

# The Voice

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the ultimate  
horror. See  
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Catholic Archdiocese of Miami

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## LOVE SONG

Little Robert Marino, after displaying a not-so-delicate keyboard prowess, gets a kiss of approval from kissin' cousin Aimee Marion, typical of the unspoiled world of childhood innocence which exists before the adult world of hard choices and conflict make such tenderness so much more difficult to achieve.

## Lifers' best hope

... is new measure by moderate liberal Sen. Hatfield

By Jim Lackey

WASHINGTON (NC) — The Hatch amendment and the Helms human life bill in recent months have been the chief focus of the abortion debate on Capital Hill. But with the Hatch amendment perhaps dead in the Senate and the Helms bill looking for a free ride on another measure, a third proposal by Sen. Mark O. Hatfield (R.-Ore.) may be gaining prominence.

Hatfield's bill was quietly introduced in April as a "fallback" measure should the other two proposals fail. It may very well emerge as the pro-life movement's last best hope for action on the abortion front during the 97th Congress.

Basically, the Hatfield bill would make permanent many of the abortion funding restrictions which Congress now must attach each year to

**'Abortion rights groups in recent weeks have become just as concerned about the Hatfield bill.'**

the annual appropriations bills. Most prominent among those is the Hyde amendment, enacted annually since 1976 to prohibit Medicaid funding for abortions except when the life of

the mother is at stake.

Other Hatfield provisions include limits on health insurance coverage for abortions for federal workers and limits on federal funding for agencies — such as hospital or medical schools — which discriminate against persons opposed to abortion. Those provisions also have been attached in previous years as riders to federal appropriations bills.

**Pro-abortion groups concerned**

Thus the Hatfield proposal appears to be less ambitious than either the Helms or the Hatch measures. The current version of the Helms bill, introduced by Sen. Jesse Helms

(R-N.C.), includes provisions similar to the Hatfield measure but also attempts to reverse the Supreme Court's abortion decisions by declaring that life begins at conception.

The Hatch measure, proposed by Sen. Orrin Hatch (R-Utah), bears little similarity to either the Helms or Hatfield bills since it is a constitutional amendment and leaves many of the nitty-gritty details of implementation to future legislation.

But abortion rights groups in recent weeks have become just as concerned about the Hatfield bill as they have about the two Helms and Hatch measures, particularly as time begins

(Continued on page 11)



# Lawyer raps tax decision

WASHINGTON (NC) — The general counsel of the U.S. bishops'

national conferences praised part of a judge's decision in a lawsuit to end

the Catholic Church's tax-exempt status because of its activities against legalized abortion. But the lawyer sharply criticized another part of the ruling, which allows the suit to be continued but without the Catholic Church as a defendant.

In essence, the lawsuit claims that the Catholic Church in the United States has violated the conditions under which it enjoys tax-exempt status because, plaintiffs say, it has campaigned politically against abortion.

Judge Carter did not rule on the merits of the case, but only on who could properly be cited as defendants.

**See analysis, Page 3.**

The suit was brought against the government in October 1980 by Abortion Rights Mobilization (ARM) and several other organizations and individuals. In January 1981 the NCCB and USCC, as the chief national agencies representing the church, were added as defendants.

The USCC filed a motion for dismissal in May 1981, and the judge's July 19 ruling approved that motion.

Caron said he was pleased with the dismissal of the NCCB-USCC as a defendant but disappointed in the decision that the suit against the government can proceed.

"It is a matter of public concern that some of the plaintiffs have been permitted to pursue their objective by forcing the government to justify the church's tax-exempt status," said Wilfred R. Caron, general counsel for the National Conference of Catholic Bishops and U.S. Catholic Conference, in a statement July 23. "Such a result presses legitimate recourse to the courts beyond proper bounds and warrants immediate appellate review."

On July 19 Judge Robert Carter of the U.S. District Court, Southern District of New York, dismissed a lawsuit seeking to end the church's tax-exempt status as it pertained to the NCCB-USCC as defendants. But he ruled that the U.S. Secretary of the Treasury and the Commissioner of the Internal Revenue Service could properly be sued by the plaintiffs.



**FAMILY PLEA** — An armed Israeli soldier chases away Palestinian women and children who demonstrated outside the Israeli military office in Sidon, Lebanon to demand the release of husbands and fathers. (NC photo from UPI)

## News at a Glance

### Pope condemns London bombings

LONDON (NC) — The July 20 bombings in London which left nine dead and 52 injured were condemned by Pope John Paul II as "despicable acts of cold-blooded terrorism." The pope's views were contained in a telegram sent July 21 by Cardinal Agostino Casaroli, papal secretary of state, to English Cardinal George Basil Hume of Westminster, in whose See the bombings took place. The Provisional Irish Republican Army, which seeks an end to British rule in Northern Ireland, claimed responsibility for the bombings. "The holy father is appalled to learn of the two bomb outrages in central London and he utterly condemns these despicable acts of cold-blooded terrorism." Cardinal Hume, visiting some of the victims of the bombings, said July 21, "These sinful acts are to be condemned utterly."

### Bishop criticizes senator's abortion stand

PROVIDENCE, R.I. (NC) — Bishop Louis E. Gelineau of Providence criticized the response of Sen. Claiborne Pell (D.-R.I.) to the Life Roll, a diocesan petition for the passage of the Hatch amendment limiting abortion. In an open letter printed as an advertisement, Pell thanked the petitioners for sending him their views on abortion, but said abortion is "a personal decision." The letter ap-

peared in the July 15 issue of the Providence diocesan newspaper, *The Visitor*, as a response to the 75,000 people who signed the Life Roll. Bishop Gelineau, in the same issue, wrote that abortion is not fundamentally personal because "at the very least, another human being is involved."

### Argentina objects to Vatican proposal

BUENOS AIRES, Argentina (NC) — In a territorial dispute between Argentina and Chile which has been under Vatican mediation since 1979, Argentine objections to some parts of the Vatican proposal are delaying a solution. According to Mario Amadeo, former foreign minister of Argentina, his country objects to a Vatican proposal which calls for the sharing of natural resources in a 200-mile economic zone within the disputed Beagle Channel area at the southern tip of South America. Pope John Paul II agreed to mediate the dispute when the two countries threatened to go to war after Argentina objected to an earlier solution by international mediation.

### Bishops not active enough, human rights leader says

WASHINGTON (NC) — Juan Mendez, an Argentine lawyer and representative for Americas Watch, a human rights groups in New York, said the bishops in Argentina should exercise more influence on human rights and in guiding the country's recovery after losing the war over the Falkland Island. Mendez spoke July 16 at a panel discussion of the Washington Office on Latin America. Mendez said that improvement of the human rights situation is "the key moral issue for the recovery of my country," and that on the whole, the bishops have not spoken out enough about the situation.

### Religions help displaced Nicaraguans


MANAGUA, Nicaragua (NC) — Mid-July figures of the Confederation of Religions indicate that 25,000 persons displaced since June by floods are under the care of religious orders in 41 locations throughout southern Nicaragua.

About 70,000 people were left homeless by torrential rains and floods in late May and early June.

The Red Cross and government agencies are also providing relief care.

The confederation appealed for contributions to replenish its emergency fund after distributing food, medicines and clothing costing

\$54,500. The aid included rehabilitation programs to help the displaced persons find new jobs.

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## Church's tax-free status fought by 'pro-choice'

By Jim Lackey  
NC News Service

A federal judge's decision this month in a lawsuit accusing the Catholic Church of illegal election campaigning on abortion is likely to

**According to the lawsuit, articles published in church bulletins and newspapers attacked pro-abortion candidates by name and endorsed presidential candidate Ronald Reagan because of his stance on abortion.**

be only the prelude to a more crucial ruling still down the road.

U.S. District Judge Robert L. Carter of New York, considering a case brought by almost 30 abortion rights groups and individuals, dismissed as co-defendants in the suit the National Conference of Catholic Bishops and the U.S. Catholic Conference, the bishops' public policy arm.

But Carter also said the abortion rights groups can continue to press their case against the Internal Revenue Service in an effort to force the revocation of the Catholic Church's tax-exempt status.

Still to come, then, is the main event: a decision on the allegations that the Catholic Church, as a tax-exempt institution, illegally supported or opposed candidates for office, plus a decision on whether the IRS unconstitutionally breached church-state separation by declining to remove the church's exemption.

On that latter point, the abortion rights groups say the IRS showed unconstitutional "partiality" to the Catholic religion by not removing its tax exemption while removing the exemptions of other religions which became involved in politics.

### Church absolved, issue unresolved

The suit originally was filed in October 1980, principally by the Abortion Rights Mobilization against the IRS. Three months later, though, it was amended to include the NCCB and USCC.

Carter's decision only removes the bishops' conferences from first-hand participation in the suit but does not affect the suit's substantive issues.

Under the tax code, tax-exempt groups which receive tax-deductible contributions, such as entities of the Catholic Church, are prohibited from participating or intervening in campaigns by candidates for public office. That provision has become extremely controversial in the last few election years, and probably will be further questioned in this current election year. Many in the church argue it is an unconstitutional restriction of the freedoms of speech and religion.

The abortion rights groups participating in the suit allege that the church in general — and particularly the U.S. bishops' 1975 Pastoral Plan for Pro-Life Activities — illegally has urged members to support or oppose candidates solely on their positions on abortion.

According to the lawsuit, articles have been published in church bulletins and newspapers attacking pro-abortion candidates by name, church officials have publicly urged church members to defeat incumbents who have voted for abortion, and in one instance a Catholic newspaper editorially endorsed presidential candidate Ronald Reagan because of his stance on abortion.

The lawsuit contends that IRS refusal to remove the church's tax-exemption for such activity gives the church an unfair political advantage over tax-exempt pro-abortion groups which do not want to risk losing their exemptions by urging support for or opposition to a particular candidate.

### Future indications

At this stage of the lawsuit Carter



**100 YEARS YOUNG** — That's what Alphonse Flick was when he celebrated his centennial birthday at the Downtown Community Senior Center located in the basement of Gesu Church. Flick received congratulatory messages from President Reagan and Gov. Bob Graham and a surprise visit from senior congressman Claude Pepper. An active member of the center, Flick still bets on the horses when he isn't busy caring for a friend with a broken leg. Above he prepares to cut the birthday cake with the help of center visitors Julie Arthur (left) and Elizabeth Wilhelm. (Voice photo by Prentice Browning)

was being asked only to rule on motions by both the IRS and the bishops' conferences to dismiss the case. But his opinion, stretching to some 50 pages, gave a few indications of the course ahead for the litigation.

At one point Carter noted the "difficult evidentiary burdens" that the abortion rights group will face in proving that no favoritism was involved in the IRS decision to maintain the Catholic Church's exemption in the face of its anti-abortion activity. He also inferred the difficulty of proving that the possession of a tax exemption gives a group an advantage over other similarly situated groups in elections.

But at another point, Carter remarked that "tacit government endorsement" of the Catholic Church's abortion position "frustrates and hampers" some other religious groups who believe abortion is moral and who fear an advantage

for the Catholic Church over other churches in the political debate on the issue.

One final issue also involved in the case is the whole question of the constitutionality of the prohibition on intervening in candidate campaigns. (A separate section of the tax code gives church groups the right to lobby on issues such as abortion, although the lobbying cannot be a "substantial" part of the organization's activities.)

The NCCB-USCC brief argued that there is no question that political activity can be religiously motivated and as such should be protected by the religion clause of the First Amendment. But previous court opinions generally have held that if churches want to participate in politics they need only change their tax status to do so.

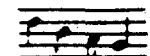
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# 'Traveling pope'

...Eyes Spain, Poland, Nicaragua and El Salvador

Pope John Paul II seems intent on continuing the arduous series of foreign trips that have already made him history's most widely traveled pope.

A partial list of possible voyages on the papal schedule in the next two years would have to include Poland, Spain, Austria, Switzerland, Nicaragua, El Salvador, Canada, Chile and Argentina.

In less than four years as pope, despite an assassination attempt in May 1981 that grounded him for nine months, Pope John Paul has made 14 trips abroad, visiting a total of 28 countries.

He has long since surpassed all the travel records of Pope Paul VI, who was nicknamed the "pilgrim pope" for his precedent-setting nine trips abroad during 15 years as pontiff.

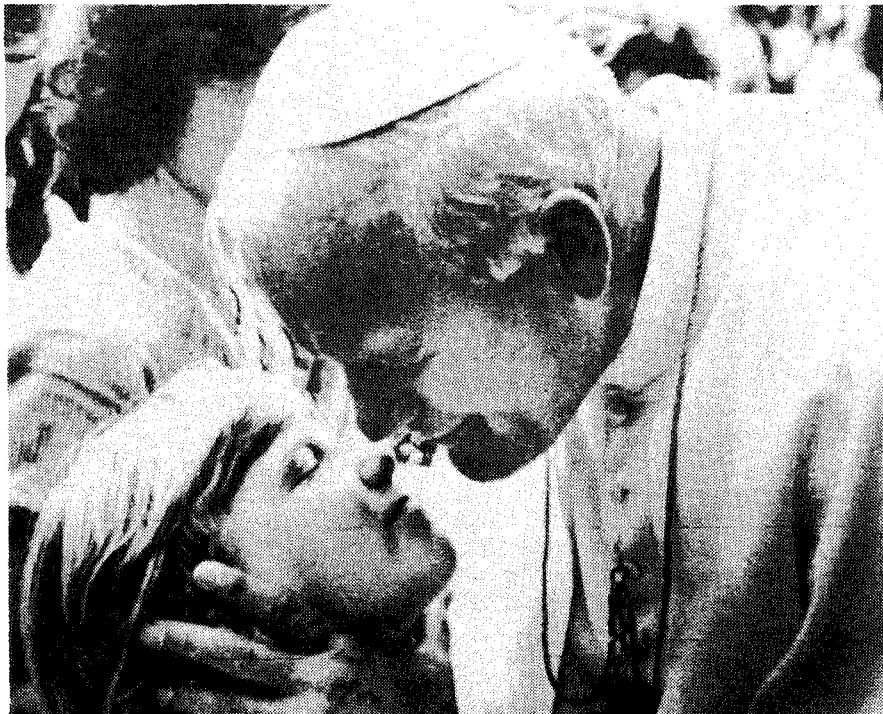
Pope John Paul wants to make a second papal visit to his native Poland to mark the sixth centenary of the arrival in Poland of the icon of Our Lady of Czestochowa, patroness of the nation.

## 'A duty'

The Polish church has been pressuring strongly for the papal trip,

but the tense internal situation of the country under martial law and pressure against the trip from Moscow have placed a question mark

over the voyage. The pope has said several times that he has a "duty" to make the trip, but the conditions would have to be appropriate.



Pope John Paul II bestows a tender kiss on a child at the International Work Bureau in Geneva during a visit there in June. (NC photo from UPI)

Spain is definitely on the pope's schedule in October, and plans for the projected nine-day visit are already well under way. He planned to visit Spain last October to attend opening ceremonies for a year-long celebration of the fourth centenary of the death of St. Teresa of Avila, the Spanish Carmelite nun, theologian, reformer and mystic who died in 1582. His projected visit is to coincide with closing ceremonies of the centenary.

In July, the pope told Cardinal Franz Konig of Vienna that he hopes to visit Austria in September 1983 for closing ceremonies of a year of faith in that country. The ceremonies coincide with the 300th anniversary of the saving of Vienna from Turkish siege of Polish King John Sobieski. The defeat of the Turkish troops is considered a turning point in halting the advance of Moslem forces on Christian Europe.

Two days earlier in El Salvador, Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, said the pope had told him he would like to visit El Salvador and other Central American countries some time in 1983.

## Theologian sees change in pope, church

OAKLAND, Calif. (NC) — The chairman of the University of Notre Dame's theology department said he believes Pope John Paul II has changed and that the church will change in the future.

Father Richard McBrien, who heads Notre Dame's theology department, was interviewed by *The Catholic Voice*, Oakland diocesan newspaper, while in California for a lecture series at St. Mary's College in

Moraga.

He said his assessment of Pope John Paul II has changed.

"I was quite prepared to conclude by the end of last year that this pope was now firmly fixed as a conservative pope, one who is not going to encourage dialogue, one who would not be tolerant of dissent, and one who would use the vehicles of authority to repress rather than encourage discussion and free inquiry,"

Father McBrien said.

But, he added, "theologians like myself who have observed what he did in relationship to the Jesuits and who observed his recent trip to Great Britain have got to say, 'OK, we're dealing with a conservative man . . . but we're also dealing with a man who is not absolutely rigid, and, who, obviously, is open to growth — as we all have to be — and who does seem to appreciate some elements of contemporary theology.'"

He said Pope John Paul wisely "backed off" from a confrontation with the Jesuits after meeting with the order's provincials gathered earlier this year in Rome.

He also finds change in the messages Pope John Paul delivered in Great Britain this year compared to those he gave in the United States in 1979.

"Whenever the pope spoke on issues like divorce and remarriage and

birth control in the United States, he did so in a way that many people felt was harsh.

In Great Britain he was just the opposite. He talked about the painfulness of marriages that are unsuccessful and he also talked not about the immorality of birth control but the immorality of a contraceptive mentality, which is quite different, and of course, is immoral."

Father McBrien said a "contraceptive mentality" is not based on conditions of economics or health but on a selfish attitude of not wanting children because they would be "a drag."

He also said that the church of the future will be different because it will have both married priests and women priests.

"I'm as certain of that as I am of sitting here now," he said. But, he added, it could take 20 years, or 500, for such changes to occur.



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# Nicaraguans excommunicated for beating of bishop

MANAGUA, Nicaragua (NC) — The Santa Rosa Parish in a low-income section of Managua has been placed under interdict and all parishioners who were involved in the beating of a bishop and his companions have been declared excommunicated by Archbishop Miguel Obando Bravo of Managua.

The archbishop's manique announcing the measures was general, however, and did not mention any specific people as being excommunicated.

The actions spring from the controversy stirred by the transfer of the parish pastor, Msgr. Jose Arias

Caldera, to another parish.

Archbishop Obando Bravo took the action, which included closing the church to worship, July 22 because of what he called the "sacrilege and desecration" which had occurred the day before. The archbishop said the disciplinary measures were temporary, but he did not say when they would be lifted.

ON THE EVENING of July 21 Auxiliary Bishop Bosco Vivas Robelo of Managua went to Santa Rosa to retrieve the Blessed Sacrament because about 80 parishioners had been occupying the church for three

days to protest the transfer of Msgr. Arias Caldera. The parish has an estimated 12,000 members.

During his nine years at the parish the priest had fostered basic Christian communities, parish groups which use Bible readings to reflect upon their social and economic situation, and organized social services for the poor.

An archdiocesan spokesman said the transfer was a "routine move." Msgr. Arias Caldera was transferred to a parish in the well-to-do neighborhood of Ciudad Jardin.

However, many parishioners believed the move was made because Msgr. Arias Caldera is a supporter of the Sandinista National Liberation Front, the coalition of Marxists, socialists and Christians who led the guerrilla war which overthrew President Anastasio Somoza in 1979 and which now controls the government.

One parish spokesman said many parishioners saw the transfer of the pastor "as a hostile action because he sided with the poor."

Msgr. Arias Caldera, who is to be replaced by newly ordained Father Luis Ibarra, said, "I accept the transfer with discipline and humility."

PARISH LEADERS said the excommunication was unfair because whatever physical contact there was

with the bishop and the laymen who accompanied him occurred during a melee when local parishioners stood at the altar to block the bishop from retrieving the Blessed Sacrament.

The parishioners added that some of them were beaten by the bishop's companions.

Archdiocesan communications director, Father Bismark Carballo, said Bishop Vivas Robelo "was beaten, dragged and struck in the head, his eyeglasses were broken and his pectoral cross torn from his chest."

The transfer notice was given July 1 to Msgr. Arias Caldera but he did not tell his parishioners until July 19, the third anniversary of the overthrow of Somoza.

His links with the Sandinistas began when he offered some guerrillas his home as a refuge during the civil war. Last November the government gave him the Order of Carlos Fonseca Amador award. Fonseca Amador was the founder of the Sandinista National Liberation Front.

Sergio Ramirez, a member of the government junta, said that although the Santa Rosa incident was an internal church affair, "it has political consequences."

"Yet the revolution is going to happen with or without the church hierarchy, because many rank-and-file Christians support it."

## Foreign arms fuel Salvador conflict

SAN SALVADOR, El Salvador (NC) — Condemning foreign support for both sides in the Honduran civil war, Bishop Arturo Rivera Damas said foreign interference threatens to spread the conflict into neighboring countries and further sink El Salvador into chaos.

Bishop Rivera is apostolic administrator of the Archdiocese of San Salvador.

In two consecutive Sunday homilies in July, he objected to Honduran troops joining El Salvador's anti-insurgency offensive, said 44 civilians were killed by rightwing squads, criticized the sabotage campaign of guerrilla forces in which they destroyed transportation vehicles, electricity towers and water systems and criticized the continued state of siege and other government curbs on civil rights.

"How many times have we told other countries to limit their concern to economic aid and abstain from fueling the armed conflict? Armed intervention is helping to widen the conflict and is needlessly causing further bloodshed," Bishop Rivera said.

"THE NEWS is true that men from elsewhere, like Cuba and Nicaragua, are helping the guerrillas; but it is also true that other armies, like the Honduran soldiers, are cooperating from the border with the army of El Salvador. It becomes clear that foreign intervention is leading to the feared internationalization of conflict," added the bishop, who is also head of the rural Diocese of San-

tiago de Maria.

The church leader, a constant advocate of a negotiated solution to the undeclared civil war that has taken more than 30,000 lives since 1979, mentioned guerrilla "sabotage that seeks to stop transportation, power and water services," and the battles during "strong army operations by land and air."

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Mercedes Scopetta, director of the Office of Lay Ministry of the Archdiocese, reads from Scripture during the Mass for the dedication of the new evangelization outreach center in Hialeah as Archbishop Edward McCarthy, Bishop

Agustin Roman and other members of the clergy and laity listen. (Voice photo by Jose P. Alonso)

## New outreach center opens in Hialeah

By Jose P. Alonso  
Voice Spanish Editor

At first glance, the celebration seemed like many others, the dedication of another evangelization center, one of many in the United States. But this new center of the Archdiocese of Miami signals a beginning because it is the first evangelization center administered totally by Hispanics and for Hispanics. It is a pioneer at 805 Palm Ave., Hialeah.

Those present toured the building and observed the facilities it will provide for Hialeah's Hispanic residents: On the ground floor, a warm chapel and receiving room with comfortable seats for those tired and troubled seeking the repose and hope that only Christ can give; upstairs, offices, conference rooms and two classrooms for instruction and training of volunteers.

**BUT THESE** are only the physical aspects of the center, which offers something more than an office or classroom, something which will remain with the lucky ones who go through its doors: loving attention from the personnel, a new vision of man and a new sense of life, as well as peace.

The Centro Hispano Catolico de Evangelizacion (Catholic Hispanic Center for Evangelization), sponsored by the Archdiocesan Office of Lay Ministry, is the brainchild of Director Dr. Mercedes Scopetta and Director for Hispanic Lay Ministry, Adele Gonzalez.

Rev. Mr. Jose Guerra, a permanent deacon, will be in charge of the center, aided by Maria Caton and a group of dedicated laity. The center will provide counseling, spiritual help and religious instruction for those who desire it. Its volunteers will also visit homes in the area to take the message of Christ to families and offer help to those who might have problems.

The final aim is to build a community united by loving brotherhood and faith.

**BEFORE OPENING** its doors, the center's personnel had already visited 80 homes announcing not only the Good News but also the news that the center exists "to serve the Hispanic family of Hialeah," although Hispanics from everywhere will be welcome.

Archbishop Edward McCarthy, along with Auxiliary Bishops Agustin Roman and John Nevins, several priests and permanent deacons from the Archdiocese and Fr. Ralph Fernini, the provincial of the Pallotine Fathers, whose donation made the center possible, concelebrated the Liturgy. The Archbishop then proceeded to bless the new "beacon whose light must shine" in Hialeah.

Sebastian Dorrego, an aid to the Hialeah mayor and a center volunteer, represented the city at the ceremony, also attended by state Representative Roberto Casas and the chairman of the Hialeah Latin Chamber of Commerce, Herman Hechevarria.

The center's phone number is 884-4280.

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## Campaign goes over \$9 million mark

Contributions of American Catholics and others to the U.S. Bishops' Campaign for Human Development reached a

12-year high in 1981, breaking the \$9 million level.

According to returns and estimates received from dioceses including the Archdiocese of Miami the most recent appeal is expected to exceed \$9.3 million.

"This record-breaking outpouring of support for CHD not only reflects the generosity of our people but is also tangible evidence of their concern and willingness to share their resources with the poor and needy in our midst," pointed out Father Marvin A. Mottett, CHD executive director.

Inaugurated by the U.S. Bishops in 1970 the Campaign for Human Development is the national education-action program of the American Catholic Church. Monies received through annual collections are allocated in the form of grants and loans to self-help projects that have been organized and developed by groups of poor and low income persons.

One-quarter of the funds received in the appeal remain in the local diocese for distribution to self-help projects there.

In the Archdiocese of Miami the collection will be taken up in all churches on Nov. 19 this year.

### Belated Holy Reminder

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Monday, July 26

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# Dance for dollars for Lebanese orphans

By Prentice Browning  
Voice Staff Writer

It was in many ways a remarkable occasion. Lebanese, Syrians, Palestinians, and, yes, Israelis danced side by side while contributing to a common cause.

The occasion that brought them together was a hafli, an Arabic festival, held recently at St. George Syrian Orthodox Church in Coral Gables. The cause was a benefit to aid the orphans of war in Lebanon.

The third year for the benefit for the orphans turned out to be an especially critical time for raising money. Before the recent invasion of Lebanon, the number of orphans was estimated at 50,000. Now nobody will even hazard a guess on how many children survived the bombing and destruction only to find that the rest of their family had not been so lucky.

**THE EVENT** was sponsored by the St. Monica's Young Adult Group which helped out with ticket sales and by preparing and serving a Middle Eastern dinner. But organizers credit the dedication of Fr. Daniel Crahan, an assistant pastor at St. Monica's, with the very existence of the festival.

Fr. Crahan is from the Oblates of Mary Immaculate Order, which is devoted to serving the poor. "The poorest of the poor are the unborn, after that the orphans are next," Fr. Crahan said.

While the audience was entertained

by the Middle Eastern Band, Fr. Crahan soon after his arrival at the hafli expertly led the first dancers in the Dabke, an Arabic line dance.

**FOR OVER** an hour the Oblate priest barely rested as he and the audience performed many vigorous dances which included the Debeke, where dancers link hands and form a circle.

During a break in the dancing mimeographed letters were passed out for signing asking Florida congressmen and President Reagan to bring pressure on Israel to stop the bombing of Lebanon and to stop all U.S. arms sales to Israel.

After the event several people "adopted" children in a Lebanese orphanage for \$164 a year.

The hafli itself raised more than \$5,000, an increase over earlier years, which will be donated to the Catholic Near East Society in New York.

**THOUGH THE** occasion for the festival was a sad one, everyone seemed to enjoy themselves, gathering in groups at long tables for fun and conversation.

Said one festival coordinator, Phyllis Gesse: "These people really know how to have a good time."

After the festival Fr. Crahan made an even more pertinent comment: "We all get together in this country. Why can't we get together in the Middle East?"



Kathleen Blodgett performs a skillful interpretation of the Beledi, an Arabic cane dance, during the fund-raiser at St. George Syrian Orthodox Church. (Voice photo by Prentice Browning)

## Lebanon cries for help

**My beloved:**

Each day, as we watch television or read the newspaper, headlines, our hearts are sickened by the frightful vision of man's inhumanity to man. We see the victims of war and other disasters — the homeless, maimed, diseased, starving. Now some 600,000 more are struggling for survival in Lebanon.

We can take pride and comfort in the fact that representatives of our Catholic Relief Service are on the scene in Lebanon and Central America offering compassionate aid to refugees and displaced persons. Here, in our own community, we experience the suffering of refugees from Cuba, Haiti and Central America.

Our Christian response to such human misery is to offer what aid we can. We have been asked to set aside a day of prayer, fasting and almsgiving for the needs of the refugees and displaced persons throughout the world, especially for those in Lebanon and Central America and in our own midst.

Therefore, I am asking that Friday, August 6, 1982, be considered a day of special prayer and fasting, as we pray for the refugees and pray that the world will be delivered from wars and disasters. I am asking that on the following Sunday, in each church of the Archdiocese, an opportunity be given for sympathetic Catholics to offer alms for the needs of the refugees and displaced persons.

This expression of compassion and human solidarity will be a beautiful witness to the sharing of the way of Jesus Christ to which we are committed in our Evangelization Program.

May God bless you abundantly. **Edward A. McCarthy**

### OFFICIAL

**ARCHDIOCESE OF MIAMI**

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

REV. GARY STEIBEL — in residence to St. Kieran Rectory, Miami, effective July 9, 1982.

REV. DOMINICK O'DWYER — Chaplain, Holy Spirit Council #6032

of the Knights of Columbus, Hollywood, effective July 8, 1982.

REV. MR. RICHARD WALSH — to Deacon, Holy Family Church, North Miami, effective July 9, 1982.

THE REV. JOHN O'LEARY — to Chaplain of the Catholic Daughters of America, Court Star of the Sea, No. 634, effective immediately.



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# Local News

## 'New Hope' for migrants

### Housing project at Indiantown lifts spirits of farmworkers

By Ana Rodriguez-Soto  
Voice News Editor

INDIANTOWN — When the farmworkers return to pick oranges this winter, swelling the population of this tiny, rural enclave southeast of Lake Okeechobee, at least 60 families will know they have 'hope' — and a decent place to live.

New Hope Community, a \$2.7 million project currently in the last stages of construction, will provide them with two, three and four-bedroom homes for a rent not to exceed 25 per cent of their income.

In a town where November and December find people living in cars and under plastic tents along canal banks, that's progress.

**THE PROJECT** whose streets will bear the name 'hope' in English, Spanish and an African language, reflecting the cultures of its residents, came about largely through the combined efforts of the Indiantown community, led by Father Frank O'Laughlin, pastor of Holy Cross and Sister Carol Putnam, director of Hope Rural School.

Together with the local Methodist pastor and black and Hispanic farmworkers, they form the board of directors for Indiantown Non-Profit Housing, Inc., an agency dedicated to building low-rent housing for impoverished farmworkers as well as



More than 5000 farmworkers are expected in the Indiantown area this winter, when the orange-picking season begins. New Hope Community will provide 60 of those families with adequate living conditions. (Voice photo)

rehabilitating decaying houses in the area. Thelma Waters, a black farmworker who has experienced firsthand their decrepit living conditions, heads the board.

New Hope Community is the first of a multi-phase development planned by the agency and financed by

government grants and low-interest loans. Work on this phase began more than three years ago, and construction, which began last December, is expected to be completed by the time farmworkers return to Florida in October.

**ALREADY THERE** are indications that government money for a similar second phase of development will be forthcoming, according to Father O'Laughlin.

More than 200 applications for these 60 units were received, according to Pat Taylor, the employee of a professional management firm who will become New Hope's live-in manager. The 12, two-bedroom homes are already filled, as are another 12 four-bedroom, two-bath homes. Some of the 36 three-bedroom homes are still available but neither Taylor nor Tomasa Vurnes, director of Indiantown Non-Profit Housing, expect that to continue for very long.

The project, whose supervising architect was a thoroughly modern Sister of St. Joseph, Barbara Ckoash, includes three day-care centers where the farmworkers' children can be enrolled in educational programs such as Head Start.

In addition to a kitchen and cafeteria for the children, New Hope's central recreation area also

provides laundry facilities and plenty of room for play.

**"THE MAIN** feature is the amount of space that they have. It's an ideal place to raise a family," said Father O'Laughlin, whose original plan was to make all the homes individual units. The government wanted them to be built as multiplexes, with a minimum of six units in each, but finally allowed that they be no more than duplexes.

"Nobody bought townhouses, nobody bought multiplex houses" in other low-cost projects in West Palm Beach, Father O'Laughlin noticed. "The people held out for single family homes. We wanted to give people that opportunity."

In New Hope, the two and three-bedroom homes share a common wall while the four-bedroom units stand alone. The reason for the government's insistence, according to the Holy Cross pastor, is that outside walls cost a lot of money to build.

**NEW HOPE SITS** on 18 acres of land bought at a very "reasonable" price from a Holy Cross parishioner, Paul Siefker, who Father O'Laughlin said was "anxious" to see something done for the farmworkers.

Indiantown Non-Profit Housing has an option to buy 100 more acres for future projects, which will include a development specifically for the elderly of the area, now living in "incredibly squalid little shacks," according to Father O'Laughlin.

**BEFORE MOVING IN**, residents of New Hope will be taught home maintenance, budgeting and the art of wise shopping. The maintenance man of the project is C. Lozamo, a former farmworker.

Vurnes, the agency's director, has more plans for the future, including obtaining "tax credit incentive" status, which will allow businesses to deduct donations to Indiantown Non-Profit Housing from both their federal and Florida state taxes. She also hopes the agency will be declared a Department of Health and Urban Development (HUD) counseling center "because people lose their homes through poor money management."

This and the future possibility of building low cost housing that people can buy instead of rent, make Vurnes and Father O'Laughlin hopeful that the area and its farmworkers will soon enjoy a little more stability.

## Cross burning incident deplored

Religious leaders in Dade County have issued the following statement in response to a cross burning in front of the home of a black family:

Recently in Dade County, events have occurred to which a blind eye has, thus far, been turned. We are speaking of some new neighbors who are seeking peace and improved living conditions, but instead, have been confronted and scared by a cross being burned in front of their new home.

The perpetrators of this destructive divisiveness remain free from punishment, and unchastised for their delusions of racial superiority. No one has told them that to discourage access to decent living conditions and housing in our community is not only against the law but abhorrent to an ethical and democratic society.

While the Metro Dade County and North Miami police are doing their utmost to bring about justice under the law, they need the support of morally minded Dade County citizens. We are, therefore, appealing to all of you to speak out and act in quiet, but courageous determination. Let fellow members of your churches, temples and synagogues know that the act of cross burning hurts the community as a whole. It hurts the community and individuals by creating tensions and hostilities, by denying freedom of association, adequate housing, and dignity as human beings.

Where instances of racial prejudice are allowed to exist, there is a denial of personal as well as group fulfillment. Rather, let us provide maximum conditions for growth, and let us encourage every citizen to contribute to the strengthening of community life in our county and our country.

### Bon Secours receives five lay women

A six-month orientation program culminated Friday (July 16) evening when Olga Bellucci, Mary Culhane, Hilda Garcia, Rose Mogavero and Margaret Smith were received as associate members of the Sisters of Bon Secours at the Sisters' convent.

Associate members are lay men and women who participate more fully in the life of the church and the ministry of the Sisters.

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page 21  
for our  
classifieds

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# Local woman wins highest papal honor

## Hollywood parishioner also has new battle to fight

By Betsy Kennedy  
Voice Staff Writer

A dragon has entered Charlotte Pick's world of love, commitment and high honors.

The dragon's name? Cancer. It attacked several years ago and she had to undergo a mastectomy. It has since spread to her lungs and beyond.

Yet she is well armored for the battle.

"If you pray hard enough, God will listen to you and you will be helped," she said.

She is accustomed to waging battles for others. For more than 30 years, Pick has devoted her energies and talents to the parishioners and

In turn, many priests were inspired by the cheerful and steadfast manner displayed by Pick. She could never turn down a tearful plea for help or a challenging problem.

Bishop Fitzpatrick, now of Brownsville, Tex., (formerly auxiliary Bishop of Miami and a former pastor of Little Flower) praised her in his letter of petition to Pope John Paul II:

"Long before the Second Vatican Council concerned itself with the laity and the obligations and responsibilities of lay persons to become involved in the pastoral work of the Church, Mrs. Pick assumed such a responsibility and relieved the priests

she said with a chuckle.

"But I don't want to mother them . . . I want them to feel at home," she continued.

In an effort to make them feel at home, Pick never forgot one important ritual; home cooking. She and her husband John (a former restaurateur) often prepared meals for rectory staff and visitors. The table would be adorned with her best silver and china.

And when it was time to set aside ordinary tasks and take up the battle again, Pick was ready then too, with armor of faith shining . . .

### Helped priest

One night an elderly priest suffered a severe attack of bleeding ulcers. He began coughing up blood and was near death when the housekeeper realized whom she could call. Pick arrived in minutes. She phoned for aid, cleaned up the priest's room and comforted everyone around her.

Sometimes those she champions are unfamiliar to her.

The Church is on a highway, three blocks from the city park. Strange faces sometimes appear in the rectory office, faces stamped with the permanent dark ink of suffering.

"I don't let my personal problems or feelings affect the way I help people. I always try to greet everyone with a big smile . . ." she said.

Although she has not noticed an increase in the number of transients that pass through her office, despite the recession and shattered state programs, she observed that many of them do expect miracles from the Church.

"They are aware of the universal message of love that the Church imparts. What they forget is that we often have money problems too."

She tries not to send anyone away without some form of help, such as food certificates and a few words of encouragement.

### Other Activities

Despite the constant pressure of dealing with the public, Pick has



Charlotte Pick

found time for involvement in other church and civic responsibilities. She is past president and honorary charter member of the St. Theresa Guild. She is active in the Catholic Women's Club, the Little Flower Ladies Society and the Legion of Mary. She is a charter member of the Auxiliary of Memorial Hospital, secretary to the Women's Division of the Greater Hollywood Chamber of Commerce and is active in numerous other organizations.

It is an ongoing struggle with her illness but she still functions at nearly full capacity at her job. She finds strength in the knowledge that "there are many other people out there who suffer more than I do," she said.

Pick has no intention of retiring from her work at Little Flower, nor will she allow depression to set in. She is determined to keep on fighting battles for others — and to win her own.

"Every day is a good day when I can come in to work," she said.

## Barry presents computer day camp

Miami Shores . . . Barry University is presenting a Computer Day Camp for children 8-15 years old on their campus at 11300 N.E. Second Avenue.

The camp, which runs through August 26, will feature easy to use home computers with command modules that will allow students to create graphics, synthesized speech and music.

Two computer sessions will be held Monday through Thursday 9 a.m. to noon and a second session 12:30 - 3 p.m. This is a four day course. Parents also are invited to optional evening sessions, Thursdays at 8 p.m.

The cost of the camp is \$65 and is being presented in conjunction with Texas Instruments. Classes are still available and to register, you can call 1-800-858-4069.

**'Long before the Second Vatican Council . . . Mrs. Pick assumed such a responsibility and relieved the priests and sisters of much work that she was able to do . . .'**

—Bishop Fitzpatrick

religious at Little Flower Church in Hollywood. Officially, she is parish secretary. Unofficially, her hands reach far beyond any visible outline of responsibilities.

On March 21, 1982, she received the recognition her friends had prayed for. She was granted the highest papal honor which can be bestowed on laity for service to the Church — the Pro Ecclesia Et Pontifice award. It was created by Pope Leo XIII and still bears his image. Pick is only the second person in the Archdiocese to achieve this honor. (The other was the late Mrs. M.L. Maytag.)

The 30 years of dedication to the Church family began the day she stopped in to register as a member of the Little Flower parish. She was touched when she saw Fr. Monahan struggling with her registration form. He was obviously going blind.

"Let me help you," she pleaded.

Initially, she volunteered as a part-time secretary. As the priests began to rely upon her more and more, she juggled her hours between family and office duties. By 1952 she was working full time and earning a salary of \$35 per week.

### Little Knowledge

At first, she had little knowledge of Catholicism or its application to her daily life. She had converted before marrying her husband to "avoid friction in my family." Her wedding day also represented her union with her faith; at the altar she received her first Holy Communion.

Her faith deepened in the company of Msgr. William McKeever and Bishop John Fitzpatrick, she said.

"When someone came into the rectory with a troubled soul, I could always fall back on the phrases they taught me."

and sisters of much work that she was able to do . . ."

### 'She is heaven'

A close friend and co-worker for the past ten years, Gertrude Glanzman, said, "She is heaven. If I have a problem she is there . . . She is kind and good to everybody . . . She works 6 days a week and is in here at the crack of dawn on Sundays . . ."

Charlotte Pick has also changed lives.

Fr. Jom Vitucci is among them. She financed a major part of his education in seminary school.

Even those she met briefly have remembered her.

A young seminarian was overheard to say, "She made me feel like a real priest!"

New priests who arrive at Little Flower are always made to feel welcome. "They are anxious and ask how things were done by the former priest. I just tell them, 'Don't worry, we'll do it your way from now on,'"

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# New youth council covers large area

By Prentice Browning  
Voice Staff Writer

Teenagers. They are frequently pictured as wild, involved in drugs, concerned only with themselves, and totally alienated from organized religion.

The Youth Ministry of the Archdiocese of Miami, however, believes otherwise. In fact, it is beginning a new program aimed at filling a need of parish youth to play a role in their local parish and Archdiocese as a whole.

The Youth Ministry Office has helped to form a Youth Ministry Advisory Council consisting of teenage

representatives from 20 parishes from Sunrise to Homestead.

In the words of youth ministry worker Angie Franetovich: "They (young parishioners) need to feel that they have a part. They need to feel that they are loved and wanted."

**THE COUNCIL** would foster community between parishes that have youth groups, assist parishes in forming their own youth ministry, and widen knowledge and develop leadership skills within parish youth groups.

The council is also hoping to plan youth rallies and annual retreats.

The ultimate goal of the council is evangelization. Youngsters would be encouraged to "spread the word," says youth ministry director Fr. James Murphy. Teenagers who are active in the church are better able to communicate with inactive teenagers "on their own ground," Fr. Murphy says.

"They know how they think, how they feel, they (teenagers not involved in the church) are more willing to listen to young people."

**CONTRARY TO** popular perceptions of youth as apathetic and secular minded, Fr. Murphy speaks of an opposite trend among parish teenagers.

"You have a move towards a deep interest in faith. In the past the young were more with idealism but not with faith."

Formerly the Archdiocese sponsored an Archdiocese-wide sports program to keep youngsters occupied. Because parishes had to pay a

fee to belong to the youth program and only a limited number joined, it was eventually dropped.

However, there has been "quite a change during the 1970's," says Fr. Murphy.

"**ACCORDING TO** the latest Gallup polls there is a higher percentage of teenagers going to church than adults," he says.

"Now the emphasis is on leadership . . . it's a question of recognizing their role within the church."

## Booze, pot dangerous drugs

**CINCINNATI (NC)** — "The sheer numbers of kids using marijuana and alcohol make these the most dangerous drugs," said an official of CareUnit Hospital of Cincinnati, which specializes in the treatment of drug and alcohol abuse.

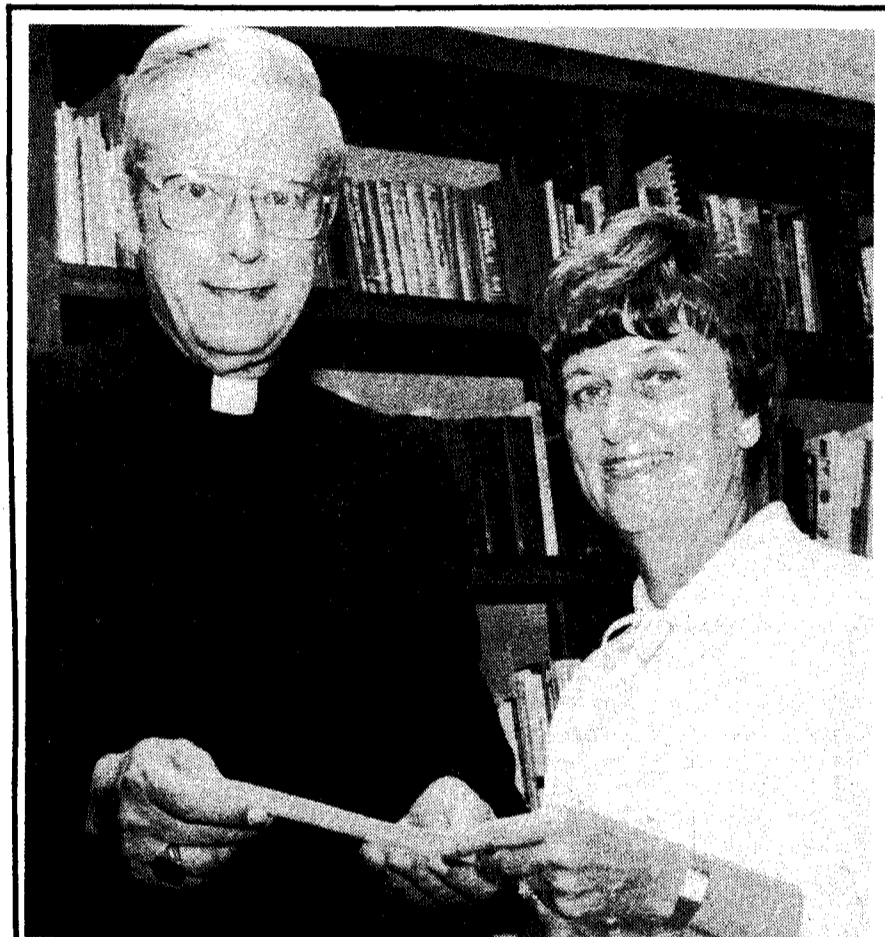
Parents have a tendency to condone alcohol or marijuana abuse among teen-agers, to say "Thank God, they're not using anything harder," said the official, Conrad Foss, assistant administrator of CareUnit. But because of their easy access to marijuana and alcohol, teens are more likely to become addicted to those substances than to more exotic drugs like heroin or to be involved in a fatal accident as a result of using them, Foss said.

Because parents and teachers have difficulty recognizing the early stages of a teen-ager's drug problems, most youngsters in treatment are referrals from the court system, he said. "Parents want to believe the best about their kids," until the son or daughter gets into serious trouble, he added.

The problem of adolescent alcohol and drug abuse is "epidemic," Foss said. According to national studies, at least 28 percent of those between the ages of 18 and 30 are problem drinkers and most of them are abusing drugs as well.

## B. Larkin, St. Rose of Lima parishioner

A Mass of Christian Burial will be celebrated at 9:30 a.m. today (Friday) in St. Rose of Lima Church for Mrs. Bernadette C. Larkin, who died Monday at the age of 76. A past grand regent of Court Patricia, Catholic Daughters of America, Mrs. Larkin came to Miami in 1957 from Pittsburgh following retirement from the Allegheny County School System. She was active in St. Rose of Lima Altar Guild, the North Dade Deanery of the Archdiocesan Council of Catholic Women, Villa Maria Auxiliary, Miami Shores Woman's Club, the Women's Auxiliary of the Catholic Home for Children and Ladies of Elks Lodge No. 1835. She is survived by her sister, Mrs. Mary Phipps and a nephew, James Phipps, both of Miami. Burial will be in Dade Memorial Park under direction of Joseph B. Cofer Funeral Home.



**MACCW GIFT** — Joyce Masso, outgoing president of the Miami Archdiocesan Council of Catholic Women, presents the organization's gift of \$10,000 for the Archdiocesan Burse Fund to Archbishop Edward A. McCarthy. The money helps to pay for the education of future priests. (Voice photo by Prentice Browning)

## Archbishop eulogizes dead of air crash

An Ecumenical Memorial service for the eight crew members of the ill-fated Pan American Flight 759 which crashed near New Orleans on July 9 was conducted at the Church of the Little Flower, Coral Gables on July 22.

Officials of the airlines requested

the service in which Archbishop Edward A. McCarthy, the Rev. George Pyke, president of the Greater Miami Ministerial Assn. and Pan American personnel participated.

Survivors of the crew members and more than 1,000 airlines employees from various offices throughout the

country attended. Heading the list of Pan American officials was C. Edward Acker, chairman of the board of the airlines. Eight bouquets of flowers decorated the sanctuary.

"You gather today not so much as fellow employees but as fellow human beings, sharing each other's grief and reaching out the hand of comfort," Archbishop McCarthy told the congregation.

"You gather as members of an industry well known for its commitment to courteous service, efficiency and safety, devastated by the loss of some of your esteemed members, as well as by the deaths of passengers committed to your solicitous care and others who died at the scene of the accident. Our entire community suffers with you. We offer heartfelt condolences to the families of the deceas-

ed, as well as to all of you," the Archbishop said.

"We live our lives in the vestibule of eternity awaiting the face to face meeting with God, awaiting the inevitable heavenly homecoming, awaiting reunion with the Lord, the saints and our own dear departed who have gone before us with the sign of faith," the Archbishop continued.

"Thoughts of death often lead bleakly into a darkened entryway but seldom beyond into the glorious temple of heaven that it is a Christian's destiny. For the soul that has earnestly lived a good life death is not the last sleep but the great awakening. It is the full flowering of the life of God's grace. It is a life now reaching its ultimate bloom of eternal union with God," the Archbishop said.

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# Catholics not alone on pro-life

CHERRY HILL, N.J. (NC) — If the 10th annual National Right to Life Convention July 15-17 in Cherry Hill accomplished nothing else, it could have dispelled the myth that abortion is solely a Catholic issue.

A plethora of organizations was represented at the meeting. Whatever their views on other issues, they were united in their opposition to abortion.

To be sure, the Catholic League for Religious and Civil Rights had a booth at the convention, as did Catholics United for the Faith. But so did Lutherans for Life, Methodists for Life, the Brigham Young University Press, Presbyterians Pro-Life, the National Association of Pro-Life Nurses and National Democrats for Life.

There are perhaps few other issues on which, for example, some black rights activists, the International

Society for Krishna Consciousness, and Alternatives to Abortion International could find common ground.

"Hopefully, our contribution will be to aid in the understanding of what is life," said Larry Pugliese of New York City of the Hindu Krishna movement. "Most people have come to realize that the soul is part of God and causes the development of life and of the body. Without the soul there is no life; with life there is growth."

## Genocide of the poor

Another convention participant was Sheila Jones, 31, a black who said she is a former Midwest coordinator for the National Anti-Drug Coalition and is running for the House of Representatives in Chicago's Ninth Congressional District.

Jones described herself as a product of the ghetto. She put the abortion issue in terms of genocidal pressures against the poorer minorities in the population.

"For me," she said, "the primary issue is to build a grassroots movement in this country to combat and defeat those institutions pushing genocide and replace them with institutions who will serve as watchdogs to any future appearance of such."

Asked if she felt that the abortion issue is more important to the black population than to the white, she responded, "At this point, yes — only because blacks and minorities have had a little more time to live in poverty than the white population."

Another black woman at the convention, Erma Clardy Craven, a social worker and author of the book, "Abortion, Poverty and Black Genocide," also saw abortion as a social policy with underlying racist motivations.

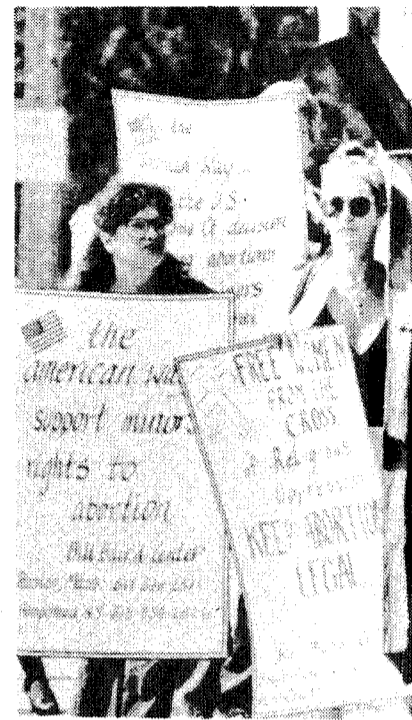
"To use abortion as a means of cleansing a race is very offensive to me, two generations removed from slavery," she said.

European-born Lore Maier, another convention participant and co-founder of Alternatives to Abortion International, a world federation of pro-life emergency pregnancy service centers with some 2,500 centers around the world, was a child in Upper Silesia when Adolf Hitler came into power.

A U.S. citizen since 1957, she saw a strong parallel between what is happening in this country and what happened in Germany but said the goals are different.

"Hitler wanted power," she said, "while our object is the quality of life. But the people in Germany were not free. The people here are free to change."

"Man has turned against himself because he accepts abortion, which is a war within the woman herself



Pro-abortion demonstrators file past the hotel where the National Right to Life convention was held. (NC photo from UPI)

against the intruder. There are 50 million abortions in the world annually."

"Even to intelligent people (abortion) becomes viable. It is sold under compassion," said Maier, who was a court reporter at the Nuremberg trials of Nazi war criminals after World War II. "All Hitler's deeds were always called atrocities. Here we call it compassion."

## St. Juliana social

St. Juliana's Separated and Divorced Support Group welcomes all ages to attend their regular monthly meeting on Wed., August 4th, at 8:00 P.M. in the cafeteria located at 4500 S. Dixie Highway, W. Palm Beach. This month we're having an "Ice Cream Social" for \$2. and "Coffee Can Discussion." For more information, please call Betty 655-4653 or Mary 833-8255.



Dr. John C. Willke of Cincinnati, president of the National Right to Life Committee, answers reporters' questions at the convention in Cherry Hill, N.J. (NC photo from UPI)

# Hatfield pro-life bill worries abortion forces

(Continued from page 1)

to run out on the current Congress.

One reason the Hatfield proposal may have a better than average chance of passage is Hatfield's position as chairman of the Senate Appropriations Committee.

Strictly speaking, appropriations bills are supposed only to provide funds for federal agencies and programs rather than set policy on controversial issues such as abortion. Thus Hatfield is a leading proponent of eliminating the abortion riders from the appropriations process and putting them in separate legislation. He may have enough support from other senators frustrated with the annual appropriations battles over abortion to get his measure passed.

But another reason pro-abortion groups worry about the Hatfield measure is other sections of the bill which they fear could set the stage for a reversal of the court's abortion precedents.

## Irish abortion fund started

International pro-life missionary Fr. Paul Marx has announced the establishment of a \$250,000 emergency fund to rush anti-abortion educational materials and speakers to thirteen Irish Right to Life groups battling to defeat legalized abortion in a national referendum slated for this

November.

The fund is called the "Save Ireland's Babies Fund," Fr. Marx says. Contributions to the fund are tax-deductible and should be sent to Human Life International, 4 Library Court SE (Capitol Hill), Washington, D.C. 20003.

## 'Living members'

Hatfield, in introducing his bill, maintained that he was not attempting to reverse the Supreme Court on abortion. But the bill itself states that "unborn children . . . are living members of the human species," and authorizes states to appeal directly to the Supreme Court if a lower court strikes down any state law which restricts or prohibits abortion.

One other reason being cited for Hatfield's better than average chances of passage is that some senators, hoping to avoid votes on the Hatch and Helms measures, may opt instead for the Hatfield bill since it would do little more than make the status quo a little more permanent.

That scenario may not take place, though, since a vote on the Helms

measure seems almost assured sometime this summer or fall when Helms is expected to attempt to attach his bill to a "must pass" extension of the debt ceiling.

"International abortion groups led by Planned Parenthood are pouring money and lying propaganda into Catholic Ireland," sociologist Marx charges. "The goal is to legalize baby-killing through judicial or legislative trickery before the Irish realize what's happening."

The threat of a filibuster also looms over not just the Hatfield bill but the Helms and Hatch measures too: Sixty votes are needed in the Senate to break a filibuster.

But Congress is now nearing the point at which it will begin floor consideration of the various annual appropriations bills. If abortion again becomes an issue which bogs down the appropriations process and threatens another shutdown of the government, Hatfield's proposal may become even more attractive.

# Churches help resettle Haitians freed from Krome

By Marge Donohue  
Coordinator, Archdiocese Bureau of  
Information

When the U.S. Immigration Service began releasing Haitians from Krome Avenue Detention Center in southwest Dade County last week, the U.S. Catholic Conference and local Archdiocesan agencies were ready to begin helping the Haitians with processing, temporary resettlement and sponsorship.

Fifteen of the 17 Haitians released July 23 were sponsored by the USCC's Migration and Refugee Services. Two were sponsored by the Episcopal Presiding Bishop's Fund. The 15 were bused to Notre Dame de Haiti Chapel adjoining the Catholic Haitian center by Father Thomas Wenski. Enroute from Krome the Haitians sang songs of thanksgiving to God in Creole.

"THEY SANG and then they became quiet and a little pensive," Father Wenski said. "There are 1,800 Haitians locked up. When they're all free, maybe then we'll celebrate. Their plight is not over."

Haitians also are being detained in other facilities around the United States. Fort Allen in Puerto Rico has the largest group, more than 700 detainees.

In compliance with an order by U.S. District Judge Eugene Spellman on June 29, each of the 1,800 Haitians must have both an individual and a volunteer agency to sponsor him and must report weekly to INS officials on his whereabouts.

The paroled Haitians face a hearing to determine if they may remain legally in the United States, which they entered illegally, or if they will be deported.

Excluded from Spellman's order



A volunteer fills out a processing form for Wilna Vertus, a Haitian refugee at the Krome Avenue detention center. (NC photo from UPI)

are 53 Haitians detained in Brooklyn, N.Y., where a U.S. district judge ordered them released on the grounds that they were being detained because of racial discrimination.

**HAITIANS ARRIVING** illegally in Florida in the future will be subject to detention, Justice Department officials said.

Resettlement is being divided among the volunteer agencies on the basis of the number of Haitians the agencies believe they can handle. The

USCC Migration and Refugee Services said it can process at least 800. The federal Office of Refugee Resettlement this week announced that the federal government will provide temporary health insurance and transportation to areas of resettlement for Haitians being released from detention centers. The program will provide health insurance for Haitians for four months, some administrative expenses for volunteer agencies implementing resettlement and trans-

portation to new sites. The U.S. Catholic Conference estimates the cost of transporting Haitians to resettlement sites is about \$200 per person.

**IT IS ANTICIPATED** that many of the Haitians will be resettled as far away as Texas, Illinois, New York, Massachusetts and Pennsylvania.

According to Joseph Battaglia, director of the MRS western region, "what we are trying to do is resettle them in areas where there is a Haitian community."

## Tithing ups income in 30 N.J. parishes

NEWARK, N.J. (NC) — Tithing, or donating the first 10 percent of one's income to the church, has brought New Jersey parishioners closer to God — and also has substantially increased Sunday collections.

Or so say pastors of the Archdiocese of Newark, where tithing has been introduced in 30 parishes.

"There's a spirit alive in our parish that I know comes from this tithing concept," says Carmelite Father Daniel Smith of St. Joseph's, Demarest, where Sunday collections have increased about 100 percent. "God has consistently said, 'Tithe.' In Malachi, he says, 'Try me in this, and see if I don't open for you the floodgates of heaven.'"

At the 30 parishes, parishioners are asked to give the first five percent to the parish and the other five percent to other charities which may include parochial school tuition.

Father Thomas Kenny, pastor of

St. Luke's, Hohokus, where collections have more than doubled, thinks tithing could be the solution to the archdiocese's financial problems. "The people have responded so greatly that it's relieved a lot of worry." He said that due to assessments, archdiocesan income increases when a parish's income increases.

**THE PROGRAM** began at Immaculate Heart of Mary parish, in the Paterson Diocese. A parishioner from that parish moved to Blessed Sacrament, Franklin Lakes, in the Newark Archdiocese, and from there the concept spread.

At Ascension church in New Milford, Father Thomas Davis said tithing has been "very successful, phenomenal."

"We were in very bad financial shape. We had money in savings, but were depleting it at the rate of \$1,500 a week," he said.

After learning of the tithing at the

Franklin Lakes parish, Father Davis called the pastor, Father Carl Hinrichsen, and the two discussed the program with two laymen involved in tithing programs.

The latter "listened patiently," Father Davis said. "One said, 'We don't talk in terms of dollars and cents but in terms of faith.'"

Later, the idea of tithing was presented to Ascension's 50 top contributors and then at parish meetings. "I was convinced and told the people I would tithe five percent of my own income," Father Davis said.

"**THE PEOPLE** realized the financial condition and felt this was the way to go," he added.

After pulpit talks about tithing, the parish's collection increased. On the first Sunday after the last pulpit talk, the collection was \$6,165, up about \$3,300 from the same Sunday the previous year.

"We're now averaging about

\$5,800, which is to say we have more than doubled," Father Davis said.

In time, the archdiocese acquired a team of "witnesses" who explained tithing to interested parishes.

The team has emphasized several points: that tithing involves a faith commitment; that God gives people all they have; that Scripture mentions tithing several times; and that, probably, Mary and Joseph tithed.

Although the concept of tithing has not been presented in any of the poorest parishes, it seems to be as successful in the lower-middle-class parishes as it is in the upper-middle-class parishes, said a spokesman from the 16-member witness team. In the team, all laypersons, has now introduced tithing to 53 parishes in the Archdiocese of Newark and Diocese of Paterson.

"What is remarkable is the spiritual fallout in the parish," noted a team member. "Tithing changes a tither's heart."



# World's troubles 'man-made'

LONDON (NC) — Confusion and conflict over the nature of man are at the root of the problems in the Western world today, said Cardinal George Basil Hume of Westminster.

"If we disagree on that, what chance have we to build a coherent and compassionate society?" he asked, analyzing Pope John Paul II's teaching on man as expressed during his pastoral visit to Britain, May 28-June 2.

The history of our time has been written largely in human blood, and inevitably respect for life has been eroded, he said.

## 'Sheer horror'

"The innocent civilian, the casual bystander is taken as a legitimate target by state and terrorist alike," Cardinal Hume added. "Nuclear destruction is an ever-present threat. The

**'The innocent civilian, the casual bystander is taken as a legitimate target by state and terrorist alike.'**

sheer horror of it stirs millions to protest but is dumbly accepted by millions more as an inevitable fact of modern life."

Nazism, fascism and communism have been the major secular heresies of our age, he said, but Western capitalism also can be exploitive and unfeeling.

The Christian approach is to see in Jesus Christ what man can be and was meant by God to be, the cardinal said.

The most striking feature of the pope's visit was how he conveyed by sign and word his respect for others, he added.

"This respect stems from a fundamental belief that God reveals himself in all creation and in every human life," said Cardinal Hume.

## Man's dignity most important

The pope stressed the need to respect the dignity of every human being and spoke against any idea that sickness, handicap or old age could diminish or destroy human dignity and human rights, he said.

"If society begins to deny the worth of any individual or to subordinate the human person to pragmatic or utilitarian considerations, it begins to destroy the defenses that safeguard its own fundamental values," said the cardinal, quoting Pope John Paul.

"These words present in the clearest, sharpest terms the crucial importance of the concept we have of man and the dire consequences for society of any ambiguity or mistake. It is here that the pope stands as a sign of contradiction to much of Western liberal opinion. But can there be any doubt — however one judges him — that he speaks for the Christian tradition and for the values fashioned by our forefathers?" said Cardinal Hume.



An injured bandsman from the Royal Greenjackets is helped by a passerby after an Irish Republican Army bomb exploded in the bandstand of London's Regent's Park, killing six and injuring 26. (NC photo)



Dissident Archbishop Marcel Lefebvre, 76. (NC photo from UPI)

# Archbishop Lefebvre to retire

ECONE, Switzerland (NC) — Suspended French Archbishop Marcel Lefebvre has announced that he intends to resign later this year as the head of the Society of Priests of St. Pius X.

The 77-year-old archbishop, suspended in 1976 from performing the sacraments, told the Swiss news agency ATS that although he is in good health he would resign in September in favor of younger leadership, because it is time for "new forces" to take over the society.

THE SOCIETY was founded by Archbishop Lefebvre in 1969 to unite priests who agree with his rejection of many of the reforms initiated by Vatican II.

Archbishop Lefebvre also left for Italy on July 20 to visit a group of his priests and said that while he was in Rome he would try to speak with Pope John Paul II.

The French archbishop was suspended by Pope Paul VI in 1976 after he ordained several priests in defiance of a direct papal prohibition.

He opposes reforms set in motion by the Second Vatican Council, held in 1962-65, particularly those relating to religious freedom, ecumenism and

liturgy.

Under his suspension, he continues to be a Catholic, a priest and an archbishop, but he cannot licitly celebrate Mass, ordain priests or administer the other sacraments.

ARCHBISHOP Lefebvre has continued to ordain priests despite his suspension and told ATS that he would maintain the practice even

after he resigns as leader of the society.

He will not, he said, ordain a bishop to replace him. Ordaining another bishop would go contrary to the authority of the Holy See, he remarked and he has "no intention of defying Rome."

"I will remain available for ordinations, as in the past," he added.

# Anglicans to accept women priests?

LONDON (NC) — The General Synod of the Church of England (Anglican) has asked that draft legislation be prepared which would allow Anglican women priests from overseas to exercise their ministry on certain occasions when they visit England.

Currently this is illegal, part of the Church of England's general opposition to ordaining women.

From time to time women priests ordained in Anglican churches which allow women priests — such as those in the United States, Canada, New Zealand and Hong Kong — visit

England. If they celebrate the Eucharist in an Anglican setting they are breaking the law of the land.

Such celebrations have occasionally taken place, and a major argument behind the synod's decision was a desire to regulate what is bound to happen rather than to have a situation where some people openly flout the law.

There is strong opposition within the Church of England to the idea of women priests, with some members holding that duly ordained women of other Anglican churches are simply laywomen.

# Matter of Opinion

## We need police *and* social answers

Police are not the ultimate answer to the crime problem in this country, as we have said many times. A healthy, unified society produces relatively little crime, especially violent crime.

Nevertheless, given a society like ours which has for decades been producing a soaring level of crime, it is a fact of life that police are a necessary counterforce to the criminal forces. It also appears that the *level* of police protection and especially police visibility on the streets in high crime areas does reduce incidents of crime. One need only consider how the drug flow into South Florida has been dramatically reduced by the beefed up federal drug task force to see the reality of this fact.

That is why the MCAC (Miami Citizens Against Crime) has recommended that a level of three police per thousand population be

### EDITORIAL

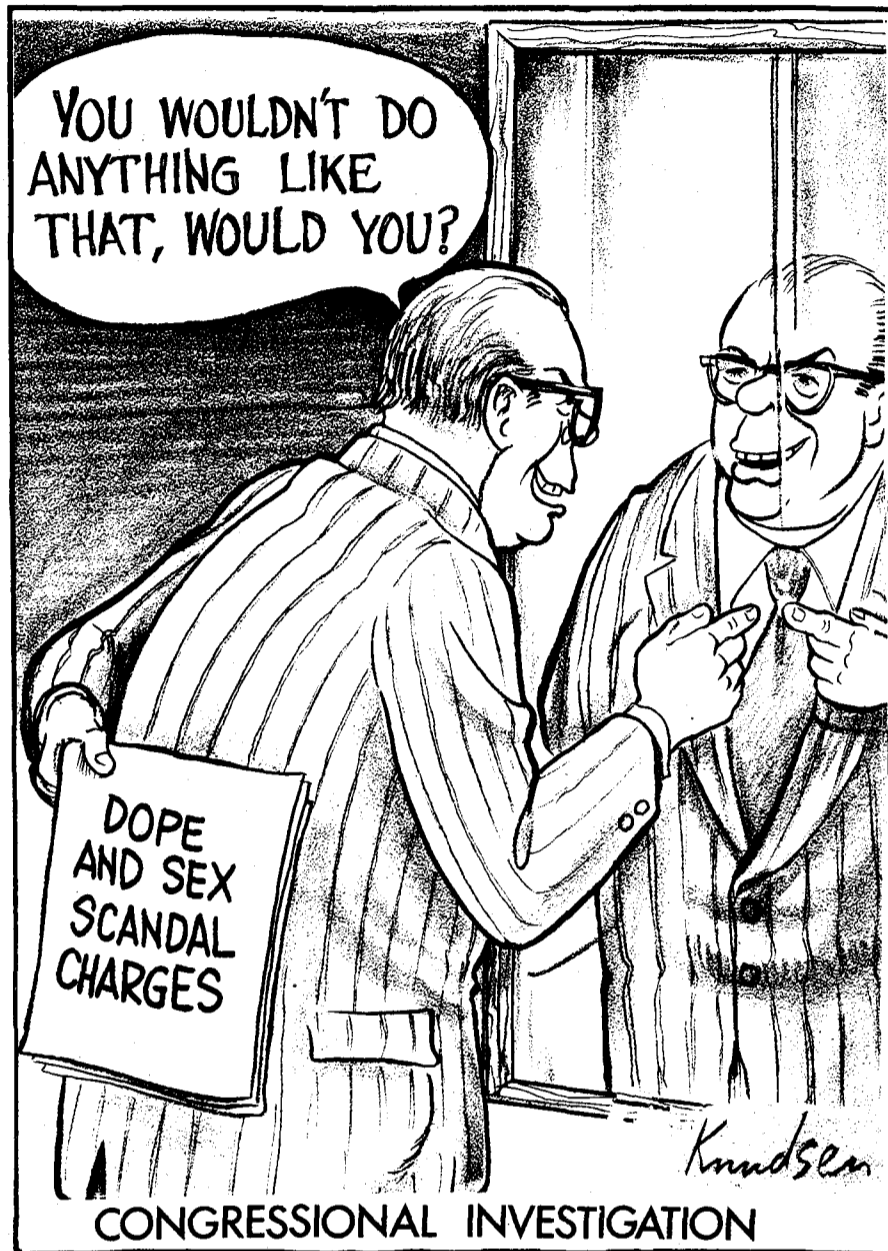
established in the municipalities of Dade County, using the one cent tax that was voted by the people for crime fighting.

According to MCAC statistics some local police levels per thousand are: Metro-Dade 2.4; City of Miami 2.6; Hialeah 1.5; Miami Beach 2.7; North Miami 2.2; North Miami Beach 2.5, and only Coral Gables has 3.1.

With all the current funding cuts biting into various programs of government it is understandable, the temptation to siphon off some of that one cent funding into many other under-funded areas. But with high crime continuing to damage our economy and our societal self-respect, it is essential that major improvements in the impact of the enforcement part of our social structure be made. There is also the fact that, whether it is technically binding or not, the public voted the increase on the premise that the money would be used to fight crime.

No, police are not the final answer. They are just part of it. We still need to continue the ongoing struggle with social problems, poverty, racism, immigrant adjustment and the perhaps even more insidious problem of creeping secularization and its accompanying loss by society of any sense of values.

Take drugs, for instance, as we did above. While enforcement, on one end of the spectrum, has helped, the fact remains that the drug problem will continue, as it is a crime created by popular demand of "law abiding" Americans, unlike the crime of, say, mugging. There is no demand for muggings, least of all by the mugee. But yes, Virginia, there is, as we all know, a demand for drugs, especially pot and coke, among our most established citizens, from suburban kids, to doctors and business executives, to athletes and congressmen. These are not Skid Row junkies. These are mostly *elective* drugees, responsible for the continuing high demand and therefore high pro-



fit industry and its continuing corrupting influence and spawning of crime.

The battle must be fought on all fronts: support of quality and necessary numbers of police, support of Church and government programs dealing with social problems, and the willingness to openly express values which stand for clean living in mind and body.

## Letters to the Editor

### Celibacy superior?

To The Editor:

All this talk and preaching about celibacy being a higher vocation than marriage has contributed hidden psychological damages to the marriage station. This teaching has been banging on the Church's door for a long time. It constantly needs to be reaffirmed, which in itself seems to lack that needed quality of knowing it is superior. If we all chose the celibate life, in time, there wouldn't be anyone left...

I just don't think this life is long enough to spend time measuring the degree of superiority one station in life has over another. In a world where enjoying being equal takes priority over being vital, who needs to listen to this? The celibate singing his own praises might be better off keeping his song especially for God.

But for the sake of everything

"Holy" couldn't we all accept the teaching and please get on to more important issues of our society? There is a psychological urgency within the Catholic mentality to communicate to the world the sacredness of celibacy because it does subjugate others, making them respect and keeping it apart and separate in its own safe and secure sanctuary (In other words — hands-off, don't tempt them with worldly pleasures, for they have chosen a difficult path.)

If love, like life, is a process, not a product, then why is the Church hung-up on producing degrees of superiority, rather than bringing a series of conditions forward showing our youth effective means whereby they can feel as safe and secure from life's daily temptations as those wearing the cloak of chastity?

M.C. Vogel  
West Palm Beach

### Helping the blind

Dear Wonderful Catholics of South Florida:

You magnificent volunteers who responded to my plea have made life of the Blind 100% improved in Broward County.

K.T. and I cannot thank you enough.

We now always have a place to turn for emergencies.

God bless each of you who responded.

Sheila B. Johns  
Executive Director, Broward  
Center for the Blind

(Editor's note: Ms. Johns had previously written a letter complaining that she was having difficulty finding Catholic volunteers to help blind Catholics make it to Mass or shopping.)

### Bad film review

To The Editor:

I am writing in referral to the recent review of the film "Poltergeist" in the July 2 issue of *The Voice*. The review was rather unfair. The reviewer stated that the gore was "inexcusable" and the violence was too strong for young children. Frankly, the film, "Star Wars" had more violence than "Poltergeist" and the so called 'gore' was surpassed by the critically acclaimed, "Raiders of the Lost Ark." The reviewer also failed to mention, that, unlike other films about disturbed spiritual beings, this film gives an understandable explanation of their existence. For those who do not know what a poltergeist is (and there are quite a few people who don't) a poltergeist is by definition, "a noisy ghost."

Linda Dion  
West Palm Beach



# Human rights and the ILO



BY MSGR.  
GEORGE HIGGINS

The International Labor Organization in Geneva, Switzerland, came into the spotlight when it was announced that Pope John Paul II planned to visit there.

Few people, however, seem to have much awareness of the ILO's work.

Established in 1919 as an integral part of the League of Nations, the ILO is the oldest of the

**THIS KIND** of treaty was scarcely known before 1906, when the Bern Conventions secured the agreement of 13 nations to restrict night work for women and prohibit the use of certain poisonous substances in manufacturing processes. The problem of enforcing the Bern Conventions, however, had not yet been worked out when World War I broke out.

However revolutionary they were in principle, these conventions still did not plunge into the deep waters of basic human rights. Not until the founding of the ILO was there a concerted effort to guarantee the individual's basic rights by international agreement.

The ILO has worked out procedures for supervising international conventions which, by and large, have produced satisfactory results. Many cover such matters as working hours, safety regulations, fair wages, etc. Others lay down fundamental human rights within the ILO's province — freedom of worker and employer association, freedom from forced labor and freedom from discrimination in employment.

**The ILO has been trying to bring meaning to human rights problems by supervising the application of the International Standards adopted during its 63 year history. The central problem, however, is implementation.**

specialized agencies of the United Nations and the only one with a tripartite structure. Each national delegation is made up of representatives of government, labor and management.

This is an organization that seeks to guarantee human rights in general and the basic rights of workers in particular.

**THE ILO** has been trying to bring meaning to human rights problems by supervising the application of the international standards adopted during its 63-year history. The central problem, however, is implementation.

If a sovereign state accepts but then ignores an international convention or treaty, what can be done about it? The problem of implementing

human rights conventions is far different from that of enforcing treaties between nations.

When a treaty between nations is broken, enforcement can be obtained, or at least attempted, by various sorts of sanctions. If the treaty is not honored, the confrontation is between nations.

Human rights conventions, on the other hand, generally regulate the relations of individuals within their own community, behind the wall of independent nationhood. When they are broken, the confrontation is between individual men and women and the fearsome authority of the modern state.

**BUT DESPITE** great progress in this area, nobody would claim that the problem of implementation has been solved. The ILO's effectiveness still depends on the cooperation of member-governments and the militancy, vigilance, ability and dedication of employers and workers as they participate, in partnership with their governments, in ILO affairs.

It is my hope that the renewed focus on the ILO will give the organization new life and will encourage all the member-nations to redouble their efforts on behalf of human rights.

# Evangelization inside out



BY FR.  
EUGENE HEMRICK

Why would any Catholic want to join a program of evangelization? Many Catholics associate evangelization with a preacher on the string urging sinners to convert.

Evangelization often is thought of as something members of other Christian denominations do, but not Catholics. Many Catholics feel inadequate in theology, or if well versed in it, shy away from preaching to others.

There has been much talk of evangelization in the last 10 years or so. But has it run its course?

During a meeting of researchers this July in Washington, D.C., progress in the evangelization movement was assessed. The researchers reflected on a study of specific dioceses and their evangelization efforts. At first glance, it seemed as if evangelization had taken a back seat to family ministry or had been merged with parish renewal programs.

**THE RESEARCHERS** in question included pioneers of evangelization, those associated with it presently and those who funded its efforts. It was their feeling that the moment for evangelization may be terminating or that the original vision may be lost.

Though sympathetic, my own concern is much more basic.

Defined, evangelization means "bringing the Good News into all strata of humanity and through its influence transforming humanity from

within and making it new." I wonder how many Catholic parents ever think of their home as the street corner where they and their children evangelize each other?

There is an old proverb which goes, "If you want to learn something well, teach it." Many years ago Rose Kennedy was asked what some of her methods were in raising children. She responded: "We never let an opportunity pass when we could teach them something new. If in Los Angeles, we would explain that Los Angeles meant 'the angels' and why the early settlers named it this. Of course these explanations meant I had to do my homework first."

Children give parents themselves an opportunity to learn if parents only take time to work with them. In a family, it might be profitable to assess whether this two-way learning around religious issues ever really occurs. Could it be that parents are into a program of evangelization already?

**FOR CATHOLICS** who are not shy about evangelization, some unforeseen benefits surface. The effort leads them, rather naturally, into efforts to understand the church and the parish better. Often it even moves Catholics to participate in parish renewal efforts more fully.

To illustrate, suppose a relative who left the church gives an indication of returning. The impending return causes us to look into our parish. How will a prodigal son react to the homily? Will the pastor be outdoors after Mass and take time to encourage the conversion? What type of warmth will be experienced in the liturgy and among parishioners? Are there adult education programs capable of sustaining the rekindled faith?

As often happens, evangelizing those who are no longer active in the church leads the evangelizers further into the life of their parishes.

**WITHIN THE** last decade, the church has proclaimed a movement aimed at "transforming humanity from within and making it new." To do that, however, we need to think about the places for evangelization, including our homes. And, to draw back the prodigal son, we need to think about how we are perceived as individual Christians and as church communities.

To really evangelize, we'll all need to be perceived as members of homes, of communities, to which a prodigal son would return. (NC News Service)

# Opinion

## What about the Falkland's crisis

In the aftermath of the Falkland Islands fiasco, new reports came out about some of the blunders and tragic accidents that occurred — an inevitability in any war.

And I shake my head, still trying to make sense of that mess, still unconvinced that one life had to be lost to save the Falklands.

The war affected me deeply, I think because my youngest son is in the Army. I kept thinking about 19-year-old English



By Antoinette Bosco

youths at war, and my heart was with their mothers.

More and more I am convinced that the Falklands crisis will go down in history as an example of two inept leaders trying to hold their own positions by clouding the realities of the stakes and making them larger than life.

**TRUE, THE** Argentine invasion was a clear act of aggression. But it is equally true that the historical origins of the British presence in the Falklands are fuzzy. Discussions between Britain and Argentina on how to turn the Falklands over to Argentina date back to 1928!

A major question coming out of this whole mess: What is responsible leadership? I saw Prime Minister Margaret Thatcher on NBC's "Today Show" the day she was in the United States to address the United Nations. She was resolute on not discussing the issue of sovereignty, saying she didn't think President Reagan was going to ask her to compromise on this because "he wouldn't get anywhere if he did."

The interviewer, Chris Wallace, asked if there was anything anyone could do to get her to moderate her position, and she

answered "no," emphatically. She justified her intractable position by saying, "I am determined and resolute and uphold what I believe."

**MRS. THATCHER'S** unshakeable confidence that she is absolutely right about everything she believes came through clearly — and I began remembering Irish hunger strikers voluntarily choosing to die in hopes that their sacrifice would soften the "Iron Lady."

The whole TV interview took less than 10 minutes and by the end I felt exhausted.

In my much younger years, I might have had the opposite reaction. I might have applauded her, believing her to be what the world needs, someone who sees clearly that we must deal firmly with aggressors. That much is true.

But things are not black and white. Everything is light and shadows.

Nobody — not a person, not a country — can afford to take, and hold indefinitely, an extreme position. I'm afraid Mrs. Thatcher may not have the ability to see beyond her own convictions.

**THE QUALITIES** that make a leader worthy of the position are not glamorous and shining and spectacular. A valid leader, like a parent, needs to be reasonable, flexible, big enough to compromise when this is necessary for the greater good, strong enough to change a position when need be, able to recognize and deal with ambiguity, willing to listen to those who may be better informed or smarter, and in the final analysis, must be compassionate.

Listening to Mrs. Thatcher, I heard that chillingly quiet, firm and oh-so-right voice state her self-perceived all-knowingness. She is so right, she is willing to carry the certainty of her cause to the death. Not her death. The death of others.

British soldiers. Irish prisoners. Who is next? Without some moderation by Mrs. Thatcher, the Falkland Islands — or some other one of Britain's still-colonial lands — could one day be the cause of more deaths for the anachronism of colonial possessions. (NC News Service)

## It isn't Perrier

The New York Times not only never has understood the issue involved in the question of tuition tax credits for non-public schools but it obviously has no intention of trying to understand it.

In an editorial, "Tuition Subsidies Are Not Benign," (July 3) a Times editorial expresses agreement with Albert Shanker of the American Federation of Teachers who summarized it



By Dale Francis

all, "If I don't like the drinking water, I can't ask you to pay for my Perrier." The New York Times further de-intellectualized the discussion by adding to this: "It is no argument for subsidy to say that Perrier drinkers save the public money by drinking less from the common reservoir."

But this is not a discussion that can even remotely be symbolized by Perrier water and it is not really a discussion about subsidies. It is a discussion about fundamental principles of rights within education and it is a discussion of the protection of individual rights.

**IT IS NOT** a discussion of subsidy. No one is asking that any thing be given to non-public education. What is being asked is that parents who, exercising their legitimate freedom of choice in education for their children, be allowed to have the use of the taxes that they pay for education. The proposed tuition tax credits do not allow those parents the full use of the taxes they pay, they still will be paying taxes for the support of public schools they do not use, but they will get some portion of their taxes for the use of their own children.

Where the New York Times fails to understand the situation is in its failure to understand the role of public schools. This is the common error of the strongest opponents of tuition tax credits. It is the error of drawing an analogy between

public schools and such public services as police and fire protection and, in the Shanker example, the public waterworks.

But this is not and has never been the level on which public schools exist. The primary right to educate belongs to parents and this principle has been sustained by the Supreme Court. Public schools came into existence because a majority of parents chose to implement their primary right to educate through public schools.

The state has the right to establish standards that must be met by educational institutions, the justification for this being the protection of the rights of children. But the state does not have the right to educate. It is this that is most important to understand and it is precisely here that those who draw analogies with legitimate state functions make their mistake.

**AND IT** is important that it be understood, not just so the tuition tax credit issue be understood but because it is fundamental to democratic freedom. In totalitarian states it is insisted that the state has the right to educate and, using this, education becomes an instrument for indoctrination.

Once it is understood that the primary right to educate belongs to parents, then public schools can be properly understood as the means through which a majority has decided their children should be educated. The public school system has served the nation well and continues to do so.

But public schools exist on exactly the same level as non-public schools. They, like the non-public schools, are instruments for implementing the primary parental right to educate. The inequity has been that while those who choose public schools have their taxes go to the education of their children while those who choose non-public schools have been deprived of the use of their taxes for their own children.

**WHETHER PUBLIC** or non-public schools educate better is really irrelevant. It is the basic principle of justice that is important. The New York Times raises the spectre of decreased support for public schools if parents of non-public school children are given some portion of their taxes for their own children. That is foolishness. After years of support of public school systems, getting some justice isn't going to end that. (Dale Francis is a nationally syndicated columnist.)

## The commitment of marriage

An 11-year-old boy wrote to tell me of the pain he felt at his parents' impending divorce. He wondered whether he should leave home. "I cry every night," he said. "I feel real bad." He also said, "They say things would be better if they didn't have me." I have already written one column in response to him. Now I would like to write about this boy's problem from another perspective.

A. This "answer" is for young people who think they might get married some day, for couples thinking of having children, for parents thinking of getting a divorce and for other parents of all ages.

All have, or definitely will have, or may possibly have, the power to inflict heartbreaking sorrow on children who may be unable to bear such pain.

"I cry every night. I feel real bad."



By Tom Lennon

**MARRIAGE IS** not for the selfish, not for the people who place their own happiness first, not for the faint-hearted, not for those who have unrealistic ideas of love, not for the swingers, and not for those who think an adolescent infatuation can get them through a lifetime.

Those people should not marry until they grow up.

Marriage is for the loving and the brave, the people who can make great sacrifices, those who will endure much pain to keep a family together and in good health. These people know that human lives and hearts are at stake.

"I cry every night. I feel real bad."

**MARRIAGE IS** for persons who know that such a life is an enormous responsibility not to be undertaken lightly or without prolonged and serious thought. It must begin with a spirit of forever.

A couple's separation should be resorted to only after tremendous efforts have been made to preserve the life together. Separation should not be for shallow notions of self-fulfillment, or for a career, or to escape burdens. The cause must be horrendously serious, for so much is at stake.

"I cry every night. I feel real bad."

**JESUS LOVED** little children with a magnificent love. His unerring instincts should be ours also, for otherwise countless tragedies can result.

"I think maybe I should leave home . . . Should I leave?"

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W. Washington, D.C. 20005)



## Housing alternative for the elderly

Dear Dr. Kenny: I read about the lady who does not have a home. I'd like to find someone like that. I am so lonesome.

I just can't get over my husband passing away about a year ago. We were married 63 years. I am 88 years old and have a nice home. I wish I could find someone like I read about. — Kentucky.



By Dr. James  
and Mary  
Kenny

Dear Dr. Kenny: I am 74 years old and live with my son-in-law and daughter. They have five children and have told me that they no longer have any room.

They want me to go into a nursing home, but I want to stay where I can manage for myself. I'm slowed down, but I'm not helpless. I can still shop and keep house. Please help me. — Ohio.

These letters are similar to many we have gotten about housing for the elderly. Many seniors are not able to live alone, but are too healthy and ac-

tive for nursing homes and care centers.

There is a long waiting list for subsidized housing. It will get worse. The government is tightening up its financing of housing projects for the elderly.

Inflation plus threatened cutbacks in Social Security add to the financial burden. Many seniors who preferred to remain alone in their own homes can no longer do so.

The obvious next step for someone who can no longer live alone is to live near or with family. Those interested in this possibility might refer to Theresa Bucchieri's inspiring book, "Keep Your Old Folks At Home" (Alba Books, Canfield, Ohio, 1975).

However, this arrangement is not always possible or desirable.

"Congregate living" is a possibility for those who want a semiprivate, homelike residence in company with other seniors. There are many private and church-supported homes which offer individual rooms or kitchenette apartments. Meals and housekeeping services may be provided where required.

These homes may resemble a large hotel or be spread out like cottages. Residents generally manage for themselves with some help. Unfortunately, they are frequently rather expensive.

There are two other possibilities which fall between family care of the elderly and congregate living. Assuming that there are a number of

seniors living alone in a large house, they have the possibilities of sharing or renting.

Sharing is a form of group living. House-keeping, shopping, meal preparation and finances are shared. An elderly person with a house invites others who do not have a home to come and live with him or her and share the work and the cost.

Renting means exactly what it says. An elderly person with a large house converts his or her home into two or more living units and rents them out to other elderly persons.

We have already had many letters from seniors asking to be put in touch with other seniors who want to rent or share. What is needed is a local clearinghouse to put those people who need a home in touch with those people who have one.

Find an agency in your area that would agree to aid home-minded seniors in discovering one another. Possibilities include your council on aging, senior citizens' group or parish.

The central agency would not need to assume any liability. It might simply publish a list periodically of names and addresses of seniors who had a home and those who needed one. The seniors would have the responsibility of contacting one another and exploring cooperative living arrangements.

(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.) (NC News Service)

## My mother, the nun

"People react in stunned disbelief when I tell them what my mother 'does' for a living. 'She's a nun,' I say. 'Yea, very funny. Now what does she really do?' they ask with laughter. When I finally convince them of the truth, they're not sure how to take it. In fact, they're not sure how I take it! Just how does one react when one is told by a hard-to-hold-down, always-on-the-go, leader-of-everything mother, 'I'm entering the convent. Is that okay with you?'"

Speaking is Kate, daughter of one of the two nun-mothers I want to share with you in this column. Every so often we read about a grandfather becoming ordained but rarely do we read the same thing about widowed women becoming nuns. Yet, in the past year alone, I've met two such women and I think their stories might interest you.

The first is a widowed grandmother of three who studied family ministry with me last summer. She endeared herself to my 13-year-old son by taking him fishing, a hobby she enjoyed with her son many years ago and now with every fishing-addicted child she can borrow.

Her name is Sr. Claire Marie, O.S.F. and her apostolate is in prison ministry, specifically with an organization called Triniteam. She works closely with youth who end up in prison and/or on parole, supplying both a motherly and a spiritual presence. Many keep in touch with her years later



By  
Dolores Curran

because she is often the only caring mother they have known.

The second nun is Kate's mother, Sr. Lucille. A 1936 graduate of Rosary College in Chicago, Sr. Lucille chose a late vocation as one option for women whose life patterns have changed. Seven years a widow and mother of twenty-six-year-old Kate, Sr. Lucille read an ad in the diocesan paper for women over forty called to a second career as Religious. On an impulse she called and God took it from there. She was professed an I.H.M. in Los Angeles in 1979 and now works in a retreat center, specifically interested in developing spiritual programs for families.

Her daughter wrote an article on having a nun for a mother and they granted me permission to

quote from it:

"Let me admit," she wrote, "that I had a sneaking suspicion that Mom was headed in this direction. Never did I dream, though, that she'd actually manage to find an order predisposed to taking in 'late vocations' as hers was truly as late as you can get. After the initial shock wore off, I was ecstatic because I felt that this was the perfect third career (following wife/mother and social group work professional) for the energetic woman I've called 'Mom' over 26 years.

"Appropriately, this third career made itself available in her third major homesite — California . . . In fact, Mom's life has had a third 'three' — our small family of Mom, Dad, and me! So now, in the supposed twilight years of her life, the years when she is to take it easy and just enjoy life, she is devoting that life to the ultimate three — the Triumvirate of God Incarnate, the Father, Son and Holy Spirit.

"I'm pleased that she did, indeed, listen to her 'angel' and make her brave decision to continue her commitment to service and her love for God and man in this special way. Let's hear it for her and for those who will follow her. Three cheers for Sister Lucille!!!"

And there we have it from the daughter of a relatively newly-professed nun, who is proud to introduce friends to "My mother, the nun."

## Family Night

### OPENING PRAYER:

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

### SOMETHING TO THINK ABOUT:

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

wondrous place to discover and investigate.

### ACTIVITY IDEAS:

#### Young and Middle Years Families

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

2. Take a trip to a nearby lake, river, or ocean. Walk along the shore and study all the varieties of life, plants, and animals. Share some thoughts about what happens to life when water is available.

Adult Families. Read aloud Genesis 1:1-26. What is the very best thing about summertime? Why?

### SNACK TIME:

Something fresh grown and a frosty cold drink.

### ENTERTAINMENT:

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

### CLOSING PRAYER:

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

# Scriptural Insights

## BREAKING OF BREAD

Readings: Exodus 16:2-4, 12-15; Ephesians 4:17, 20-24; John 6:24-35

By Fr. Richard Murphy, O.P.

In the world of symbols one thing speaks of something else. Flowers on the altar tell of God's beauty. Rings on your fingers say that someone loves us and is committed to us. The universal symbol of friendship and union is bread.

Once, high up on a mesa in New Mexico, I bought a loaf of bread made by Indians who lived there. As I waited for the bus which was to take us down to the plain, I got to talking with other tourists, some of them Japanese, others Europeans and Americans, a cross-section of the human race. It seemed the most natural thing in the world to take the bread and break it and share it with these strangers, and as we munched away on that excellent, nourishing food, we were somehow no longer strangers, but united in friendship and brotherhood.

The great event in the history of the Chosen People was the Exodus from Egypt, from a land of slavery and darkness into a life of freedom and liberty. It was a long hard walk through an inhospitable desert, a discouraging walk. There were bitter complaints against Moses, to the effect that slavery with food was better than a hungry liberty! And then God intervened; He sent them "bread from heaven," the manna, and thus encouraged they pushed on.

Christians are God's new people, "the Israel of God" (Galat. 6:16). They too are pilgrims, fleeing from the slavery of sin and already assured of a great and wonderful freedom. Theirs is no easy journey, but a long and difficult passage through another desert, the world. To sustain them,



God has sent another and more wonderful "bread from heaven," one which the manna only faintly prefigured — the body and blood of His Son who now comes to them in the Eucharist.

This bread and wine are symbols of an unimaginable and indescribable friendship and unity with God.

Christian pilgrims are not simply given a meal-ticket for bread that perishes, but rather are given life itself. Jesus said so, and that is enough to encourage us to go on.

We come to church to be fed in mind and body and thus to share in

God's own life. Certain consequences follow. Those who have received God's gifts must not go on living as pagans, uncomprehending. It is not enough to hear about God; we seek to know God Himself through His Son Jesus. What we need is, "a fresh, spiritual way of thinking." Paul goes on to tell the Ephesians and us, "You must put on that new man created in God's image, whose justice and holiness are born of truth" (Ephes. 4:23-24).

Rome was not built in a day. We do not become spiritually mature and responsible in a day. Maturity comes slowly. We eat many times before we

grow up, and continue to do so even then. Especially, we must "eat the true bread, the bread from heaven that my Father gives you. For God's bread (Jesus' teaching) gives life to the world . . ." "I am the bread of life" Jesus said, "He who comes to me will never be hungry, he who believes in me will never thirst" (John 6:32+).

At Communion time, we should welcome our divine guest and thank Him for His coming to us. It is a time for protestations of love, for He is the God-Man and Savior whom we love "more than yesterday, but less than tomorrow!"

## The Egyptians and the ancient Exodus

**Q.** Our local newspaper contained a story recently about a new theory concerning the death of the Egyptian soldiers when the Jews were fleeing Egypt in the Exodus. According to this scripture scholar, a tidal wave caused the death of the soldiers. Since this happened centuries before the biblical story, the implication as we gathered it was that the bible story could not be true. Could this have happened the way the newspaper described it? (Florida)

**A.** The newspaper was speaking, I assume, of a theory advanced during the past few years by Dr. Hans Goedicke, a world-renowned scholar of Egyptian history and professor at Johns Hopkins University.

Briefly, his theory is based on an ancient description of an Egyptian military disaster which occurred apparently in the year 1477 B.C. According to the story, a huge tidal wave came in from the Mediterranean Sea, causing the death of hundreds of travelers. Goedicke proposes that these travelers were the escaping Hebrews and that the soldiers killed in the disaster were the pursuing Egyptian army.



FR. JOHN  
DIETZEN

Many theories about the exact nature of the escape of the Hebrew people are compatible with what we have in the Scriptures. Even so, however, Goedicke's theory has been severely attacked by, I believe, the vast majority of other scholars who have commented on it.

Based on what we know from Scripture and elsewhere (the "Song of the Sea," for example, in Exodus 15 is believed to be the oldest passage of the Bible, written very close to the time of the Exodus), the new theory would place the Hebrew-vs.-Egyptian event too far north, too unlike what we are pretty sure happened according to biblical evidence, and at least 200 years earlier than other available information would indicate for the

Exodus.

There's no problem of "faith in the Bible" here one way or the other. But the theory you ask about is a long way from causing any serious problems with the traditional bible story.

**Q.** Please let me know where I may obtain information on the Billings Method of birth control. I have contacted the local Planned Parenthood Association, and they never heard of it. (Alabama)

**A.** The so-called Billings Method of family planning (named after Dr. John Billings who helped develop it), is basically an ovulation detection system of practicing rhythm — though many of its sponsors avoid that word because of deficiencies of other rhythm systems in the past.

The method is relatively new in the way it correlates several components for determining the time of ovulation, and it utilizes much up-to-date scientific information and practical experience. It has proven enormously successful and helpful to thousands of married couples.

In most dioceses of our country the Catholic Social Service and/or the Family Life Office either sponsors Billings Method centers (usually called Natural Family Planning or NFP centers), or they are at least in contact with NFP counselors. I suggest you call either of these diocesan offices in your area for more local information.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, IL 61606.)

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## Bad music, sleazy pictures the curse of MTV

By James Breig

Just when you think you've covered all bases as a parent of a teenager, along comes MTV.

MTV is the worst of all possible worlds — rock music and sleazy films linked and injected into your children's bodies as forcefully as a junkie shoots heroin into his.

Okay, I'm overstating, but not by much. MTV, for those lucky enough not to know about it, stands for Music Television. It is a 24-hour-a-day cable channel which broadcasts rock video. (It is available in some areas of South Florida.)

MTV, in short, is radio with pictures. That accusation has been made against television in general ever since it began. But MTV is precisely that. Think of a rock music station on the radio. Now add video of the performers. Voila! MTV.

If you don't have MTV, you might have an idea of what it's like if you have seen rock video elsewhere. It has become more and more common for performers to videotape themselves singing their songs or to tape some dramatic enactment of the lyrics. These tapes are used for promotion of the album in question, and are frequently seen as fillers on HBO, as plugs on talk shows and as public nuisances.

Well, maybe they don't actually plan for the last to be one of the uses of rock video, but it is nonetheless.

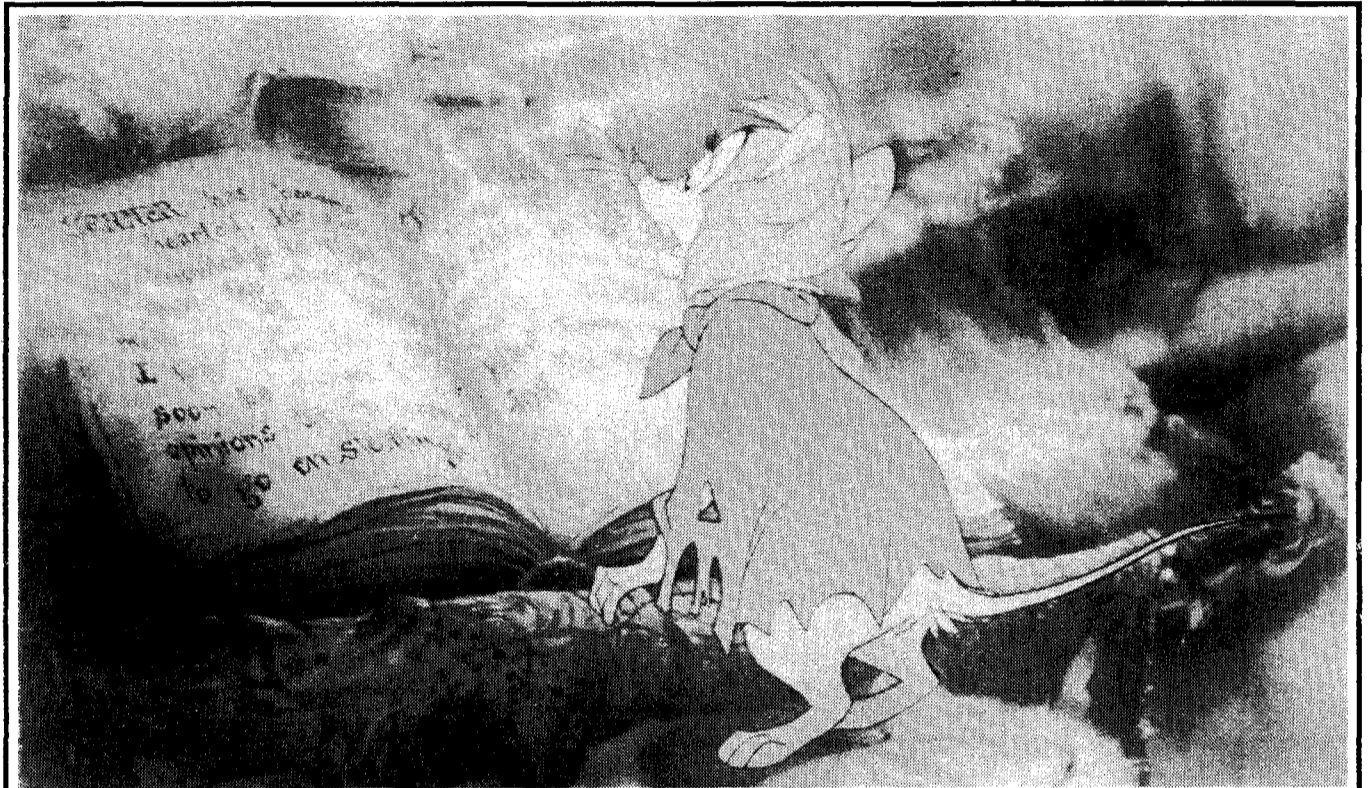
**YOU LEARN** a lot watching MTV, which strings together dozens of these tapes, interrupting only occasionally for a disc jockey to say something inane. (All the deejays on MTV, by the way, seem to have Gary Coleman-itis; that is, their cheeks all bulge as if they were smuggling Rubik's Cube components into the country. I don't know why this is; it just is.)

As I was saying, you learn a lot watching MTV. You learn, for example, that a great many rock songs are completely incomprehensible. Not because you can't understand the lyrics (although that is true at times), but because you can. For example, I give you this piece of poetry: "I am the operator of the pocket calculator." This piece of doggerel is repeated ad nauseam or until you switch off MTV, an end devoutly to be wished.

You also learn that rock performers are, almost without excep-

### REAL TO REEL

This week, the program travels to Metrozoo and other South Florida attractions to take a unique look at animals of the Bible. Next Sunday, it visits with Nathan Schaeffer, a self-taught toymaker. Watch Sundays at 10 a.m. on WCKT, Channel 7.



IN DISNEY'S TRADITION — Mrs. Brisby reads from the great magic book in the rat leader's chambers in this scene from "The Secret of NIMH." It is the first feature film from Don Bluth Productions, a group of animators which left the Disney Studios more than two years ago to begin work on Robert O'Brien's award-winning story. (NC photo)

tion (e.g. Meatloaf), a scrawny lot. Why is this? Drugs? The exercise of jumping around the stage? Anorexia?

Female rock performers are uniformly an ugly species. I say this not to be cruel. They weren't born ugly; they elect ugliness. Joan Jett, the diva behind "I Love Rock 'N' Roll," is about as appealing as Rocky Balboa. And many of her sorority make the hero of "E.T." a sex symbol by comparison.

**JET SINGS** her songs while clad in a leather jacket. And this is something else you learn from MTV: many rock songs are about sadomasochism, including one which is performed

while whip-carrying women in net stockings menace the singer.

In general, rock songs are warped sexually one way or the other. They are about the stupidity of virginity, the wonders of promiscuity, the joys of pain and the like.

Technically, rock video is miles ahead of ordinary television. Computerized, colorized, jazzed up through all sorts of gimmickry and trickery, the presentations can be quite clever on occasion and are often original in their conception.

Then there are the crude ones, such as the three minutes spent focused on a young lady's posterior while "Baby Makes Her Blue Jeans Talk"

is sung. The video accompanying "Centerfold" includes women parading in their underwear.

A common element of rock video is the semiclad female form. Outright nudity has not yet made it on to MTV as far as I know, but they are coming very close on occasion.

In other words, while you struggle to keep your kids from seeing "Porky's," they can flip on MTV and enjoy the same benefits — sleazy scenes backed by lousy music.

But my theme here is not the decline and fall of popular music. It is the general worthlessness of MTV. Maybe MTV won't corrupt the brains of our children. But I guarantee that it won't uplift them either.

## A tale of history and heroism

*EXODUS '43*, by John Goldsmith. Coward, McCann and Geoghegan (New York, 1982). 289 pp., \$13.95

Reviewed by Father Charles Dollen  
NC News Service

The Holocaust, which took millions of Jewish lives under Adolf Hitler, was an unbelievable obscenity. It has been the theme of a great number of books since World War II, and John Goldsmith adds another novel about it.

His story begins with the tale of two Danish families, one Christian and one Jewish. Both are wealthy, enjoying all the fruits of capitalism. The heads of the families are business rivals, but two of the young adults are in love.

Rosa Abrahamsen finally marries Valdemar Larsen, just before the war breaks out. As with so many Jews in

### BOOK REVIEW

Denmark, she is more Danish than Jewish. Even though the stories coming out of Germany are frightening, she is sure that it can't happen in her country.

But it does. The Germans occupy Denmark at the outset of the war "to protect it from Churchill." The Jewish community becomes anxious, but still confident in Danish citizenship. In 1943 Hitler decrees the death of the Danish Jews.

Forced to make decisions, the Christian Danes start a daring underground to send all 7,000 Jews to Sweden.

Valdemar and Rosa become very active in the work and the story traces the historical activities of the Danish Resistance. As seen through Jewish eyes it was heroic; as seen from the Christian perspective it was an imperative.

Goldsmith handles his history well, and his characters are believable and at times lovable. He captures the pomposity, even the density, of the older generation as well as the courage of the young. His fast paced action makes for enjoyable reading about a very deadly historical reality.



A large crowd gathered on July 11 to participate in ground breaking ceremonies (right) for Good Shepherd Church's parish center at Sunset and S.W. 142nd Ave. Auxiliary Bishop John J. Nevins energetically broke ground despite the intense heat of the afternoon sun. A drawing (above) shows how the center will look when completed.



## No more auditorium Mass

It isn't easy to attend Mass in a school room, but that is exactly what the members of Good Shepherd parish have been doing for the past five years.

Although the auditorium of McMillan Jr. High School is spacious and pleasant, the 600 families of Good Shepherd will be happy to attend services in their own church, which is currently under construction

at Sunset and S.W. 142 Ave., Miami. The projected completion date is December, according to architects and contractors.

"We've been packing and unpacking suitcases every Sunday night. It becomes even more difficult during the summer school sessions," said Father Charles Clements, pastor.

The new building will be of a simple rectangular design primarily for use for meetings and temporarily as a

church. Next the parishioners will work toward building their permanent church. (The present structure will later be converted into school classrooms.)

"The most important thing is that people realize how much we need our church and they give as much as they can, despite hard times," said Dr. Michael Bevilacqua, a member who attended ground breaking ceremonies on July 11th.

## St. Rose of Lima pioneer named Knight of Malta

Samuel J. Powers, Jr., a Miami attorney since 1945 and member of St. Joseph Church, Surfside, was recently invested as a Knight of Malta during ceremonies at St. Matthew Cathedral in Washington, D.C.

Archbishop James A. Hickey of Washington officiated at the Mass and rites of investiture in the presence of families and friends of 20 men from various areas of the nation.

### Trombino named Villa Maria chairman

Roger Trombino has been named Chairman of the Board of Trustees of Villa Maria Nursing and Rehabilitation Center. Trombino, a senior vice-president for Norris-Grain Co., has been a member of the Villa Maria board for three years.

The Order of Malta traces its origin to a group of men who maintained a Christian hospital in the Holy Land in the 11th century. Today's members are also concerned with service to the poor principally through hospital work. Religious aspects of the order are subject to regulation by the Holy See and membership comprises persons in some 77 countries of the world.

A senior partner in the law firm of Blackwell, Walker, Gray, Powers, Flick and Hoehl, Powers was graduated from Loyola College, Baltimore and Catholic University of America Law School. In addition to serving in various capacities in the Dade County Bar Assn. and the Florida Bar, he is a past president of the Dade County Defense Bar Assn.

and from 1961 to 1964 was co-chairman of a Special Committee to Cooperate with Cuban Lawyers and Judges in Exile of the American Bar Assn.

Powers is also a past president of the Miami Kiwanis Club and the Two Hundred Club of Greater Miami as well as a member of The Miami Club and The Bankers Club.

For many years a member of St. Rose of Lima Church, where he was a pioneer in establishing the parish, he is a member of the Archbishop's Advisory Council for the Archdiocesan Education Foundation, the Catholic Lawyers Guild, and the St. Vincent de Paul Society.

## Villa Maria seeks volunteers

Spare time can be put to a special use by sharing it with others, as a volunteer at Villa Maria Nursing and Rehabilitation Center.

Volunteer assistance is needed in areas such as medical records, patient activities, nursing and dietary. No special skills are necessary, and persons of all ages can participate. Hours are flexible and can be adjusted for convenience.

Teenagers can get valuable experience in a variety of health care activities, but all volunteers gain the satisfaction that comes from helping others.

If you want to donate your extra time to something worthwhile, join in the "spirit of kindly care" and be a volunteer at Villa Maria, 1050 N.E. 125th Street, North Miami. For more information, contact the Volunteer Services Department, 891-8850.

## Catechetical Center reopening Aug. 16

The Archdiocesan Catechetical Center will re-open on August 16, Monday through Friday, from 9 a.m. to 4:30. The Center is now located directly across from St. Mary's Cathedral, 7506 N.W. 2nd Avenue, Miami; Telephone 757-0901. There is a wealth of materials available to meet your needs: films, filmstrips, slides, records, tapes, reference books, samples of religion textbooks. Come to preview or browse and reserve the materials you would like to use during the year. They will be happy to serve you in any way possible.

# It's a Date

**St. Juliana Church** will hold a rummage sale July 31 and August 7 from 9 a.m. to 5 p.m. and Aug. 1-6 from 9 a.m. to 1 p.m. Clothing, small appliances, lunch available July 31. For more information call 833-1518. St. Juliana Church is located at 4500 S. Dixie Hwy., W. Palm Beach.

**The Lay Carmelites** will meet on August 7 at Villa Maria Nursing Home,

1050 N.E. 125th St., North Miami at 2 p.m. We welcome visitors or phone 635-6122.

**The Catholic Widow and Widowers Club of Broward County** will have a social gathering on August 2 at 7:30 p.m. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Lauderdale. Refreshments and bingo. For information call 772-3079 or 561-4867.

**The South Florida Blood Service** will be at Villa Maria Nursing Center auditorium at 1050 N.E. 125th St., on Aug. 4 from 1 to 4 p.m. The public is invited to donate blood to help fulfill the blood supply at 62 South Florida health care institutions.

**Queen of Peace Pre-fraternity of the Secular Franciscan Order** will meet Sunday, August 1, 1982, at 1:00 p.m. at St. Richard Church, 7500 S.W. 152 St.,

Miami, Fl. All those interested in joining the Third Order of St. Francis and becoming active members of a New Fraternity are invited. Visitors are welcome.

**The Secular Franciscan's St. Bernard Fraternity** will meet August 8th at 1:15 p.m. at Donald C. Samano's home at 8660 N.W. 21st Ct. Sunrise, Fla. There will be instructions followed by a pool party and picnic.



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

Thanks to St. Jude for prayers answered. Publication promised.  
**M.A.**

Thanks to St. Jude for prayers answered. Publication promised.  
**M.P.**

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# Christians and Jews...

By Dolores Leckey  
NC News Service

Growing up in New York City meant a rich mixture of cultures and religions were available to me.

The strength of ethnic neighborhoods, however, often kept groups separated. Irish Catholics didn't mix with Italian Catholics, and neither mixed very much with Jews.

**MY NEIGHBORHOOD** bordered on a Jewish enclave strong in religious tradition and even including a rabbinical school. Yet I grew up knowing virtually nothing about Jewish faith and practice.

Consequently, stereotypes were part of my perceptions of my Jewish neighbors. I remember the first time I was asked to baby sit for the children of a nearby Jewish family. I entered the front door in a cloud of fantasies, expecting an exotic atmosphere of rams' horns, strange foods and unreadable books. What I found was a household much like my own. On the coffee table were *The New York Herald Tribune* and *The New York Times*.

It was years later, however, at the height of Vatican Council II, that I first came to know Jews as friends. This important development happened, as it so often does, through my children.

My husband and I belonged to a baby-sitting cooperative formed for parents of young children: Parents exchanged child care, and the payment was in time rather than dollars.

That's how we met Ilana and Carl.

Our discussions began around social issues. We found we shared many common causes, such as a concern for farm workers.

We also found differences, one of which concerned tax relief for parents of children in religious schools. Gradually our discussions moved from the theoretical to the personal.

My husband, Tom, gave Carl a book, "The Anguish of the Jews," a virtual classic by Father Edward Flannery. In that book, our friends found Christian understanding and sympathy for the centuries of oppression that are part of the Jewish experience in history.

**ILANA** told us about how her father used to make her stay inside on Good Friday. When he came to America, she explained, he brought memories of persecution of the Jews in nations where they were the religious minority and he feared for his young daughter's safety.

The more we talked freely and openly with each other, the more we found ourselves exploring a common spiritual hunger. When Ilana spoke of God I realized she could barely utter the name: For her, God was the unnameable. Her respect for the mystery of God was absolute.

Our conversations often focused on this aspect of God. We found we shared a conviction that contemplative silence was often the only authentic response to the Holy One.

One day Ilana said to me, "Why don't we ever talk about gardens and housekeeping?" I



On a Jerusalem street near the Western Wall, a young man reads from a Torah at his bar mitzvah. Jews and Christians share many religious roots, the most important being a belief in the same God.

(NC photo)

wondered if it were not because we knew so few people who could easily share aloud their hunger for God. We could be together, comfortably, and still say so little.

Our families, too, began to share life with each other. Our children were welcome at the time of Hannukah in Ilana's home, and her children enjoyed our Christmas tree and turkey. It was especially significant that Ilana felt all right about bringing her children to our home on Christmas Day.

Her father-in-law, widowed for many years, had remarried. His new wife was not Jewish; she celebrated Christmas in their home. Ilana felt this to be a threat to her children's identity.

**I KNEW** this, and so for several years, hesitated to ask her to join us on Christmas — a religious festival. I finally risked an invitation which she graciously accepted. She explained that it was reasonable for her family to be guests

of a Christian family at Christmas.

I learned from Ilana the importance of the family in handing on the traditions of the Jewish faith. This strengthened my own attempts to develop family rituals and prayer.

Through my own experience, I have come to agree with Pope Paul VI's observation that we all are spiritual Semites; Christians and Jews share many religious roots. I know this because of the trust and faith that grew in the friendship between two families.

Today we are entering a new phase of Jewish-Christian dialogue. Much less often do we live in neighborhoods that isolate us from each other. More and more there is an impetus for face-to-face sharing of the spiritual values that we share.

When Christians and Jews meet in dialogue, they often do so in a spirit of discovery. They find that as their knowledge of each other develops, they grow in unexpected ways.

## Jesus' second coming...

By Father John Castelot  
NC News Service

Mark composed Chapter 13 of his Gospel after the fashion of a farewell discourse for Jesus. It appears just before the passion story. This approach was used for a serious pastoral reason.

It is hard to realize now just how preoccupied the first Christians were with the second coming of the risen Lord. This preoccupation led to all sorts of difficulties in the Christian community: false expectations, fanatical predictions.

Mark had to deal with that situation.

**ONE PERSISTENT CONVICTION** among the first Christians was that the fall of Jerusalem would be the prelude to the glorious appearance of Christ. But when the city fell and nothing happened immediately, there was bewilderment.

The seriousness of the problem is signaled by Mark's solemn setting in Chapter 13.

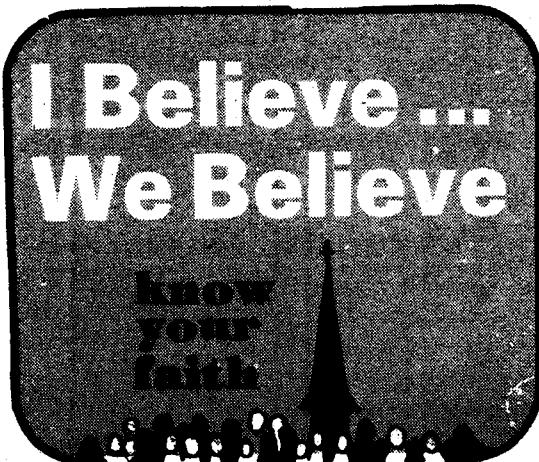
After the prediction of the fall of Jerusalem, we see Jesus seated on the Mount of Olives facing the temple. In popular thought, it was from this mount that the Messiah would make his appearance. Thus, we see Jesus as messianic judge.

Jesus then instructs the first of the disciples to have been called — another note of solemnity. Their question points to the general conviction that the fall of Jerusalem and the second coming would be linked in some way.

The disciples really ask two questions: The first — "When will this occur?" — concerns the destruction of the temple. The second question — "What will be the sign that all this is coming to an end?" — has to do with the end-time.

Jesus' answer is couched in terms that reflect the situation preceding and immediately following the fall of Jerusalem. It also is given in terms borrowed from imaginative descriptions of the last days.

The basic message is stated right at the begin-





# ...Children of the same Father

By Father David K. O'Rourke, O.P.  
NC News Service

I spent five weeks in the Holy Land in the fall of 1981, traveling with an archeological study group. Somewhat to my surprise, since I have been lucky enough to travel all over the world, I found my visit to Israel a very special experience.

In the Holy Land, I realized vividly that I was part of an ongoing 2,000-year pilgrimage. And I was able to reach a new understanding of the Jewish people and their faith.

On a particularly hot, dry day with the sun striking golden highlights off the rocks, I made a memorable visit to Mount Herzl, a high hill about a mile west of Jerusalem's old city. Tree covered and gardened, it presents a study in contrasts with the construction derricks and new apartments on the lower ridges.

On the summit of Mount Herzl is the grave of Theodor Herzl, the founder of the modern Jewish state of Israel. On the slope of the hill, a short distance from the gravesite, is Yad ve'Shem.

**A TREE—LINED PEDESTRIAN** mall funnels an unending stream of visitors to its doors, their holiday gaiety diminishing the closer they get. My first impression was a sense that I was in a place with its own life, a place filled with human hubbub.

Yad ve'Shem is a complex of museums, archives and memorials recalling the Holocaust, the extermination of 6 million Jews by the Nazis.

Israelis and Jews from all over the world come to Yad ve'Shem to remember, to recall what happened during the World War II era, and to renew their determination that it will never happen again, under any circumstances.

Men and women and children come to Yad ve'Shem and, some in tears, some almost in disbelief, silently move slowly from exhibit to exhibit. The

children, too young to understand, look up at their parents and become quiet.

For Christians trying to strengthen relationships with Jews, it is important to try to grasp what Israel means to Judaism.

For the Israeli and for our Jewish friends and neighbors, the existence of Israel is not just a matter of pride, or sentiment, or history or religion. Underneath all those lies the basic issue — survival.

**JEW'S WHO SURVIVED** the Holocaust have the marrow-determination that it must never happen again. For Jews, Israel as a state is the guarantee of that. Yet, they live with the fear.

The people I was touring with in the Holy Land included Catholics and Protestants and a few Jews. The country was important in differing ways to all of us.

- Catholics expressed a strong sense of continuity with places sacred to their church.

- Protestants were more aware that they were in the land the Scriptures refer to so often.

- The Jews reacted with a strong sense of having come home, of returning in a physical way to a place and a land that belonged to them in a special way.

Throughout my visit to Israel, I felt very much in the middle of the human condition. I was aware of weapons and arms and the possibility of warfare. And I felt a sense of contradiction between the arms I saw and the holy places I visited.

Yet, being in the Holy Land renewed my belief that Catholics and Jews have much in common and often find themselves side by side. But on occasion they have found themselves at arm's length, with mutual misunderstanding separating what common experience put together.

Visiting the sacred places in Israel brought home to me the need for Christians and Jews to work hard at learning to understand each other.



## ...*'Be on guard!'*

ning: "Be on your guard. Let no one deceive you." It is repeated at the very end: "What I say to you, I say to all: Be on guard!"

Just as there were false messiahs in the stormy days preceding the siege and fall of Jerusalem, so now, in the Christian community, there are false prophets claiming to have inside information about the second coming.

**MARK'S READERS** are assured that all sorts of things must happen before that takes place. Many events will be so calamitous they will look like "the end of the world."

But, we read: "This is not yet the end."

Above all, Christians need to realize that in pursuit of their vocation they will suffer persecution. But it does not signal the end-time. Christians must persevere patiently and thus achieve salvation.

Now we read of an "abominable and destruc-

tive presence standing where it should not be."

That is an image borrowed from Daniel in the Old Testament (9:27). It refers to the pagan Roman domination of Jerusalem. Mark is telling Christians they are not to panic when this takes place, but simply, and quickly, to move elsewhere.

If they hear it marks the end, they are to pay no attention. In God's good time the risen Lord will return. But, "as to the exact day or hour, no one knows it."

If Jesus assures his disciples that "this generation will not pass away until all these things take place," they still must learn to experience that "this generation" may well be of undetermined duration.

The important thing is not to be lulled into indifference or complacency by the delay: "Be constantly on the watch! Stay awake! You do not know when the appointed time will come."

The lesson remains important.

The Holy Land, Father O'Rourke writes, gave him a sense of the heritage he shares with the Jews. In this woodcut by Paul Gustave Dore, Abraham, who is honored by Christians and Jews for his faith, is depicted on his journey to the land of Canaan with his flocks and servants.

**I Believe...  
We Believe**

**Know  
Your  
Faith**

# A REAL winner

## Junior Miss relies on 'Joy of the Lord' both in and out of competitions



America's Junior Miss, Susan Lea Hammett of Hattiesburg, Miss. (NC photo from UPI)

MOBILE, Ala. (NC) — America's new Junior Miss for 1982, Susan Lea Hammett, 17, is "an extremely spiritual young lady," said Ned M. Jabour, director of the CYO program at Sacred Heart Parish, Hattiesburg, Miss.

Jabour said Hammett, who is CYO vice president in the parish, is "a fine representative of Catholic feminine youth."

Another parishioner at Sacred Heart, where the pageant winner has been active in the CYO since 1978, said she was not surprised when Hammett won the title at Mobile.

"Susan is a multi-talented young lady," said church secretary Mary Beth Bounds. "Just an exceptional girl and from a good family too."

**HAMMETT'S FATHER**, Dr. Larry Hammett, is an ear, nose and throat specialist, in Hattiesburg. A Methodist, he often attends Sacred Heart services with his wife and four children, said Bounds, who called the Hammetts "a very ecumenical family."

Hammett, a graduate of Hattiesburg High School where she belonged to the year book staff, debating team, student council, choral group and a sorority, cited her faith in the Lord as a major factor in helping her through the two-week competition.

"The joy of the Lord was definitely my strength," she said.

The winner of a \$25,000 scholarship, Hammett plans to enter Louisiana State University in the fall where she will study speech and hearing.

Hammett had already won three \$1,000 scholarships in separate categories preceding the pageant's finals, which were shown live on national television. During the pageant, hosted by actor Michael Landon, Hammett performed in the talent category a song she wrote, titled "First Love."

**OF THE 52** participants from the 50 United States, District of Columbia, and Puerto Rico, 19 were Catholics.

Another Catholic who played a major role in the silver anniversary pageant was producer Mike Gargiulo. A member of Epiphany parish in the New York Archdiocese, Gargiulo said his faith, "has helped to bring a stabilizing effect to my work."

Gargiulo's wife, Dorothy, daughter Susan and son Mike were members of the production crew, one of many jobs the family has worked on together.

## The trials and tribulations of drive-in movies

By Hilda Young  
NC News Service

Aren't drive-in movies like childbirth? With months between them you forget how much of an effort they are.

In a panic my husband sputtered through a mouthful of popcorn. "My gosh, we're moving. Johnny let off the brake."

As he leaped under the dash to apply the brake by hand, I reminisced about the days when we attended drive-ins with only a couple of infants who slept nearly the whole time. When they grew older, of course, spouse and I each spent at least half the first feature walking back and forth to the snack bar to buy drinks.

Still, at least we had most of the second feature to ourselves.

"Remember the time Marie shorted out the speaker and the theater manager had to put out the backseat with a fire extinguisher?" I leaned over and asked

my husband.

"For Pete's sake, Hilda," he growled. "Set the emergency brake."

"Johnny, you'll have to climb into the backseat so I can get to the brake," I said.

"Dad, you're missing the good part," someone in the back volunteered.

"I thought this was the good part," he grumbled.

"Mom, Johnny stuck his foot right in my face," complained Marie.

"Mom told me to move back here, so move over."

Joey screeched, "Marie just spilled my popcorn all over." Mickey started to cry. "I can't see."

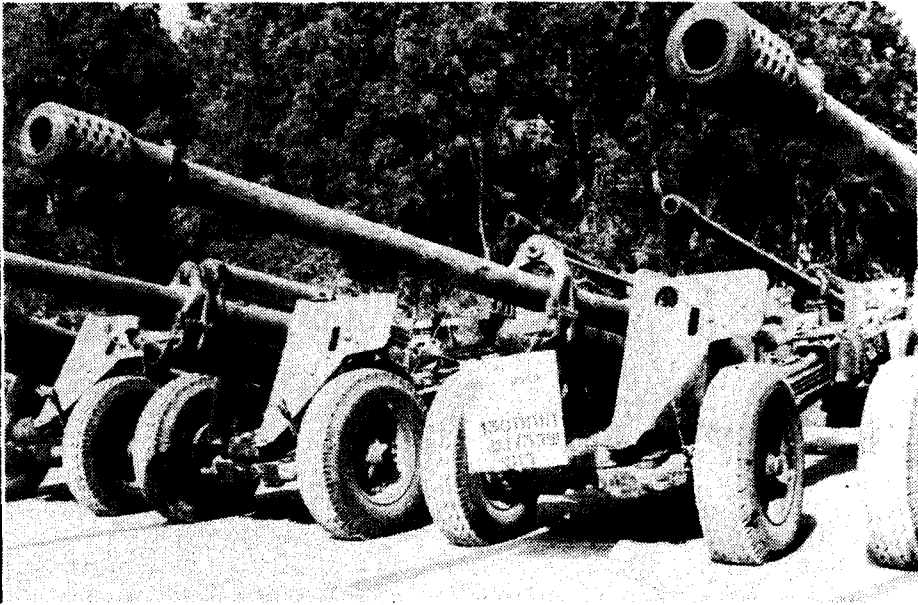
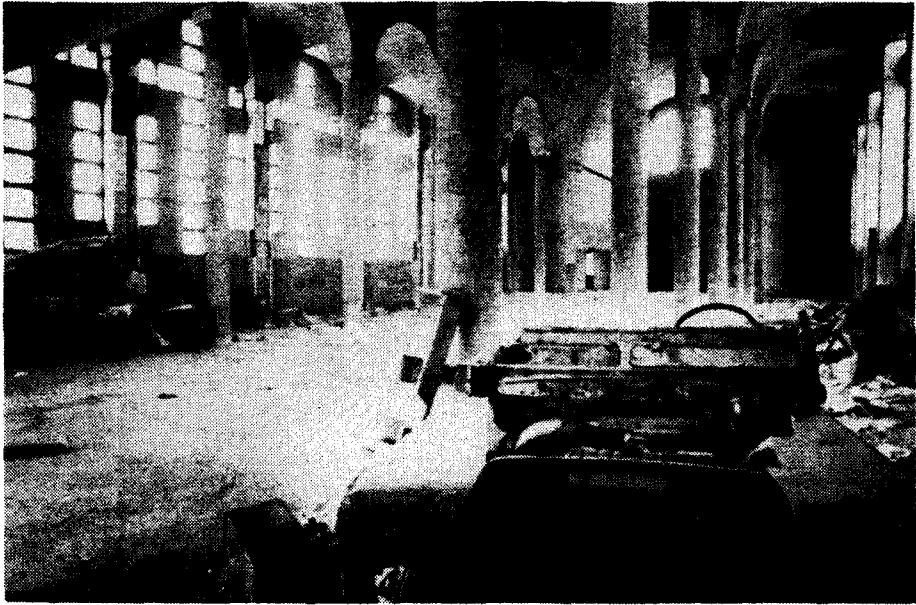
I stood on the brake. "You can come up now," I told spouse.

"No way," he said. "I'm staying here until it's safe."

I didn't have the heart to tell him the car had pulled the speaker plug out of the ground.



## Una lágrima por los Cristianos de Líbano...



Esta Iglesia Maronita, destruida y tomada después por los terroristas fué usada por ellos como almacén y garage después la sangrienta persecución de 1975-76 contra los cristianos.

Nunca antes la historia vió que un grupo de "revolucionarios" pudieran poseer armamento como el que muestra la foto. Enorme cantidad de armas, hasta cohetes, ocuparon al OLP los israelitas.

Por José P. Alonso

### UN POCO DE HISTORIA

La Iglesia Cristiana de Líbano se remontaa los tiempos apostólicos; se estableció firmemente en el siglo cuarto y se mantuvo así hasta el siglo VII en que los musulmanes trataron de apoderarse del país manteniendo después una fuerte influencia, aunque la mayoría estaba constituida por cristianos de distintos ritos: Maronitas, más del 50%, armenios, melkitas, sirios y bizantinos todos unidos a Roma y pertenecientes al patriarcado de Antioquía. En Líbano también vive una minoría de drusos, quienes practican una religión independiente compuesta principalmente de enseñanzas cristianas mezcladas con elementos judaicos y musulmanes.

Desde el siglo VII Líbano gozó de paz basada en una ejemplar tolerancia religiosa por los miembros de cada credo religioso. Políticamente existía armonía entre todos los libaneses, quienes han tenido presidentes y otros funcionarios de alta jerarquía pertenecientes a la Iglesia Maronita Católica. Contaba Líbano con un ejército exiguo y una policía mínima para guardar el orden. Era un país comparable a Suiza respecto al orden y al respeto por sus leyes hasta que a fines de la década de los sesenta llegaron los primeros guerrilleros palestinos. Estos en realidad no sienten nada por la causa palestina sino por su causa extremista marxista probada por una fuerte alianza y apoyo de Moscú.

En el caso del Líbano, ¿se trata de despertar pena por los guerrilleros palestinos mientras se oculta el sufrimiento y los muertos cristianos y musulmanes que han causado durante más de doce años de terrorismo en su afán de apoderarse de la pacífica nación?

### PRIMEROS ACTOS BELICOS DE O.L.P.

A principios de la década de los setenta el Cardenal Paul Meouchi, Maronita y Patriarca de Antioquía, previno a los libaneses de la amenaza que las guerrillas de Arafat con base en Líbano representaban para la integridad de la nación.

En carta al presidente, católico entonces, decía: "Nuestro mayor interés sobre la suerte de nuestra patria, de nuestras religiones y de la vida de nuestros hijos me han guiado a advertir que la persistencia de esta situación, que se deteriora más cada día, amenaza con las peores consecuencias, a menos que sea tratada urgente y firmemente por todas las autoridades responsables."

Esta carta del Cardenal Meouchi fue inspirada por los ataques de los cristianos de Líbano. Emboscaron y asesinaron cientos de cristianos casi impunemente confiados en que el número limitado de soldados y policías poco podría hacer para impedir tales hechos. Los cristianos se vieron forzados a formar una falange, fuerza armada, para defenderse de los guerrilleros, quienes a partir de este momento usaron como excusa la socorrida idea de "guerra religiosa" culpando a los cristianos; en realidad no había conflicto religioso puesto que no comba-

tian, ni eran combatidos, los musulmanes libaneses.

Después se cambió el "título" del conflicto por otro que los guerrilleros estimaban les daría algún derecho al suelo libanes: "guerra civil libanesa". Guerra civil que no existía porque los libaneses no combatían entre sí, porque aunque el OLP sedujo a unos pocos pacíficos refugiados palestinos a tomar parte en el conflicto, estos no eran libaneses.

En 1975 la lucha era ya horrible y los guerrilleros izquierdistas o comunistas, atacaban a los cristianos sin compasión alguna. En el artero ataque al político maronita Pierre Gemayel murieron cuatro de sus acompañantes. Siguieron otros ataques similares contra cristianos influyentes con el premeditado propósito de amedrentarlos y forzarlos a abandonar sus funciones e influencia de modo que los simpatizantes del OLP fueran ocupando las posiciones asegurando así su control del país.

Cientos de miles de cristianos y musulmanes, humildes trabajadores, se vieron forzados a mudarse a otras regiones y a las montañas hacia el norte de Beirut, fuertemente defendidas por las milicias cristianas, sin conflicto alguno con los musulmanes que también habitaban en la región.

En 1976 entraron en Líbano fuerzas del ejército sirio fuertemente armadas, con el visto bueno de la com-

unidad internacional de naciones, con el pretexto de mantener la paz. Lo cierto es que antes que cumplieran su primer año como "cuidadores de la paz" ya presionaron más a los cristianos que los guerrilleros mismos, de quienes se convirtieron en aliados y defensores imponiendo una paz por la fuerza sólo a los cristianos.

La guerra de los sirios y el OLP contra los cristianos alcanzó su máxima ferocidad en el verano de 1978, cuando tropas sirias bombardearon sin cesar por cien días los barrios residenciales cristianos de los alrededores de Beirut, y en la región oriental de la nación asesinaron a campesinos cristianos para forzarlos a dejar la región. Fué tal la carnicería que los cristianos de la capital cerraron establecimientos, escuelas, oficinas y dejaron sus empleos protestando la matanza de sus hermanos. Europa toda habló del ataque de los sirios calificándolo de genocidio. Estados Unidos sólo vió alguno que otro reportaje, pero los medios de publicidad no fueron tan críticos como los europeos. Parece que aquí la influencia de los izquierdistas era (es) más poderosa.

Esta no es la primera vez que los sirios hacen tamaña hazaña en Líbano. Durante los siglos XVIII y XIX varias veces musulmanes fanáticos desataron terribles persecuciones contra los cristianos de Líbano asesinando a miles de ellos. Tres hermanos muertos en la última arremetida de 1860, Francisco, Mooti y Rafael Massabki fueron beatificados como mártires por Pío IX en 1926.

(Sigue en la Pág. 4A)

# Les ruego compasión...

dice el Arzobispo en sentida carta

Amados míos:

Cada día, según miramos la televisión o leemos los titulares de la prensa, nuestros corazones se entristecen ante la aterradora visión de la inhumanidad del hombre hacia el hombre mismo. Vemos las víctimas de la guerra y otros desastres: los que han perdido sus hogares, los mutilados, los enfermos, los que se mueren de hambre. En estos momentos más de 600,000 seres humanos luchan por sobrevivir en Líbano.

Podemos sentirnos orgullosos y consolados por el hecho de que los representantes de nuestro Servicio Católico de Ayuda están presentes en la escena en Líbano y en América Central ofreciendo ayuda compasiva a los refugiados y desplazados. Aquí, en nuestra comunidad, experimentamos los sufrimientos de los refugiados de Cuba, Haití y América Central.

Nuestra respuesta Cristiana a tal miseria humana es ofrecer toda la asistencia que podamos. Se nos ha pedido señalar un día de oración, ayuno y limosna por las necesidades de los refugiados y desplazados de todo el mundo, especialmente por los del Líbano y Centro-América y por aquellos que viven entre nosotros.

Por tanto les pido que el Viernes 6 de Agosto de 1982 sea considerado un Día Especial de Oración y Ayuno, rogando por los refugiados y para que el mundo sea librado de guerras y desastres. También pido que el domingo siguiente, en cada Iglesia de la Arquidiócesis, se brinde la oportunidad a los Católicos, compadecidos por el dolor ajeno, de ofrecer limosnas para ayudar en las necesidades de las personas refugiadas y desplazadas.

Esta expresión de compasión y solidaridad humana será un hermoso testimonio de compartir el camino de Jesús, al cual estamos dedicados en nuestro programa de evangelización.

¡Que Dios les bendiga abundantemente!

Devotamente suyos,  
Edward A. McCarthy  
Arzobispo de Miami

## San Eusebio de Vercelli

AGOSTO 2

Eusebio nació en la isla de Cerdeña en el Mediterráneo a principios del Siglo IV. Fue el primer obispo de Vercelli, población del norte de Italia.

Su nombre cobró fama cuando el Papa Liberio le envió a persuadir al Emperador Constancio II, quien era ariano, para que convocara un concilio que resolviera la disputa entre católicos y arianos.

Llamado a Milán por el emperador, en la reunión se negó a secundar a Constancio en su condena a San Atanasio. En vez de esto, Eusebio depositó sobre la gran mesa una copia del Credo de Nicea e insistió en que todos los presentes firmaran el credo, aceptándolo, antes de tratar materia alguna.

El emperador enfurecido amenazó con matarle pero se conformó con castigarle exilando al Obispo de Vercelli en Palestina. Allí los arianos arrastraron a San Eusebio por las calles. Su exilio continuó en Palestina y Egipto hasta que un nuevo emperador sucedió a Constancio y le



permitió regresar a su sede en Vercelli.

San Eusebio asistió al Concilio de Alejandría con San Atanasio.

Murió el 1 de Agosto del año 371.



La Liturgia Eucarística fue presidida por el Arzobispo McCarthy concelebrando el Obispo el Padre Fernini, Provincial de los Padres Palotinos. La Dra. Mercedes

## "Estamos aquí para decir"

El Arzobispo McCarthy bendijo el nuevo Centro Católico de Evangelización

Viernes 16 de Julio, Festividad de Nuestra Señora del Carmen. 6:00 p.m. En la esquina de Palm Avenue marcada con el número 805 se abren las puertas de un edificio de dos plantas para recibir a los invitados a un acto que marcará una página muy hermosa en la historia de la Iglesia Católica en la Florida, particularmente en el sur de la Florida: la inauguración del Centro Católico Hispano de Evangelización.

A simple vista, el acto no parece tener mayor trascendencia, ¿existen tantos centros de evangelización en el país! Sin embargo, este nuevo centro de la Arquidiócesis de Miami señala un punto de partida porque es el primero totalmente hispano y para los hispanos en los Estados Unidos. Es un pionero en su clase.

Los asistentes pudieron admirar la facilidad que brinda este centro a los hispanos de Hialeah: en la planta

baja, una acogedora capilla y un gran salón de recepción con cómodos asientos para quienes "cansados y abrumados" buscan el reposo que solo Cristo puede dar; en el piso superior las oficinas, sala de conferencias y aulas para clases y entrenamiento. Pero esto es sólo el aspecto físico del centro. Lo que allí se ofrece es de un valor muy superior al de una oficina o aulas; es el valor de lo que permanece, de lo que quedará impreso en el alma del afortunado que traspase sus puertas: la atención amorosa del personal que le atienda, una nueva visión del hombre y un nuevo sentido de la vida, la paz dichosa del alma de quien lo confía todo a Jesús. Una esperanza que "hará más ligera la carga" de la vida y una fe que iluminará su existencia futura.

El Centro Hispano Católico de Evangelización es una dependencia de la Oficina Arquidiocesana de Ministerio Laico que dirige la Dra. Mercedes Scopetta, quien, conjuntamente con la Srta. Adele González, directora de Ministerio Laico

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## El Encuentro F

Misa Comunitaria desp

Las familias interesadas en tomar parte y gozar de los beneficios de un Encuentro Familiar tienen la oportunidad de inscribirse para el Encuentro #94 que tendrá lugar los días 14 y 15 de Agosto en el Colegio de Belén.

Es una experiencia de gran valor para los padres con hijos a punto de entrar en la adolescencia, y de la cual disfrutaron por igual padres e hijos. Para más información y registración llamar al teléfono 751-2453.

Para clausurar el Encuentro #94 el día 15 de Agosto, domingo, se

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## En libertad los primeros refugiados haitianos



Un voluntario llena los papeles de procesamiento de Wilna Vertus, haitiano refugiado detenido en el campo Krome.

Dos grupos de refugiados haitianos salieron ya del Campamento Krome cumplimentando la orden del juez federal de liberar a estos refugiados que vivían "en condiciones inhumanas."

Hasta el momento la gran mayoría de los libertados están bajo el patrocinio de la Conferencia Católica de Estados Unidos por medio de su Servicio de Inmigración y Refugiados. Todos ellos fueron llevados en omnibus al Centro Haitiano Católico de Miami por el Rvdo. Padre Thomas Wenski. Anexo al Centro está la Capilla de Nuestra Sra. de Haití. Los Refugiados hicieron el viaje cantando en creole himnos de Acción de Gracias a Dios.

Noticias de Puerto Rico informan que también en Forte Allen fueron liberados y puestos bajo la tutela de la

CCEU un número, aunque menor, de haitianos. En Forte Allen hay la mayor concentración de refugiados, unos 700.

Esta libertad es temporal mientras se decide legalmente si se les permite quedarse en el país o se les deporta a su patria. Entre tanto tienen la obligación de reportar a Inmigración cada semana.

La Iglesia Católica de Estados Unidos pidió al gobierno que les permitiera sacar a estas personas y que aunque "el gobierno no ayudara económicamente la Iglesia se haría cargo de ellos".

Si al fin se les concede condición de inmigrantes la CCEU se dispone a reasentarlos en varios estados tales como New York, Illinois, Pennsylvania, Massachusetts y Texas, donde ya existe alguna comunidad haitiana.

### CONDENA CARD, HUME ATENTADO EN LONDRES

Londres (NC) — El cardenal George Basil Hume de Westminster condenó como "asesinato y acto pecaminoso que debe condenarse" la serie de explosiones provocadas en Londres el 20 de julio por el Ejército Provisional Republicano Irlandés, que lucha clandestinamente por ex-

pulsar a Gran Bretaña de Irlanda del Norte. Murieron tres soldados de caballería y seis miembros de una banda militar. Por su parte el Papa Juan Pablo II en mensaje de condolencia los llamó "actos despreciables de terrorismo a sangre fría."



McCarthy concelebrando el Obispo Auxiliar Mons. Román y varios sacerdotes, entre los Palotinos. La Dra. Mercedes Scopetta leyendo las lecturas de la Misa.

## decir: ¡Hialeah, Dios te ama!"

Hispano, fueron las iniciadoras del proyecto que es honra para la Iglesia del Sur de la Florida.

Al frente del Centro estará el diácono permanente Rev. Sr. José M. Guerra asistido por la Sra. María Catón y un grupo de dedicados católicos. Las actividades internas del centro entre otras, son las de prestar consejo, auxilio espiritual e instrucción religiosa a los que así lo deseen. Las exteriores son: visitar los hogares para llevarles el mensaje de esperanza y amor del Señor Jesús e interesarse por los problemas de las familias y ayudarles a resolverlos. La finalidad es edificar una comunidad unida por lazos de amorosa hermandad y de intensa fe.

Antes de abrir sus puertas oficialmente, el personal del Centro ha visitado ya ochenta hogares de las inmediaciones anunciándoles el mensaje de salvación de Cristo y la apertura del nuevo Centro que "está aquí para servir a la familia hispana de Hialeah". Los hispanos de otras barriadas también serán bien recibidos.

A las 7:30 p.m. comenzó la Liturgia Eucarística presidida por el Arzobispo Edward McCarthy concelebrando con él Mons. Agustín Román, Obispo Auxiliar, varios sacerdotes de la Arquidiócesis y el Provincial de los Padres Palotinos Rvdo. Padre Ralph Fernini, cuya orden hizo posible la apertura de este Centro mediante una donación para ayudar a la evangelización de los hispanos. Finalizada la Misa el Arzobispo McCarthy procedió con la bendición del nuevo "faro cuya luz debe brillar" en Hialeah. Cuatro diáconos permanentes de la Arquidiócesis asistieron a los obispos.

Representando al señor Alcalde de Hialeah asistió el Sr. Sebastián Dorrego, quien además ha realizado como voluntario una gran labor en favor del Centro. También asistieron el representante estatal Sr. Roberto Casas y el presidente de la Cámara de Comercio de Hialeah Sr. Hermán Hechevarría.

El Centro Católico de Evangelización está localizado en 805 Palm Avenue.

Misa que comenzará a las 12:30 p.m. Invitan a la comunidad hispana de Miami a unirse a esta celebración para honrar a la Madre de Dios y muy especialmente a los costarricenses quienes están bajo su patrocinio.

## Familiar #94

después del Encuentro

celebrará la tradicional Misa Comunitaria a la cual se invita a todas las familias de Encuentros Familiares.

## Misa a Ntra. Sra. de Los Angeles en la Catedral

La comunidad hispana de la Catedral de Miami honrará a Nuestra Señora de los Angeles, Patrona de Costa Rica, en su festividad el día 1ro. de Agosto, domingo, con una

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# Una lágrima por los Cristianos... (Viene de la Pág. 1A)

¿Cuántos mártires cristianos modernos de Líbano merecen, al menos una oración por su heroísmo en esta guerra anticristiana?

Nadie que ame a Dios puede ver con gusto las guerras. Esto es contrario a toda enseñanza religiosa. El Cristiano, principalmente, está llamado a imitar a Jesús fielmente, Quien en Sí mismo es la paz. En el caso del Líbano, los cristianos, y también musulmanes libaneses, son las víctimas de quienes persiguen acabar la influencia de Dios en el mundo.

No es cristiano quien crea una guerra pero tampoco es cristiano apoyar a quien diezma a sus hermanos en Cristo porque "los israelitas los atacan." Esta es simpatía nacida de un sentimiento antisemita tan condenable como el anticristianismo de los terroristas ateos.

## HACE SOLO UN AÑO, EN MARZO DE 1981...

... antes que Israel atacara a los guerrilleros en Líbano, dos monjas católicas y dos religiosas musulmanas que trabajaban juntas para socorrer a las víctimas de los bombardeos de los terroristas, fueron asesinadas en la ambulancia en que conducían y

asistían a los heridos más graves. Los guerrilleros atacaban por igual hospitales, escuelas y templos de Líbano como hacían en Israel. Para ellos todo caía dentro de la calificación de "objetivos militares". (Esta es sólo una en su historia de atrocidades, recordemos la masacre de Semana Santa en el aeropuerto de Tel Aviv y la de las Olimpiadas de Munich contra los atletas israelitas.)

El asesinato de estas cuatro monjas movió a Su Santidad Juan Pablo II a levantar su voz, una vez más, en favor de la paz y contra la crueldad de las guerras y de los terroristas, y especialmente en favor de poner fin al conflicto en el Líbano. Dijo el Papa en Abril 5 de 1981:

"Es una situación angustiosa la agonía de toda una nación que no puede ser prolongada por más tiempo y ante la cual la conciencia y la opinión pública no pueden ni deben permanecer insensibles."

También en 1981 el conocido reportero de Televisión de EE.UU., Gerardo Rivera, hizo un exhaustivo estudio de la lucha en el medio Oriente, visitando Líbano e Israel y entrevistando a ambas partes. En su documental Rivera recogió la espon-

tanea confesión de guerrilleros de Arafat de su vinculación con el gobierno ateo de Rusia y a la causa comunista, el cual les paga entrenamiento, viajes, provee los más modernos armamentos y cuanto necesitan para consumir su guerra anticristiana y de subversión en el mundo. Este extenso documental, transmitido a todo el orbe vía satélite, no dejó la menor duda de quién está detrás de todo el conflicto: Rusia, quien ve en el Líbano un singular punto estratégico para dominar todo el medio Oriente.

Si esto no bastara, recientes reportajes de la Agencia de Noticias Católicas, de la UPI y otras internacionales de principios de Julio, confirman la "montaña de armamentos ocupados por las fuerzas israelitas a los guerrilleros de Arafat en Líbano, compuesta de las más sofisticadas armas, suficientes para armar a un ejército de un millón de hombres."

¿Con qué finalidad almacenaban tantas armas guerrilleros que no suman más de 7,000 individuos, según las noticias? Cada cual haga su juicio.

Entre tanto la campaña para despertar lástima en favor de los terroristas de Arafat continúa. Se le ha

dado representación de estadista en Naciones Unidas a quien representa sólo a un grupo de criminales que nada tienen que ver con los verdaderos y sufridos palestinos quienes, dicho sea de paso, los destestan, porque su ambición es apoderarse del estado palestino cuando sea una realidad que se les conceda y anexarlo a Líbano si algún día pueden también dominarlo.

Mientras tanto no se derrama una lágrima ni se alza una voz, excepto la del Papa y la Iglesia Católica, que se conduela y defienda a los cristianos martirizados de Líbano.

Pero se condena a los únicos que, defendiéndose a sí mismos defienden también a los cristianos de los arteros ataques de la plaga terrorista: Israel, quien también tiene derecho a vivir en paz en un suelo estéril que les fue vendido con la esperanza de que murieran de hambre.

El Señor premió su trabajo y una vez más le dio una tierra de "leche y miel" y ahora los enemigos de Dios le quieren arrebatar la riqueza que sus sacrificios han hecho exuberantemente fecunda. Milagro que sus enemigos no han podido hacer en la propia.

## INVESTIGA VATICANO SITUACION DE BANCOS

Vaticano (NC) — El Vaticano nombró a tres financistas independientes para que investiguen la posible relación entre el Banco Vaticano y el Banco Ambrosiano, que está al borde de la quiebra debido aparentemente a la concesión de créditos fáciles que incluyen supuestos clientes en América Latina. Al mismo tiempo el diario L'Osservatore Romano, órgano de la Santa Sede, pidió a los medios de comunicación guardar la ética profesional y abstenerse de especulaciones. Por lo complejo del asunto, hay que verificar los hechos y distinguirlos de juicios temerarios, indica.

## NOTICIAS DE LA SEMANA

### POSPUESTA VISITA PAPAL A POLONIA

Vaticano (NC) — La esperada visita en Agosto del Papa Juan Pablo II a su patria Polonia fue pospuesta al año próximo debido al agitado clima social y político del país, indicó Mons. Josef Glemp, arzobispo de Varsovia y Gniezno, durante una Misa en la basílica de San Pedro. El gobierno comunista desde que impuso la ley marcial ha suspendido muchos derechos civiles y en diverso grado continúa la resistencia del movimiento obrero autónomo Solidaridad.

La visita era parte de las celebraciones del sexto centenario del patronato de Nuestra Señora de Czestochowa en la basílica de Jasna Gora, que terminarán en Septiembre de 1983.

Por otra parte el Gen. Wojciech Jaruzelski, jefe del gobierno, declaró al periodista neoyorquino Tad Szulc que de no haberse impuesto la ley marcial, fuerzas extranjeras hubiesen intervenido militarmente en Polonia, una referencia al Soviet, o hubiese estallado una guerra civil. Agregó que el gobierno continuará el diálogo con la iglesia católica.

### SOBRE LA VISITA A ESPAÑA DEL PAPA

Madrid (NC) — La conferencia episcopal propuso al Vaticano un itinerario para la visita del Papa Juan Pablo II a España con ocasión de las fiestas en Octubre del quinto centenario en Avila de la muerte de santa Teresa de Jesús: llegada a Madrid el 12 de Octubre, partida de Santiago de Compostela el 20, con misas, audiencias y encuentros en 13 ciudades, incluyendo al rey Juan Carlos y su gabinete, al episcopado en pleno, estudiantes, teólogos, educadores, catequistas, campesinos, obreros, las religiosas y los religiosos, y los padres de los misioneros españoles. Habría además la ordenación de 150 sacerdotes religiosos y diocesanos. Para la preparación pastoral y espiritual los obispos distribuyen entre el pueblo la serie "Testigo de la Esperanza."

### OBISPOS ARGENTINOS EXHORTA AL PUEBLO

Argentina — Como epílogo a la guerra por las Malvinas los obispos exhortan al pueblo a superar la derrota y trabajar por un futuro mejor. "La adversidad pone a fuerte prueba

la mente y el corazón de los argentinos... surge una unidad sin precedentes, y se ha probado el valor y la pericia de aquellos que defendieron la patria por la cual muchos murieron," dijo el comité permanente de la Conferencia de Obispos al pedir al pueblo "un esfuerzo cotidiano por el bien común como mandamiento del amor del Divino Maestro."

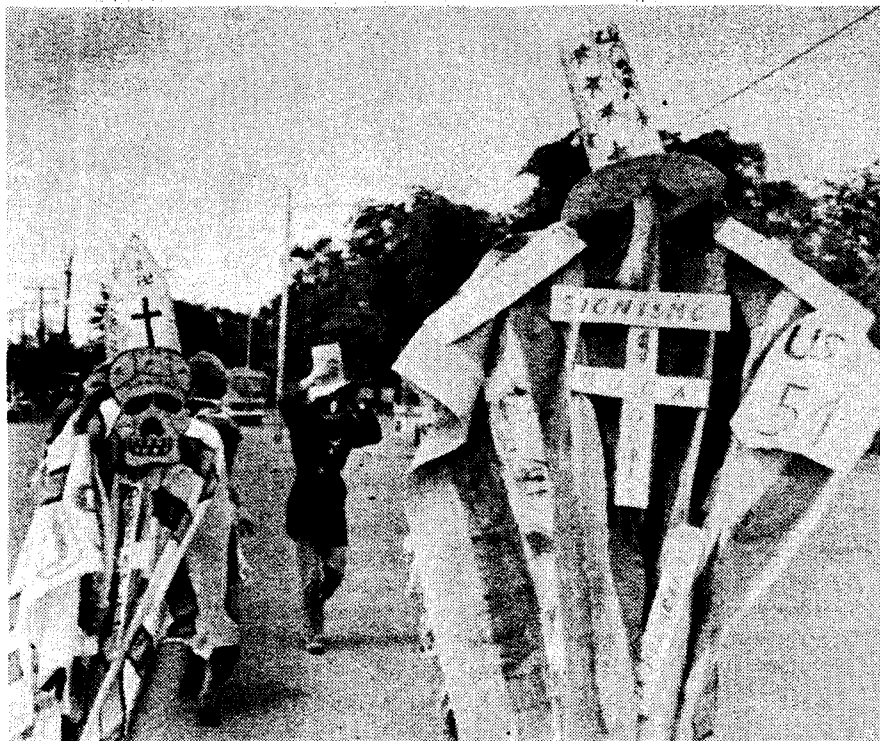
El cardenal argentino Eduardo Pironio, hoy prefecto de la Congregación de Religiosos e Institutos Seculares, afirmó que "habrá una Argentina nueva con tres características: undia y fraterna, de oración, con la esperanza de contribuir a la civilización del amor."

### PERIODISTA PERMIADA, CATOLICA MUERE DE CANCER

Nueva York (NC) — La corresponsal en Nueva York del NC News Service y veterana periodista Jo-ann Price Baehr, murió de cáncer y complicaciones cardíacas el 15 de julio a la edad de 57 años. Además de reportar la visita del Papa Juan Pablo II a Nueva York en 1979, viajó en misión periodística al Africa, Jamaica, Canadá su patria, e Inglaterra. Por su labor ganó en 1952 el premio George Polk y en 1965 el premio James O. Supple.

### JUAN PABLO ORA POR LA PAZ

Castelgandolfo (NC) — Durante el angelus dominical en su residencia de verano, el Papa Juan Pablo II repitió su llamado por la paz en Líbano, en Irán e Irak, envueltos en conflictos armados, al decir que "no podemos olvidar a los que sufren, hermanos nuestros afligidos por calamidades, la enfermedad y más que todo los horrores de la guerra." Oró también por quienes disfrutaban de vacaciones.



**CELEBRANDO ANIVERSARIO EN NICARAGUA.** Partidarios de los sandinistas pasean unas máscaras que ridiculizan a los católicos, judíos y a los Estados Unidos durante las fiestas conmemorando el tercer aniversario de la toma del poder en Nicaragua.