was good to visit with former Miami Bishops Fitzpatrick and Gracida. Meals were delicious. I was intrigued by the self-operated creamy whip machine — of course, ice cream is off my diet! But we were involved in subjects of intense interest to us, we were picking up new insights, fresh ideas, encouragement and inspiration.

Not the least of the sources of inspiration were the great number of telegrams and letters posted on the bulletin board. They brought greetings from all over the United States, assuring us that prayers and sacrifices were being offered for the success of the conference.

One of my thoughts during the week was how much the shepherd is enriched by his priests and people. So many have special spiritual gifts and charisms that they share with their Bishop. In his effort to be all things to all men, the Bishop is challenged to identify with, even to give leadership, to these multi-faceted expressions of the Holy Spirit breathing in our Archdiocese.

I return with new enthusiasm for our common effort to carry on faithfully the tradition of the very first followers of Jesus, "Day after day, both in the temple and at home, they never stopped teaching and proclaiming the Good News of Jesus the Messiah" (Acts 5:42)

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

'One of my thoughts during the week was how much the shepherd is enriched by his priests and people. So many have special spiritual gifts and charisms that they share with their bishop.'

Witty cardinal

Our opening day was a day of recollection given by Cardinal Hume, of London. The former Benedictine Abbot proved quite popular for his low-key, humble style of presenting profound spiritual insights in a simple, practical, at times witty way. I liked his remark about how many of us as children had an image of God as

tifier, the Bishop as builder of community, the Bishop and the social issues of our times.

After the talks, we spent a half hour in private reflection, then celebrated the Eucharist. In the afternoon, we met in thirty-six small groups for "corporate reflection" as we discussed the day's talk and exchanged experiences. The conclusions of each group were recorded and a

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Clowning at Mass? Respectfully No

By Father James Fetscher
Executive Director

Office of Worship & Spiritual Life
Some readers of a recent *Voice* story that referred to clowning got the impression that the use of clowns within the Eucharistic Liturgy had been sanctioned in the Archdiocese. This is not correct. The use of clowns at Mass has not been approved.

The clowning, however, as referred to in the story, is not frivolous. It has been discovered to be a unique way of expressing spiritual realities.

I sincerely hope that these thoughts reflect the seriousness of intent of those who are exploring the use of "clowning" as a unique way to express spiritual realities.

Sister Marie Carol Hurley, O.P., of Barry University, has studied the art form. Her reflections that follow capture, I believe, what clowning is all about.

SOME THOUGHTS ON THE THEOLOGY OF CLOWNING

"At long last, I am able to acknowledge that I am a clown. I am finally able to be proud of the fact. Now that I am a clown, I believe that I am on my way to being a Christian. In my clown's motley, I may be able to be part of that dear Kingdom where those who have become little ones are at home.



When done with the proper respect and a prayerful attitude, clowning can lead us to a greater understanding of our relationship with God. Above, actor Mickey Rooney playing a clown in a recent television special. (NC photo)

one another's feet. So you see what I mean when I say that all Christians are called to be clowns.

"In many ancient cultures the 'white face' mask was, and is, a 'death mask.' In most interpretations, the new features which are painted on signify new life; and the Christian Clown is a Resurrection figure, a symbol of one who dies to self so that others may have joy, and life. A clown ministers to the need of all of us with the healing power of laughter, of music, of sympathy. A clown is a celebrative joy-bringer.

"The gifts which a clown gives are symbolic. A balloon, which is merely a dead piece of rubber, is filled with life when one breathes into it the breath of life. Music, that most mysterious and irrational of the arts, most like the holy, accompanies the clown, who moves with one foot in reality and the other in the transcendent. If a clown gives you a penny, or a daisy, he is reminding you that it is the love of the giver and not the cost of the gift that matters.

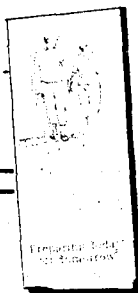
"The clown uses symbols, not to make fun of them, although he sometimes pokes gentle fun at pomposity which mistakes the symbols for reality. He may wear a top hat and ancient tails to remind us that clothes do not make the man. He takes the symbols, the rituals which may have become too ordinary to us, and breaks them open again that we may see their original meaning. He gives them new life.

"The clown speaks eloquently without words. He is silent in order that we may hear our own deepest thoughts, and also that words may regain their splendid meanings. He uses mime to involve us in the message he delivers. (And in our multi-tongued Church of Miami, what a powerful symbol to let hearts speak.)

"The clown reminds us of the Lord Jesus, who became the lowliest for our sake; who was a vulnerable lover, able to fall and rise again. He is a symbol of the Resurrected Lord, who, having died once, can die no more. So all the falls and abuses cannot touch Him. He is open, reaching out, a child in the presence of the Father.

"I pray that I may truly have the heart of a clown; that I may be a parable of Jesus, challenging self-centered values, in myself and in others: full of surprises, confronting hypocrisy, yet never bruising the tender flower."

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"The word 'clown' is derived from the Anglo-Saxon word 'clod.' A clod, to begin with, is a piece of earth, of dirt, really . . . the same matter which, Genesis says, the good Lord took into his hands and formed into a person and into which He breathed the breath of life. My mother sometimes, in her Irish way, told me that I was a clod when I tripped over my own feet, or my own tongue and made a fool of myself. But now I know that each of us is a clod, and it makes life easier to be able to be content with being a bit simple, a bit foolish, a bit clumsy. That's what we are; the Bible reminds us, a 'clod' of earth that the Father loved into life.

"A clod was the lowliest servant. A good Greek name for it would be 'doules.' That's the word John uses when he writes of Jesus at the Last Supper washing the feet of the Apostles, and telling them to do likewise; to be servants to one another, to become the lowliest clods and to wash

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Celibacy is 'better' -- Pope

(Continued from page 1)

Pope John Paul views celibacy as a higher vocation than marriage. On June 23 he alluded approvingly to St. Paul's contention (in the first letter to the Corinthians) regarding the superiority of celibacy, that "it is not a question of the difference between 'good' and 'evil' but only between 'good' and 'better.'"

The pope was reaffirming what has been a consistent teaching of the Church, found in documents ranging from those of the Council of Trent to Vatican II. The teaching says that to dedicate oneself totally to the advancement of the kingdom of God is a higher charism than the vocation to the married life.

Significantly absent, though, from the pope's treatment is the reasoning of the 13th-century giant of theology, St. Thomas Aquinas. In one passage dedicated to showing why celibacy is a higher calling than marriage ("Summa Theologica," II, II, 152, 40), Aquinas said: "Virginity is directed to the good of the soul in respect to the contemplative life, which consists in thinking on the things of God, whereas marriage is directed to the good of the body, namely the bodily increase of the human race, and belongs to the active life."

Gone, in the pope's presentation, is the sharp natural-supernatural dichotomy proposed by Aquinas.

Since the time of Aquinas, the theology of marriage has grown by leaps and bounds, and the pope shows that he is aware of the advance.

No longer is the celibate person the only one who can serve God with undivided heart. No longer is a wife or husband considered a competitor with God for a person's love. The call to holiness, to serve God in the full context of one's life, is given to all. In the plan of God, celibate and the married persons carry out exalted Christian vocations; the difference is that the celibate gets a boost from a certain facility which helps him in making that total commitment.

Newer theology

That newer and more developed theology threads its way through Pope John Paul's recent audiences. His tendency is to exalt marriage even

as he exalts celibacy.

In fact, said the pope on May 5, celibacy shows what is deepest and most holy about marriage: the self-giving of one person for the sake of another.

One week earlier he had noted: "The two forms of life are complementary . . . Married love must be marked with the fidelity and total self-giving that are the basis of religious celibacy; and continence for the sake of the kingdom of heaven must lead to parenthood of a spiritual kind."

A celibate, in the eyes of the pope, does not have a monopoly on dedication to the work of the Lord, but becomes a sort of "specialist" in it, a sign in a pre-eminent way of a dedication which ought to flourish in every Christian.

Though the vocation to celibacy is, in the pope's view, a higher charism on the theoretical level, the pope is careful to suggest that a priest or a nun is not necessarily a better person or a better Christian than a married person.

The crucial factor, says the pope, is how one lives the vocation he has been called to. And the key element, in that reckoning, is the virtue of charity.

The pope's talks on celibacy have provoked controversy. One U.S. chancery was besieged by troubled callers when a newspaper headlined its story: "Pope lauds celibacy over marriage."

Wrong setting?

This raises the question: Is the Wednesday audience the most suitable setting for the pope to be giving such lofty, closely-reasoned, foot-noted, highly-theological talks?

The bulk of the people who come to the Wednesday audience are tourists. For most of them, it is the one week of their lives they will spend in Rome. At least half do not understand Italian, and those that do, did not come to sit through a 20-30 minute scholarly presentation.

The pope gives the main talk in Italian and then a short synopsis of it in several languages.

It is commonly believed that the pope has written a lengthy theological work on the themes of sexuality and marriage and celibacy, and that he is




SHARING THE JOY — After ordination as priests for the Cleveland Diocese, Fathers John and James Singler, identical twins, drove from St. John's Cathedral in the family car bearing this sign. The message was made by the priest's sisters, Jeanmarie, Melissa and Kristen. (NC photo by Louis Pumphrey).

using the Wednesday audiences to promulgate that treatise. His attention to these several themes on Wednesdays began more than a year ago.

But one of the problems, say critics of the technique, is that each Wednesday talk tends to stand alone in public

opinion. Each is heard by a distinct audience, and it is covered as an independent homily by the press.

The impossibility of the pope's saying everything at once about a complex subject leads, almost inevitably, to distorted coverage.



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Couples need greater Church role - Bishop

SEATTLE (NC) — In a pastoral letter on marriage, Archbishop Raymond G. Hunthausen of Seattle sharply criticized the Catholic Church's exclusion of married couples from "influential leadership roles" and called for a change.

He based his call on a detailed analysis of matrimony as one of the deepest expressions of what the church itself is or ought to be.

"In the future, any deliberate exclusion of married couples should be viewed as discrimination against the sacrament of matrimony itself," he wrote.

"It is not enough," he added, "to confine married couples to an advisory role in areas which seem appropriate within the present perspective of church leadership structures... Our ways of doing things, our systems of decision-making, and even our structures of leadership, must change to include married couples so that the couple perspective can be clearly spoken.

'To belong to someone without intimacy is enslavement; to have intimacy without belonging is debasement.'

Archbishop R. Hunthausen, Seattle

"Precisely how this is to happen is not yet clear. But we cannot be kept from present action because the final answers lie in the future. We have to begin."

Archbishop Hunthausen's comments came in a 9,000-word "Pastoral Letter on the Sacrament of Matrimony," published as an eight-page insert in his archdiocesan newspaper, *The Catholic Northwest Progress*.

HE WROTE IT in connection with a national convention of Worldwide Marriage Encounter being hosted by the archdiocese.

In the letter the archbishop praised married love as the embodiment of

God's love for his people and married life as the incarnate expression of some of the most fundamental aspects of church life.

"Nothing better mirrors God's commitment to us than the relationship of husband and wife... It is uniquely the responsibility of sacramental couples to show forth the kind of belonging and intimacy, openness and vulnerability, which is God's ideal for the entire body of Christ," he wrote.

"In marriage, intimacy and belonging are two sides of the same coin. One cannot be had without the other. To belong to someone without intimacy is enslavement; to have intimacy without belonging is debasement."

In approaching sexuality, openness to children and marital fidelity and indissolubility, Archbishop Hunthausen emphasized the ideals and challenges of matrimonial life.

"Critical to our understanding of matrimonial spirituality is to admit that it is sexual," he wrote. "In Christian understanding, what distinguishes married love from every other human relationship is that husband and wife relate to each other with a degree of sexual intimacy unique in human relationships. Within

the sacred confines of an exclusive and lifelong union, they concur with each other in sexual awareness, responsiveness, and participation. Sexual love is therefore a constitutive part of matrimonial spirituality, something secondary or accidental.

HE CALLED on priests and bishops to support married couples "by encouraging their sexual intimacy as a way of life, not just for their sakes, but for the sake of the whole church."

"Married couples," he added, "need to know that it is all right to be in love after 20, 30, or more years of marriage, and to show that love openly. They need to know that their sexuality is not so much to be inhibited as to be proclaimed. Self-discipline is born of tenderness and sensitivity to one's beloved. Abstinence, when necessary for the couple, must reflect these qualities or else it is not responsible."

"It should be observed that parenthood presupposes marriage," he wrote. "There is not a sacrament of parenthood, but of matrimony. Parenthood is a derivative role, flowing from the love of a wife for her husband and of a husband for his wife.

"At the same time," he added, "an essential dimension of the sacrament of matrimony is a willingness to empower one's spouse with the charism of parenthood. No service of life can be more fundamental than that of bringing new life into the world, and of nurturing that life to adulthood."

Tough abortion law

HARRISBURG, Pa. (NC) — After vetoing a similar abortion control measure six months earlier, Pennsylvania Gov. Dick Thornburgh has signed legislation placing several new restrictions on the performance of abortions in the state.

The restrictions, similar to those enacted in a number of other states and municipalities, include:

- Requirements that women seeking abortions be counseled about the abortion procedure and the development of the fetus at least 24 hours before the abortion is performed;

- A requirement that parental consent or the permission of a court be given before an unemancipated minor can obtain an abortion;

- A requirement that all abortions past the first trimester of pregnancy be performed in hospitals, along with a prohibition on performance of abortions in state, county or municipal hospitals supported by taxpayers funds;

- A prohibition against abortions after viability along with a requirement that a second doctor be present to care for the baby in cases where the abortion could result in a live birth, and

- Elimination of abortion coverage in state employee health insurance plans.

Most of the restrictions include exceptions in cases of rape, incest or danger to the life of the mother.



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Key West nun 'serious' after car accident

ALBANY, N.Y. — Sister Melanie Rose Barrett, 56, a teacher in Key West, remains hospitalized in "serious" condition here after a car accident in which two members of her order died and two others were injured.

Sister Barrett suffered a broken pelvis and multiple injuries on the face as a result of the accident. A spokesperson for the order said her condition was improving. Sister Rose Mary Hibbs, 83, a native of St. Petersburg, Fla., who spent most of

her 61 years as a religious teaching in Tampa and Key West, died in the crash, in which the car hit a guard rail and flipped over several times before coming to a stop upside down in a ditch.

Also dead of a massive heart attack that was given as the cause of the accident was Sister Francis Keane, 73, the driver.

Sister Theresa Godin, 66, and Sister Elizabeth Agnes Curran, 79, who suffered broken bones and lacerations were said to be recovering from their injuries.



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'Modern' prelate gets key Chicago post

NC News Service

A good administrator and distinctly post-Vatican II archbishop who has been described as just "a parish priest longing to break free," was appointed new archbishop of Chicago by Pope John Paul II, ending weeks of speculation as to who would succeed the late Cardinal John Cody.

Archbishop Joseph L. Bernardin, a former president of the National Conference of Catholic Bishops (NCCB) who has distinguished himself in top national and international positions for the church, had been regarded as the leading candidate to head the largest archdiocese in the United States. He will be installed August 25 at Holy Name Cathedral in Chicago.

ARCHBISHOP Bernardin, 54, is chairman of an ad hoc committee of U.S. bishops preparing a pastoral letter on the moral and religious dimensions of war and peace. He is also a member of the permanent council planning the 1983 international Synod of Bishops in Rome. Last year, he was named a member of the Pontifical Commission for the Revision of the Code of Canon Law.

From 1968 until his appointment to the Archdiocese of Cincinnati in 1972,

'I am very much aware of the fact that I am only an instrument in the hands of the Lord, who is the real shepherd.'

Archbishop Bernardin served as general secretary of the NCCB and its public policy arm, the U.S. Catholic Conference. He was elected president of the bishops' conference in 1974, and served a three year term.

The son of Italian immigrant parents, born in Columbia, S.C., Archbishop Bernardin was ordained a priest there in 1952 and within four years became chancellor of the diocese. In 1966, at 38 the nation's youngest bishop, he was named auxiliary of Atlanta. Six years later he became the nation's youngest archbishop when he was named to Cincinnati.

There he reinforced his reputation as a modern churchman who was distinctly post-Vatican II, committed to collegiality, a man of persistence, incisive intelligence and strong will.

HE HAS BEEN described as a bureaucrat by necessity but at heart "a parish priest longing to break free."

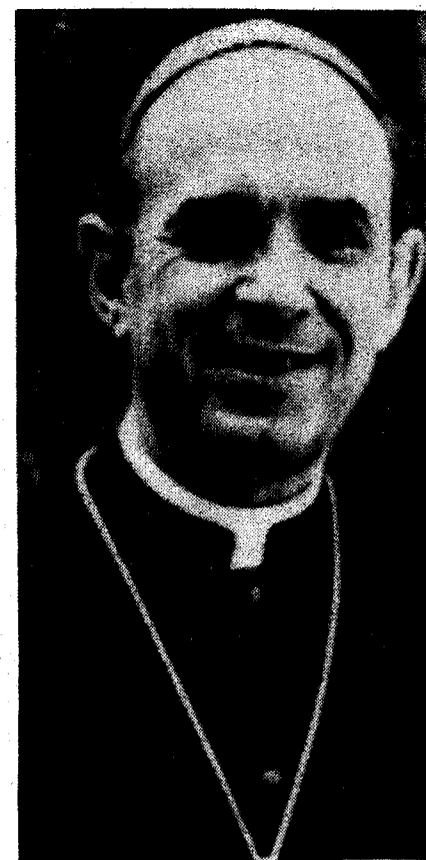
Speculation that Archbishop Bernardin might be the leading candidate for the Chicago assignment took a bizarre twist last September when the

Chicago Lawyer, a monthly newspaper, published an account that Father Andrew Greeley, the nationally-known author and sociologist, plotted to oust Cardinal Cody so that Archbishop Bernardin could become the next head of the Chicago Archdiocese.

Father Greeley said the alleged plot was merely a midnight fantasy, and the author of the article said there was nothing to suggest that Archbishop Bernardin knew beforehand that he was a part of the alleged conspiracy.

In a statement issued July 11, the day his appointment was announced, Archbishop Bernardin said he was going to Chicago with only one desire, "to do all in my power to proclaim the Lord and His Gospel."

"While I will be pastor of that great local church," he said, "I am very much aware of the fact that I am



Archbishop Joseph Bernardin
only an instrument in the hands of the Lord, who is the real shepherd."

Cursillo founder dies in Spain

CIUDAD REAL, Spain (NC) — Bishop Juan Hervas, considered the founder of the Cursillo movement, has died at Felanix, near Ciudad Real, where he had lived in retirement since 1979. He was 77.

The Cursillos, a form of spiritual retreat with charismatic features, started in the 1960s in the Diocese of Mallorca when Bishop Hervas was the ordinary, and spread to the rest of Spain. By the 1970s it was also popular in other areas including Argentina, Brazil, Mexico, the United States and Puerto Rico.

The National Cursillo Center in Dallas, Texas, reports that an

estimated 500,000 persons have made Cursillos in 140 dioceses in the United States. Leaders in Mexico say that 62 dioceses have held about 3,000 Cursillos with a total attendance of 115,000 persons.

Bishop Hervas was the movement's first national moderator and wrote several books providing guidelines for the movement's leaders and explaining the reasons behind the Cursillo movement.

He was a member of the commissions appointed by the Second Vatican Council on liturgy and on the sacraments. He was a member of the Franciscan Academy of History in Washington.

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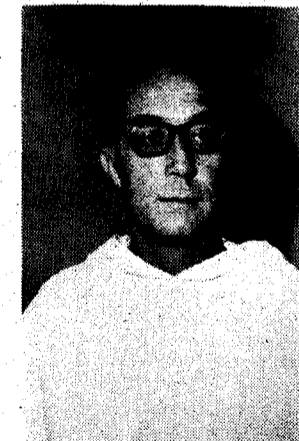
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Church sending million\$ to Lebanon

By NC News Service

Catholic Relief Services, the Catholic Near East Welfare Association and Caritas Internationalis announced plans to increase aid to war-torn Lebanon. An estimated several hundred thousand Lebanese have been made homeless by the fighting which began June 6.

CRS, overseas aid agency of U.S. Catholics, increased its emergency program for Lebanon June 21 by beginning a massive food distribution effort focused on children and the elderly.

The food program, valued initially at \$3 million, is in addition to the \$200,000 recovery program announced by CRS executive director, Bishop Edwin B. Broderick, in New York and a \$300,000 grant from the U.S. Office of Foreign Disaster Assistance.

Meanwhile, Cardinal Terence Cooke of New York, president of the Catholic Near East Welfare Association, authorized the immediate disbursement of \$100,000 to assist in relief work in Lebanon.

THE DECISION was announced in Rome by Msgr. John G. Nolan, president of the Pontifical Mission for Palestine and national secretary for the Near East association, also known as CNEWA. The funds will be used by Pontifical Mission for Palestine centers in Beirut, the capital of Lebanon.

Msgr. Nolan also announced the start of an intensive campaign on the part of CNEWA in the United States and in Canada to collect funds for food, clothing, medical supplies and blood plasma for the casualties of the fighting in Lebanon.

On June 19, Vatican Radio announced that Caritas Internationalis had begun a campaign to raise \$1 million for relief work in Lebanon. The worldwide Catholic relief agency, through its affiliate, Caritas Lebanon, is already aiding 70,000 homeless and hungry people at 28 assistance centers activated in Beirut since the Israeli invasion.

Since 1976, CRS has operated a reconstruction project in Lebanon. The main focus of this \$10 million project has been on the repair and rehabilitation of war damaged institutions for the aged and the young.



Lebanese refugees, their truck piled high with their belongings, pause on their flight from the besieged Beirut area. (NC photo from UPI)

U.S., Russia both hurt Third World, prelate says

UNITED NATIONS (NC) — The United States and the Soviet Union, each in its own way, oppress the Third World, Archbishop Helder Camara of Olinda and Recife, Brazil, told the special U.N. General Assembly session on disarmament.

Speaking for Pax Christi International, a Catholic peace organization, Archbishop Camara said the West has been presented as the defender of the faith and of Christian civilization, yet a small minority has oppressed

millions of human beings.

"Time is running out," the archbishop said, "and the West must acknowledge the materialistic foundations of capitalism and stop posing as the defender of Christian civilization."

"The East must acknowledge its own imperialism and suppression of liberty, especially religious liberty, and the rights of workers," he added.

Archbishop Camara also mentioned the division between the North, composed of developed and industrialized countries, and the South, composed mostly of underdeveloped countries.

"The North tries to hold onto

its riches, always increasing its wealth, oppressing the South by injustices perpetrated through the politics of international trade. The South maintains a small minority of rich people. The North has forced the South to participate in the arms race," he said.

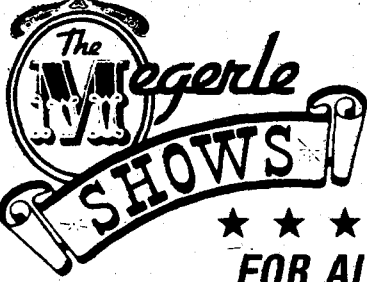
Archbishop Camara was among 75 representatives of religious and other non-governmental organizations which addressed the special U.N. General Assembly session June 24-25. It was the first time in the history of the United Nations that non-governmental organizations had addressed a General Assembly special session on disarmament.

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OBITUARIES

Fr. Beaver, Key West native, retired pastor

KEY WEST — A Memorial Mass was celebrated on July 1 at St. Mary Star of the Sea Church for Jesuit Father Joseph Beaver who died in

New Orleans after a long illness, at the age of 64.

A native of Key West who entered the Jesuit Novitiate in Grand Cotau,

La. in 1935, Father Beaver was ordained in 1948 and prior to becoming pastor of St. Mary Star of the Sea parish in the early 1950's was a member of the faculty at Loyola University, New Orleans.

While serving at the southernmost parish in the U.S., Father Beaver renovated the church and supervised the building of the convent, rectory,

and Mary Immaculate High School. Due to failing health he was transferred from the parish in 1965.

Father Beaver, who died in his sleep at St. Ignatius Residence in New Orleans, is survived by four sisters including Mary Bernard of Clearwater.

Burial was in the Jesuit Provincial Cemetery, New Orleans.

Fr. Mendelis, assisted at Blessed Sacrament

FORT LAUDERDALE — The Funeral Liturgy was celebrated last Friday in Blessed Sacrament Church for Father John C. Mendelis, a priest of the Archdiocese of Baltimore who had assisted in the parish for the past 12 years.

The 83-year-old Lithuanian-born priest was en route to Our Lady Queen of Heaven Cemetery with a funeral cortege to conduct graveside rites on July 6 when he suffered a fatal heart attack.

Auxiliary Bishop Agustin Roman was the principal celebrant of the funeral Mass. Concelebrating with him were Father Jerome Martin,

pastor, and other priests.

Ordained in Rome in 1934, Father Mendelis had studied at Mt. St. Mary Seminary, Emmitsburg, Md. as well as at the Gregorian University and Propaganda College in Rome. After serving in the Archdiocese of Baltimore until 1968 when he retired, he came to Fort Lauderdale in 1970.

He is survived by two brothers including, Msgr. Louis Mendelis of Baltimore and four sisters including Rose Mendelis, with whom he resided in Fort Lauderdale.

Father Mendelis was entombed at Our Lady Queen of Heaven Mausoleum.

OFFICIAL

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

REV. PATRICK C. SLEVIN — to Faithful Friar of the Father Michael J. Mullaly Assembly of the Fourth Degree Knights of Columbus in Broward County, effective July 1, 1982.

REV. E. MICHAEL KELLY — to Chaplain of Marian Council #3757 of the Knights of Columbus, North Miami, effective July 2, 1982.

REV. FREDERICK BRICE, V.E. — to Chaplain of Council John A. Hill #495 of the Knights of Columbus, Pompano Beach, effective July 1, 1982.

REV. ARTHUR VENEZIA — to Regional Vocation Director for Palm Beach and Martin Counties, effective June 18, 1982.

REV. ALVARO GUICHARD — to Associate Pastor, St. Catherine of Siena, Miami, effective July 7, 1982.

REV. CLEMENS HAMMER-SCHMIDT - to Chaplain of Trinity Council #4839 of the Knights of Columbus, Boynton Beach, effective June 24, 1982.

REV. SEAMUS DOYLE — to Associate Chaplain of Marian Coun-

cil #3757 of the Knights of Columbus, North Miami, effective July 2, 1982.

REV. JORGE PERALES — to Associate Pastor, St. James Church, Miami, effective July 1, 1982.

REV. RAYMOND SONEFELD — to Associate Pastor, Nativity Church, Hollywood, effective June 15, 1982.

REV. JACK COSENTINO — to Associate Pastor, St. Lawrence Church, North Miami Beach, effective June 19, 1982.

REV. ALEXIS PAUL, C.P. — to Pastor, St. Paul of the Cross Church, North Palm Beach, effective September 1, 1982, upon numination by his Superior.

REV. TERRENCE J. Moran, C.S.S.R. — to Associate Pastor, Our Lady of Perpetual Help Church, Opa Locka, effective August 15, 1982, upon nomination by his Superior.

REV. RUDOLPH B. HORSTMANN, S.J. — to Associate Pastor, St. Ann Church, West Palm Beach, effective August 16, 1982, upon nomination by his Superior.

REV. TERENCE J. MOONEY, C.M. — to Associate Pastor, St. Vincent de Paul Church, Miami, effective September 15, 1982, upon nomination by his Superior.

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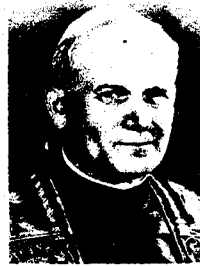
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After 25 years of refugees...

"Promote the welfare of the city to which I have exiled you; pray for it to the Lord, for upon its welfare depends your own."

Jeremiah 29. v. 7

By Msgr. Bryan O. Walsh

For almost a quarter century, the Church of Miami has been in the forefront of the community's response to the influx of over one million refugees from the Caribbean.

Since 1960, the population of Metropolitan Miami has increased from 935,047 to 1,747,657. It is estimated that some 300,000 Anglo-Americans have left the area. This influx and exodus have radically changed the social and cultural character of the area.

The rate of change continues. On April 1, 1980, Metropolitan Miami had 1,625,781 residents. About 48% were Anglo-American, 35% were Hispanic, and 17% were Black. By the year's end, the population had increased 7.5%. The race and ethnic mix had shifted to 44% Anglo-American, (a drop of 4%), 39% Hispanic (an increase of 4%), and 17% Black (no change).

"For a major metropolitan area, it had to be among the highest ethnic shifts in recent U.S. history," says Dr. Charles Blowers, Chief of Research for the Metro Planning Department. His department speculates that the area will reach a population of 2 million by 1990, ten years ahead of the 1972 estimate. The Hispanic population is expected to outnumber the Anglo-American population by 1985.

Upheavals sparked

This increase and change in the population has been sparked by political upheavals in Miami's nearby neighbors in the Caribbean. Refugees and immigrants have flooded into Miami.

The two fundamental realities facing the community are:

(1) The ever-increasing economic, cultural and political linkages with the Caribbean Basin, and

(2) the combination of races, cultures and languages which increasingly are represented in the Metropolitan area.

The evidence is that Miami's economic future is dependent on what happens in the Caribbean, and the success or failure of that future will depend on how well Miami, in fact, becomes a mestizo community, combining with all that this implies, the various races, ethnic, cultural and language groups that are Greater Miami today.

The refugee influx is, of course, the major factor, hence the significance of the quote from Jeremiah. These refugees have included not only the highly publicized Cuban and Haitians, the little noticed Nicaraguans, but also emigres from many other countries such as the Dominican Republic, Jamaica, Panama and El Salvador.

The Church of Miami has had not only an active role in relieving distress among the refugees, but has elected an activist role in the development of refugee policy at the local, state and national, and even international levels of government. This role has been controversial, both in the community and in the Church.

But taking its cue from the teaching of recent popes, it has established a clear record of advocacy on behalf of the refugees since 1960. On August 1, 1952, Pope Pius XII wrote: "Holy Mother Church . . . has been especially careful to provide all possible spiritual care for pilgrims, aliens, exiles and migrants of every kind." (*Exsul Familia*). Pope John XXIII said in 1963: "We publicly approve and commend every undertaking founded on the principles of human solidarity and christian charity, which aims at making migrations of persons from one country to another less painful." (*Pacem in Terris*).

The City of Miami is the hub of the Metropolitan area which includes 26 municipalities. In 1980, as a result of the Cuban and Haitian migrations, its population increased from 346,865 to

Michael's, in what is now Little Havana, and Corpus Christi began Spanish apostolates in 1956.

From the beginning of his episcopacy, Bishop Carroll supported these efforts.

Church has played historic role, still there is much to be done

392,297. As a village of a few thousand, incorporated as a city in 1896, it has seen boom and depression, war, refugees and civil disturbances. It has grown from being a refuge for wealthy northerners fleeing the winter cold to being a haven for social security retirees and an asylum for Caribbean refugees. In two decades it has changed from being the furthest south one could go without leaving New York City, to becoming the furthest north one can go without leaving Havana. How has the Church coped with the rapid growth and cultural change? What were the visions of its leaders, what factors influenced its ability to respond? What are its hopes today?

Miami newsmaker

Miami has occupied a center stage spot in the U.S. news media for many years, currently ranking third in the nation after Washington, D.C. and New York City. From ABC 20/20 to TIME Magazine and "Paradise Lost," people all over America have been exposed to various interpretations. The purpose of this article is to explore the presence of the Church in this experience. Although the Archdiocese of Miami includes 8 counties, this article is about one, Dade County — the Miami Metropolitan area.

In October of 1958 Miami became the see city of a new Diocese and in 1968, an Archdiocese. Coleman F. Carroll was named its first Bishop. Four months later, Castro took power in Cuba and the first refugees arrived in Miami. Up to 1959, the population growth had been due to migration from the north. Between 1950 and 1960, the actual increase was 57,588. The appointment of Coleman F. Carroll as first Bishop of Miami is an unquestioned watershed in the relationship between the institutional Church and the Greater Miami community. Followed as it was by the political upheavals in the Caribbean basin, the timing was providential. Miami and the Church would never be the same again.

During the 1950's, Bishop Hurley of St. Augustine had read the signs of the times and realized that Miami's destiny would be linked to Latin America. In 1951, he asked all priests to study Spanish, and set the example himself. He brought priests from Spain to serve the Chicano migrant workers and the growing Spanish speaking colony in Miami, then numbering about 50,000. He planned to open a social service center in downtown Miami. St.

The Centro Hispano Catolico was opened in October of 1959. The first priests (including this author) were sent to Puerto Rico to study Spanish in 1960. Two months later, the refugee influx from Cuba began in earnest as the regime stepped up its harrassment of the Church and a crackdown began on those opposed to communism.

Population rising

This was both a challenge and an opportunity for the Church. Within two years, the number of baptized Catholics in Metropolitan Miami would double to over 300,000 and a new word would enter the vocabulary of Church and community — bilingualism. The Church responded in two ways. It took the leadership in the community on social questions and has maintained it ever since. It began the slow and indeed painful effort to adapt itself to the new reality, in culture and language.

While the traditional migration pattern of movement to the sun belt continued through the 60's and 70's in the other areas of the Archdiocese and, of course, competed for attention from the Church, this migration virtually ceased as far as Metropolitan Miami was concerned. Some observers note that this was happening before the refugee influx.

In fact, it can be dated as early as the mid 1950's when hotel construction ceased on Miami Beach. Certainly, by 1960, Miami was in the throes of a severe depression. Yet, what is clear is that by 1966, a University of Miami study would state that the refugee influx had been an economic boom for Miami. Controversy raged in the community about these questions from the beginning, and the Church took a firm stand on behalf of the refugees.

The first refugees, coming from Cuba with only the baggage they could carry, turned to the Centro Hispano Catolico for help. Operated at that time by the Dominican priests from Spain and American Dominican sisters who had run schools in Cuba, the bilingual staff were able to provide spiritual and material assistance. It was quickly overwhelmed and exhausted its meager resources. The Bishop in August of 1960 convened community leaders, both business and political, and alerted them to the growing crisis, caused by the economic recession and the refugees. The Governor of the State was briefed and appealed to the

Federal Government, since the refugees were judged to be a Federal responsibility.

The response of the Federal Government under the Eisenhower Administration was slow and cautious. It was quickly accelerated in January, 1961, when the Kennedy Administration took office and the Cuban Refugee Emergency Assistance Program was launched. The role of the Church in these events is well documented in the histories of the period. By accepting the challenge, Bishop Carroll had seized the opportunity to put the Church center stage in what was to be a very long run.

Henceforth, in Miami, as crisis followed crisis, the community would look to the Church for leadership and would find it. Bishop Carroll followed up his words by actions. Resources, both financial and personal, were assigned to the care of the new population. During the first five years alone \$2.5 million in aid to the refugees were documented. This was a considerable amount considering that the entire budget of Catholic Charities in 1958 was a quarter of a million dollars.

Church adapted

Within the Church, the need to adapt became more evident day by day. In many ways, this was the more difficult and controversial task. From the beginning, the question of bilingualism was raised in the parishes and schools. Many felt that Americanization should come before evangelization. Arguments raged over such questions as CCD classes in Spanish. With the introduction of the vernacular in the liturgy, in 1964, the question became more acute. Where formerly a few words in Spanish at the end of the homily or the announcements could be tolerated, now Mass schedules had to change and some time slots allocated to the Spanish speaking parishioners. This was interpreted by some priests and many laity as being divisive. Arguments that unity in the faith did not imply uniformity in practice, was seen in some quarters as being almost heretical. The cultural pluralism encouraged by Vatican II was still a dream.

While practicing Catholics comprised only 10% of pre-Castro Cuba, they were disproportionately represented in the first wave. It is estimated that as many as 80% of the first 100,000 arriving in 1960-61 were practicing Catholics. This compares with an estimate of 2% during the 125,000 Cuban refugees who arrived in the summer of 1980 in the Mariel Freedom Flotilla.

The exodus from Cuba of several hundred religious men and women in June 1961 after the confiscation of Catholic schools by the Government, followed by the expulsion in September of 135 priests had a providential result for the Church of Miami. Many accepted the invitation of the Bishop to remain here and they formed the foundations of a strong

(Continued on page 11)

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...what should church here do?

(Continued from page 10)

Hispanic clergy in Miami, including one Auxiliary Bishop, Agustin Roman.

Huge lay growth

One of the most extraordinary phenomena in the Miami experience has been the growth of the lay apostolic movements among the Cuban refugees. This growth had its origins in the Cuban Church of the 50's which was perhaps the best decade of the Church in Cuba since the 18th Century. The Catholic action movement flourished and its lay leadership were among the early exiles. It had been a significant force in bringing Castro to power, but quickly became disillusioned as his regime turned to communism to institutionalize his social revolution. Many young Catholic action leaders died before the regime's firing squads. Others escaped by finding refuge in Latin American embassies and eventually made it to Miami. Others, ironically escaped dressed as religious, since the regime preferred to see religious leave rather than become martyrs. In the exile colony, these grouped around some of their former spiritual moderators and mentors. The Christian Family Movement, with Father Angel Villaronga O.F.M.; the Agrupacion Catolica Universitaria, with Father Armando Llorente, S.J.; even a well known youth choir, the Choral Cubana, dedicated to Church music, with its foundress, Carmen Rivera, carry on their work today.

New groups sprang up to meet new needs in the exile. The Family Encounter Movement, the Marriage Encounter have flourished, and above all, the Cursillo Movement. Brought to Miami in 1963, it continues to grow. When Archbishop McCarthy became Archbishop of Miami in 1977 on the death of Archbishop Carroll, he found the lay movements to be far stronger and better developed in the Hispanic community than in the Anglo. Credit for this must go to the laity and a handful of priests. Lacking understanding of the phenomenon and caught in the dilemma of the bilingual controversies, at times in the sixties and early seventies, the Church leadership vacillated and opportunities were lost.

Protestant gains?

In the mid 1970's, the debate over language was complicated by charges that vast numbers of Hispanics were being lost to the Faith and joining Protestant Churches. Protestant leaders were rather amused by the reports since they could not account for the numbers. What was occurring was that with each successive wave of refugees from Cuba, the percentage of practicing Catholics among the new arrivals declined. In 1961, perhaps as many as 80% of the first arrivals were practicing Catholics compared to perhaps 10% of

the total Cuban population. Dr. Juan Clark, a Cuban-American sociologist has documented that with each wave of exiles, the exile community becomes more similar to the total Cuban population. At first only the upper class, then the middle class, then the urban workers and the rural workers — black as well as white — joined the exodus.

The issue then really was not and is not one of active practicing Spanish speaking Catholics leaving the Church, but rather what must be done to evangelize the great mass of people who have little more, if any, than a nominal relationship with the institution. Here again history repeats itself. A century and a half ago, the pre-famine Irish immigration to the United States bore a striking resemblance in this regard to that of the present day Hispanics. Dr. Emmett Larkin of the University of Chicago has shown that those early Irish immigrants were poorly instructed in the Faith and careless in its practice. Anything else would have been surprising, since two centuries of repression and lack of clergy had preceded the Irish immigration.

What occurred in the second half of the 19th century was a very successful evangelization by the Church of the Irish, both in Ireland and America. Like the Hispanic immigrants of today, this does not mean that they did not have the Faith, or that they lacked sincerity, but rather they lacked proper education and training in the teachings of the Church. This is a widespread phenomenon among Hispanic Catholics, the result of a particular set of historical circumstances. It is a challenge in Miami as it is anywhere Hispanics live, whether in North or South America. It was a topic of discussion at the 1974 Inter-American Bishops Meeting in Miami and the World Synod of Bishops in Rome.

African cults

Far more serious than any loss of practicing Catholics to the Protestant denominations has been the growth of the African cults — Santeria — among the Cuban exiles. Brought to Cuba by African slaves, it has survived three centuries of change. However, three differences can be detected in its new environment.

First, it seems that Santeria is more open and less secretive in Miami than it was in Cuba. Second, as many Cubans of lower class background in Cuba move into the middle class in Miami, the practice moves with them and there is no doubt that the white middle class is either more open about its practice here or is more attracted to it. Most Cuban neighborhoods have special stores (Botanicas) which cater to the needs of the devotees. It appears also that it is becoming more institutionalized and formalized in the American environment.

Communication and identity have become the focal questions faced by peo-

'The Church lost the Irish in the South. Will it also lose the Hispanic?'

ple living in the complex society of today. These difficulties are compounded by differences in language and culture. There is much that can be learned from anthropology and the application of its principles to real life situations. Sociology brings "an awareness of such things as dominant and minority cultures and how often one was imposed on the other as a price of climbing the social ladder." Much can be learned from both sciences which can help the religious life and role of the Church in an environment such as Miami. One young Cuban remarked "sometimes in our frustration, we think that maybe there is one God who speaks English and one God who speaks Spanish."

Separate ways

The temptation is to let each group go its separate way. The problem is not a new one in the U.S. In the days of the 19th century immigrations from Europe, the response of the Church was to establish national parishes. This solution had much to recommend it and produced fruitful results. A few months ago, a new Haitian mission was opened just a few blocks from the Cathedral. Mass attendance immediately tripled. The Haitians were on their own turf and felt more at home in a converted school auditorium than in the spatial colonial style Cathedral.

However, the national parishes gave rise to many difficulties, even schisms, and when Spanish speaking migrations began a couple of generations ago, the U.S. Church avoided national parishes. Instead, existing parishes were called upon to adapt. This has been the general pattern followed in Miami, though many parishes are now, for all practical purposes, Hispanic. The only difficulty this approach has is that it makes very immediate and very personal the language and cultural differences.

Catholicism, like any other real life phenomenon, is affected by and takes on some of the modes of every culture it comes in contact with and is thus enriched in its human expression. In Miami, two such cultural expressions of the one Faith have come to occupy the same territory. They are now being joined by a third, the Haitian. Each has its own strength and weaknesses. Each is numerically strong.

The experience of the last twenty years argues well for the Church of Miami as it does for the community. The new arrivals show signs of great strength in community organization. This is an indispensable step towards a true and healthy integration. This comes not with individuals, but with groups. Groups integrate while individuals are assimilated as their group's vanish.

The Church's role and contribution in this process should not be underestimated. It is both a religious and a social challenge. This seems to be a situation in which the Church, as Ivan Vallier

described the process, has the opportunity to play a charismatic role in bringing about social change by helping new and uncomfortable ideas find respectability and acceptance.

The studies of Father Joseph Fitzpatrick, S.J., of the Puerto Ricans in New York indicate a strong relationship between "anomie" the loss of a sense of identity and a drift towards the Santeria and storefront Churches. This is evident in the Miami experience and merits more examination by the Church. The anonymity of the large urban parish must be broken down if the Church is to respond to the needs of the newcomer. This involves a search for new strategies and new structures.

Trained laity

This is going on in Miami. The Archdiocesan Office of Lay Ministry headed by a Cuban-American psychologist, Dr. Mercedes Scopetta, is experimenting in the development of trained apostolic lay teachers at St. John's Parish in Hialeah working on a sub-parish neighbor basis to reach out to the new arrival. Father Ernesto Garcia Rubio, Pastor of Our Lady of Divine Providence Parish, a middle class parish which includes many Hispanic professionals is organizing "base communities". These are groups of committed Catholic families, organized on a neighborhood or interest group base which become the nucleus of a praying serving community reaching out to its neighbors.

By 1977, when Archbishop McCarthy took office, the Cuban influx had declined to a trickle. The refugees of the 60's were firmly established in the economic life of the community and began to play an active role in it politically, winning elective office in local government and competing for State and Federal offices. Competition in the economic and political fields combined with cultural and language differences to polarize the community between Hispanics, Black Americans and Anglo Americans. This became a matter of grave concern to the Archdiocese, involved as it was with all three groups.

Working with such groups as the Community Relations Board, the National Conference of Christians and Jews, the American Jewish Committee, the Archdiocese Social Advocacy Department sought to build bridges and increase communication. Consultations were underway with top business and political leaders including the Governor of the State, when the Mariel Refugee influx from Cuba flooded Miami with 90,000 refugees in a three month period.

Haitian crisis

Two unrelated problems reached crisis proportions at the same time — the Hai-

(Continued on page 15)

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Voice Feature

'Joyful Noise' comes to town

Local Catholic group performs their gospel musical all

By **BETSY KENNEDY**
Voice Staff Writer

St. Peter, dressed in a sports shirt and slacks, gripped the microphone. He looked directly at the quiet, weeping faces before him.

His voice trembled when he said, "How could it be? He expected so much of us and it all seemed so far beyond our abilities. But he had promised us a Comforter and a source of power . . . The Holy Spirit. He told us to wait . . . and we waited."

Moments later the audience at St. Andrew Church in Coral Springs rushed to the podium in their excitement, hugging "St. Peter," portrayed by Larry Dorman and the other members of The Joyful Noise Ensemble. The audience had just seen a presentation of "The Witness" — a musical depicting the life of Christ as seen by St. Peter. If they had not believed that music has the power to transform lives, they believed it now

Chris and Larry Dorman want everyone to hear the urgent cries of the poor. And they hope it can be done through their music.

THE COUPLE are the driving force behind The Joyful Noise Ensemble which originated three years ago at St. Juliana parish in west Palm Beach. The first small group of musical "Disciples" has now grown to 50 members. Their production of "The Witness" became so successful that other parishes clamored for performances. It has been performed over 60 times and seen by parishes as far away as Orlando.

Meanwhile, unknown to the Dorman, a member of their group volunteered their services to Ferdi-



Larry Dorman (center) as Saint Peter is helped by other members of the Joyful Noise Ensemble to tell the Christ story. Through narration and in musical numbers, "The Witness" recounts the life of Christ as remembered by the apostle of whom Our Lord said, "Upon this rock I will build my church." (Voice photo by Betsy Kennedy)

nand Mahfood, a lay Catholic of Lighthouse Point and founder of Food for the Poor, Inc. At first, when the attractive young couple found this out they were reluctant to involve "The Witness" in a cause of such large scale. (See separate story on this page.)

"But Mr. Mahfood opened our

eyes to a broader concept of Church," explained Mrs. Dorman.

Together the three are now inviting pastors throughout South Florida to offer a performance of "The Witness" to parishioners. The parish will be treated to this joyful and inspiring presentation. Then voluntary donations will be collected afterwards

and all proceeds will go to Food for the Poor, Inc. and its far-reaching programs for the poor and homeless of the world, especially in the Caribbean.

"**WE HAVE ALWAYS** felt this was our ministry — to bring the Word of God to people. Now that we

Truckloads of South Florida

(Continued from page 1)

Mahfood.

- \$250,000 worth of medical supplies (one truckload) have been donated by a Brother Regis Fuft of the Salvatorian Missions who heard about the problem all the way up in New Holstein, Wisc. The supplies were shipped to the nuns who run the St. Joseph Hospital in Kingston. This was a Godsend to the struggling hospital helping the poor.

- A St. Vincent de Paul thrift store in Kingston was practically empty of any goods for the poor and, according to the pastor, was about to close its doors when a truck drove up with a load of clothes — part of the above-mentioned shipments. Now they are considering opening a second store in another needy area.

- The Mission of Mercy Brothers, this time way up in Minneapolis, Minn., sent down \$100,000 worth of rice and seed, which has been shipped on to the Christian Mission of Pignon, Haiti.

- Sister Regina Marie of Holy Cross Hospital in Fort Lauderdale headed up a drive there that resulted in several thousand dollars worth of medical supplies and cash. A similar drive also has been conducted at the St. Francis Hospital in Miami Beach.

- Some Latin lay people in the Atlanta area who read about the movement have visited Jamaica and are starting to organize supportive activity up there, including the possibility of the Atlanta Archdiocese adopting the Kingston Diocese in much the same manner as the Archdiocese of Miami has "adopted" the Port a Paix

Diocese in Haiti.

- St. Maurice parish has donated 700 cases of luncheon meat from their hunger program.

- St. Andrew School held a successful drive for goods and funds.

- The St. Vincent de Paul Society has been a big help and numerous individuals in various parishes have jumped into the cause and it all adds up to the seven truckloads mentioned above.

BUT THE CENTER of focus behind all this is Mahfood and his recently formed Food For The Poor, Inc. It is this organization which handles the donations and gets them shipped to their destinations. Mahfood spends a lot of his own money in the process — he doesn't say how much — and uses the



Father Paul Walsh, O.S.M., who runs St. Anthony's Jamaica, poses with his "adopted" children. South f Poor help them.

to town

el musical all over South Florida Gospel Musical

Free performance in your parish?

Any parish or organization interested in having the Joyful Noise Ensemble perform "The Witness" may contact Christine and Larry Dorman at St. Andrews Church in Coral Springs at 752-3950; or Dade parishes may contact The Voice at 758-0543.

know our efforts will reach the poor, it is even more satisfying," said Mrs. Dorman. Mahfood feels certain it was "divine providence" that led him to the Dorman and The Joyful Noise Ensemble.

"We all have a great responsibility to the poor, the downtrodden and the derelicts of the world. But the people of the church have turned in on themselves. Both the religious and the laity have lost the vision of what they are supposed to be doing in the world," said Mahfood.

Once a self-centered man, Mahfood found his mission when he visited Eventide, a home for the poor in his homeland of Jamaica. There he encountered horrors beyond description — people abandoned, starving and diseased, void of any hope or joy in life. Mahfood looked into the eyes of the poor and saw God. A prosperous businessman, he has supported impoverished priests in Jamaica out of his own pocket ever since his "conversion" several years ago.

"IF I HAVE to keep on begging

for these people, then I will keep begging," he promised.

Through presentations of "The Witness" he hopes to further awaken the dormant Christian community to the needs of the poor.

Theatrics are not stressed in "The Witness" but rather a deeply inspirational mood and tone. Members ranging in age from 13 to over 60 are not garbed in costumes, although special lighting and a few stage props are used. Mrs. Dorman, also the group's director, said that performances are confined to churches, rather than auditoriums, to keep the spiritual atmosphere.

The lead part of St. Peter is played by alternate soloists, although Larry Dorman is currently in the role. To describe his feelings about the magnitude of the part he is tiling, Dorman quoted from the narrative text of St. Peter in "The Witness."

"IMAGINE THIS great teacher calling simple men like us to come and serve God with Him."

Traditional auditions for members of The Joyful Noise Ensemble do not take place.

"People come up to me after the presentation and ask if they can be in it too. But I rarely turn them down. If they are sincere I know God meant for them to join us. Somehow . . . it always works out and the voices come together," Mrs. Dorman said.

On July 9th, "The Witness" was performed at St. Andrews Church in Coral Springs. In the modestly constructed Church, on pews and in folding chairs, a handful of parishioners were transfixed for over two hours. It was a private perform-

ance, scheduled especially for a video taping. But the voices that rang out in awesome power and harmony could have been meant for the ears of the world.

AS DORMAN told the life of Jesus and re-lived His joys, His triumphs and His final moments of anguish, it was as if he had somehow really become St. Peter to the small group of faithful who could not take their eyes off his face. Members of the cast

were laughing and weeping with such credibility, the audience laughed and wept with them.

As the presentation ended, every person who had been watching rushed to the podium, embraced the players and sang with them. "You Are the Christ."

In the words of Jimmy and Carol Owens who wrote "The Witness", "This is the best news an audience will ever hear. It may change their lives!"



"Joyful Noise" during their performance of "The Witness." (Voice photo by Betsy Kennedy)

rida love aid Caribbean's poor



who runs St. Anthony's Home for orphans in Kingston, adopted" children. South Florida donations to Food for the

resources of his export firm, Essex Exports of Pompano Beach, to support the food ministry.

The company van is used, for instance, to pick up donations. Warehouse space paid for by Essex is used to store the donations. It cost Mahfood \$2,000 to ship the 100,000 pounds of rice to Haiti. Many of the other shipments are made at reduced rates or costfree through deals swung by Mahfood with shippers he deals with through his export firm.

"Many of the people who have become involved with this say they have really been inspired," says Mahfood. "I think one of the most important aspects of this is not only the help for the poor but the spiritual awakening of the people here."

WHILE MAHFOOD has been gratified by the response from individuals, he feels that parishes he has approached have been very reluctant to get involved either in Food for the Poor or any other regular missionary commitment to the poor outside the boundaries of the parish itself.

"Until parishes become missionary we are not truly spreading the Gospel message," he says. In line with spreading the message, Mahfood has just mailed out 2,500 appeals to area Christians to join the cause.

On the other side of the coin are the priests in Jamaica who minister to the poor with virtually no resources or hope and who struggle with despair at the lack of any visible change. Mahfood has been supporting seven

priests in Kingston for several years.

"THE INSPIRATION this program has given the priests in Jamaica is so important. They now have the incentive to continue in their work because now they know someone cares.

"I have seen cases where a priest may get discouraged after several years of neglect and he may quit, and then someone will say 'Well, he's just a bum.'

"But we should be looking inside ourselves and asking 'What did I ever do to help him?'"

(Food for the Poor may be contacted at 1301 W. Copans Road, Pompano Beach, Fl., 33064; or call 973-4150 in Broward, or 944-1959 in Dade; or call The Voice, 758-0543.)

Matter of Opinion

No on kid-porn one small step

The U.S. Supreme Court has finally managed to draw at least a partial line in the dust concerning pornography.

Where the court has had trouble defining obscenity or considering even the remotest possibility that smut might be harmful to society it has at least drawn the line on kids.

New York State's highest court had actually overturned a law banning kiddie-porn, citing some muddled explanation about "freedom of speech," as though the Founding Fathers of this country actually intended to protect the showing of 12-year-old kids performing sex acts.

So the U.S. high court overruled the New York court, not on the usual arguments of obscenity, but on the grounds that kiddie-porn is in fact a form of child abuse, which considerations override any free speech protections.

EDITORIAL

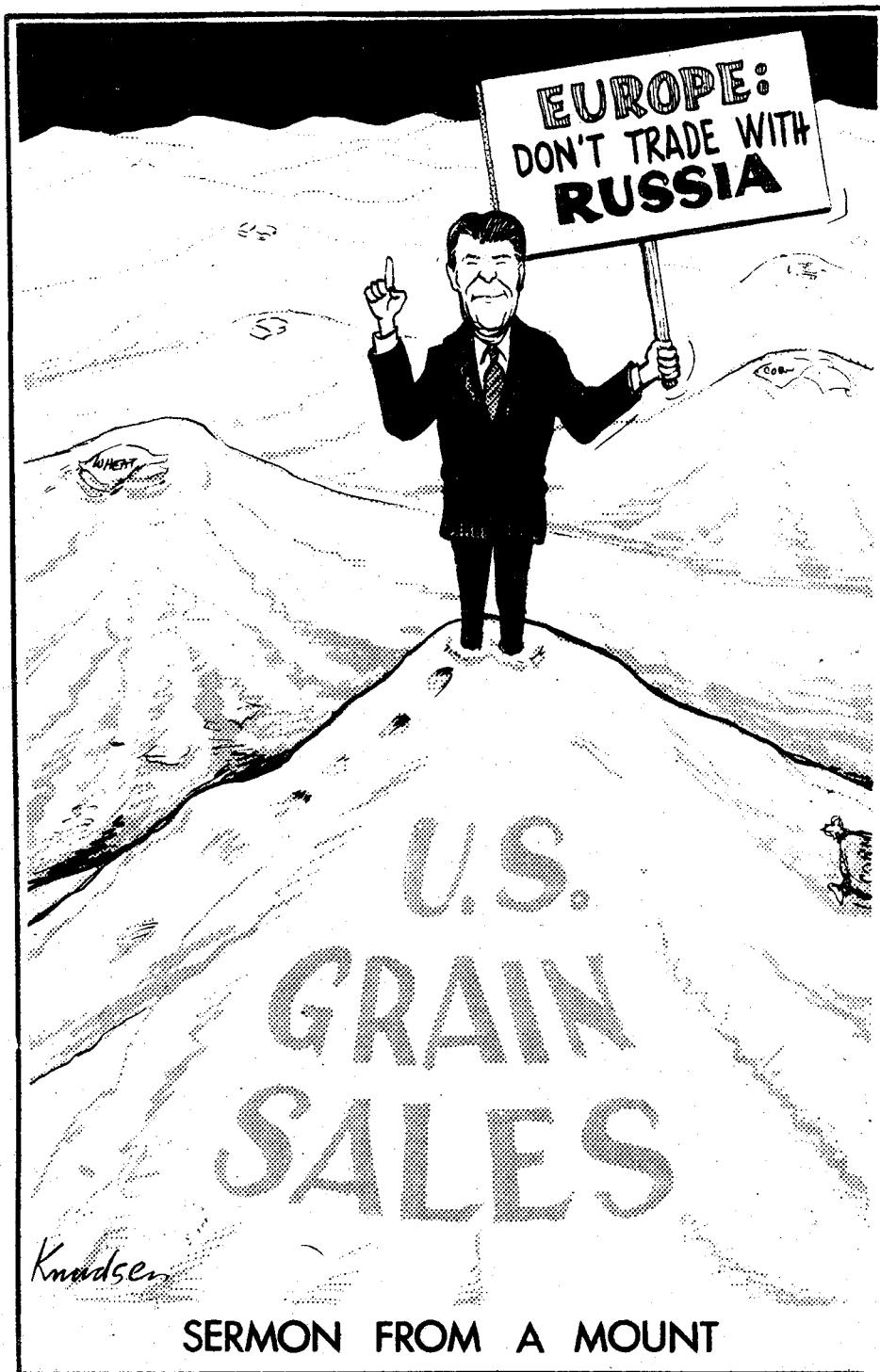
This, we would have thought, would have been obvious to the New York court. Father Bruce Ritter, founder of the famous Covenant House in New York City's notorious Times Square, testified to the examples of youths he has taken in at Covenant who had been sexually exploited in dirty films as a means of survival on the streets. These films then become a permanent record of the child's abuse.

A perfect example — though not typical — is the Brooke Shields taken when she was 10. Her mother, who eagerly allowed the exploitation at the time, now in her tender motherly concern has gone to court to have the pictures suppressed.

And child-porn is just one aspect of a growing national problem, homeless, drifting kids — a million a year — who either run away or are virtually kicked out by parents, resulting in crime, sexual exploitation, drugs and long range social problems for the country.

This is why we need not only laws but court support for the family, recognition of family rights such as the right of parents to know when their children are being given abortions or birth control devices by government-supported agencies or by any non-family source.

This won't solve all the problems, but vacuous reasoning such as the New York court's will only continue the skid of this country toward social disintegration.



SERMON FROM A MOUNT

Letters to the Editor

Clowns in Church?

To The Editor:

As a priest naturally I was very interested in reading about the induction of clowns into the ranks of the Extraordinary Ministers. I am sure they will do much good in our schools, hospitals and nursing homes. I presume, however that the promoters of this ministry realize its limitations:

Clowning and the Worship of God are two elements that do not mix. Clowns have no place in the Sanctuary or for that matter in the Church at all. Clowns exist to provoke laughter, which, undoubtedly, is greatly needed in our sad world today. Worship, however, exists to acknowledge the Supreme Dominion of Almighty God over us and our entire dependence on His Gracious Providence.

I think people, no matter how highly motivated, should beware of introducing the tenets of psychology, which is secular humanism into the

liturgy. Committed Christians are very sensitive today and understandably so, and the whole court of Heaven is with them. We must not provoke the God we are obliged to worship in spirit and in truth.

Fr. Thomas J. Cleary, C.S.Sp.
Lighthouse Point

Note: See article on page 4

Nukes Necessary

To The Editor:

I am completely confused after reading the "Bishops' Draft Rejects U.S. Nuclear Policy" article on page 13 of *The Voice* of July 2nd:

No one in the world wants a nuclear war and the big problem is how can one be avoided. Do we avoid the possible destruction of our beloved country by adopting a policy of "SECURITY THROUGH STRENGTH" or "SECURITY THROUGH WEAKNESS?"

Will the powerful elite within the U.S. Church hierarchy that preaches

pacifism as the one sure way of avoiding a nuclear war accept responsibility before Jesus Christ for the destruction of the United States by our atheists Soviet "friends"?

Many will recall that in 1939 Neville Chamberlain of Great Britain told his Nazi "friends" at Munich that he wanted Peace at any price. That was the signal for Hitler to march over Europe which resulted in the death of millions of civilians before the end of World War II.

Was Jesus Christ pleased with Neville Chamberlain?

Recently the Archbishop of Washington, James A. Hickey, issued a pastoral letter questioning the morality of the U.S. maintaining a nuclear-weapons stockpile since they cannot be used legitimately in war.

This provokes me to ask the following questions:

1) If Russia should decide to march over Western Europe with their invincible and unstoppable conventional forces with the assurance that we would not use nuclear weapons, should we prefer that our Christian friends fight to the last man, woman and child or that they surrender?

2) If Russia should decide to destroy Washington with nuclear weapons because they are convinced that for moral reasons we wouldn't retaliate against Moscow, we would be forced to surrender to the atheists. Would Jesus Christ like this to happen?

Donald A. Pruessman
Miami

'Holy Terror' rhetorical overkill

There's no end in sight to books about the so-called new Christian Right. At least 10 studies of this controversial religio-political movement have already been published — some good, others bad or indifferent — and more are in the offing.

"Holy Terror: The Fundamentalist War on America's Freedoms in Religion, Politics and Our Private Lives," by Flo Conway and Jim Siegelman, is the worst of the lot, but seems to have the biggest advertising budget. Expensive full-page ads for the book have appeared in various publications and, no doubt, the authors will soon make the rounds of the TV talk shows. The publisher obviously hopes to make this a best-seller.

I hope their pitch falls on deaf ears. The book is a classic example of rhetorical overkill.

THE AUTHORS have a deep-seated abhorrence of any kind of religious fundamentalism, an attitude extending to almost any religion with a domestic and international missionary outreach which tries to influence public policy on issues like abortion.

The book's authors claim not to have a position on abortion. That's nonsense. They are clearly obsessed with the issue and consistently load the dice against the pro-life movement and in favor of pro-choice proponents.

With few exceptions, pro-life spokesmen are depicted as intolerant, inconsistent and incoherent. Pro-choice spokesmen, however, are portrayed as tolerant, rational, public-minded human beings whose pro-abortion positions are "rooted in serious real-world considerations."

THE AUTHORS, it seems, end up in a kind of devil theory of history and are led to conclude that fundamentalism — the "holy terror" — is more



BY MSGR.
GEORGE HIGGINS

dangerous than the fascism of the 1930s.

"We have come full circle," they write, "from the subtlety of fundamentalist mental and emotional control, to the use of technology for political intimidation, to total propaganda on a worldwide scale, to the free exercise of hatred and the mounting threat of violence. In our view . . . the potential for tragedy is almost limitless . . . Few nations have been confronted with the prospects of such profound social regression."

Such rhetoric will probably help the New Christian Right — which deserves some serious criticism — for more than it will hurt it.

If "Holy Terror" is, in my opinion, the worst of current studies of the New Christian Right, the Rev. John L. Cater Jr.'s is the best. Despite his strong disagreement with the New Christian Right, Father Cater, an Episcopalian, brings to "Christians on the Right: The Moral Majority in Perspective," a sense of fairness and institutional self-criticism.

ACCORDING TO Father Cater, the response of the mainline churches to the New Christian Right ought to include four distinct components:

1. They must try to understand why the movement has gained the support of so many Americans.
2. Mainline Christians must examine critically their own traditions and ask themselves what reforms are needed in light of the Christian Right's success.

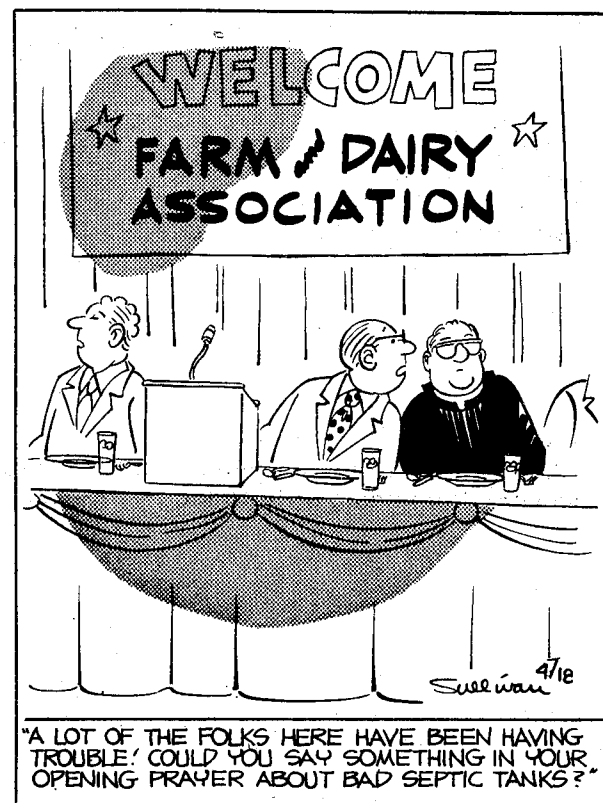
3. Mainline Christians need to clarify their own positions and correct whatever mistakes are indicated.

4. **MAINLINE CHURCHES** have an obligation to dialogue with their fundamentalist brothers and sisters.

"Just as the Christian Right can call us to faithfulness," writes Father Cater, "they need to hear the churches' perspective. We ought to be seeking ways to clarify our stance for ourselves and communicate it to those whose faith might be changed by a less narrowly confined Gospel."

Father Cater's is the voice of a wise Christian leader — intellectually honest, objective, fair-minded and self-critical.

(NC News Service)



Refugees: What should church do?

(Continued from page 11)

tian refugees and the problem of police violence in the Black American community. For some eight years, Haitians had been arriving in South Florida in sailboats with tree trunk masts, fleeing the Duvalier regime. For as long, successive U.S. administrations had rejected their claim for political asylum under the United Nations Protocol and Convention on the treatment of refugees. The Church in alliance with other community groups had been pleading for equal treatment for Cubans and Haitians. The Mariel crisis raised the consciousness of Metropolitan Miami regarding the Haitians, and resulted in a decision of the Carter Administration to create a new immigration status to cover both groups, the Cuban-Haitian entrant.

On May 13, a civil disturbance erupted in the Black ghetto of Northwest Miami over the not guilty verdict rendered by an all white jury in the trial of four white police officers accused of murdering a Black insurance executive in a traffic incident. Miami counted 20 dead and \$100 million in property damages.

Once again, the community looked to the Church for leadership and the Church responded principally through the personal

involvement of the Archbishop and the various agencies of Catholic Charities and social advocacy.

Met with blacks

During the disturbances, the Archbishop met with a group of prominent Black protestant ministers. He asked them how the Catholic Church could help. Their response was immediate: Give affirmation to the efforts of black Catholics who were recognized leaders in the Black community. This called attention to a phenomenon that was not well recognized. Catholics are to be found in leadership positions in the Black community way out of proportion to their numbers. Many are graduates of Xavier University in New Orleans. The Archbishop ultimately convened a meeting of these two were identified. This became the nucleus of the Black Pastoral Council.

In the aftermath of Mariel, the riots, came a crackdown of Haitian refugees by the Reagan administration. In October, 1981, the government initiated a detention policy for all aliens arriving without documentation. In practice, this has singled out the Haitians for long months

confinement pending adjudication of their applications for political asylum.

The Government instituted the policy as a deterrent to more immigration without considering the fact that (1) there was no adequate place for detention, and (2) there was no process available in U.S. law for fast fair hearings on asylum petitions. The result was within a couple of months a concentration camp in the Everglades west of Miami, over crowded with 1,200 men, women and children that posed a threat to the health and welfare of the community. Once again the Church took an activist role in bringing this to the attention of the community and the Government. By Christmas, 1981, community concern had brought matters to a head.

What does the future hold? All the signs point to more of the same. The task facing the Church in the 80's and 90's is enormous. That task is the evangelization of hundreds of thousands, perhaps one million, Hispanic immigrants. Their Catholic faith, linked to their cultural traditions will not survive the cultural transition unless the Church is an intimate and active participant in the process. A critical factor is the availability of priests and religious who understand and are

committed to the process.

Metropolitan Miami today has 610 priests, of whom 118 are Hispanic. It has a bilingual bicultural seminary. In a changing population, estimates of the number of Catholics range from 500,000 to 850,000; 30% Anglo-American, 7% Haitian, and 63% Hispanic. By the year 2000 these figures may double, and the youngest priest who will be active in the ministry at that time is already in the second grade.

The outlook is not good, yet we know from the history of the 19th century Irish immigration to the Southern U.S. that the key factor is the presence of the priest in the new immigrants' initial adaptation to American life. The Church lost the Irish in the South, will it also lose the Hispanic?

Msgr. Bryan Walsh is Archdiocese Executive Director of Catholic Community Services, Director of the Child Welfare League of America and Vice President of the National Conference of Catholic Charities. He is a Ph.D. candidate in Latin American studies and is currently attending special studies in Rome. This article first appeared in the *New Catholic World*.

Let's save social security

Social Security is frequently in the news right now because the system is in danger. Yet, anyone foolish enough to write about the need for Social Security reform better be prepared to be attacked as an enemy of the elderly.

Nonetheless, this week I'm taking that unpopular path because I feel so strongly that the only way to protect those



By Antoinette Bosco

who are truly dependent on Social Security is to reform the system.

Not long ago, the trustees of Social Security warned that a year from now the system will be technically bankrupt, with no money left to pay the 36 million Americans who are now recipients, plus the new ones coming aboard.

YET ACTION right now can save Social Security. Economist Alfred Kahn put his finger right on the problem when he said recently: "Social Security is 20 percent of the federal budget and it goes to people regardless of need."

I've got three problems with Social Security as it is administered now.

I agree with John Svahn, U.S. commissioner of Social Security, who says we're "not looking at the facts." Clearly, if we don't do some cutting back now, the pot will dry up.

I'm for reform because I'm for a decent life for the elderly. If Social Security ends, so does the dignity of those left with a minimal income, or no income at all, who then must go on welfare.

Social Security was set up as a tax-free income, reduced on a sliding scale if recipients have earned income, but untouch-

ed for people with income from such sources as interest, investment profits or rents.

THAT MEANS many people who get Social Security are well off or wealthy. Social Security may be a lifeline for the poor, but it is gravy for the rich!

As I see it, a fair and just compromise reform would be to subject Social Security to income taxation. This would not affect lower income recipients, only those with a significant income. This reform would save billions of dollars.

Already I can hear objections that Social Security recipients earned their right to this tax-free retirement income.

That brings me to my third and longer-range worry.

Some people perceive Social Security as an insurance or even an investment plan. But it is not. It is meant to be a "pay as you go" system. Today's workers pay for yesterday's workers; tomorrow's recipients will be carried by the younger people in the work force.

YET TODAY'S youth are facing a work future where the inequalities will be severe. They'll be the workers who will pay the most into the system and probably get the least — if anything — out of it.

Even if a person had entered the system back in 1914 at age 22 and paid into it for the next 40 years at maximum payroll deductions, that person's contribution would have totalled less than \$12,000.

Taking in factors such as the increased life span, and the addition of disability benefits, it is accurate to conclude that, even adjusting for inflation and interest, far less money has been paid into the Social Security pot than is being taken out of it every month.

Obviously, people working today and tomorrow will have to pay for this somehow.

If common sense prevails, and some proposed reforms are adopted, then the system may be saved. Perhaps it can be salvaged not only for today's recipients, but also for today's youth who are pouring so much into the system with no guarantee that any of this will ever be returned to them in their retirement years. (NC News Service)

On trusting God

I trust God. I have no doubt about my trust in God. But lately I've heard talk about trusting God that differs from my own understanding of its meaning. Since those who have spoken about it in this way have included theologians and some bishops, I'm obviously not going to claim my own understanding is right and their's is not — but I do think it would be worthwhile to think about it together.

What has been said about trusting God that seems to me different from my own understanding of its meaning is that



By Dale Francis

which has come in the discussions of war and peace and military deterrence. There are some who say that the United States could make the greatest contribution to peace in the world by unilateral disarmament. This is a political judgment. I think, but those who make it add that in doing so we would be showing our complete trust in God. This is a theological judgment and it is a judgment that differs from what I believe trusting God means.

My trust in God is inextricably united with my belief that we are, as individuals, responsible for our own destinies within our own limitations. We must not expect that God will do for us what we can reasonably do for ourselves.

I **KNEW** A woman once, a very good woman, a very religious woman, who, when she finally became so ill there was no choice but to call a doctor and get to the hospital, was found to have cancer in both breasts, cancer that had metastasized. I talked with her and she revealed that more

than a year before she had the symptoms that should have led her to seek immediate treatment. She told me she had trusted God to take care of her. She died soon after. Her fatal misunderstanding was to not realize that we have an obligation to do all we can for ourselves.

We possess free will. Free will doesn't just mean that we can do as we like. It means, also, that we must do what we can. We understand very well that free will means that we make the choices that determine the course of our lives. There are laws of God but God doesn't compel us to obey those laws, we can by our own free choice act in obedience to God or disobedience to God.

But possession of free will does not just give us a right, it gives us an obligation as well. We have an intellect and having an intellect requires that it be used. We can't simply say we trust God, make decisions that in the practical order may seem unwise, and then sit back in the hope that God will take care of everything. That isn't, to me, trusting God. That is asking God to do for us what creation made possible for us to do for ourselves.

YET THERE are those who place themselves under the direction of Providence, it is of the essence of religious vocation and it is practiced by many of the laity, too. Isn't this a refutation of what I have just said? I think not. Those who do commit themselves to the direction of Providence seek to know the will of God for themselves, they ask His guidance, but they know what will be done must be done by their own decisions and actions.

Trusting God means, I believe, that we must do everything possible to solve the problems we encounter — in our own lives, in our society, in the nation, in the world — using the intelligence we have been given to the fullest extent.

Then, when we are confident we have done everything possible to meet our own situations, to trust that God will take care of us. We do not show trust in God, I think, to stop short of all we can do to meet our own problems and to turn our uncompleted responsibilities over to God. (Dale Francis is a nationally syndicated columnist)

Second guessing the future

Q. I'm supposed to enter high school in September, but I just don't see much point to it. There won't be any jobs after I graduate. My older brother just got out of college, and he can't get a job anywhere. Really, what's the point? (Michigan)



By Tom Lennon

A. No one of us knows the future. About all we can say with some degree of certainty is that the unexpected is likely to occur.

If we choose, we can paint a dark picture: Unemployment will become widespread all over the world. In some poverty-stricken nation a wild dictator will launch a nuclear bomb. This will bring an all-out nuclear war and the end of human life.

But a bright picture is just as valid a prediction: Little by little and with much struggle and risk, we'll solve our unemployment problems and somehow resolve the threat of nuclear war.

PEACE AND prosperity will come to the world — as well as new problems to be solved by humans, who at heart are problem-solvers.

But maybe our future is somewhere in between the dark horror of the first prediction and the bright picture of the second prediction.

We simply do not know what's in store in the years ahead — no matter how much we think we do know.

During the Great Depression of the 1930s, teen-agers saw adults go for years without a job. The teen-agers then wondered whether the Depression would ever end and whether they would ever be able to get a job.

They had no idea what their future held. It turned out to be a most surprising future of high employment for many years.

Never think you can predict your own future too exactly — and you have to make some plans for the years ahead of course. Try to live just for today, and give this day your best. Keep on with school, and put your whole heart into it.

Your discouragement is understandable, and it is difficult to face a future that seems dark. But to quit school now would just about guarantee you a dark future.

You may find it helpful to keep in mind a legend about St. Francis of Assisi.

One day as he was hoeing a garden in his monastery grounds, someone asked him what he would do if he learned he had only one hour of life left.

Legend says the saint replied, "I'd keep on hoeing this garden, because that's what God wants me to do at this moment."

Keep on going to school, and ask the Lord to help you do your best today.

Sharing the housework

Dear Dr. Kenny: I am married with two grown children and one in high school. I began working full time as a secretary about two years ago, continuing to do all the housework.

Now I am getting worn out. I asked my husband for help, but he said I should do the housework or hire someone. He does not think men should help around the house. He is glad for the extra income but unwilling to pitch in on chores. He tells me I am listening too much to Equal Rights Amendment propaganda.



By Dr. James and Mary Kenny

I can't cut back on my job, but I can't do both. Do you think men should help at home? My husband respects your column. Please say. (Pennsylvania)

What I think may not be that important. It is more important what you and your husband think. Married partners must work out their own personal style of living and division of labor.

You clearly have a disagreement about how the work should be divided. Keep talking with each

other. Tell your husband what you can and cannot do, but do not make judgments about what he should be doing. Listen to his opinions and his feelings and see if you can arrive to some compromise.

Several points raised or implied in your letter seem to be false issues. Your discussions might be more productive if you could dismiss these issues.

THE IDEA of men helping with housework is primarily a practical matter, not an ERA philosophy. Most adults, including men, would agree with you.

A February 1982 Merit Report Survey of 1,200 randomly selected U.S. adults asked: "If both husband and wife in a household work at full-time jobs, how do you think that they should share the housework, such as shopping, cooking and cleaning?"

Ninety percent felt that both spouses should share equally. Only 7 percent felt the wife should do most of it.

These results indicate a nearly universal position for shared housework among working spouses. I suspect it is based on fairness and practical considerations rather than the liberation of women.

A second matter your letter implies may involve the traditional division of labor. The role of women in society changed when women joined the paid labor force in large numbers. I see the change in who does the housework as a necessary consequence of this first change.

HOUSEWORK is not a menial task, however, nor is it an unskilled one. The reluctance of some men to become housewives may stem, in part, from their lack of required knowledge and skills. So break the homemaking job down into its component parts and let your husband begin with the easier tasks.

Having been a housewife myself for a period, I would rate homemaking tasks as follows, from easiest to hardest. Like any beginning employee, new homemaker husbands should start at the bottom.

1. Doing the dishes. A good place to start.
2. Routine cleaning. Dust before you vacuum.
3. Wash clothes. Keep whites and colors separated.
4. Heavy cleaning. Washing windows and shampooing rugs.
5. MEAL preparation. How to follow a recipe and have everything come out hot at once.
6. Shopping. When is a bargain really a bargain, and how to plan a week's meals.

Most Americans agree that working spouses should share the housework. Listen to your husband's opinions and tell him yours. Perhaps he will be willing to help in some ways. Then break him in easy.

Good luck.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

The dignity of women

This is the last in a series of commentaries by Terry and Mimi Reilly, directors of the Archdiocese Family Enrichment Center, on Pope John Paul II's exhortation on the family.

Pope John Paul II, in his Apostolic Exhortation "Familiaris Consortio," writes of the equal dignity of women, "Above all it is important to underline the equal dignity and responsibility of women with men."

Since the Equal Rights Amendment was not ratified, many of us have strong feelings about the subject of Women's Rights. Some of us who were against ratification are pleased, while others of us who were in favor of its ratification are disappointed. Feelings run very deep in both "camps," and we hope now that new legislation can be initiated for an Equal Rights Amendment that will be acceptable to most Americans. While expressing the importance of a woman to have the freedom to remain in the home, the Pope also strongly condemns the mentality that regards

women as objects. "This mentality produces very bitter fruits, such as contempt for men and for women, slavery, oppression of the weak, pornography, prostitution — especially in an organized form — and all those various forms of discrimination that exist in the fields of education, employment, wages, etc."

He also encourages persons to be involved "at every level" in non-Church associations. In relation to the rights of women, he suggests associations for . . . "the just advancement of women and the struggle against all that is detrimental to their dignity . . ."

HIS WORDS of encouragement and of condemnation of discrimination are to be taken seriously. Each of us really must look into our own past attitudes and practices and see if we are regarding ourselves and/or others with dignity. Are we, for example, paying our female employees at the same wage level as males? Are we offering them the same opportunity for advancement? Are wives treated as second class citizens in

the home? Pope John Paul says the following of the oppressive presence of the male when he defines "machismo" as "a willing superiority of male prerogatives which humiliates women and inhibits the development of healthy family relationships." We believe the Church will be speaking further on this subject much more in the future.

There are many other subjects that the Holy Father deals with in this Exhortation. They include abortion, sterilization, artificial contraception, pastoral care of various persons, mixed marriages, irregular situations like trial marriage, separation, divorce, and persons without families. Each of these subjects deserves its own special attention. An entire article could be written about each one.

We strongly encourage our readers to send us \$2.25 (which includes postage) for a copy of "Familiaris Consortio." We will mail it to you shortly after we hear from you: Family Enrichment Center, 18330 N.W. 12th Ave., Miami, Fl., 33169.

Padre



By Bob Swiskow and Dan Capozzi

Scriptural Insights

GREAT LEADERS

Readings: Jeremiah 23:1-6; Ephesians 2:13-18; Mark 6:30-34

By Fr. Richard Murphy, O.P.

Leaders and leadership, or the lack of both, are frequent topics of conversation. The world needs leaders who crystallize and organize the ambitions, needs, and strengths of the nations, leading them to honor and glory, peace and prosperity.

Not long ago, the world was made painfully aware of the awesome potential of leaders. In Italy there was Il Duce, Mussolini; in Germany there was Der Fuhrer, Hitler; both were hailed as "Leader!" On the opposing side were Churchill and Roosevelt.

The Bible refers to leaders as good or bad shepherds. Some of them were bad kings; some were resourceful, courageous and brave, taking good care of their flocks.

GOD'S BEST leaders were apparent failures. Jeremiah's anguished

warnings went unheeded and he was obliged to look to the future for vindication. Across the years of impending Exile, he saw the return of a remnant of the flock, and out of the seemingly lifeless stalk of David's line, he saw the budding of a "virtuous branch." His name was Zorobabel, and he was a forerunner of Jesus, the Messiah.

Paul was a great leader, bringing the Good News to the pagan world. He had an eye for deep reality, and was able to see that Jesus by dying on the cross had in fact unified all nations by breaking down the barrier that separated Jew from Gentile. There actually had been a barrier (the archaeologists have discovered the warning sign posted on it) in the Temple at Jerusalem; no Gentile dared, on pain of his life, cross that barrier. Now the "two" form one single "New Man" in Christ (Ephes. 2:15).

The apostles too were leaders. Jesus had sent them out to try their wings, so to speak. It was exciting but exhausting work, and Jesus taught them an important lesson. "Come with me to some lonely place, where you can be alone, and rest." They must not forget to pray. What a tender heart Jesus had. Followed by a great crowd He took pity on them, (they were like sheep without a shepherd), and He began to teach them.

JESUS IS the supreme example of how God works in the midst of our broken plans. Even as Jesus died on the cross, He became the Savior of the world. Paul got the message: "When I am weak, then I am strong, for God is at work in me." Jeremiah got the message too: God can bring new life from seeming death.

We all know the meaning of

frustration and disappointment, even as we attempt to do good. Some complain at this, as if doing God's work should always be done to applause. Actually, our difficulties give us the opportunity of showing our firm commitment to something good, and our persistence shows that we are willing to "put out" to achieve our worthy ambitions for God's honor and glory.

Remembering the fate of the prophets and the apostles and St. Paul, we keep reminding ourselves that God is the picture. Clouds and rain are not always disasters, but often preludes to a good harvest.

Jesus is our great Leader and model. We learn from him to be compassionate, to think of others, to trust in God.

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How Catholic is humanism?

Q. A friend of mine in college says that humanism is the most beautiful answer to all human relations. Someone else said, however, that it is pure existentialism, and that both of these are un-Christian and un-Catholic.

This came up in our study club, and we had quite a violent argument about the meaning of existentialism, and for that matter, humanism. Is there a Catholic position on humanism? And really what does it mean? (Kentucky)

A. An adequate answer to your question would require at least a book. Both existentialism and humanism have a rainbow of mean-



FR. JOHN DIETZEN

ings, some of which are compatible with Christian beliefs and some are not. Fundamentally, however, existentialism may be described as a form of humanism, so let's limit ourselves to that second word and its meaning.

Humanism is basically the belief or philosophy that the greatest good of man is the perfection of himself as a human being. All good, all morality, according to this idea, is simply what will make a man or woman more perfectly human, more able to be whole in his knowing and loving and feeling.

Put that way, there is nothing un-Christian about humanism; it is solid Catholic doctrine. As Pope Paul said in his encyclical, "The Development of Peoples," in all the church's labors for truth and justice "what must be aimed at is complete humanism . . . the integral development of the whole man and of all men."

St. Augustine, I believe, was the first to say, "The glory of God is man fully alive."

This is echoed in the Vatican Coun-

cil II decree, "The Church in the Modern World," in which hope is seen for mankind because "we are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility toward his brothers and toward history." (No. 55)

This kind of humanism, therefore, is not only permissible; it is essential if mankind is to develop on this earth in a healthy manner.

Some brands of humanism, of course, in the past as well as today, view the works and goals of mankind in total disregard of any relationship to his creator, to his savior, or to a life beyond this world. This view of man obviously is opposed to Christian beliefs, and often has been explicitly condemned by Catholic and other Christian authorities.

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Take *this* stereotype quiz

By James Breig

Please recite with me the American Credo:

"I believe in these truths, which are self-evident — that all Italians are organ-grinders, that every Scotsman is tight-fisted and wears kilts, that Jews have big noses, that Irishmen are drunks, that Germans are power-hungry and that Indians speak in grunts. Amen."

Such racial and ethnic slurs have been around for a long time; they have been attacked for a long time, too. But they persist anyway for a number of reasons, some of them hostile and some just plain stupid.

There are some folks who hate other folks and will do anything, say anything and think anything to demean them. Then there are folks who simply like to think in shorthand. Such people aren't prejudiced; they are just ignorant.

"I believe in these truths: that all people from the South drive their cars at 90 MPH before crashing into Smokey, that blonde women are dumb and blond men vain, that fundamentalists are rednecks and that religious people are superstitious."

A lot of us like to think in stereotypes. It's so much easier that way. We don't have to relate to individuals one by one; we can simply pigeonhole them by entire races and genders.

TELEVISION also likes to stereotype and usually not out of any desire to ridicule or debase. It is just handier to do so. When you are writing a script which has to fit into a half-hour

REAL TO REEL

The world of Maryknoll Missionaries and "Contact", Miami's Christian crisis intervention phone line, are featured this week on "Real to Reel." Next week, the program profiles Miami Dolphin Coach Don Shula, who talks about how he lives his faith on and off the gridiron. Watch Sunday mornings at 10 on WCKT, Channel 7.



Archie Bunker (Carroll O'Connor) was the bigot television viewers loved to hate. Is the tube practicing what he preached?

or hour, you can't spend a lot of time explaining who people are. Get them on, have them say their words and get on with the action — that's the rule.

So, if you want a character to be stupid, give him a cornpone accent. Voila! your audience knows the person is a real stooge. Maybe you want a character who is warm and loving. Easy: make her a Jewish grandmother, complete with a just-off-the-boat sound.

Need a character who's a floozie? Call in a big-chested blond. Your character has to be poor? Black actors, please.

See how simple it is? The audience thinks in stereotypes, so use them. And, by using them, perpetuate them to yet another generation.

"I believe in these truths: that all homosexuals are fops, that all Brooklynites have blue-collar jobs and say 'Dese and dose,' that all boys under 10 wear bangs and talk with a lisp, and that French people purse their lips when speaking."

Picture yourself sitting down to write a TV show. It takes place in a restaurant. Obviously, the chef will be French and speak with his hands. The headwaiter will be officious and have a thin mustache. The teenager who parks the cars will wear a T-shirt

(preferably black — the shirt, not the teen) and listen to rock music.

IF THERE IS A gangster in the room, he'll have greasy hair and come from Sicily. His moll will be platinum blond and talk in a squeaky voice.

In the kitchen, Hispanic young men will wash the dishes while tubby men from Poland haul out the garbage.

See how quickly you can create a TV show? Just grab all the elements which have proven so popular and re-mix them.

"I believe in these truths: that all criminals used to be Italians and still are if they are in organized crime but that street criminals are not white, that all mental patients are homicidal, that all teenagers hate school and are not virgins, and that Catholics cross themselves when facing danger in the trenches."

Races, creeds, genders, regions, colors, occupations, ages — they all get stereotyped on television. Here's a little quiz to prove it:

1. If you are stopped for speeding

while driving in the South, the policeman is: **A.** corrupt and will accept a bribe; **B.** a redneck out to beat you up; **C.** black.

2. A shapely woman in a bathing suit comes up to you on the beach. She is about to: **A.** proposition you; **B.** fall into your arms and ask for your protection from hired killers; **C.** ask you to join her and her friends in a brief prayer service to thank God for the beautiful day.

3. An interior decorator comes to your home. He is: **A.** homosexual; **B.** homosexual; **C.** homosexual; **D.** played by an actor from India.

If you answered "C" to the first two and "D" to the last one, you're playing games with me. Or else you don't watch much TV (and probably think that people who do are boobs — which is another stereotype, this time an intellectual one).

Be aware of stereotypes when you watch the tube and laugh at them; teach your children how wrong they are and rid your home of them.

I have to close now; the editor wants my copy. And you know what they are like!

Disney's 'Tron' a special-effects first

• TRON (PG)

This story of a computer game whiz (Jeff Bridges) trapped in a computer by Master Control Plan, an electronic villain determined to rule instead of serve humanity, represents an attempt by Disney Studios to break away from its conservative, lackluster image. The results are mixed. The computer-generated special

CAPSULE REVIEWS

effects are fascinating, but the story sags at the dramatic level, and, in its eagerness to show how with-it they are, the Disney people have seen fit to have the script make it perfectly clear that the heroine has slept with both of her admirers. Hence the U.S.

Catholic Conference has classified it A-III — adults.

• AUTHOR, AUTHOR (PG)

In this uncertain venture into light comedy, Al Pacino plays an Armenian-American playwright who, in the midst of launching a new play, finds himself alone with five children, four of them his estranged wife's by previous marriages. He loves the kids, however, and determines to maintain a home for them. All of this is pleasant enough but superficial and never especially funny. Given its ambivalent moral outlook, its depiction of adultery, and its simplistic, one-sided view of a marital breakup, it's mature fare, and the U.S. Catholic Conference has classified it A-III — adults.

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Dan Sullivan, crime fighter

By Marjorie L. Donohue

Daniel P. Sullivan was described by Archbishop Edward A. McCarthy as a man who "witnessed to an essential ingredient of crime fighting and crime prevention that is often being ignored, at great cost, in our secularist times of growing indifference to religion," during the funeral liturgy for the first executive director of Miami's Crime Commission on July 7 in St. Rose of Lima Church.

Sullivan, 76, died after a long illness on July 4 at a local hospital.

"His was the type of faith in a loving and avenging God that could not

tolerate violence committed against any of God's children," the Archbishop said. "His faith was at the heart of his love and concern for his fellow citizens and this community. It motivated him in his heroic efforts to protect them."

Father Michael Sullivan, chaplain at Broward Community College, was the principal celebrant of the Mass for his father. Concelebrating with him were some 20 priests of the Archdiocese. Auxiliary Bishop John J. Nevins gave the homily focusing on the importance of family life and example.

A native of Washington, D.C.,

whose father was a construction worker on the Washington Monument, Sullivan joined the FBI shortly after graduation from Georgetown University Law School in 1932. During the next 10 years he was present when gangster John Dillinger was apprehended and killed in Chicago; the investigation of the death of Baby Face Nelson; the breakup of the "Pretty Boy" Floyd gang; and the shooting of Ma Barker and her son.

He also had assignments with the FBI in San Francisco, New York City, El Paso, Albuquerque and Hot Springs. In January, 1942 he resigned from the FBI, in the interest of a more stable family life for his wife, Mary Ellen, and their then family of six children, and came to Miami and for six years was in charge of security at a local aircraft plant.

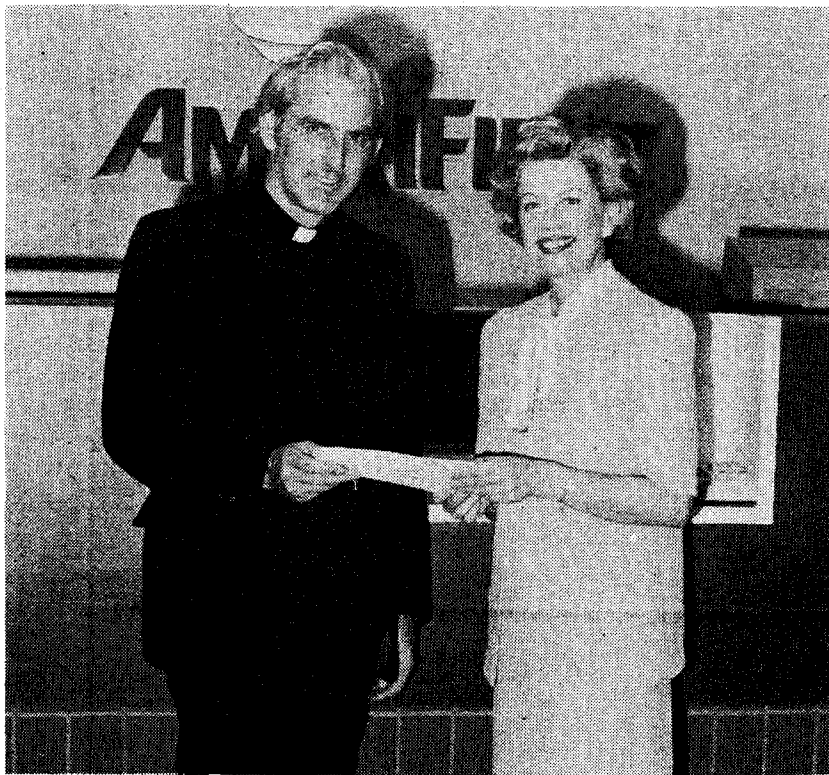
In 1948 he joined the staff of the Greater Miami Crime Commission as executive director leading the fight against illegal gambling in Dade County. Between 1948 and 1978 when he retired, he continued to be known as an outspoken critic and foe of organized crime. It was at the urging of Sullivan that the late Sen. Estes Kefauver, then chairman of a Congressional Select Committee investigating crime in interstate commerce, agreed to come to Miami and conduct hearings. At that time there

hadn't been a crime investigation in this country for 22 years and Miami became the first in the nation for the hearings. Testimony by crime figures confirmed everything Sullivan had charged and activities in South Florida were eventually linked to other major cities in the nation.

A pioneer member of St. Rose of Lima Church and former member of the Archdiocesan Task Force for Urban Problems, Sullivan was the first president of Archbishop Curley High Parents Club, a charter member of the Miami Guild of Catholic Police and Firemen and the Miami Serra Club. In addition he was a past president of the National Assn. of Citizens Crime Commissions and after retirement served on the executive board of Floridians Against Casino Takeover.

In addition to his wife, with whom he resided at 460 NE 103 St. Sullivan is survived by five other sons: Daniel J., David, and John, all of Miami; Paul Thomas, Hollywood; and Patrick, Matamoras, Pa. and six daughters: Norah, Pompano Beach; Maureen Anstey, Hollywood; Kathleen Fresne, Trenton, N.J.; Patricia Sullivan and Eleanor Lanser, Miami; and Margaret Rodrigo, Valencia, Spain.

Burial was in Our Lady of Mercy Cemetery under direction of Bess, Kolski, Combs Funeral Home.



FAVORITE CHARITY — Alice Brightbill, vice president and manager of the new North Miami Office of AmeriFirst Federal, presents Monsignor Delaney of the Holy Family Catholic Church a \$300 charity donation which the church won during the special AmeriFirst festivities held in conjunction with the expansion of the North Miami Office. Visitors to the office during the Expansion Celebration week were invited to register their favorite North Miami area charities and non-profit organizations for the special donation, with the organization with the most votes winning the \$300 AmeriFirst donation.

Biscayne Offers Honors Program

Biscayne College will offer an Honors Program beginning in the Fall semester of 1982. Qualified students will have the opportunity to enroll in small classes with enriched content, taught by outstanding full-time instructors. Courses will be offered in Mathematics, Natural Sciences, Social Sciences, Fine Arts, and Humanities. One unique feature of the program is a series of interdisciplinary Humanities seminars in which students will read the great masterpieces in

literature, philosophy, and religion of the western world.

Students of all majors may apply to the program. Admission is competitive, and the selection procedure for Fall 1982 is currently underway. However, applications from especially qualified students will be accepted until August 1. Those who are selected will receive special consideration for financial aid, and their participation in the program will receive special academic recognition.

Deaf Teenagers are invited to a picnic Saturday, July 24, from noon to 6 p.m. on the grounds of St. John Vianney Seminary in Miami. Persons planning to go or who know deaf teenagers who might be interested are urged to call the Archdiocese of Miami's deaf apostolate at 653-3147, or the TTY number, 652-5141. St. John Vianney is at 2900 SW 87 Avenue in Miami. Cost is \$2 for the day and participants are encouraged to bring bathing suits and/or tennis rackets.

The Dade Catholic Singles Club will play softball July 18th at 2 p.m. at the Ponce Jr. High School 5801 Augusto Ave., and S. Dixie Hwy. On July 24th they will go bowling at 8:30 p.m. at the Don Carter Kendale Lanes, 13600 N. Kendall Dr. All Catholic singles ages 20-39 are welcome. For more information call Frank at 553-4919.

St. Maurice Women of the Stable will hold their summer Dip'n Splash party and

covered dish luncheon July 18th from 2 to 4 p.m. on the church grounds at 2851 Stirling Rd., Ft. Lauderdale. The \$1.98 beauty contest will be featured.

The Third Carmelites will meet at 1:30 p.m. Sunday, July 18th in the library of St. Joan of Arc Catholic Church, 370 SW 3rd St. Boca Raton. For further information call Joan Hoffman, 392-1950 or Mickey Esposito 421-6388.

29th. If you are 18 or older and can read and write English contact the Juvenile

Justice Program office at 634-6745 by July 26th to confirm your attendance at the workshop.

The Citizens' Crime Commission is also seeking volunteers for the adult criminal justice system of Dade County. These court aides would research cases, contact witnesses and observe the plea negotiation process. Other volunteer activities include assisting the State's Attorney's office and the Public Defender's Office. The next workshop is in August though no date has been set yet. The Court Aide Program Office can be reached at 547-7820.

Crime commission seeks court aides

Benefit for orphans

A benefit to aid the orphans of war torn Lebanon will be held at the Cathedral of St. George Hall, 320 Palermo in Coral Gables at 8 p.m. on July 17 by the St. Monica's Young Adult Group. The audience will be taught how to dance the hafti, a Middle Eastern dance. Food and beverage will be available. Admission \$10 adults and \$6 children.

Abp. Carroll Mass

A Memorial Mass will be celebrated at 9:30 a.m. on Sunday, July 25 at St. Mary Cathedral for the late Archbishop Coleman F. Carroll, first Archbishop of Miami.

It's a Date

Secular Franciscan — Pre Fraternity of St. Clare will hold its monthly meeting after the 11:30 a.m. Mass in St. Ann's Naples on July 11.

The Greater Hollywood Catholic Widows and Widowers Club will meet Friday, August 6, 1982, at Nativity Parish Hall, 700 Chaminade Drive, 7:30 p.m. promptly. There will be a short meeting followed by music for dancing, fun games and refreshments. Call 431-8275 or 987-0787 after 6 p.m.

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Thank you to The Holy Spirit.
Josie

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J.H.H.

Thanks to St. Jude for favor received. Publication promised.
Bernard & Mary O'Brien.

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Who are the people of Islam?

By Neil Parent
NC News Service

For many of us, our first exposure to the Islamic faith came through the tumultuous events that engulfed Iran in recent years, particularly the deposing of the late shah and the takeover of the American embassy in Teheran.

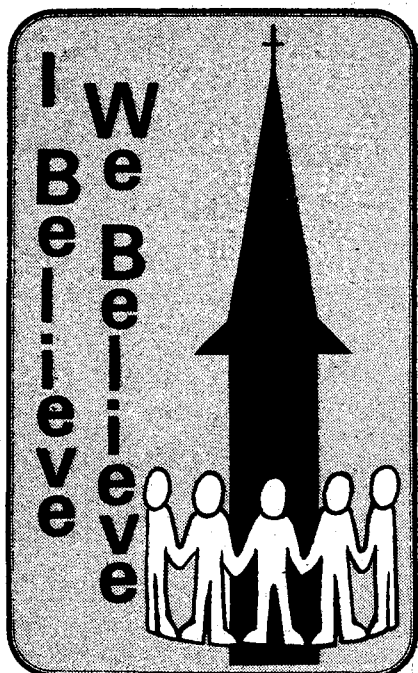
Although those events were essentially political, they were not without significant religious overtones. For years Iranian Islamic leaders had been protesting what they considered the increasing, harmful influences of Western culture in their society. This they felt was symbolized in a large way by the growing U.S. presence in their country.

As we watched the struggles in Iran unfold night after night on our TV screens, we may have developed a highly distorted and unfair impression of the Islamic faith as a whole. For not only did the events of that time develop in a

"The Koran invokes five major obligations for Moslems — for those people who have surrendered to the will of God. The obligations are often referred to as the five pillars of Islamic faith."

highly charged political atmosphere, but many Moslems in Iran represent a sect which is outside Islam's orthodox mainstream.

As a religion, Islam — the religion of the Moslems — embodies much that would be genuinely inspirational and significant to both Christians and Jews, particularly in its prayer and meditation.



BUT ISLAM IS more deeply related to Christianity and Judaism because they all share a common ancestor in Abraham. While Jews and Christians trace their descent from Isaac, the son of Abraham and Sarah, Moslems consider themselves descendants of Ishmael, the son of Abraham and Hagar.

The three religions have some other similarities as well, despite their differences. Their people worship a single divine being and each believes God has revealed himself to human beings and "acts in history."

The Arabic word "Islam" means "surrender to the will of God." Allah — the designation for God in the Koran, Islam's holy book — is considered by Moslems to be the same God as the God of the Old Testament and the God of Jesus. Though not seen as divine, Moslems consider Jesus one of the great prophets.

The Koran invokes five major obligations for Moslems — for those people who have surrendered to the will of God. The obligations are often referred to as the five pillars of Islamic faith.

1. Belief. Moslems declare acceptance of God and recognize Mohammed as the last and greatest prophet sent by God. It was Mohammed who received the revelations that comprise the Koran and who founded the Islamic faith. Moslems, like Christians and Jews, believe their holy book is of divine origin, revealing God's intentions for humankind.

2. Prayer. Moslems have a steadfast devotion to prayer. Five times a day, at dawn, noon, late afternoon, sunset and after nightfall, Moslems throughout the world face Mecca (the birthplace of Mohammed) and engage in a set form of prayer. Private prayer at other times also is encouraged.

3. Almsgiving. Moslems give alms — gifts for the poor — either on a voluntary basis or through tithing. In any case, charity is viewed as a form of purification.

4. Fasting. Moslems fast during the entire month of Ramadan, the ninth month of the Mohammedan year. As in Jewish or Christian fasting, Moslems see this time as one of repentance and of drawing close to God. The Koran also recommends voluntary fasting during other times of the year for the expiation of sin.

5. The final pillar of Islamic faith is a pilgrimage to Mecca. The faithful are enjoined to make a pilgrimage to Mecca once during their lifetime if they possess the financial means. Besides being a personal religious event, the pilgrimage offers support to the community of believers and contributes to the exchange of ideas.

There also is a strain of meditation and contemplative prayer within Islam, as in all the world's great religions. In recent years, more



The members of the world's great monotheistic religions — Christianity, Judaism and Islam — pray to the same God. Here Moslems in Teheran turn eastward toward Mecca and bend low in prayer. (NC photo)

and more people in the West have come to discover the riches of the Islamic Sufi masters who have perfected their methods of meditation and achieved great spiritual insight.

ISLAM has contributed much to the world of art and architecture. Beautiful mosques (literally, places to prostrate oneself before God), like the great cathedrals of Europe, help raise the thoughts of faithful Moslems to the sublime nature of God. The Taj Mahal is perhaps the most noted and stunning example of Mosque architecture.

Though Islam has no priesthood or sacramental system, it does have a well developed leadership class which serves its millions of members throughout the world.

Islam is a faith rich in history and spiritual treasures. Like Christianity, it is the religion of hundreds of millions of people in many cultures — in Africa, the Near East and Asia. In fact, it is the world's second largest religion behind Christianity, the dominant religion in 43 countries, with a majority in about 20.

But as the world grows smaller, Christians and Moslems find themselves near neighbors in the West, as well. The need for understanding and communication increases.

I Believe

... We Believe

A youthful Moslem's questions

By Father Gerard Fuller, O.M.I.
NC News Service

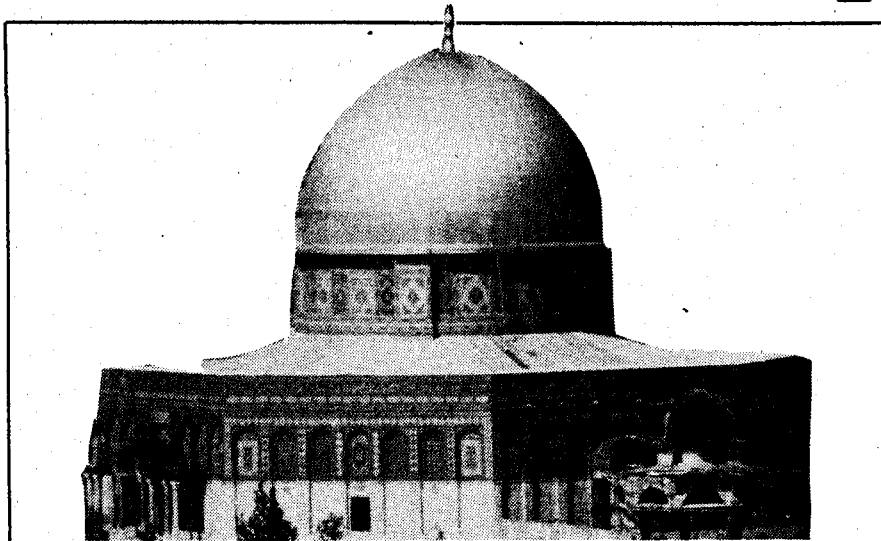
Ali Hassan is his name. He is 29 years old, an Iranian who came to the United States in 1977 to work as a structural engineer.

We were having supper together in the restaurant of the Shrine of Our Lady of the Snows, four miles from the freeway construction outside East St. Louis where he worked. I wanted to find out more about his Islamic faith and background. Accordingly, in the course of our time together, he explained many of the basics of his childhood beliefs to me.

Mohammad, the founder of Islam, lived some 700 years after Christ. Moslems do not consider him a son of God, as Christians consider Jesus. But the discipline that interlaces the Moslem's daily practice of faith was given by Mohammed.

AS HASSAN explained it to me, the Moslem does not eat pork, gamble or drink. The Moslem is required to pray at set times each day. After the washing of hands, the Moslem prays that all present distractions may be pushed back as he or she now addressed God.

He mentioned other disciplines



The Dome of the Rock, surrounded by the city of Jerusalem, is one of Islam's holiest sites. It is built over the rock from which Mohammed, according to tradition, ascended into heaven on a white horse. (NC photo)

and customs too, for the lives of practicing Moslems are permeated by practices that reflect their faith.

Hassan was a bright student. He ranked very high in two special tests. Then at 17 he left home to study. But he began to doubt his faith.

At the university, he became convinced that man is all there is — and man is good. Hassan says he would never lie or cheat, and that he wants to help his fellow humans. But he feels these urges do not come from God, but are natural; they come from himself.

The young man spoke of praying many times as a youth that God would help him pass his examinations. Once when his mother was pregnant, she was injured and began to bleed. Hassan told how he had prayed fervently to God at the time for his mother whom he dearly loves.

AS A CHILD, Hassan felt it was God who aided him with his examinations and who aided his mother when she was recuperating. But now he had decided that science is more helpful than religion. He

thinks humanity will evolve, that people will come to possess more knowledge and will help their fellow human beings more.

One question that bothers Hassan is, "Why are we here on earth?" But, he finds meaning for life in various ways, suggesting that people live on in their children.

When I pressed him, Hassan admitted that his generous nature and his honest outlook come from his parents who were strict Moslems and tried to raise him the same way. His father is a doctor who is "uncompromisingly honest."

I saw in Hassan many young people of today's world, and I thought how much young people are linked in their questions and in their attitudes. So many young people have broad interests and are generous of nature and outgoing, but somewhat earthbound in their vision and somewhat suspicious of the disciplines and customs of their religions.

I told Hassan that I felt there was a sense in which, despite his questioning, he was a basically religious person because of his desire for honesty, goodness and mercy.

Jesus, Mohammed and all great religious teachers stress the need for mercy and love, I observed. He was surprised and said, "Then you and I are very much alike."

By Father John J. Castlot
NC News Service

There is a succession of conflict stories in Chapter 12 of Mark's Gospel. It heightens the impression of impending doom.

But the attempts of the adversaries of Jesus to trick him into making a self-incriminating remark only backfire.

First there is a question. Is it lawful to pay taxes to the emperor?

Jesus' well-known answer is: "Give to Caesar what is Caesar's, but give to God what is God's." What was of supreme importance was that people give God his due. The clear implication was that they were in arrears on this score.

Now he receives a question about the resurrection from some Sadducees. He confounds them by pointing out that their denial of a resurrection betrays an ignorance of both Scripture and of the power of God.

THE NEXT DIALOGUE is occasioned by a scribe's question about "the first of all the commandments." But this one is not really a conflict story.

The scribe asked, "Which is the first of all the commandments?" The response of Jesus links love for God and love for neighbor. While they are never explicitly linked in the Old Testament, each of them is clearly stated there. The people would have agreed on the primacy of these two.

The discussion about which was the first or greatest of the commandments was merely academic. But the scribes liked academic questions.

The incident itself proceeds amicably. The scribe asks the question out of admiration for Jesus' astuteness.

Then the scribe compliments Jesus on his answer.

Ultimately, Jesus also pays his questioner a high compliment: "You are not far from the reign of God."

This reign is the working out of God's saving love. One opens one's heart to it by loving, by taking to heart Jesus' assessment of the two great commandments: "There is no other commandment greater than these."

Jesus himself now takes the initiative by posing a problem suggested by the wording of Psalm 110: "The Lord said to my Lord: Sit at my right hand until I make your enemies your footstool."

THE REAL QUESTION which now emerges from the discussion is not: "Is the Messiah David's son?" Rather, "In what sense is he his son?"

It is a question designed to lead to an acknowledgement of Jesus' true identity. He is the Messiah, yes, and the son of David, but in a sense far surpassing the expectations of his hearers.

As the hour of Jesus' passion grows near, the conflict with some religious leaders increases in intensity. Mark is careful to point out, however, that Jesus' quarrel was not with the Jewish people, of whom he was one, but with some of their leaders. He takes those leaders to task for using religion as a pretext for building up their own egos.

Reprehensible as this is, even worse is the fact that they "devour the savings of widows" and take advantage of the already disadvantaged.

Mention of widows reminds Mark of a story about sincere piety. Jesus sees the people dropping money into the collection boxes in the temple area. The wealthy are making sizeable contributions, easily, casually.

Not so easily or casually a poor widow deposits two little coins hardly worth anything. Jesus hastens to point out that, by contrast, her offering is of more value than those of the rich. They have given what they'll never miss; she has given "from her want, all that she had to live on."

She has given her life, abandoned herself completely and trustingly to the care of her heavenly father.

Stories of conflict

A pitch to the Lord

Before games, Yankees don't pray
for hits, but to give thanks

NEW YORK (NC) — If you see a baseball player make the sign of the cross before swinging the bat, is he praying for a base hit? And if he sees the pitcher on his knees looking toward heaven, does God have to choose whose prayers to answer?

According to several New York Yankee players, appealing to God for hits and strikeouts is an abuse of prayer which they try to avoid.

"Praying for a hit or a strikeout will do no good if you're not any good," said Yankee pitcher Tommy John. "God doesn't take sides."

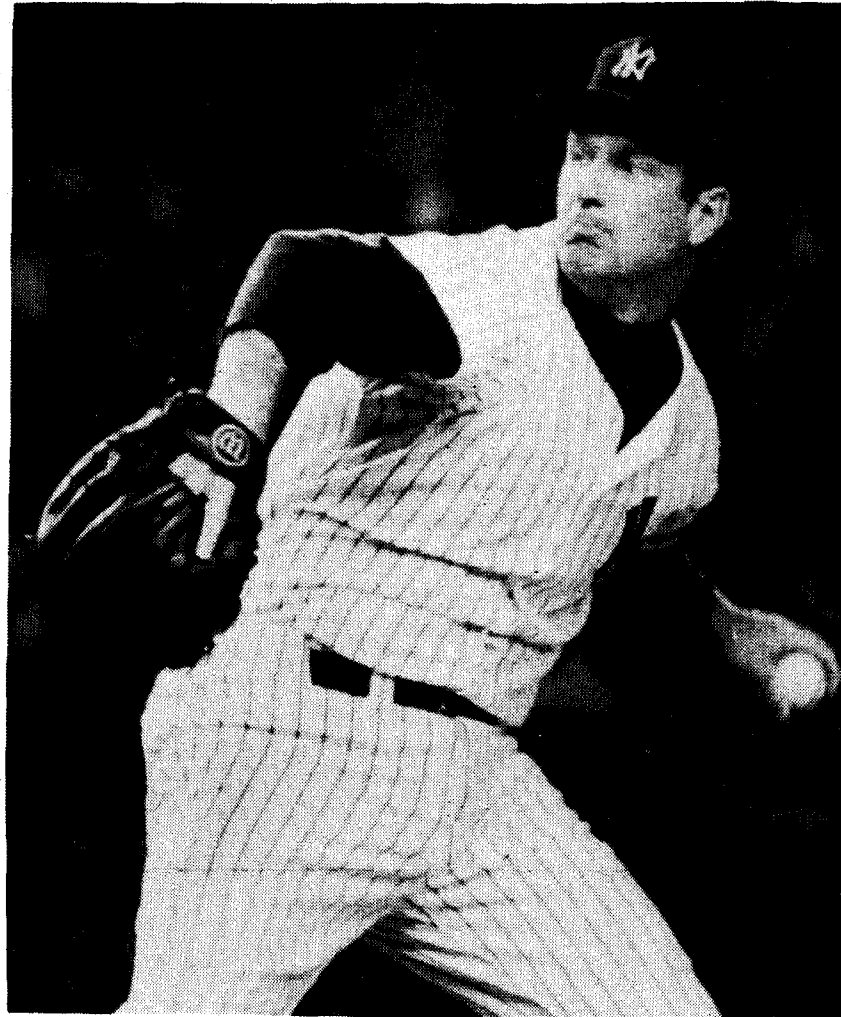
Many players, interviewed in the Yankee dressing room before a recent home game, echoes John's sentiment that their prayers center on gratitude for their ability rather than on requests for home runs or no-hitters.

"The Lord doesn't control if we win or lose," noted Rudy May, another Yankee pitcher. "There are Christian ballplayers on the other team, too."

RELIEF PITCHER Dave LaRoche, when questioned about praying for performance, asked, "What if the hitter is praying for a hit and the pitcher is also a Christian? Your priorities are all goofed up and you're putting too much emphasis on the game if you pray that way."

LaRoche continued, "We should pray that we can put forth the effort he's (God's) given us and get the most from it. It's using God in the wrong way to pray for a hit or a strikeout."

The Yankee players interviewed



All-star pitcher Tommy John says "Praying for a hit or a strikeout will do no good if you're not any good." (NC photo from UPI)

about prayer and baseball all attend the team's weekly Bible study, on Fridays, and weekly chapel service, on Sundays.

Rookie shortstop Andre Robertson attends the chapel to put things into perspective.

"When I think about all the peo-

ple in the world who have troubles," he said, "I feel fortunate to be able to play this game and to be able to thank God for my abilities."

"I don't pray for a hit or make a good play at short; I pray for good health and that I won't get hurt. You pray for your ability to be used properly, not for a hit," said Robertson.

JOHN MAYBERRY, veteran first baseman and slugger, was assistant director of the chapel in Toronto before being traded from the Blue Jays to the Yankees. He calls chapel "one of the best things to happen to baseball. It takes our minds off the game and puts everything into proper perspective."

Second-baseman Willie Randolph stated succinctly that "I believe in the Lord Jesus Christ, and receive the word and fellowship at the chapel."

Some players see the chapel as an adjunct to regular attendance at their own church, while others use it as a handy substitute given their busy schedules.

"I'd like to go to church with my family but I can't," said John, who is chapel leader for the Yankees. "Chapel gives me the chance to do it with the ballplayers."

Many of the Yankees noted that Saturday night games followed by Sunday day contests eliminated the possibility of attending church. So they use the chapel as their way of regularly attending service.

May said, "I wouldn't come in here on a Sunday without going to the chapel. It's always a help."

The wonder of 'E.T.'

By HILDA YOUNG
NC News Service

A pronounced emotional challenge now faces the youth of this nation. I predict there will be bumper stickers, buttons, posters and Graffiti written about it.

Will you cry at "E.T." or won't you? That is the question.

Cults may grow up around those who leave the film without weeping. Fifteen-year-old boys have been rumored to shut themselves into the men's room and bawl their eyes out. Some theaters are giving away popcorn and charging for napkins.

Surely similar challenges faced different generations. There was the death of Bambi's parents; Ingrid Bergman's terminal illness in "Bells of St. Mary's"; my great Uncle George's tortuous photo album; etc.

I STILL HAVEN'T figured out if it is more acceptable to weep uncontrollably or to tough it out.

"I saw you wiping your eyes with your sleeve," oldest daughter accused her brother this morning at breakfast.

"Like fun," he said. "That was from salt in my popcorn."

"Sure," she cooed. "Then you must have had salt in your nose, too, because you sure sniffled a lot."

"At least I didn't make so much noise that other people couldn't hear the movie," he countered.

"So what's wrong with crying?" she said hotly. "I think I cried more than anybody in the theater."

"You ought to know," he mumbled through a mouth full of "Cheerios."

"That's not true. Besides, did you see how Marcie was making a big deal out of asking everybody for a handkerchief?"

"Yeah," he laughed. "And did you see how David kept breathing real deep and blinking his eyes real fast?"

"Let's see if we can go again this Friday," suggested Weeping Willow.

I wonder if Steven Spielberg would ever consider doing a movie about my Uncle George's photo album.

the Saints *by Luke*

CAESARE DE ROSSI WAS BORN IN BRINDISI IN THE KINGDOM OF NAPLES ON JULY 22, 1559. AT 16 HE JOINED THE CAPUCHINS IN VERONA, TAKING THE NAME LAWRENCE.

AS A PRIEST HE WAS NOTED AS A SCHOLAR, PREACHER, MISSIONARY, ADMINISTRATOR AND DIPLOMAT.

IN ROME IN 1596, HE BECAME DEFINITOR GENERAL OF HIS ORDER, A POSITION HE WAS TO HOLD FIVE TIMES. HE WAS ASSIGNED TO CONVERSION WORK WITH JEWS AND WAS SENT TO GERMANY TO CONVERT LUTHERANS. IN 1602 HE WAS ELECTED VICAR GENERAL OF THE CAPUCHINS BUT REFUSED RE-ELECTION IN 1605.

LAWRENCE ESTABLISHED SEVERAL CAPUCHIN HOUSES IN SOUTHERN AND EASTERN EUROPE AND WAS GREATLY RESPONSIBLE FOR EXPANSION OF THE ORDER. AS A PAPAL EMISSARY HE UNDERTOOK A NUMBER OF PEACEMAKING MISSIONS INCLUDING ONE TO LISBON, PORTUGAL, WHERE ILLNESS TOOK HIS LIFE IN 1619.

LAWRENCE WROTE A COMMENTARY ON GENESIS AND SEVERAL TREATISES AGAINST MARTIN LUTHER, BUT HIS MAIN WRITINGS ARE IN THE NINE VOLUMES OF HIS SERMONS. HE WAS CANONIZED IN 1861 AND PROCLAIMED A DOCTOR OF THE CHURCH BY POPE JOHN XXIII IN 1959. HIS FEAST IS JULY 21.

ST. LAWRENCE of Brindisi



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Los Obispos de EE.UU. se "hechan una mirada" interior

Collegeville, (NC) — Los 252 obispos de los Estados Unidos que vinieron a Collegeville pasaron 10 días de reflexión y oración estudiando el papel del obispo en la sociedad y en la Iglesia del momento presente. Tal fué el punto focal de la meditación individual y de la discusión en grupos. La reunión llevaba el título de "Asamblea para Orar y Reflexionar sobre el Ministerio Episcopal".

El Arzobispo John Roach, presidente de la Conferencia Nacional de Obispos Católicos, dijo que "eso fue precisamente lo que hicimos, orar y reflexionar". Mons. Roach es Arzobispo de St. Paul-Minneapolis.

La asamblea se celebró en la Abadía de los Padres Benedictinos en Collegeville, Minnesota, donde los monjes comenzaron hace 125 años la evangelización de los indígenas. El convento enclavado en un paisaje esplendoroso, rodeados de bosques y jardines, presta una atmósfera ideal para el propósito de los obispos.

El Arzobispo Roach y el Obispo Malone estuvieron de acuerdo en que el lugar y el programa se prestaban para "echarle las garras a algunos asuntos muy importantes".

El Arzobispo Edward McCarthy y los Obispos Auxiliares de Miami, Monseñores Agustín Román y John Nevins también estuvieron de acuerdo con Mons. Roach y Mons. Malone: "Todo se prestaba para que estos días fueran de gran provecho."

La naturaleza colegial de la conferencia de Obispos fue enriquecida inmensamente con esta experiencia, según opinión de los mismos obispos quienes añadieron que "esto es de suma importancia; hallaremos el modo de enfrentar asuntos de gran importancia con mucha mayor facilidad y hacerlo colegiadamente y en espíritu de oración".

Los 300 monjes de la comunidad de los Benedictinos, originalmente venidos de Alemania y quienes hicieron del lugar un remanso de paz visitado cada año por dos y medio millones de personas, fueron un gran ejemplo para la Conferencia Episcopal. Los Obispos siguieron el ritmo de oración de los monjes.

Durante la Liturgia de las Horas u Oración de la Iglesia Universal, comunmente conocida como el "Breviario", el predicador principal fué el Cardenal George Hume de Inglaterra, antiguo monje que vino especialmente para ayudar a los obispos en su vida de oración con una serie de homilias de gran profundidad espiritual.

Los temas de las conferencias trataban sobre la colegialidad de los obispos con el Santo Padre, el obispo visto como maestro de su pueblo, santificador de ese mismo pueblo y constructor de la comunidad dentro de la sociedad político económica de la Norte América de hoy. Las conferencias fueron ofrecidas por los mismos obispos americanos, después



El Cardenal Terence Cooke, de New York, segundo del Obispo Joseph Madera, de Fresno y del Obispo Michael Murphy, de Erie al principio de la línea de obispos que asistieron al picnic que les fue ofrecido en St. Cloud, Min.

de las cuales, en grupos de siete, los obispos discutían las mismas.

La asamblea no llevaba la intención de formular ningún tipo de acción por parte de los obispos sino que "mirándose a sí mismos interiormente" como individuos, los obispos pudieran expresar su interés de hacer tiempo para su propia vida

espiritual y para un regular estudio y preparación en su papel de maestros y también encontrar medios para estar presentes en su propio pueblo, especialmente entre sus sacerdotes, cooperadores y los pobres; todo esto mientras llenan sus obligaciones pastorales y administrativas que no pueden ser delegadas.

Obispos redactan pastoral sobre la paz

Washington (NC) — El borrador redactado en Noviembre pasado por un comité de cinco obispos en preparación para una pastoral colectiva sobre la guerra, la paz y los armamentos atómicos analiza la amenaza del primer disparo, y su consumación, y la amenaza o empleo de armas atómicas contra la población civil como parte de la estrategia de las grandes potencias; uso y amenaza a los que llama claramente inmoral.

El borrador salió a relucir prematuramente porque los medios de comunicación adelantaron a fines de junio informaciones parciales, pues el borrador también plantea cuestiones morales sobre otros aspectos de la política internacional y de la conciencia de quienes contribuyan al armamento atómico en cualquier forma. Su enfoque principal es si puede en la práctica observarse o no estrictas condiciones morales en cualquier empleo de armas "nucleares."

Además, uno de los consultores en la redacción, el Hermano Cristiano David Carroll, director del Centro Juan Pablo II de Oración y Estudio

por la Paz, dice que la pastoral propuesta se referirá también al costo del armamento atómico que significa distraer fondos públicos de la asistencia a los pobres, y a la búsqueda de medios pacíficos para resolver racionalmente internacionales.

Desde luego el borrador provisional pasará a debate colectivo de los obispos que podrán hacerle enmiendas y adiciones. Por de pronto tolera como mal menor, que debe eliminarse eventualmente, cierta política armamentista nuclear que sirva para desanimar al enemigo.

Aunque el documento propuesto se refiere a los cristianos empleados en la manufactura, emplazamiento y eventualmente su uso ya considerado inmoral, deja en suspenso un juicio moral de su papel, que deja a la propia conciencia pero debidamente orientada por la pastoral misma. Si llegamos a convencernos que incluso la existencia de depósitos atómicos

como supuesto medio para evitar otra guerra no se justifica moralmente, "en toda lógica debemos considerar inmoral cualquier participación" en armamento atómico.

El pensamiento central, basado en enseñanzas tradicionales de la iglesia, es que hay límites al derecho de legítima defensa, y que hay normas morales sobre los medios en proporción al fin. Una es que debe evitarse todo perjuicio a la población civil inocente, como sería el empleo deliberado de armas atómicas.

El borrador también se dirige a los dirigentes políticos para que "atendan a la conciencia de quienes creen sinceramente que no pueden apoyar cualquier guerra, o una guerra determinada, ni cumplir su misión particular dentro de las fuerzas armadas." Ya los obispos se han referido a estos casos cuando piden que se respete a quienes se oponen en conciencia al servicio militar.

Según el Hermano David, el documento de 66 páginas incluye un llamado a los educadores católicos para que formen la conciencia de los alumnos sobre la doctrina de la iglesia con respecto a la guerra y la paz, y sobre la paz en la justicia, lo cual plantea cuestiones sobre la distribución del ingreso nacional entre armamento y programas de asistencia social para la población de escasos recursos.

La Conferencia Nacional de Obispos Católicos efectúa su asamblea anual en noviembre.

Mons. Joseph Bernardin, arzobispo de Cincinnati y presidente del comité encargado de redactar el borrador para una pastoral colectiva sobre guerra y paz y el empleo de armas atómicas, advirtió contra malentendidos sobre el documento provisional por culpa de la publicación prematura de fragmentos. Se ha consultado a la Santa Sede y a otros obispos, y además será revisado antes de que se publique en Noviembre la pastoral definitiva, que es una contribución al debate internacional sobre guerra y paz.

Tal y como conocemos hoy la pornografía, hemos de pensar en un gran negocio que, utilizando todos los adelantos modernos, trata de sacar las mejores ganancias con la explotación de la curiosidad humana.

Es innegable que el ser humano, pero en especial el varón, siente una inclinación natural a mirar y admirar el cuerpo desnudo. Desde el momento en que el hombre, con el fin de resguardarse de las inclemencias del tiempo, cubre parte de su anatomía, abre una puerta a la curiosidad.

Los pueblos primitivos, que desconocieron el uso de las prendas de vestir, no parecen tener estos inconvenientes, y nadie podría decir que presentan características especiales de inmoralidad.

Aunque el libro del Génesis nos muestra a Adán y Eva cubriendo su cuerpo a consecuencia del pecado (3,7-11), bien pudor ser esto una explicación del autor sagrado al hecho de que, en su tiempo, la gente anduviese vestida.

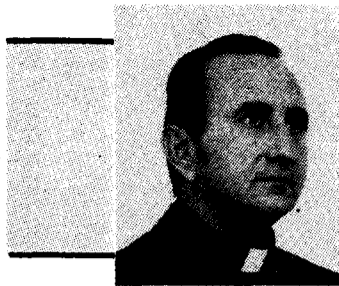
No quiero decir, por supuesto, que lo ideal sería que se volviese a la desnudez primitiva, pues siguen existiendo las mismas razones que obligaron al ser humano, casi en todas las latitudes, a cubrir parte del cuerpo, generalizando con ello un sentimiento de pudor con el que debemos contar.

Por otro lado, el cuerpo humano es algo sagrado. No puede estar destinado al libertinaje sexual. Pero tampoco, por supuesto, debe ser considerado un engendro de Satanás.

Las palabras de Pablo: "Y las partes que menos estimamos las vestimos con más cuidado, y las menos presentables las tratamos con más modestia (1ra. Corintios 12,23), hemos de tomarlas como fruto de la mentalidad judía de su tiempo. ¿Acaso hay partes en el cuerpo que estimamos menos o que consideremos realmente indignas?"

Nadie puede negar que se ha exagerado el pudor, llegándose a veces a extremos inaceptables. Lo que ha provocado, precisamente, una reacción también inaceptable por ser igualmente extrema.

Ni pensar que todo desnudo es malo ni que el cuerpo deba estar siempre cubierto, ni tampoco que se dé pábulo a la desvergüenza exhibiendo no sólo la desnudez sino toda clase de acciones sexuales normales o aberrantes.



Hablando de... La pornografía

Por Rev. P. Arnaldo Bazán

¿Quién puede trazar una línea divisoria entre lo que deba ser considerado moral o inmoral en este sentido?

Hay que aceptar que tal cosa es punto menos que imposible, ya que depende mucho de la formación personal de cada quien. Lo que para uno resulta natural y aceptable podría ser para otro un motivo real de provocación, pues existen muchas obsesiones y desviaciones sexuales que pueden estar implicadas.

Con todo, sería absurdo afirmar que la pornografía tiene que ver, necesariamente, con el desnudo, o que todo desnudo debe ser considerado como pornográfico.

Aquí tenemos la obra de muchos verdaderos artistas que, al pintar cuerpos desnudos, no han hecho sino destacar la obra de Dios. Y esto mismo lo podríamos trasladar al campo de la fotografía o el cine.

Lo que ocurre es que por cada artista solemos encontrar cientos de individuos obsesionados por ganar dinero a como dé lugar, usando de los instrumentos de los artistas pero con un fin pervertido.

Aquí es donde surge, en realidad, la pornografía, que no es otra cosa que la presentación visual o literaria del sexo como un medio de provocación que redunde en ganancias económicas para sus patrocinadores.

Todo se reduce, en realidad, a un gran negocio, pues desde antiguo se fue descubriendo que, si muchos estaban dispuestos a pagar por el placer momentáneo que ocasiona la relación prostituida, también lo estarían por el goce visual de fotografías o películas, o por la lectura de temas picantes.

Los negociantes del sexo lograron "bañarse en oro" cuando las prohibiciones que pesaban sobre la pornografía fueron levantándose por casi todas partes, haciendo que del claudestinidad se pasara primero a la calle, con la venta pública de revistas

o la exhibición abierta de películas, y luego a la intimidad del hogar a través de la televisión por cable.

La pornografía es, en realidad, un artículo para consumo ORDINARIO de personas con algún tipo de desviación sexual. Fijense que recalco la palabra ORDINARIO, pues la gran mayoría de los que han leído revistas o visto películas pornográficas lo han hecho por satisfacer una curiosidad primitiva y de manera ocasional.

No creo que una persona sexualmente normal se dedique a comprar revistas o ver películas de este tipo en forma habitual. Ello sería un síntoma claro de desviación más o menos grave, que se estudia en los tratados de patología sexual.

En todas las desviaciones que los seres humanos pueden padecer con referencia al sexo, siempre hay que distinguir lo que resulta HABITUAL, pues no se puede hacer un diagnóstico certero basado sólo en algo eventual, lo mismo que a una persona no se le puede considerar un alcohólico porque se haya emborrachado algunas veces en la vida.

Yo entiendo que, satisfecha la

curiosidad, el individuo normal rechaza la pornografía. Pero los negociantes siempre tendrán un gran número de clientes en todos aquellos sexualmente desviados, sobre todo los que gozan figoneando en la oscuridad.

Lo peor de todo esto es el tremendo daño, a veces irreparable, que se hace a adolescentes y jóvenes, que así como pueden ser inducidos a la drogadicción, también son susceptibles, por la pornografía, de caer en el mundo infeliz de las desviaciones sexuales.

¿No es acaso un ser infeliz el que necesita ver una película pornográfica para luego ser capaz de unirse a su cónyuge? ¿No es un infeliz el que prefiere ver lo que otros hacen, poblando su mente de fantasías, porque es incapaz de vivir la realidad?

La pornografía es, ordinariamente, el alimento de seres sexualmente desviados, pero es también, lamentablemente, un poderoso instrumento de perversión que en lugar de liberar, encadena tristemente a sus víctimas, condenándolas a un goce sexual neurótico que nada tiene de bello ni de digno.

Festividad de Nuestra Señora

Por Jose P. Alonso

La devoción a Nuestra Señora del Carmen tiene orígenes muy antiguos. Podríamos decir que es la más antigua devoción a la Madre de Dios oficialmente aprobada por la Iglesia.

En España, y en todos los países de lengua hispana, la devoción a Nuestra Señora del Monte Carmelo (del Carmen) está ampliamente extendida, es muy popular. Contribuye grandemente a esta popularidad la fe depositada en las promesas de Nuestra Señora a San Simón Stock, General de la Orden Carmelita, al hacerle entrega del Escapulario.

Años después de su llegada a Inglaterra para ayudar en la evangelización del pueblo, los monjes de la "Orden de la Virgen", como los designó el mismo Señor Jesús en coloquio con Santa Teresa de Avila según historias de su vida, enfrentaron el repudio de la gente al hábito que vestían: un burdo sayal usado desde los tiempos del profeta Elías, de quien se decían sucesores.

Viendo San Simón que el desagrado podría obstaculizar la misión evangelizadora que les había llevado a Inglaterra y otras partes de Europa, decidió cambiar el hábito tradicional por uno que sin perder su característica humilde fuera aceptable a los ojos de los occidentales. Sus empeños tropezaron con la inflexible resistencia de los monjes más viejos muy apegados a su tradición.

Un día del año 1251, estando solo en su celda abrumado por las preocupaciones y las penas que le causaban los muchos escollos que su



Mural representando a Nuestra Señora Museo Mariano de D

misión conllevaba, oraba a María rogando su auxilio. De repente, una gran luz iluminó el aposento y la visión de una multitud de ángeles rodeando a la Reina del Cielo que descendía hacia él, cambió su tristeza

Casa Francesca, hogar seguro para mujeres solas

En Miami beach, frente a la Iglesia Católica St. Francis de Sales, a sólo diez minutos del "downtown" de Miami. Está situada Casa Francesca, única residencia Católica para damas y damitas solas que trabajan o estudian. Pero Casa Francesca está abierta para todas las mujeres sin distinción de su credo religioso, siempre que sea fiel miembro de su iglesia, es decir que practique su fe.

Las huéspedes de Casa Francesca hallan aquí un ambiente familiar hogareño desde el primer día de su estancia. Algunas han estado en esta casa por varios años. Para mantener este ambiente familiar es requisito observar unas simples reglas: moralidad, respeto mutuo, caridad, limpieza, cortesía y disciplina.

Respecto a la creencia religiosa, se espera que todas las residentes asistan

a su Iglesia los domingos o el día que celebran en ella los servicios religiosos. Las Católicas tienen frente a la Casa la Iglesia Parroquial, donde celebran Misa todos los días.

La directora Hermana Maria D. Brito, de las Religiosas del Aspostolado que atienden la residencia, dice que "Casa Francesca es una alternativa de hogar para las damas solteras, trabajadora de cualquier profesión o estudiantes extranjeras en nuestra ciudad.

"Todas nuestras residentes saben que nosotras estamos dispuestas para escuchar los problemas que deseen compartir con nosotras. Entre todas existe una mutua confianza."

Casa Francesca está en 1120 Calle 6, Miami Beach. Aquellas interesadas en más amplia información pueden llamar al teléfono 672-0129.

Aún sin solución la guerra en el Líbano

Vaticano, — Al expresar la esperanza de aliviar la situación en "El Líbano martirizado" por la guerra, el Papa Juan Pablo II dijo estar dispuesto "a visitarlo sin demora si fuese posible, por la causa de la paz" en la región.

En su alocución a miles de peregrinos en la Plaza de San Pedro el 7 de Julio, pidió oraciones por las víctimas de la guerra entre fuerzas israelí y palestinas de Arafat aliadas con sirias. Organizaciones de ayuda afirman que han muerto más de 35,000 personas. La Cruz Roja Libanesa cita 1,200 muertos en solo la toma de Sidón por los israelíes.

"Las noticias y las fotos de la ciudad martirizada de Beirut son aterradoras... y mueven a la compasión ante el gran número de víctimas y la enorme destrucción," que pueden aumentar, añadió el papa. El Papa dedicó la Misa en la fiesta de San Pedro y San Pablo a fin de que "los dirigentes y los responsables por la vida del pueblo procuren de inmediato y con deseos de paz, encontrar la solución equitativa a los problemas que han provocado el tormento de la guerra en El Líbano."

Juan Pablo oró por la coexistencia pacífica de las diversas comunidades

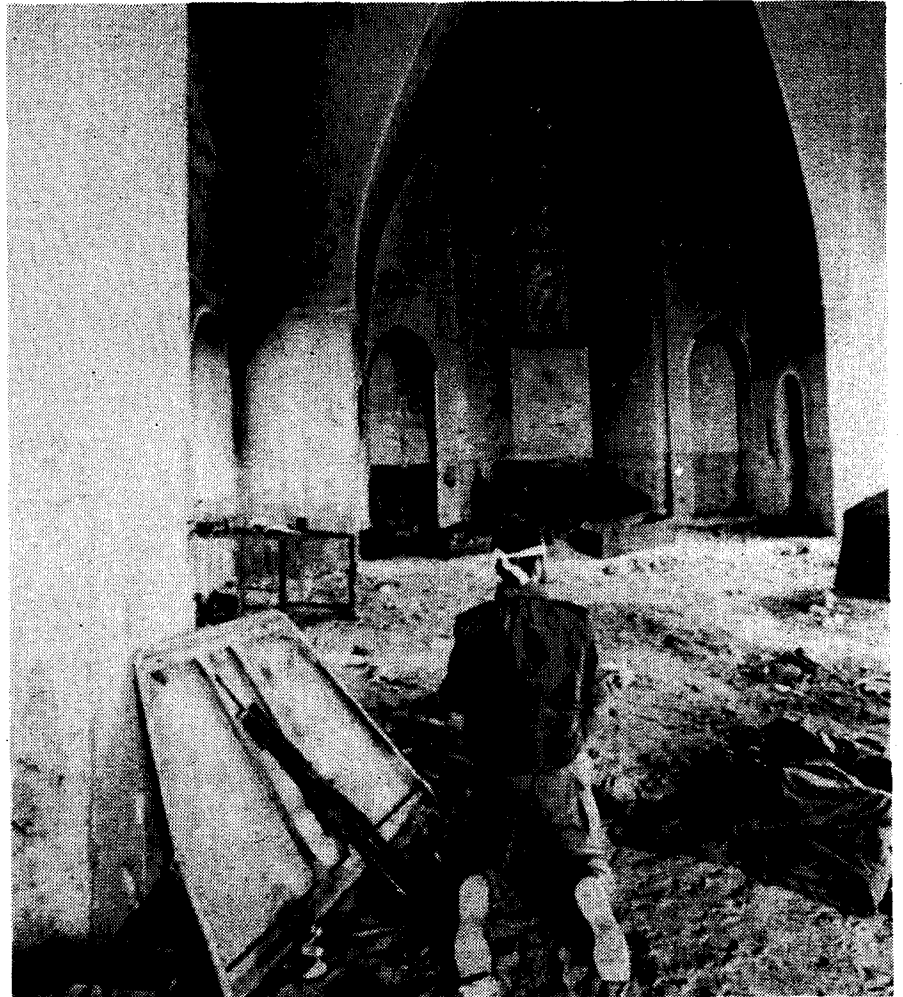
en El Líbano, donde más del 40 por ciento de la población es católica — hay musulmanes y cristianos maronitas —, y oró por el pueblo palestino, que nada tiene que ver con el OLP, "para que terminen sus sufrimientos, se reconozcan sus derechos, como es justo también para todos los pueblos de la región."

Cuando recibió las credenciales del nuevo embajador sirio Adib Daoudy, Juan Pablo II recordó que "no descansa en las armas" la solución de los problemas del Oriente Medio. "La violencia engendra la violencia."

Israel invadió el sur libanés el 6 de junio con el declarado intento de eliminar los campamentos y escondites de la Organización Pro Liberación Palestina que venía lanzando ataques fronterizos contra Israel. Desde que se formó el estado de Israel en 1948 los palestinos extremistas iniciaron hostilidades.

Voceros palestinos y otros árabes agradecieron el ofrecimiento de una visita papal como acto compasivo ante la muerte de tantos civiles; pero otras fuentes señalaron que sería imposible controlar los peligros si se realizaba en medio de las hostilidades.

A principios de julio Estados



Un soldado de la falange Cristiana de Líbano, que desde hace años luchan contra la opresión de las guerrillas comunistas del terrorista Arafat apoyadas por los sirios y los rusos, arrodillado en oración silenciosa en una destruida Iglesia de Damur, al sur de Beirut. La población fue tomada por las guerrillas en 1976 y la Iglesia usada como garage para sus vehículos. Fuerzas israelitas, que apoya a los cristianos, desalojaron a los guerrilleros el mes pasado.

Unidos sugería, en un esfuerzo de mediación, que los combatientes palestinos cercados en el sector occidental de Beirut entregaran sus armas, y que los israelíes permitieran el

funcionamiento de una oficina política de la organización. Para entonces se negociaba la partida de los guerrilleros de El Líbano. Posteriormente se retirarían los israelíes.

a del Carmen Julio 16



La Virgen del Carmen que se exhibe en el Dublin, Irlanda.

en asombro.

La Virgen Inmaculada que tanto amaba su Orden traía en sus manos una pieza de tela, y al ofrecérsela le dijo:

— Amado hijo mío, recibe este

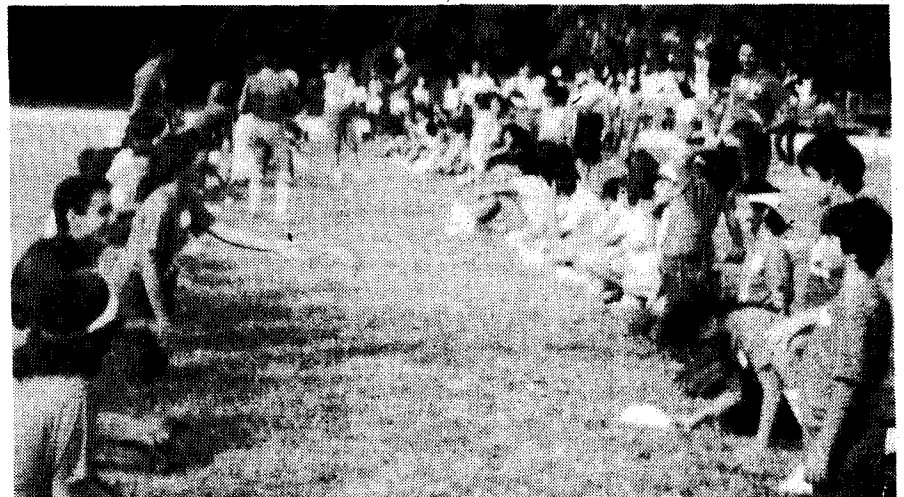
hábito para tu orden; será para ti y para todos los carmelitas un privilegio: quien muera vestido con él no sufrirá el fuego del infierno.

La Madre Inmaculada no se limitó a entregarle a San Simón un nuevo hábito para la orden y una promesa que convenció los viejos monjes. La Santísima Virgen del Carmen extendió su promesa a todos los cristianos que por amor a su Hijo recibieran los sacramentos y vistieran el "hábito pequeño", como se le llamó al escapulario. Este estaba formado por dos pequeños cuadros de algodón con la imagen de la Madre de Dios en uno, vestida con el hábito carmelita y los Sagrados Corazones de Jesús y María en el otro. Ambos cuadritos de tela estaban unidos por unas cintas o cordones también carmelitas. El hábito de los monjes, o escapulario grande, era una especie de manto con un hueco en el centro para pasar la cabeza cayendo al frente y detrás hasta los pies.

Este hábito, bien acogido por los frailes a cause de la promesa que representaba, obtuvo también una extraordinaria devoción de los fieles de toda lengua y nacionalidad, extendiéndose hasta nuestros días.

Así María, Madre de Dios, recordándonos con el escapulario su Inmaculada Concepción y los dolores del Sacratísimo Corazón de su Hijo y los del suyo propio por nuestra salvación, llegó a todos bajo el nombre de Nuestra Señora del Carmen (o del Monte Carmelo) para asegurarnos que el amoroso corazón de su Hijo no cesa de amarnos y de llamarnos a gozar con El la dicha eterna.

V Weekend Juvenil



Los jóvenes de la Pastoral Juvenil disfrutando de los juegos.

El fin de semana del 11 al 13 de junio, tuvo lugar el ya tradicional Weekend Juvenil, patrocinado por la Pastoral Juvenil. Comenzó con un baile muy concurrido en la noche del viernes. El sábado hubo competencias de juegos, un picnic y luego cada grupo presentó un "skit" de la historia de su grupo. Terminó esa noche con oraciones y cánticos alrededor de una fogata junto a la Bahía, en los terrenos del Inmaculada-LaSalle H.S. donde se celebraron los eventos.

El domingo, reflexión en grupos sobre los jóvenes de Miami y su misión de evangelizar. Cada grupo juvenil escribió metas concretas a

seguir para llevar a cabo su misión como representantes de Cristo en Miami.

Cerraron el V Weekend Juvenil con una Misa donde cada grupo ofreció sus conclusiones. El Padre Dan Stack, recién ordenado para la Diócesis de Atlanta, fue el celebrante principal.

Todos los eventos tuvieron lugar en los terrenos de la Inmaculada la Salle. El lema de este año fue: "EL QUE HA SIDO EVANGELIZADO, EVANGELIZA". Esperamos que el entusiasmo y la participación de los jóvenes sea sólo el comienzo de un año fructífero para la juventud de Miami.

MURIO FUNDADOR DE CURSILLOS DE CRISTIANDAD

España (NC) — Mons. Juan Hervás, considerado fundador de los Cursillos de Cristiandad, murió a los 77 años en su hogar de Felanix cerca de Ciudad Real. Esta forma de retiro evangelizador, que surgió cuando él era obispo en Mallorca y apoyó como obispo de Ciudad Real en las décadas 40 al 70, se difundió por toda España y luego en Argentina, Brasil, México, Estados Unidos y otras 40 naciones. Más de medio millón han hecho los Cursillos en 140 diócesis norteamericanas, y 115,000 en 3,000 cursillos en 62 diócesis mexicanas. Entre sus libros figuran "Interrogantes y Problemas de los Cursillos," "Carismas y Cursillos," "Ejercicios de San Ignacio y Cursillos de Cristiandad," que no sólo orientaron a los practicantes sino que también defendieron al movimiento de quienes ofrecían reservas.

25 AÑOS DE CURSILLOS EN EE. UU.

Dallas (NC) — Los Cursillos de Cristiandad, que cumplen 25 años en Estados Unidos, es uno de los primeros movimientos de renovación interior en décadas recientes, opina el director de la oficina nacional en Dallas, Gerry Hughes. "O se avanza en la vida espiritual, o se retrocede," advirtió al exhortar a los cursillistas en la perseverancia "para ser cada día más como Cristo."

NOTICIAS DE LA SEMANA

OBISPO ELOGIA AL FALLECIDO PRESIDENTE DE STO. DOMINGO

República Dominicana (NC) — El presidente Antonio Guzmán, quien murió el 4 de Julio, fue elogiado durante los funerales en la catedral por Mons. Roque Adames, obispo de Santiago de los Caballeros, como "un hombre de diálogo, un gran patriota . . . que creía en su patria y en los dominicanos." Recordó que recién llegado a la sede le visitó Guzmán, un finquero de la región, "para ofrecer su ayuda, compartir penas y alegrías."

El capellán de la casa presidencial, P. Rafael Bello, inició un novenario por el presidente, quien transmitiría el mando el 16 de agosto al presidente electo Salvador Jorge Blanco.

CATOLICOS MANDAN 140 MILLONES DE LIBRAS DE ALIMENTOS A POLONIA

Washington (NC) — El Catholic Relief Services, sostenido por la comunidad católica de Estados Unidos, ayuda mensualmente a un promedio de dos millones de polacos, dice Mons. John R. Roach, arzobispo de St. Paul-Minneapolis y presidente de la Conferencia Nacional de Obispos Católicos. Para Setiembre se habrá

embarcado a Polonia 140 millones de libras en alimentos y enseres que alivian la suerte de enfermos, niños y ancianos por intermedio de los obispos polacos. El gobierno norteamericano provee subsidios por \$27 millones en el programa para esa nación, que está bajo ley marcial desde Diciembre y sigue abrumada por la escasez.

REFUGIADOS, UN PROBLEMA VERGONZOSO

Vaticano (NC) — El Papa Juan Pablo II caracterizó la existencia de tantos refugiados en el mundo, que se calcula pueden llegar a 15 millones, como "un mal vergonzoso de nuestro tiempo," pues muchos gobiernos "no son capaces de proveer justa libertad y un sitio decente a sus ciudadanos." Se refirió a los desplazados por la violencia en El Líbano, Afganistán, Asia Meridional, Somalia, Centro América y otras regiones del globo. No se puede eximir a los países de origen de su responsabilidad primordial de atender a sus ciudadanos, pero una vez que salen, otros pueblos deben acogerlos con su hospitalidad y ayudarles a reemprender el camino hacia la dignidad humana, agregó el papa durante una breve audiencia con Paul Hartling, alto comisionado para refugiados en las Naciones Unidas, a quien alentó en su labor humanitaria.

REFUGIADOS Y ASISTENCIA SOCIAL

Washington (NC) — La religiosa del Inmaculado Corazón de María sor Ann Wisda, representante en Oklahoma del Servicio de Migración y Refugiados de la US Catholic Conference, advirtió contra la tendencia de algunos refugiados a depender de la ayuda del gobierno en lugar de competir, con su fortaleza y experiencia, en el mercado de trabajar por un salario mínimo," dijo al diario "Constitution" de Lawton, Okla. "Necesitamos una buena reforma de la ayuda social," bajo el principio de ayúdate que yo te ayudaré. Robert Wright, subdirector para Nueva York, dijo que casi la mitad de los refugiados en el país viven del gobierno en algún momento, muchos por razones médicas, creyendo que es un derecho que les pertenece en forma permanente.

JUSTICIA SOCIAL INSPIRADA EN VALORES ESPIRITUALES

Washington (NC) — El nuevo presidente de Costa Rica, Luis Alberto Monge, declaró que el mejor fundamento de la seguridad colectiva es la justicia social inspirada en valores espirituales. En una reunión con dirigentes laborales que consideró colegas por su previa actividad en Costa Rica, Monge delineó su programa: aumentar la producción pues no puede haber paz sin pan ni trabajo, fomentar la justicia pues no puede haber orden ni seguridad en medio de la miseria, cultivar la demoracia para que haya verdadero progreso bajo plena libertad, y fomentar la observancia de valores espirituales, abono del desarrollo, pues no puede haber

El mundo ha probado todos los "ismos"...



démosle ahora un chance al Cristianismo

confianza del pueblo si los dirigentes no dan primero ejemplo de honestidad. La empobrecida Costa Rica necesita ayuda económica "si ha de conservar su democracia tradicional," agregó Monge. La mitad de sus ingresos por exportaciones debe usarse para abonar una deuda externa de \$4 mil millones.

HONRADO PUERTORRIQUEÑO COMO "CIENTIFICO DEL AÑO"

Washington (NC) — John Sepúlveda, puertorriqueño graduado en ciencias políticas en la Universidad de Yale, fue honrado como académico del año por la Fundación Nacional Hispana de Becas, por su contribución a la ciencia y a la comunidad hispana. Mons. Patrick Flores, arzobispo de San Antonio y presidente de la fundación, dijo que Sepúlveda "demuestra que los hispanos tienen la capacidad y el interés de participar más y más en instituciones de alta cultura."

"Canción de Cuna" por el grupo San Juan Bosco

El próximo sábado 24 de Julio a las 8 p.m. y el domingo 25 a las 3 p.m., se presentará en el Auditorio del Miami High la obra teatral "Canción de Cuna" por el grupo artístico de San Juan Bosco.

El precio de entrada es \$3 y la recaudación será para el mobiliario del Centro Social de la Parroquia.

Tarde de Reflexión para adultos jóvenes

Todos los jóvenes mayores de 21 años quedan invitados a una tarde de reflexión el sábado 31 de julio, de 12:00 a 5:00 pm, en la Ermita de la Caridad con el Padre Omar Huesca.

Para más información llamar a la Oficina de la Pastoral Juvenil al 757-6241 Ext. 260.

RECORDANDO A LOS CAIDOS EN POZNAM



El Vigésimo Sexto aniversario de la huelga de trabajadores de junio de 1956 en Poznan, Polonia, fué observado con demostraciones en el monumento a los trabajadores cuya revuelta encendió la chispa para la liberación política en Polonia.