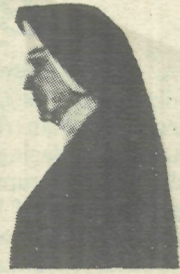


# The Voice

**NUNS  
to take  
greater  
social  
justice role**  
See page 11



Catholic Archdiocese of Miami

Vol. XXX No. 27

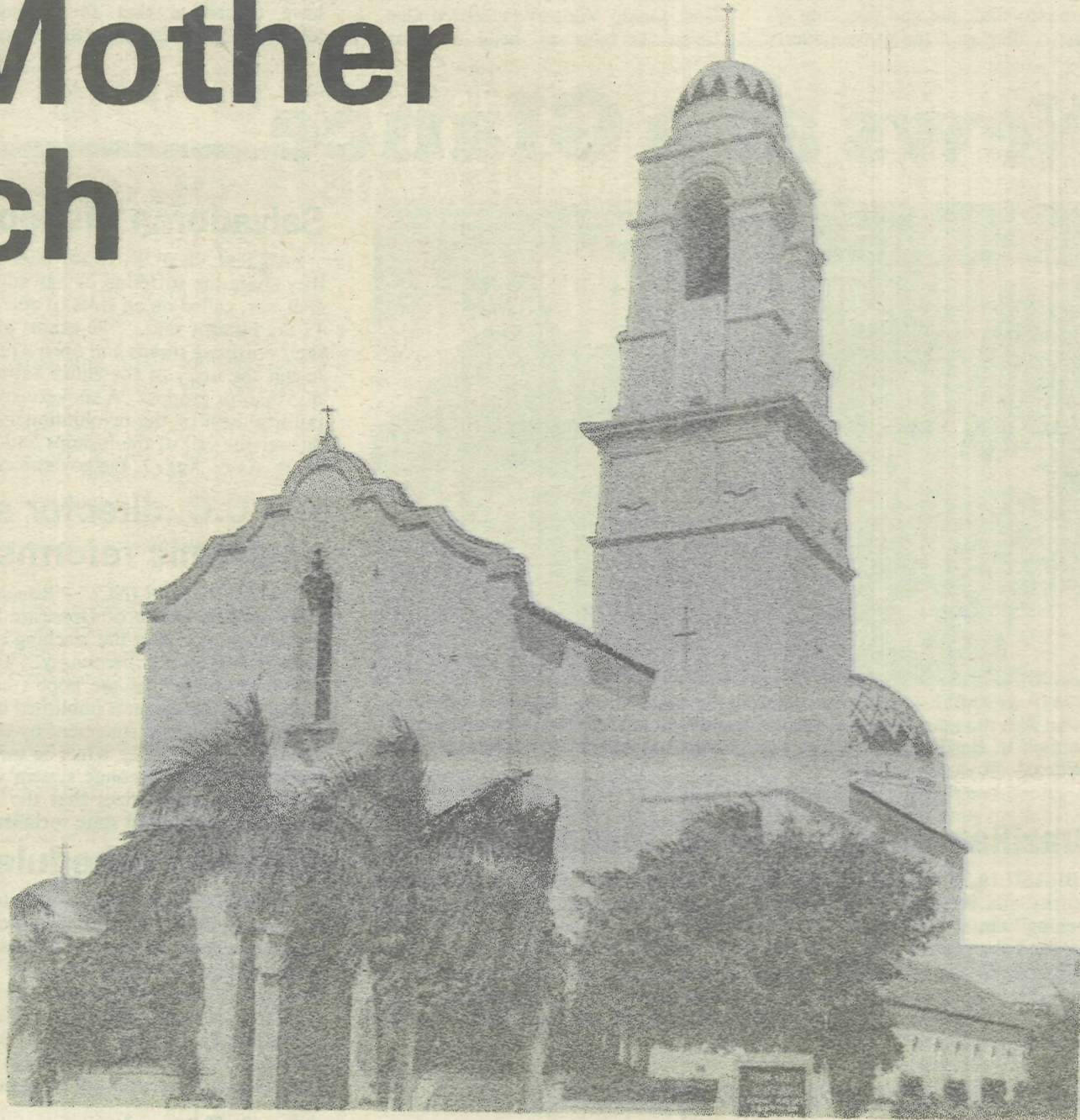
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era of hard  
times,  
historical  
change**

Story and pictures  
on pages 12-13



Built in 1957, St. Mary Cathedral sits in northwest Miami in "Little Haiti" area.

## Latin Church too leftist?

**Yes, says ex-Somoza secretary in Miami.**

**Maryknollers say no, it's all social justice action**

By Ana Rodriguez-Soto  
Voice News Editor

At first, Connie Perez says, she couldn't believe it, not about the Maryknoll sisters who had seen her "grow up." But slowly her conviction grew and now, rebuilding her life in Miami after fleeing her native Nicaragua, her words revealed not so much anger as a feeling of betrayal.

Priests and nuns "started mixing up in politics" she wrote, "and soon they confused their faith in Jesus Christ with the Communist ideals . . . I find it is a pity how the followers of Christ are all confused."

A member of Nicaragua's upper

middle-class who worked as the late President Anastasio Somoza's personal secretary for seven years, Perez says she nevertheless was not a *Somocista*. In fact, a few months after the 1979 revolution brought the Sandinistas to power, she returned to Nicaragua and worked as a translator for the new government. She left the country for good in 1981, she said, after a teaching and translating job with the U.S. embassy there caused her to be followed, detained and accused of being a CIA agent.

Her views are personal, but her charges hit a raw communal nerve. It

(Continued on page 9)



Sandinista supporters ridicule religion, Zionism and the United States during a parade in Managua celebrating the third anniversary of the Nicaraguan revolution. (NC photo from UPI)



# Bolivian bishop urges dialogue to avoid civil war

LA PAZ, Bolivia (NC) — As political and labor groups press for a return to civilian rule, blaming the military for placing Bolivia on the brink of bankruptcy, Archbishop Jorge Manrique of La Paz called for a political truce to avoid a civil war.

"Radical polarization is a social and political sin that can bring the country to a national confrontation," the archbishop said July 29 in accusing all parties involved of refusing to enter into dialogue and blocking efforts to alleviate "the grave poverty

of the people."

Recent events show that military, labor and political groups "have become entrenched in their own interests, limiting any possibility of rapport" and "risking a confrontation among Bolivians no one wants," he added.

"THEY MUST break such entrenchment by being open to dialogue," he said.

The archbishop spoke a week after Gen. Guido Vildoso succeeded Gen. Celso Torrelio as head of state

following a power struggle among army officers. The military has ruled Bolivia since the coup of July 1980. The new ruler promised to hold elections next April and return power to those who win a majority.

The lack of a majority winner in the 1980 elections was the reason cited by the 1980 coup leader, Gen. Luis Garcia Meza, for taking over.

Seven political parties and business, labor and peasant groups have demanded that the military allow the 1980 Congress to convene

and chose a president among the two largest vote getters in the 1980 elections.

**HERNAN SILES ZUAZO** of the Democratic People's Union led in the 1980 elections, followed by Victor Paz Estenssoro of the Nationalist Revolutionary Movement.

The country currently faces skyrocketing inflation, unemployment and a large foreign debt. The average income per person is \$35 a month.

## News at a Glance



**STATE AFFAIRS** — Cardinal Agostino Casaroli, Vatican Secretary of State, talks with President Reagan during a meeting at the Knights of Columbus convention in Hartford, Conn. The two discussed problems in Poland and the Mideast. (NC photo from UPI)

### Brazilian laws too strict, bishops say

BRASILIA, Brazil (NC) — The Brazilian bishops have asked for the easing of security and immigration laws as part of the military government's "political opening" aimed at fostering a wider civilian role in national affairs. The bishops criticized the present laws as overly strict and said they hamper church work, especially missionary activities, since they give the government too much control over who may enter the country. The bishops also said that "there is an urgent need for a land reform as a demand of justice in order to uphold the right to land for those who till it."

### Catholic leaders urge rebuilding of Argentina

BUENOS AIRES, Argentina (NC) — In the aftermath of the war with Great Britain Catholic leaders have been telling their fellow citizens to overcome the military defeat by rebuilding the nation. The calls came as the defeat plunged the military government into political turmoil and divisions. "Out of the bitterness of defeat . . . this nation has recovered a sense of national identity" said Archbishop Vicente Zaspé of Santa Fe. "Now we must set to rebuild our nation upon the true foundations of justice, reconciliation, austerity and peace," he said. Bishop Miguel Aleman of Rio Gallegos in southern Argentina said "this is no time to look backward in search of some one to blame. It is the time to face the current problems, to solve them and to prepare for a better future, with serenity, strength and self-confidence."

### Pope to visit Costa Rica?

VATICAN CITY (NC) — Pope John Paul II has not decided whether to make a trip to Costa Rica, said Father Romeo Panciroli, a Vatican spokesman, Aug. 5.

Father Panciroli commented the day after Costa Rican government officials said the pope would visit their country Feb. 10-11, 1983.

"Nothing has yet been decided on this," said Father Panciroli.

Earlier this year church officials in El Salvador and Nicaragua said the pope had expressed a desire to visit their countries in 1983.

### Salvadoran bishops call for peace talks

SAN SALVADOR, El Salvador (NC) — The Salvadoran bishops, saying that they share the suffering of Salvadorans victimized by violence in the country's civil war, called on all sides to open talks leading to peace. In a letter dated July 17 the bishops said, "We exhort all parties involved in the conflict to abandon their obstinate stands and open a dialogue with sincerity, clarity, loyalty . . . and to put the unity of the entire Salvadoran community above the interests of individuals or groups." A spokesman for the Revolutionary Democratic Front, the political arm of the revolutionary guerilla forces, said the front was ready to answer the call of the bishops and open dialogue leading to a negotiated settlement. As of Aug. 2, the government had not commented on the bishops' letter.

### U.S.C.C. director says pope calls for economic reforms

WASHINGTON (NC) — Ronald Kreitemeyer, director of the U.S. Catholic Conference's Office of Domestic Social Development, in his 1982 Labor Day Statement, says that the teaching of Pope John Paul II calls for "fundamental reforms in our (U.S.) economy." The 3,000-word statement focuses on the "profound challenge" of the pope's encyclical, "On Human Work." The annual Labor Day Statement is published by the USCC office which Kreitemeyer directs, but it is a personal statement by the author, not a formal message of the U.S. bishops or the USCC. While he asserts that church teachings have suggested that "a free market economic system will not, on its own, produce a just result," Kreitemeyer emphasizes that the principles in "On Human Work" are also critical of centralized state socialism.

### Baker to schedule abortion debate

WASHINGTON (NC) — Senate Majority Leader Howard Baker (R-Tenn.), accused in early July of blocking consideration of the Hatch amendment on abortion, has agreed to schedule a Senate debate on the measure on or about Sept. 8, when Congress returns from its Labor Day recess. Baker's decision, communicated to pro-life groups at the end of July, also calls for Senate consideration in mid-August of two other abortion bills which Sens. Jesse Helms (R-N.C.) and Mark O. Hatfield (R-Ore.) have proposed. Because Congress will probably adjourn in early October, there is concern that even if the Senate approves the amendment there may not be enough time for it to get through the House.

### K of C endorses prayer in schools

WASHINGTON (NC) — A Knights of Columbus official July 29 endorsed a proposed constitutional amendment to allow prayer in public schools, but expressed doubts that the states should determine what prayers students should recite. In testimony before the Senate Judiciary Committee, John Murphy, deputy supreme knight of the Catholic men's organization, pledged the Knights would work for passage of the amendment and added that it is "because we are a family organization that we are so concerned" about the issue. The amendment would circumvent 1962 and 1963 Supreme Court rulings that forbade official prayer or Bible reading in public school classrooms. President Reagan backs a constitutional amendment to return prayer to school classrooms and in May sent to Congress wording for such an amendment.

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# 2nd Front

## Bishops to consult others on war and peace pastoral

WASHINGTON (NC) — In addition to the U.S. bishops, a wide array of theologians and church leaders will be asked to participate in an extended discussion of a major pastoral on war and peace, said Archbishop Joseph L. Bernardin of Chicago, chairman of the committee drafting the letter.

The pastoral was originally scheduled for final debate and a vote by the nation's bishops at their annual meeting in Washington this November, but the "magnitude of the response" to the first draft "calls for an extended period of consultation and discussion," Archbishop Bernardin said.

"Many bishops asked for such an extension either to give them more time to evaluate the first draft or because they wanted a chance to discuss the document at length with other bishops next November," Archbishop Bernardin said. "Such a discussion would help to make the pastoral truly a bishops' statement," he added.

**THE FIRST DRAFT** of the letter was distributed to the U.S. bishops in June. Leaked to the press, it has already come under considerable fire — on one side from some who feel that the bishops should absolutely condemn nuclear weapons and call for unilateral disarmament, and on the other side from some who feel that the committee went too far when it said that certain aspects of current U.S. nuclear deterrence policy are immoral.

The first draft says nuclear deterrence is a moral evil that can be tolerated so long as there are serious efforts to achieve global nuclear disarmament. Within the framework of the tolerated deterrence, however, it says it is immoral to use or to threaten to use nuclear weapons against civilian populations or to use or threaten to use nuclear weapons first in response to a conventional attack.

Supporters of U.S. nuclear deterrence policy have argued that that stance, if actually taken up as U.S. policy, would destroy the credibility of U.S. deterrence.

### Barry U. handling Krome Haitians

MIAMI (NC) — Barry University in Miami has agreed to handle the procedures for paroled Haitian detainees to report on a regular basis as required by a federal court order.

According to Dominican Sister Jeanne O'Loughlin, who has spoken with both U.S. Immigration and Naturalization Service officials and voluntary agencies, there has been "much confusion and a total lack of coordination." She added that procedures have now been worked out for orderly supervision of the Haitians.

U.S. DISTRICT Court Judge Eugene Spellman ordered June 29 that the Haitian detainees, who had entered the United States illegally, be released from camps around the country while waiting for hearings to determine their status in the United States. As of Aug. 9 143 Haitians had been released.

The judge also ordered the Haitians to report their whereabouts each week through their voluntary agency sponsors.

Sister O'Loughlin, president of the Dominican-run university, said,

"Voluntary agencies are taking this very seriously and have a sense that they will lose and the Haitians will lose if they do not fulfill the court order.

"If people fail to report they could be sought by authorities within 48 hours and returned to Krome Avenue Detention Center" in Miami, she said.

Sister O'Loughlin said she had visited the detention camp and "I didn't want to claim Krome as part of the country that I love. It was a prison like a concentration camp."

**DOMINICAN SISTER** Marie Carol Hurley, who started an English-language program in the 1960s for Cuban refugee doctors preparing to practice in the United States, takes over the direction of the reporting program at Barry on Aug. 13.

All but the largest voluntary agency, the U.S. Catholic Conference's Migration and Refugee Services, later will shift to reporting to Fordham University in New York.

"We'll handle it all until they get going," Sister O'Loughlin said.



Raymond Lebrun bids farewell to 203 Haitians detained in the federal correctional facility near Lexington, Ky. Lebrun and Daniel Dilavois, the first two Haitians released from the facility pending deportation hearings, will be sponsored by St. Peter Claver parish in Lexington until their fate is decided. (NC photo from UPI)

Supporters of unilateral disarmament have argued that anything less amounts to an endorsement of business as usual.

The committee's first draft had drawn about 700 pages of responses by the beginning of August, said officials of the bishops' conference.

**THE REVISED** plan for preparing the pastoral letter adds another dimension to the consultation process.

Originally the second draft was to be sent only to the nation's bishops for further comment and criticism. Under the new plan it "will also be

sent simultaneously to a wide spectrum of theologians and others for their comments," said Archbishop Bernardin.

The revised procedure laid out to the bishops by Archbishop Bernardin consists of six stages:

- The committee will prepare a second draft of the pastoral on the basis of responses received so far.

- The new draft will be sent to the bishops and to theologians and others "approximately one month before the November meeting."

- Theologians will be asked to respond in writing by Oct. 31. "If possible, a synthesis of their comments-

suggestions will be made available at the general meeting."

- The committee, with Msgr. Daniel Hoyer, general secretary of the NCCB, will develop a plan "to facilitate maximum participation by the Bishops" in discussions at the November meeting.

- After the November meeting the committee will develop a third draft in light of the theologians' comments and the bishops' recommendations.

- "It will be up to the bishops to decide" whether they will call a special meeting in the spring or wait until their regular annual meeting the following November to debate and vote on a final text.

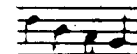
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# Elderly rights pushed at world assembly



**BREAK FROM BATTLE** — As the fighting continues between Israelis and Palestinians in Lebanon, an Israeli soldier standing on a tank overlooking the besieged city of Beirut recites his prayers at the start of shabat (sabbath). (NC photo from UPI)

VIENNA, Austria (NC) — The first World Assembly on Aging concluded its two-week session in Vienna by adopting a plan of action calling for policies to enhance the lives of the elderly and to allow them to enjoy "in mind and in body, fully and freely, their advancing years in peace, health and security."

Delegates from 120 countries and representatives of 143 non-governmental organizations agreed that quality of life "is no less important than longevity," and that the elderly should therefore be able to enjoy in their own families and communities "a life of fulfillment, health, security and contentment, appreciated as an integral part of society."

The Vatican delegation made an informal proposal for a study on "making the family the subject of a United Nations conference in the near future."

The idea was broached by Bishop Francisco Jose Cox Huneeus, secretary of the Vatican's Pontifical Council for the Family and head of the Vatican delegation.

He told the assembly that religion has particular significance in the later stages of life.

"It is necessary to remind old people to contribute their spiritual riches to other people, in particular, the young," he added.

**HE SAID** that respect for the elderly is a "manifestation of respect for life at a particular stage."

"Man has no right to dispose of any stage of life, from conception to death," said Bishop Cox.

He said that the elderly have an important role to play in the implementation of the plan of action issued by the assembly.

"They have the time and wisdom to give to society. The church expresses its gratitude to those institutions that have contributed to the cause of the elderly," he told the assembly.

Richard Schweiker, U.S. Secretary of Health and Human Service, said the challenge of the assembly is in finding personal fulfillment for the elderly through new activities and roles that were not widely available to older generations.

**THE ASSEMBLY** noted that only in the past few decades has the attention of national societies and the world community been drawn to the social, economic, political and scientific questions raised by the phenomenon of aging, as the 20th century has witnessed greater control of infant mortality, a decline in birth rates, improvements in nutrition, basic health care and the control of many infectious diseases.

This combination of factors has resulted in an increasing number and proportion of elderly people.

The assembly was told that in 1950 there were about 200 million people 60 and older in the world. By 1975 that figure had increased to 350 million. U.N. projections for the year 2000 say this will jump to 590 million and there should be about 1.1 billion people over 60 by 2025.

The Vatican daily, L'Osservatore Romano, said three amendments proposed by the Vatican delegation were approved by the assembly.

The amendments described human solidarity as the "fundamental and indivisible element of authentic development"; condemned discrimination based on race, sex or religion as an "obstacle to the solution of the problems of the elderly"; and called for the inclusion of "religious and spiritual factors" in any social policy relating to the elderly.

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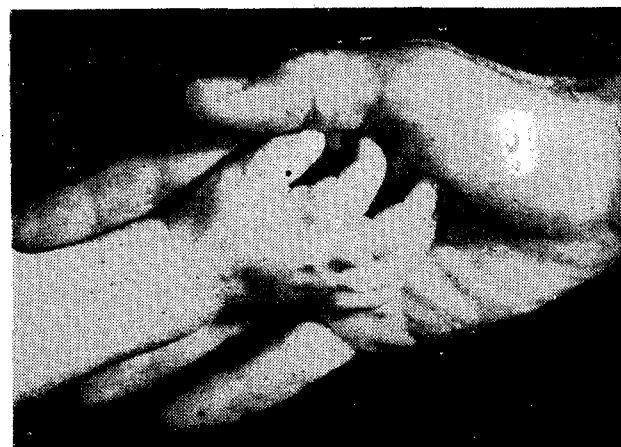
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WHILE OTHER CATHOLICS PROTEST

# Reagan-talk pleases Knights

By Jim Lackey

WASHINGTON (NC) — President Reagan's speech to one of the largest Catholic organizations in the nation — the 1.4 million-member Knights of Columbus — was given a variety of interpretations in post-speech analysis.

To some the speech at the Knights' centennial convention in Hartford, Conn., was an effort to shore up Reagan's urban ethnic support, a traditionally Democratic constituency which many Republicans see as key to the continued fortunes of their party.

Another analysis of the speech focused on its anti-communism and on the praise Reagan heaped on Lech Walesa, the leader of Poland's suspended trade union, Solidarity. Walesa, said Reagan, is a symbol of "the importance of family, community and religion," three ideals which Reagan said he has tried to stress in his first 18 months in office.

The speech also was viewed as an effort by Reagan to blunt Catholic

criticism of his nuclear weapons positions. While as many as 140 Catholic bishops have endorsed the bilateral freeze movement, Reagan called such proposals "obsolete" and repeated his position that a freeze can only take place after the Soviet Union dismantles some of its most threatening missiles.

**JUDGING** from the response of the Knights, though, the key issues in the Reagan speech were abortion, tuition tax credits and school prayer, three issues on which the Knights traditionally have taken strong positions.

Reagan's 30-minute speech ranged across a variety of issues and broke very little new ground. On federal spending, for instance, Reagan repeated his theme that government has taxed too much, spent too much and become too big.

"No one can quarrel with the motive behind all this," Reagan quickly added for his Catholic au-



President Reagan during his speech to the Knights of Columbus.

dience. "It was well intentioned and done in the name of humanity."

But in the excitement that ran through the convention hall before the president's arrival the Knights seemed most to expect Reagan to reaffirm his support for their views

on abortion and tax credits.

Just past the halfway point in the speech they got the first half of what they wanted when the president said the need for "diversity and excellence" was the reason for his administration's support of tuition tax credits. On that subject alone Reagan drew five rounds of applause in about three minutes.

**THEN IT WAS** abortion. Warming to his audience Reagan drew three more rounds of applause — including one standing ovation — when he said he supported human life.

The next topic, school prayer, was equally well received. There Reagan was applauded five more times when he said an amendment was needed badly and that the courts had gone too far in restricting school prayer.

The remainder of the speech, devoted primarily to foreign policy issues such as nuclear weapons and Poland, again drew periodic applause but nothing like that given by the Knights to the three social issues.

On the nuclear freeze issue Reagan maintained again that his administration "takes second place to none in the quest for peace through arms control and agreements." The only applause came when he said an editorial in the Knights' monthly magazine on the morality of maintaining nuclear weapons as a deterrent had been "a great asset to our efforts for peace."

But while the Knights were warmly receptive to the president's message, his appearance in Hartford also highlighted the vastly different ways Catholics view the Reagan presidency. As the Knights cheered Reagan other groups of Catholics were outside the arena protesting the president's budget cuts and his military build-up.

## Is post-nuke euthanasia OK?

LONDON (NC) — A draft document outlining medical and moral dilemmas arising from a nuclear war has caused controversy as to whether euthanasia should be used on the severely injured having little hope of medical treatment.

The document, "Health Care Planning in Relation to Nuclear War," was drafted for discussion by the faculty of community medicine of the Royal College of Physicians. It indicates that a nuclear war would leave large numbers of severely injured people who could not receive adequate medical attention.

"ONE WOULD have to decide

whether simply to leave them to die or whether it might be more humane in these unusual circumstances to involve euthanasia," said Alwyn Smith, president of the faculty.

The suggestion was called "totally uncivilized" by the Jesuit moral theologian, Father John Mahoney, former principal of Heythrop College, London.

"As a matter of set policy beforehand this seems to me to be totally uncivilized," said Father Mahoney, and it could not be construed as protecting the values we would presumably be prepared to go to war to defend.

It is the dilemma of the man in the burning tank or the dying cancer patient scaled to the megadeath level, he said, but this does not affect the root of the problem, which is how best to cope with the individual.

**FATHER MAHONEY** said that if this were the kind of thing that had to be considered and planned for, then a nuclear attack was something that should never be allowed to happen.

"It certainly accentuates the urgent necessity of removing the danger of nuclear attack," he said. "What this brings out is the total absurdity of the whole thing."



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# Local News

## Candidates discuss issues at Boca meet

BOCA RATON — Several candidates for state and local office openly aired their views on moral issues at a "candidate's night" sponsored by the Knights of Columbus at Ascension Church recently.

A main objective of the Candidate's Night, according to Council Pro-Life Chairman Jim Daly, was to openly discuss the pro-life issue, one that some candidates have been known to avoid in the past.

A high point of the evening was the showing of a film, "A Matter of Choice." The 30-minute documentary covers both sides of the abortion issue so that all of the arguments, pro and con, are discussed. Almost everyone who has seen the film, which shows an actual abortion, agrees that it is a persuasive voice for the unborn child. It was introduced by Don Kazimer, director of the Palm Beach County Congressional District Action Committee.

The first speaker to follow the film was Stephen Laine, a campaign director for gubernatorial candidate Skip Bafalis. "I'm a member of St. Paul's Lutheran Church in Boca Raton," he said. "I'd like to schedule that film to

show to our congregation — as soon as possible."

He was followed by Bafalis' running mate for Lt. Governor, Leo Callahan, who is the Police Chief of Fort Lauderdale. Callahan pointed out Bafalis' pro-life voting record, and his own actions to shut down adult book stores, prostitution, and street crime in his city. He also urged support for HB2347, a congressional bill co-sponsored by Bafalis to return prayer to the public schools.

A member of Ascension parish, Doak Campbell III, took the podium to discuss his platform for a local state House of Representative seat created by the recent redistricting. Answering a frequently heard charge that "church-state separation" implies a rejection of moral laws, he said, "Even though our Founding Fathers wisely chose not to establish an official religion, they never intended ours to become a Godless society."

CDAC director Don Kazimer spoke on behalf of Mrs. Sally Beach, a Lake Worth nurse running for the school board. Mrs. Beach recently was in the headlines for single-hand-

edly removing Planned Parenthood from the Palm Beach County School System. The abortion referral and lobbying organization had been sending in counselors as "sex educators," without the knowledge of many parents or school administrators. Her efforts to publicize their activities led to the school board's decision to establish its own teaching program.

Another state House candidate, George LaMont, is running in the district just south of Campbell's. A member of the Boca Raton police department for 23 years, LaMont is focusing on crime, road-building, and economic issues in his campaign.

Mitch Mannin, who has also filed for one of the open school board seats, asked people in the audience to "raise your hands if you attended public schools." Many hands shot up. "Now, those of you who have kids in school today, keep your hands up. Now, which of you send your kids to public schools?" Only a few were left. Mannin had made his point, dramatizing the shift of children from public to private schools over the years. His campaign will stress a program to improve the public schools.

State Senatorial candidate Dick Krob of Delray Beach took the stand next. "My wife and I are expecting in

November. The other night she was watching a movie on TV about abortion, and she broke down and cried about halfway through it." He believes that legislators should be held accountable to the people, particularly on life-and-death issues like abortion.

State Senator Don Childers, who is running for re-election in a new district, discussed his attempt at passing a bill to raise the drinking age to 21 years. "The liquor lobby is a powerful one in Tallahassee. They gave \$1,000 campaign contributions to many of their supporters." Childers' bill was compromised to a minimum age of 19 instead.

Campaign manager Jim Turpin spoke on behalf of Reid Moore, a candidate for the local congressional district. He urged the voters to carefully compare Moore's legislative record in his current job as state representative with that of his congressional opponent, Rep. Dan Mica, the incumbent.

Finally, Arlene Conklin represented U.S. Senatorial candidate Van B. Poole. Poole was honored by the Council of Catholic Women for sponsoring a Florida bill that deferred money once spent on abortions to assisting needy women who wished to give birth instead.

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# Parishes given political do's, dont's

A general voter education poll of many candidates on various issues will be published in the next issue of *The Voice*. Meanwhile, the following letter from the Archdiocese Chancellor's office has been sent to all parishes, outlining what parishes can and can't do concerning political activity:

Primary and general elections are being held in September through November of this year. A United States Senator and 19 Congressmen, the Governor and Cabinet, the entire State Senate and House of Representatives and many other officials will be elected.

There are many important issues facing the voters in these elections. The Dioceses in Florida, in concert with the Church nationwide, have adopted certain guidelines for the role of parishes and church institutions during a political campaign. The pertinent ones are as follows:

1) The laity should be encouraged to take an active part in the electoral process. Registration cam-

## Voice to print poll of candidates

TALLAHASSEE — Today the Florida Catholic Conference in conjunction with the Florida Council of Catholic Women and editors of the state's Catholic newspapers initiated its poll of over 400 candidates for state and national elections. Candidates are being asked their position on a wide range of issues, according to Thomas A. Horkan, Jr., executive

Director of the Conference.

"The Church encourages registration and get-out-the-vote campaigns and takes part in efforts to educate citizens on various moral issues," said Horkan. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process because of their

Christian responsibility.

Results of the poll will be published prior to elections in the Catholic newspapers of the state, including *The Voice*.

Poll results will also be available for distribution to the one and a half million Catholics through parishes and other church organizations.

paings and get-out-the-vote campaigns are proper, important and should be encouraged.

2) No pastor, parish, organization or parish bulletin should endorse candidates or political parties or actively engage in political campaigning for any candidate or party.

3) No parish or parish organization funds should be contributed to any political candidate or cam-

paign, nor to any political action committee, no matter what cause it advocates.

4) If polls of political candidates are to be distributed at churches or reported in parish bulletins, they must meet specific guidelines for objectivity and accuracy, must be multi-issue, and must be previously approved by the Archdiocesan Legal Office or by the Florida Catholic Conference. The Florida Catholic Conference is conducting a poll of candidates on issues of importance to the Church, and its results will be published and made available to

parishes.

5) If the poll is published in the parish bulletin, it should be accompanied with a statement that the parish does not endorse candidates and that the polls are published to inform and educate voters.

The guidelines represent carefully considered policy decisions. A violation of certain of them would seriously jeopardize the tax exemption of a parish. If there are any questions, please feel free to call the Archdiocesan Legal Office in Miami (305) 358-6030 or Mr. Thomas Horkan, Jr. at the Florida Catholic Conference in Tallahassee (904) 222-3803.

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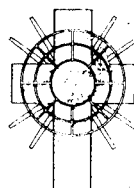
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# Local News



**CREOLE SESSION** — Priests, nuns and lay people planning to work with the growing number of Haitians in the Archdiocese recently gathered at the Pierre Toussaint Haitian Catholic Center in Miami for a two-week intensive course in creole, the language spoken by a majority of Haiti's people. Florida International University faculty member Jocelyne Levis, above, reviews some creole vocabulary. (Voice photo by Prentince Browning)

## Legion makes converts

The Legion of Mary is at it again. Miami area legionnaires journeyed to Pensacola on a two-week "peregrinatio pro Cristo" in July and went door to door, visiting 2,399 homes.

The 14 members, directed by team leader Robert Blackburn, reported 43 possible Catholic converts, 12 persons planning to become active Legion members and 85 auxiliary members signed up.

A Legion spokesman gave this account of one of the most interesting conversion stories:

"Each time we came to Mary's house, she would tell us to come back later. Finally, on the third visit, she

let us in.

"After we told her that we were from the Catholic Church, she said that she wanted to become a Catholic since she was eight years old.

"She had to wait till she grew up because her father and grandfather are both Baptist preachers and would not let her change her religion.

"After talking to us, she said that she is ready to do whatever is necessary to become a Catholic."

Anyone interested in joining or obtaining information about the Legion of Mary may contact Lilian Fimiani, 1351 N.W. 133 St., Miami, or call 685-8852.

## OFFICIAL

### Church needs help in Latin America

**Dear Friends in Christ:**

The Catholic Faith was established in Florida over 400 years ago by Spanish Missionaries, therefore the Church in Florida has a special relationship with the Church in Latin America. Our early Catholic heritage was established by Spanish Missionaries who also brought the faith to Latin America. The first priests in Florida were four Spanish Diocesan priests who came to St. Augustine in 1565.

We share a common faith with our Catholic Brothers and Sisters in Latin America. We also share a responsibility to support the Church, particularly in Central and South America. One third of the world's Catholics live there, but many of them are uninstructed in the basic teachings of our faith because of the lack of priests and other religious. There is still an urgent need for thousands of priests and religious in Latin America.

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

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

Edward A. McCarthy  
Archbishop of Miami



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# Latin Church too leftist?

(Continued from page 1)

is not the first time Latin America's priests and nuns have been accused of meddling in politics.

In fact, the debate over a political clergy reaches from the poorest slums and guerrilla-infested hills of Central and South America to the affluent suburbs of North America. Here, bishops who plead for nuclear disarmament and constitutional protection for unborn babies are both heralded as prophets by the media and accused of imposing their morality on others — depending, of course, on which of the bishops' opinions concur with those of the writers.

## Deaths and arrests

In Latin America's turbulent political climate, however, the clergy's politics, or statements that can be construed as political, take on added meaning. Right wing dictators and military men confronted by years of guerrilla warfare brand priests and religious as Marxists when their pronouncements dispute the government's policies.

Too often, the governments — or their supporters — don't stop at name-calling:

- In March of 1980, Archbishop Oscar Romero was assassinated while celebrating Mass in El Salvador; a few months later, in December, three sisters and a lay missionary were also brutally murdered;

- Since 1976, 10 priests have been killed in Guatemala;

- In June of this year, two French priests in northern Brazil were convicted by a military court of preaching "non-conformity" with the government and sentenced to 15 and 10 years in jail, respectively.

The reasons for the killings, arrests and disappearances, as well as the political views of the perpetrators, are seldom clear. Right-wing extremists, sometimes backed unofficially by the established governments, are usually blamed. The fact that the guilty are rarely brought to trial bolsters this theory.

But exiles from Communist countries, especially Cubans and Nicaraguans here, hold the view that notorious political murders, such as those of priests and nuns, are committed by the guerrillas, hoping to win public support for their aims by

accusing the existing governments of brutality and oppression. Unfortunately for anti-Communists, a glance at Latin America's poverty and history shows the guerrillas don't have to go to those extremes to prove their case.

## Used and duped?

To be sure, though, the Communist propaganda machine is the best in the world and the pattern of armed struggles for revolution, first in Cuba, then in Nicaragua, and now in El Salvador, is alarmingly similar: widespread poverty; a minority controlling the wealth; guerrilla hit-and-run raids from the hills; a dictatorial government cracking down on suspected subversives; the killing of protesting students or assassination of a moderate opposition leader usually blamed on the government; resulting American outrage over the abuse of human rights; a cut-off in U.S. aid; and finally, the heroic revolutionaries rising to power, promising reforms and free elections.

The fact that those promises have so far not been kept in either Cuba or Nicaragua convinces exiles from those Communist countries that the idealistic missionaries are being, at best, used and duped, at worst, bought, by the Communists.

Yet while it is a fact that a number of priests and religious have gone as far as taking up arms with the guerrillas, it is also true that most missionaries in Latin America are aware of the notoriously corrupt governments there and of their inability or unwillingness to alleviate the suffering of the poor.

"To say that our people are in political activity, I wouldn't feel comfortable saying that," says Mike Lavery, a lay missionary who works in the Social Communications Department for Maryknoll, the official missionary agency of the U.S. Catholic Conference, regarded in some circles as a little left of center politically.

Sisters Maura Clarke and Ita Ford, killed in El Salvador, were Maryknollers, as was William Woods, a priest killed in Guatemala. The order has a total of 212 priests, brothers and lay missionaries in 11 countries in Latin America but also works with the poor in 16 other countries of Africa, the Near East and the Far East.

## Seeking justice

Lavery says providing food and shelter to refugees is normally not considered a political activity, "yet the fact that that's happening in the middle of (El Salvador's) civil war has political consequences. It's where we are and the type of people that we work with. We work with poor people and they're the ones who are considered the enemy."

He recalls reading the documents from the Second Vatican Council over a radio station in Guatemala and being told to stop broadcasting because the programming was "too

**'I saw the Maryknoll sisters among the mobs and I saw the way they were instigating them.'**

political."

"Our stated objective, goals and vision all indicate that we consider 'the proclamation of the kingdom ... inseparable from action on behalf of justice,'" Lavery states. "We don't think we're very revolutionary."

It's the "action" part that bothers critics, though, and Nicaragua is a case in point.

Four priests, one of them a Maryknoll Missionary, currently hold high positions in the leftist-leaning Sandinista government: the Maryknoller, Father Miguel D'Escoto, is Minister of Foreign Relations; Father Edgard Parrales serves as ambassador to the Organization of American States (OAS); Father Ernesto Cardenal is Minister of Culture; and his brother, Jesuit Father Fernando Cardenal, is National Director of the Sandinista Youth.

In order to keep their positions, they promised a wary Nicaraguan hierarchy, which like the Vatican, disapproves of priests in politics, that they will not perform their priestly functions in public as long as they keep their government jobs.

Father Ernest Brunelle, a Maryknoll Missionary who has worked in Africa for 22 years, says he knows Father D'Escoto to be "a very good priest, a very compassionate man who felt compelled" to stay in the Sandinista government to help his people.

Connie Perez says she went to kindergarten with Father D'Escoto, had Father Parrales as her spiritual advisor and still writes to friends who work in the Sandinista government. She also carries a letter signed by Sister Maura Clarke, who worked 15 years in Nicaragua, recommending her as a "faithful and devoted friend." Perez, in fact, tried to join the Maryknoll order, but was told she did not have a religious vocation.

She now contends that "they (Maryknollers) had their ideology in the beginning. The reason they even moved to Nicaragua was to be in the middle of the whole thing."

"I saw the Maryknoll sisters among the mobs (during the funeral of assassinated newspaper publisher Pedro Joaquin Chamorro, which spawned two days of riots) and I saw the way they were instigating them, shouting 'Down with the tyrant! Death to the tyrant!'"

"I heard the sermons (of some Jesuit priests) at Church. I believe that if you go to church they should talk about the Gospel, and they were mixing politics."

Often, she recalls, she would translate pamphlets and booklets free of charge for the Maryknoll sisters who were working with the poor of Leon after the 1972 earthquake forced them to move out of Managua. "There they had all this agitation, calling for violence, for strikes."

Perez says they wrote stories speaking about poverty, about lack of education and opportunity. "You would have to understand to know where they were leading to," she says. "The people (in Nicaragua) are very humble and very poor and you can brainwash them like a little child."

"I know that they (Maryknoll  
(Continued on page 10)

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# Latin poor need defenders

(Continued from page 9)

sisters) were at the (Chamorro) funeral," responds Geraldine O'Connell, a lay missionary who just completed one and a half years of a three-year stay in Nicaragua, "but it does not sound to me that they were shouting death to anybody."

The majority of Maryknoll sisters in Nicaragua are involved in pastoral work, training catechists and lay leaders, she says. Two are nurses, two others teach ethics courses to doctors and nurses in the university and another one writes a monthly analysis of the situation in the country.

"I'm pretty sure it's not subversive," says O'Connell, who has also taken part in the Sandinista government's massive literacy campaign.

Perez charges that the books being used for that teach more than just reading and writing. She argues that saying the letter "G" stands for "guerrilla" and the letter "C" for Carlos Fonseca Amador, the son of one of Somoza's top managers who was killed while fighting the regime, constitutes indoctrination.

The books that teach English to high school students, she contends, show the conjugation of the verb "to be" by saying: "Castro is in Cuba. I am in Nicaragua. We sympathize with the Cuban cause because we are brothers in the same struggle."

"I could see them saying that," responds O'Connell, "but I've never actually seen it." Describing herself as "in solidarity with the people of Nicaragua" during their struggle against Somoza, she says that "they do use their own heroes, the heroes of the revolution as well as some of the older heroes of Nicaragua like Ruben Dario (a world-famous Nicaraguan poet). They use him a lot."

"If you call that indoctrination, it's indoctrination, but these are people who never knew their history. So I guess we're indoctrinated in this country with George Washington, John F. Kennedy."

O'Connell and Father Brunelle

## Pope hits 'popular churches'

VATICAN CITY (NC) — Pope John Paul II has told the bishops of Nicaragua to crack down on "popular churches" which reject hierarchical authority.

In a letter dated June 29 and made public at the Vatican Aug. 6, the pope also said priests and their people "Not through a political role but through the priestly ministry."

Several priests who have suspended their priestly ministry hold government jobs, including cabinet posts.

The bulk of the six-page papal message dealt with the "popular church," which Pope John Paul defined as "a church which arises much more from the presumed values of a portion of the population than from the free and gratuitous initiative of God."

"A 'popular church' opposed to the church presided over by legitimate pastors is . . . a grave deviation from the will and the plan of salvation of Jesus Christ," he added.

THE POPE said that although the term "popular church" can have "an acceptable significance," it is more

often used to mean "a church which enjoys the autonomy of the so-called 'bases,' without reference to their legitimate pastors and teachers."

By use of the word "bases" Pope John Paul was alluding to some of the basic Christian communities, grassroots Catholic organizations which form around Bible readings and discussions of concrete socio-economic and political problems facing them.

During the Nicaraguan civil war which led to the overthrow of the regime of Anastasio Somoza, many basic Christian communities and their members were active in opposing Somoza.

Many of them and their members still actively cooperate with the leftist Sandinistas in implementing programs and some have become integrated into Sandinista organizations.

"IT IS EASY to see . . . that the concept of 'popular church' scarcely escapes the infiltration of strongly ideological connotations, along the lines of a certain political radicaliza-

tion, of the class struggle, of the acceptance of violence for the carrying out of determined ends," the pope's letter said.

Pope John Paul warned the bishops of possible dangers by quoting from Pope Paul VI: "The most insidious dangers and the most mortifying attacks for the church are not those that come from without . . . but those that come from within."

Pope John Paul II's message was read in parishes during Sunday Masses Aug. 8 but news of it was still missing in the mass media several days after it was released by the Vatican.

As of Aug. 9 the government had prohibited the Managua daily La Prensa, a steady critic of the Sandinista-led government, from publishing a copy of the pope's message provided by Archbishop Miguel Obando of Managua, said church sources.

A church source said the government considered the papal message as having a political content and was determined to limit its circulation.

don't see the Sandinista government as Communist. "Certainly, it is left of center," says the priest. "It's such a mixed government, there are those (Communist) elements there, but I think it's kept in control."

### Doubts about Sandinistas

The final verdict on that is not in, but highly publicized defections by former members of the Sandinista government as well as its own recent actions, embarking on an extensive arms build-up, cracking down on opponents, extending for six months a state of emergency proclaimed in March and censoring the press, have made U.S. public support for the regime a little less enthusiastic.

Perez, who does not deny what Somoza's government was corrupt or that he controlled too much of his country's wealth, nevertheless cannot condone the Sandinista approach or understand how priests and nuns can lend their support to a government whose roots lie in atheistic Marxism.

"You have to have money to help the poor," she says. "Jesus said, 'The poor you will always have with you.' Capitalism is not the answer either, but I believe in capitalism because you have an incentive to work. What can Communism give? It can only share the poverty. Everybody's equal in poverty."

She fears that intoxication with power, in fact, will make the Sandinistas just as bad for the country as Somoza was.

"People become selfish. They want power, wealth. If you have power,

you don't need wealth . . . All these people become entangled in their own ambition. The Sandinistas are doing the same thing.

"Now they're using the best homes, the best residential areas. That's a good way to be a Communist. They didn't sweat it," she adds.

Father Brunelle reiterates that anything other than Christian ideology matters little to the religious. "The irresponsibility can be there whether it's socialism or capitalism. It's the human people that are being abused. We're there for the whole development of the human person."

Lay missionary O'Connell agrees. "I definitely see them (the Sandinistas) helping the poor," she says. "This is a people's revolution and the people are benefiting from it. When that changes, I'm going sour on it."

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# Head of sisters' group vows more action for social justice

CINCINNATI (NC) — Sister Helen Flaherty, president of the Sisters of Charity of Cincinnati and incoming president of the Leadership Conference of Women Religious, said that expressing a new theology of Religious life and working for justice are two priorities for the LCWR.

The organization, recognized by the Vatican and representing some 130,000 U.S. nuns, sees itself "as a leadership group of women Religious affected by and affecting as much as we can the whole church system within the United States," Sister Flaherty said. She discussed her views

**'I think to be political is part of the Gospel because I don't see how you are going to influence or change systems without being political.'**

— Sister Helen Flaherty, Leadership Conference of Women Religious

with the *Catholic Telegraph*, Cincinnati archdiocesan newspaper, before her Aug. 20 installation as president.

"The first goal is to articulate a theology of religious life, because I think we are still in what you might call the transition from the old to the new," she said.

LCWR's second goal is "education for justice," Sister Flaherty said. "Next is study and prayer and action on behalf of women. The last one — and the one that has been extremely good for me — is leadership development. It's an emphasis on the qualities we should have as church

leaders."

SHE SAID EMPHASIZING issues of justice is "absolutely fundamental." At its 25th anniversary convention in 1981, the LCWR passed resolutions supporting nuclear disarmament, women's equality, the poor and oppressed, and the elimination of racism. "As our culture continues to ignore those issues we are going to have to become more involved," she said. "That to me is a Gospel issue. Justice is Gospel."

She said the debate over nuns' involvement in politics is an "age-old question."

"I think to be political is part of Gospel because I don't see how you are going to influence or change systems without being political," she said. "I do believe that you can probably do this without being a member of Congress or the Senate, or mayor of this city. I think there are many, many political levels where one can work."

She also said she thinks nuns will get more involved in public demonstrations and civil disobedience to promote peace.

"I DO NOT think it will be uncommon in the very near future for women to be more involved in passive civil disobedience acts because I think this is probably going to become a position, or perhaps a manner of objection, that will be opened more and more as far as Religious women are concerned," Sister Flaherty said. "And, I think we are going to have to collaborate more with the laity so that it's not just Religious women being leaders in the total church demonstration."

Nuns also continue discussing whether or not their stands on issues such as nuclear disarmament are taking them too far out ahead of the mainstream, she said. "I think we indeed must do more educating about ourselves and the issues about which we feel strongly," she said. "But in no way do I think that we must have a moratorium now on all activities while we wait for others to catch up with us."

## Neither, nor

Author says pope warns of both capitalism and Marxism

WASHINGTON (NC) — In his teachings on political economy, Pope John Paul II is "quite critical of many aspects of life in the developed nations," but he is also "absolutely clear about the dangers of . . . Marxist principles, Marxist passions and Marxist results," said Michael Novak at an introductory luncheon for a new book about the pope.

Novak, resident scholar in religion at the American Enterprise Institute, a public policy research organization in Washington, summarized the issues addressed in a new collection of essays titled, "The Pope and Revolution — John Paul II Confronts Liberation Theology."

AN ESSAY by Novak concerning liberation theology written in 1979 appears in the new book, published by the Ethics and Public Policy Center, which examines current issues from the perspectives of Christian values and ethics.

The pope is at once against "the absolutizing of private property," which Novak said was the evil of capitalism at its extremes, and "em-

phatically against centralized state power in the hands of a "new class," which Novak said was the danger of Marxist-oriented revolution. Thus, said Novak, the pontiff cannot be called a Marxist socialist, a libertarian or a believer in free enterprise.

The focus of the book, and of Novak's remarks, was Pope John Paul's address to the third general conference of Latin American bishops in Puebla, Mexico, in 1979 and several other speeches given by the pope in Brazil and Zaire in 1980. On the basis of those texts, Novak said that while the pope is clear about the role of the church in ending oppression and injustice, he does not condone involvement of the church in political action which may be partisan or supportive of change through violence.

NOVAK drew a connection between the pope's teachings on political economy and his stand on working for social justice.

He quoted the pope as saying in Brazil that "the realization of justice (that is, establishing a just political economy) . . . faces a clear dilemma: either it will come through profound and courageous reforms, according to principles that express the

supremacy of the dignity of man, or it will come — but without lasting result and without benefit for man, of this I am convinced — through the forces of violence . . . Each of you must make his choice at this historic hour."

According to Novak, this talk by the pope is in sharp contrast to the sentiments expressed by those in the church who, when they lend support to guerrilla-terrorist activities, "use Catholic words to baptize a secular revolution."

"The point is that the pope has indeed, in condemning two extremes, opened up wide territory in the middle," Novak asserted.

The strength of the pope's thinking and teaching in these areas, in Novak's view, is that he does not try to make the message of Christ "compete in this world as a political ideology." He praised the pope for emphasizing the proper role of the church and its members, not "organized as a political party" but transcendent of the interests of politics, economics or culture. Yet, added Novak, "of course it (the church) does and must care about these things, for it is a thisworldly as well as otherworldly institution."

By George:  
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# Our Mother Church

By Prentice Browning  
Voice Staff Writer

It's seen good times, it's seen bad times.

The bad times were after the 1980 riots when crime rose in the surrounding community.

But the good times for St. Mary Cathedral are here again, according to its rector Fr. Gerald LaCerra also the Chancellor of the Archdiocese, who sees a diverse community uniting to overcome the particular problems of the parish.

It was only two days after he was named rector in 1980 that Fr. LaCerra saw the fires of the May riots out his window in the Cathedral rec-

**Next Week**  
Cathedral enters the world of arts, plans major change in altar design

tory. Also that summer the rectory was burglarized of approximately \$150,000 worth of religious articles from the personal estate of the late Archbishop Coleman Carroll.

**REPORTS OF** crime, a changing neighborhood, and the increasing visibility of adult book stores and theatres on nearby 79th St. combined to discourage many people from coming to the Cathedral.

All that has been changing, says Fr. LaCerra. A neighborhood Crime Watch program with meetings in the Cathedral, 7525 N.W. 2 Ave., has helped to keep a lid on burglaries. Attendance is on the rise and numerous school and civic organizations now vie for time at the Cathedral.

There are signs that cooperation in the parish has increased. Cooperation is not something to be taken for granted in a parish that has as many nationalities and ethnic groups as St. Mary's. Ten years ago the parish was primarily white with a remaining mixture of Haitians, blacks, and Latins.

Today Haitians and Latins are in the majority although nobody is too sure what the percentages are in the rapid-

**'The external impact of the riots has really helped the people in the parish develop a real sense of Christian community.'**

—Fr. Gerald LaCerra

ly changing community.

**ACTUALLY, A TALLY** of the nationalities within the parish boundaries reads like a row at the United Nations: Haitians, Nicaraguans, Cubans, Jamaicans, Bahamians, even French-Canadians to name a few.

Fr. LaCerra finds the cultural mix "delightful" and exuberantly tells one of the parish's standing jokes: "I don't know why people spend all that money to go to the Caribbean when

they can come to the Cathedral instead."

But behind the ethnic humor is a serious commitment to serve all the members of the unique parish.

**"WHAT UNITES** us is so much stronger than the accidental pigmentation that separates us," the rector says, adding, "the external impact of the riots has really helped the people in the parish develop a real sense of Christian community."

People of different backgrounds still have trouble mixing with each other. According to Doris McManus, former president of the St. Mary's Women's Guild, the Haitians and many of the Spanish people tend to stay in their own groups. However, she adds, "The last year or so people are getting more together. She credits the outgoing direction of Fr. LaCerra and associate rector at the Cathedral Fr. James Fetscher with creating a friendlier atmosphere in the parish.

(Continued on page 13)



Archbishop McCarthy addresses congregation beneath grandeur of high vaulting Cathedral ceiling.



Cathedral projects upward from trees in older, changing neighborhood.

## Our Mother Church

(Continued from page 12)

The Cathedral offers Masses in Creole, French, Spanish and English. "One of our priests speaks French and all of us could make our way in Spanish," says Fr. LaCerra.

Cultural diversity has made for more creative parish celebrations, says Fr. LaCerra. "On Good Friday we introduced the Spanish tradition of the proscension to the tomb, the weeping Madonna, and the drums and trumpets. Last year we tied up traffic for an hour and a half."

Creole Masses are conducted by priests from the Haitian Catholic Center and are often characterized by lots of singing, audience participation and sometimes dancing.

**LAST THANKSGIVING** an 8-foot pram was placed on the sanctuary steps to illustrate that in the rector's words "we are all boat people," that ultimately everyone's ancestors here immigrated to the United States.

Whether Columbian, Haitian, Anglo, or whatever, people are rediscovering the Cathedral as a good central location for meetings or special celebrations. One recent indication of its use is the 148 weddings that were held there last year.

Eucharistic ministers from the Church go out every Saturday in the St. Mary's community to minister to

the elderly and there is currently a program of outreach to inactive Catholics.

The Cathedral also has undertaken an ambitious program of sponsoring concerts of classical music, a role it plans to continue through this and next year.

Archbishop Edward A. McCarthy is looking forward to the day when there will be a sacred concert every Sunday at the Cathedral. He hopes that many of these concerts would reflect the ethnic mixture of the parish and the Archdiocese in general with performances of for instance, Negro spirituals, followed by performances of Spanish music.

**ONE OF THE BEST** signs of how things have turned around for St. Mary's is St. Mary School which has gone from an enrollment of 300 children several years ago to a current full capacity of 600 children. For the first time in the history of the school it has received full accreditation.

"We are doing quality work in a difficult situation," says Fr. LaCerra.

Efforts are being made to acclimate both the Haitian children and their parents to the mainstream of American society. Adult classes, taught at St. Mary's in conjunction with the Haitian Catholic Center are

offered in English for the refugees.

The parish community contributed \$7,000 last year to an adopt-a-student program where a family can help support the education of a needy St. Mary's student.

A Cathedral, of course, is the bishop's church in any diocese. He is its pastor. It is the church where the Chrism Mass for priests and most ordinations are celebrated and where the Archbishop issues pronouncements of special importance. As such, in this Archdiocese Archbishop McCarthy sees events at the Cathedral as a "model in terms of liturgy and parish life."

Every year hundreds of priests gather at the Cathedral to renew their vows at the annual Chrism Mass. Several priests and deacon ordination ceremonies are held there every year.

St. Mary's became a cathedral in 1958 under then Auxiliary Bishop Coleman Carroll when 16 counties were broken off from the St. Augustine Diocese to form the new Miami diocese. The current church was completed only a year before that to replace the old St. Mary's church that was dedicated in 1930.

After becoming the cathedral church, work on renovating the structure began. The pipe organ, a two-ton bronze bell, and the bishop's throne were added. In 1965, Italian marble was added in the altar area and the 75-foot glass mosaic depicting scenes from the life of Mary created by the French artist Gabriel Loire was installed.



St. Mary school is mix of several cultures.

St. Mary's has always played an important role in the area as one of the "mother parishes" for churches in North Dade and Hialeah with boundaries that originally extended from 36th St. on the South to the Broward County line on the North.

Now more than ever it is fulfilling this promise. Though some have suggested to the Archbishop in the past few years that the location of the Cathedral should be changed, he finds it the most appropriate place of all for the bishop's church.

"I am pleased we are located in the area that brings together so many different types of people," he says. "It is now located among the poor. If there is any point the Lord makes it is his special message to the poor."



# Matter of Opinion

## Babies are people, not livestock

Is it really any surprise?

Last year when the creation of the Repository for Germinal Choice was announced, we predicted something like this would happen. It was inevitable.

The Repository, you will recall, is a sperm bank, storing sperm donated only from Nobel Prize Winners, the idea, supposedly being to enable willing mothers to breed future Nobel tots.

The concept at first glance may not seem to be such a bad one, the breeding of high achievers. The problem with this so-called "positive eugenics" is the mentality behind it, in addition to the morality of third party artificial insemination.

The mentality that would breed human beings to obtain certain desired traits, intelligence, physical prowess, racial purity and such is all too obviously akin to the Nazi superman attitude that would attempt to breed "superior" human babies.

### EDITORIAL

That is why we don't find it surprising that the first Nobel sperm bank baby was recently born to parents who, it was discovered, had lost custody of their two natural children because of their obsession with producing brainy children.

John and Joyce Kowalski of Phoenix had tried to beat and humiliate their previous two children into being smart — which is, of course, really dumb. They had sent the daughter to school once with "dummy" written on her forehead and her brother went to school in his pajamas with a sign, "bed wetter." They frequently whipped the kids over homework mistakes.

This is the tender loving couple into whose care little Victoria was recently born. The sperm bank people, in their eagerness to launch the new super-race, didn't care enough about the human welfare of the baby-to-be to even check out the parents' background.

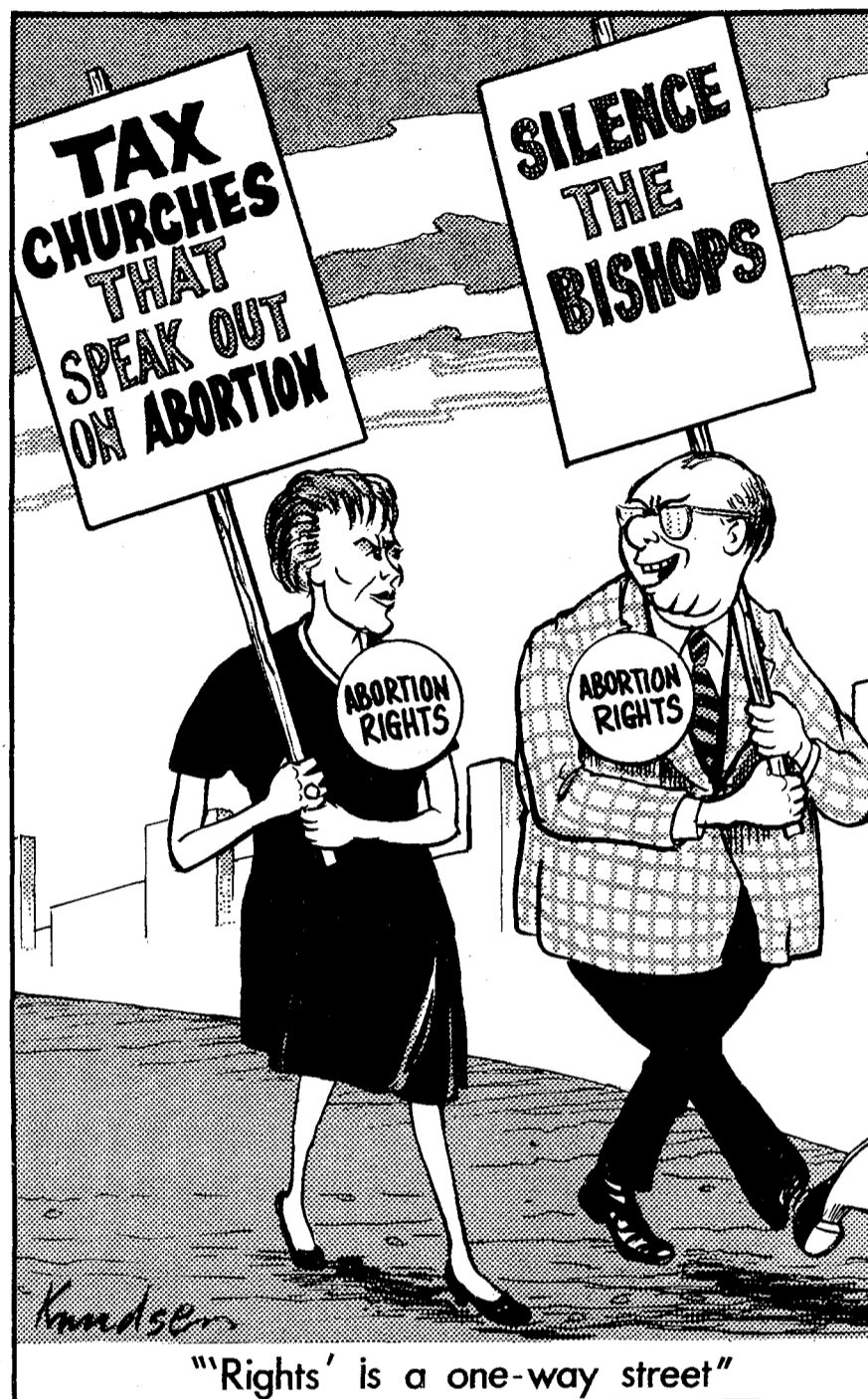
And the fact that Nobel laureates would donate sperm to such a project raises the question as to how superior such persons should really be presumed to be.

But, you say, maybe the Kowalskis have changed. Fat chance. "We'll start training Victoria on a computer when she's three. I see her working out complex mathematical equations quicker than a computer," said Mrs. Kowalski, who, incidentally, along with her husband also has served time for mail fraud and false loan filing.

This baby is not a human child to these parents, she is a store-bought purchase to fulfill two adults' perverted sense of superiority. And that is the problem with all such thinking. What if the child does not turn out to be brilliant? More signs and beatings?

Jesuit Father Richard McCormick, a liberal theologian, himself, calls the situation "an isolated little symbol of a monstrous attitude."

The State of Arizona should either find grounds to snatch away



this child or at least watch the situation very closely.

Babies were intended to be the objects of love, made in the image of God, not in the image of Einstein.

## Letters to the Editor

### Celibacy superior?

To The Editor:

Regarding "Celibacy superior" (as recently stated by the Pope):

Under the impetus of Vatican II, the whole question of the so-called privileged states of perfection has been brought under re-examination. The Dogmatic Constitution on the Church affirms unequivocally that every Christian, by reason of his/her baptism, is called to perfect holiness.

Christians are called to manifest this holiness in different ways, some through marriage and life in the world, others through the life of the counsels. Religious life, which embraces celibacy, is not a more perfect state of life than life in the world, but it is a better sign of one aspect of the life which all Christians must live, namely, the mystery of the divine (transcendence). Christians living in

the world, on the other hand, are better able to portray the human (incarnational) aspect of the Christian vocation. Each state of life serves the other in manifesting the riches of Christian holiness.

All vocations are of equal dignity before God. It is the function in the community that distinguishes one vocation from another.

Thomas W. Verhoeven  
Stuart

### In-mate pen pals

To the Editor:

Greeting in Jesus' most wonderful name. My name is Scott and I am 34 years of age. I enjoy reading about people that love the Lord in *The Voice*. It has been my wish to find some brothers and sisters to corre-

spond with but my attempt has failed. I pray that the Lord will move it in your heart to print my name and address and a few things about myself.

I am serving a sentence for car theft, which I am guilty of, and a bitter price I am paying now. I have been away from society 30 months and have seven more months to go before I am released.

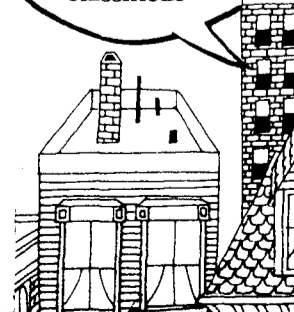
I have put my trust in the Lord but I have only been a Christian for a few months, so if anyone wishes to write or forward to me available religious material to read, I would appreciate the reading material. God bless you, each and every way of life. Have a nice day.

Your brother in Christ,  
Brother Scott Abrams #31909  
Route 2 Old Eddyville  
Kentucky State Penitentiary  
Box 128-2-A-15  
Eddyville, Ky. 42038-0128

Harry, these stairs are killing me...

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**Voice**  
Classifieds



## The mystery of science

I was talking with a very intelligent young woman lately, who is doing graduate studies in a university. I think she expected me to be shocked out of my shoes when she stated that she had given up her Catholic heritage, because science made so much more sense. She complained that faith is a kind of insult to the intelligence because we are asked to believe so many things which we cannot prove or understand.

Faith was important, perhaps, generations ago when people were uneducated and needed something to cling to, she went on, but today when we have advanced so far, there is no need for it.

I think I disappointed her in not being shocked at all, because what she was saying was like reading last week's newspaper for the umpteenth time. However, I realized that she was very serious about it, as are many people in her circumstances,



By Msgr. James J. Walsh

with the soul, the meaning of life and death, life beyond the grave, the reality of a Supreme Being. Science deals with physical nature, the earth and all its resources, the universe of the astronauts, laws of nature governing man's physical life, etc.

This is why it has been clearly and beautifully pointed out countless times by both men of

appears a warning of bad side effects. Sulfanilamide, cortisone, the famous birth control "pills"? The mystery of their value had never really been probed. Science to me is fascinating, as it must be to everyone who is caught up with wonder at the amazing things God created. But each new discovery, you have noticed, leads to another closed door and puts upon us the urgent demand to look further, to penetrate a little more deeply.

And every time they build a new telescope which can look "further," they find new universes, which no one even dreamed of, and a legion of brand new mysteries are born, so that it becomes obvious the human race would have to go on probing and studying and analyzing for millions of years, and then very likely discover that they are just beginning to admit that all of life, body and soul, earth and eternity, is a mystery. A beautiful mystery.

Mysteries in religion are hard to take? You've got to be kidding! Nature has as many. Keep religion out of it for the moment. We eat mysteries, breathe them, carry them in all parts of our bodies, especially our spinal cords and brains, see them all around us with every glance, walk on them, touch them, have them all over our homes. Every form of life on earth involves a mystery.

Science is full of welcome marvels, but it cannot explain how the seed that dies come back to life. It cannot explain the mysterious radar that guides insects.

**IF THE** gnat baffles us, why must we lose face and dignity and lower our respect for our intelligence, if we admit that God is beyond the ready of our minds and his truths revealed through Jesus represent his mind on many matters which we cannot understand at all without his revelation.

The atheist needs far more faith in his negative creed than the Christian. Think that one over. If a mystery is a truth about which we cannot know everything, the atheist in trying to tell us that nothing made something, and any way you look at it, that demands more faith and does more violence to right thinking than anything that Jesus or his church has taught.

(Msgr. Walsh is pastor of St. Agnes parish in Key Biscayne.)

**'Mysteries in religion are hard to take? You've got to be kidding! Nature has as many. Keep religion out of it for the moment. We eat mysteries, breathe them, carry them in all parts of our bodies . . . walk on them, touch them, have them all over our homes.**

and I certainly did not make light of her current convictions. We talked a long time, and ended with my suggestion that many others who are fervent Catholics today went through exactly the same experience and in time came out of it, more firm in faith than they had ever been before, mostly because they had to fight to get it back.

**BUT THIS** is the thinking of our day among many capable young adults, and without trying to ridicule it at all, I want to stress that in one extremely important sense, religion and science are exactly the same. They both deal in mysteries. Their business is solely mysteries. All their efforts are bent on solving mysteries. Mystery is no more a surprise to a scientist than it is to a theologian. It is not a dirty word. It is a beautiful challenge for the one who loves his religion and the person who is deeply attached to science.

The difference is that they are working on different levels, different but parallel. Religion deals

religion and of science that there need be no conflict between science and religion. In fact, they can complement each other.

Let's try to break this down a little. Religion is indeed full of mysteries. But is a Christian asked to accept as true a teaching that we can know nothing about? Are we expected to put faith in a theory that can be shown unmistakably to be against right reason or common sense? Are we supposed to close the eyes of the soul? Does the church demand of us intellectual assent for a teaching that is meaningless? Or cruel? Or unjust?

**SOME, OF** course, think so and talk and write in that negative vein to a considerable extent. If we accept the testimony of intellectual converts, chances are the anti-attitudes have been formed without really fully examining the question of mystery.

Now, for a moment, mysteries in science. Ever notice with each "wonder drug," there soon ap-

## Those good old days

"I write you to share some sad news. The Bethesda Visitation Community, an honored part of this archdiocese since 1850, is preparing to close . . . Insufficient vocations, the advancing age and illness of many of the sisters and the rising cost of operation made it necessary for the sisters to discontinue their work here . . . As the sisters prepare to leave we can let them know how much we have appreciated their presence among us."

This letter of Archbishop James Hickey of Washington D.C. to his archdiocese will be repeated increasingly by other bishops in the near future. Religious institutions face serious trouble.

A recent national study on retirement concerns of religious institutions revealed that half the women Religious in the United States are more than 59 years of age, and more than half the men Religious are 52 or older.

**IN THE** past five years the median age for both women and men Religious has increased by 3.5 years. What is worse is the lack of young Religious to balance the large number who are retiring.

It looks as though we can expect more motherhouses to close; more grounds — that once symbolized the contemplative mood of a monastery — will be sold; and fewer Religious will be seen. Once Religious were the backbone of Catholic education, hospitals and missionary efforts.

This winter I went to see the play by John R.



BY FR. EUGENE HEMRICK

Powers, "Patent Leather Shoes Reflect Up, Don't They?" It portrays a parochial school setting in an era when schools were run almost entirely by Religious.

At the intermission a young man of 30 and his wife walked over to me and we talked about the play. "You really did a good job on us, didn't you?" he remarked half laughingly. I could not miss the innuendo. Perhaps he'd had his ears boxed a couple of times in one of those schools.

**NO DOUBT** there are some who remember the good old days as not all that good. They would rather forget them. There are many others, however, who feel the good old days had their place, even though these people recognize a need for church renewal today. Still others think that the current situation, if it becomes really desperate, might just cause a new drive for voca-

tions.

Whatever the case, let's for a moment return to the statistics. They tell us in no uncertain terms that many persons who dedicated their lives to religion no longer are able to serve.

For many people, the worst trauma of retirement is to be forgotten; to feel they can no longer contribute and have been assigned to the past, alone with their memories.

This leads me to wonder how many a sister, brother or priest, worn out by the time and retired, receives a letter, phone call or visit of appreciation from those they have served? How many of the church's people take the time not only to remember, but also to expend themselves in a meaningful way to the retired?

**HOW MANY** parishes have reunions for religious and those they once served? Such events could be held even though the parochial school or the program served by the Religious no longer exist. Undoubtedly, many other types of appreciative action can be taken as well.

I believe that many of those tough nuns and brothers, to say nothing of the more gentle ones, did a real good job on us, in the good sense of the word.

Let's not forget, during this age of transition, that the future builds best when it forbids gratitude to go into retirement. (NC News Service)



## The exercise kick

You almost have to be deaf, dumb and blind not to be conscious of exercise today. We are on health kicks in this country, in which exercise plays a large part.

A casual look at magazine racks shows a proliferation of magazines devoted to health. Even most general interest magazines have articles devoted to exercise and good health. In addition, a whole new field, sports medicine, is develop-



By Antoinette Bosco

ing around the increasing number of injuries people are experiencing while they exercise for their health. Joggers suffer from knee and foot injuries, for instance.

I used to do a lot of research on exercise in connection with health education while working for the State University of New York at Stony Brook. I found out some interesting facts, which often contradict what people generally think about exercise.

**EXERCISE IS** an essential part of keeping the body working properly. Think of what happens to a pond which has no source of fresh water; in a short time it gets stagnant. People who don't exercise may find the feel sluggish.

People often use the excuse that they are too tired to exercise. In truth, getting tired may be the result of too little exercise. People frequently discover that exercising gives them an enormous amount of energy they did not have before.

Many also find their appetite is controlled better; they don't need to eat as much. Often they don't need as much sleep either.

My favorite exercise is swimming. I took my first lesson at the age of 40 because it was such a great challenge. It is the best exercise anyone can take up, for swimming exercises every part of the body.

**SWIMMING IS** tremendously therapeutic for me. It helps me learn to let go and to relax.

Yoga is another terrific exercise. I took lessons from a priest from India for a while at Stony Brook. He was a marvelous teacher and I loved yoga.

The teacher explained that people need to be in control of their bodies if they want to be totally integrated persons, spiritually and physically. He thought we needed to surrender ourselves to the spiritual side of life and to God, and that this could be done in conjunction with yoga.

Yoga is not a violent exercise, but it is a tremendously effective because it combines breathing control with control of muscular development.

**THE TEACHER** usually ended class by having all of us lie flat on our backs, with our palms lifted to heaven. Then he encouraged us to let all our thoughts drain out of our bodies, as he was talking. This was a way of suggesting to us the idea of surrendering ourselves totally to the non-physical world. At the end of a yoga session, I felt totally relaxed, physically and mentally.

Yoga, as he taught it, wasn't a prayer, but rather pre-conditioning exercise. It put us in a frame of mind where we felt better able to pray.

If you want the bottom line on exercise, I see it as a moral responsibility. Exercising and taking care of our bodies are ways of showing God we cherish the bodies he gave us. It's part of our responsibility as Christians. (NC News Service)

## Chicago's new archbishop

Among those who study the Catholic Church in the United States and its leaders, there has been agreement for many years that Archbishop Joseph L. Bernardin was ideally suited to serve as Archbishop of Chicago.

The Chicago Tribune said that he "inherits a job that requires the administrative skills of a corporate executive and the charisma of a spiritual leader for millions."



By Dale Francis

It would, I think, be a misunderstanding of the man to think of an image of corporate executive or charismatic spiritual leader. Archbishop Bernardin is uniquely himself, a man who does not fall into any pre-formed categories.

**IF YOU** want to understand the man then perhaps you can understand him best by something he said in his statement after the announcement he had been named Archbishop of Chicago. He said that his only desire is to "proclaim the Lord and His gospel." That may sound like something a new archbishop would be expected to say but when he said it that was exactly what he meant. It might well be a summation of what is most important to him as a priest and as a bishop. When he said it the words were not oratory, he is not a man given to oratorical flourishes, but a simple statement.

The image of corporate executive does not really fit him, although he has shown his skill in organization since the time he came as a 40-year-old auxiliary bishop to become the first general secretary of the newly-organized National Conference of Catholic Bishops and the U.S. Catholic Conference.

But his style was never that of the high-pressure executive, the crisp decision-maker. Rather he had the knack of bringing people together, a facility for listening to all sides of all questions and finally to bring decisions in a way that all had a sense of participation. It probably isn't true that he reaches decisions by consensus, because he is a man of strong convictions, but it is true to say that he listens to others in a sincere effort to get the full range of viewpoints.

When you speak of the "charisma of a spiritual leader," it is possible to get an image that does not fit Archbishop Bernardin. He speaks very well and he writes very well — he wrote a column for the Archdiocese of Cincinnati paper dealing with current religious issues. But his approach is devoid of emotional rhetoric. Speaking, he is not likely to arouse his audience but he is likely to impress it.

**IT HAS** been said that he is one of the two most popular bishops in the world. That, too, uses a word subject to misunderstanding. Popular suggests something probably not true of Archbishop Bernardin. He isn't well-known among the general public. What probably is true is that among the Catholic bishops of the world, Archbishop Bernardin is one of the most highly-respected. He was the first elected to the permanent council of the Synod of Bishops, evidence of the high regard his fellow bishops from all over the world have for him.

He has been one of the most respected bishops within this country's hierarchy since he arrived in Washington to serve in the general secretariat. There was indication of that when he received strong support for President of the National Conference even before he was named Archbishop of Cincinnati. Once named it was taken for granted he would be elected president and he was.

He is gentle in manner, friendly but not extroverted. He speaks quietly in a voice that reveals but does not proclaim his South Carolina origin. And, try to understand my point on this for it is important, he projects in his presence a greater self-awareness that he is a priest than that he is a bishop. (Dale Francis is a nationally syndicated columnist.)

## Getting high

**Q.** A friend of mine who is a freshman in college talks a lot about "getting high on faith instead of drugs." I don't do drugs, but I'm not real sure about "getting high on faith." Comment, please. (New Hampshire)



By Tom Lennon

**A.** Sometimes when people are beginning to mature, they experience their Christian life at a deeper level than before. This experience may produce intense emotions that are extremely pleasurable.

God seems more real than ever before for such people. They are filled with great enthusiasm for living the Christian life to the hilt.

This is likely to be what your friend means by "getting high on faith." And this high can be good. It can lead such people to seek new and better ways of serving the Lord. Their lives are enriched.

**MIDDLE-AGED PEOPLE** and people well advanced in years also at times experience moments of great religious enthusiasm.

Getting high on faith is far better than getting high on drugs.

But these periods of pleasurable enthusiasm will never last continuously for a lifetime. Rainy days return, and so do boredom, monotony, hardships and sorrow.

Then the Christian must recall these words of Jesus: "If anyone wants to come with me, he must forget himself, carry his cross and follow me" (Matthew 16:24).

The Christian who struggles on even when the cross is heavy ultimately may find a solid joy that is quiet as a whisper and far deeper than the enthusiasm of an emotional high.

**IT WOULD BE** a mistake to think you can use religion to get high. Indeed, one may question the big desire of so many Americans to be always high.

Anyone who thinks he or she can forever avoid the lows of life, some of which are desperately depressing, is out of touch with reality.

Winston Churchill once remarked that most of the world's work is done by people who aren't feeling very good.

At the most tremendous moment of his earthly life, Jesus didn't feel at all high. But he continued, even to the death of the cross.

**BEING FAITHFUL** right up to the very end is essential to the Christian life. Getting high should not be one's main goal.

Yet, we can keep in mind some other words of Jesus: "I have told you this so that my joy may be in you, and that your joy may be complete" (John 15:11).

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

## The fourth commandment

Dear Dr. Kenny: A stable family is the backbone of society. Do you think that when children violate the Fourth Commandment, we can expect stable families?

Our oldest daughter married five years ago, not only against our wishes, but with an almost certain prospect of a break-up. Now after many frustrating misery-filled months, the divorce papers are signed.



By Dr. James and Mary Kenny

What now? There she is, 26 years old, two small kids, a place to live hard to find and the cost prohibitive. After many years of caring, giving and all the other things, she is mainly on our back again.

Where does that leave us? Ever thought about that? You say, "Allow your children room to grow and make mistakes." Who pays for the sorry mess they create?

In the first place, little children, innocent victims of this generation's shortsightedness. In the second place, we, the parents, in third place, you

and other taxpayers, because she is now depending on social assistance.

God gave Ten Commandments, three for his own glory, and right after these he put the Fourth to preserve the honor and authority of parents. To show how important he considered this commandment, to this one, and only one, there was attached a promise of well-being for those who keep this command faithfully.

Mr. Kenny, help and support parents in this often difficult and frustrating task of raising children in a morally decadent society. Sometimes you betray us and destroy the parents' authority at home.

I feel relieved that I have this off my chest, and I thank you for having taken time to read this. — British Columbia.

I AM SORRY your daughter's marriage ended in divorce. I agree with you that the small children are innocent victims of this tragedy.

Your letter raises two issues: 1) that we undermine parental authority by encouraging adult children to make their own decisions, and 2) that problems such as your daughter's would not occur if children obeyed their parents.

We hold that adult children must be permitted to make their own decisions because decision making is part of being an adult. We believe that parents help their children learn to make decisions by providing more opportunities for decision making as the child grows.

Granting adult children the right to make decisions is a practical matter as well as a principle. Society grants adult status by age 18 in most matters and by age 21 in all matters. Parents must recognize this fact.

WE ALSO suggest that the best model for the relationship between parents and adult children is a friendship model. As your letter so poignantly points out, the friendship between parent and adult child is very special. When an adult child makes a poor decision, most parents want to help, to support, to pick up the pieces. The responsibility for living out a poor decision remains with the adult child, but parents will continue to experience and share the grief.

The fact that children sometimes make poor decisions, however, does not mean they should follow parental decisions rather than their own.

SCRIPTURE indicates that people have been making poor decisions since the start of the human race. God knew the risk, yet gave humans the gift of choice. Despite the risk of poor decisions and the pain they cause child and parent, parents must take the same risk and allow, even insist, that their adult children behave like adults.

(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)

## Babies don't wait

"I REALLY feel torn," said the young mother-to-be. "I want to stay home with my baby but I also want to keep my job. Is it possible to do both?"



By Dolores Curran

This recurring question among young couples calls for sober reflection and education today. In our age of rapidly shifting cultural attitudes toward parenthood and professional life, many are struggling with a situation unheard of in earlier generations — a decision fraught with guilt, deep feelings of personal need, financial need, and desire to be in two places at once.

I don't believe we've helped young couples sufficiently in making this decision. The question is not what is possible but what is healthy for the family. There are many needs to be considered — the health of the newborn, of the mother, of the couple, of the siblings, and of the family as a unit.

Of primary concern is the effect on the newborn. The important word here is **bonding**. Erik Erikson, the widely-respected authority on children and society, claims that early bonding is crucial in fostering an infant's lifelong ability to develop trust in others. The infant needs a loving and consistent adult around for the first several months, one that he or she can trust to be there for survival and love needs.

NUMEROUS STUDIES have been done on infants deprived of this consistent adult in their early lives and the results aren't pleasant. Their physical and emotional health can suffer to such a degree that they are unable to compensate for it, becoming emotionally stunted in later life. The same thing is demonstrated when young animals are taken from their mothers and placed in a warm fuzzy environment and fed regularly but deprived of the comfort of their mothers. Most simply give up and die.

Babies don't do that, of course, but the fact is that the longitudinal data just aren't in on the long range effects of early bonding deprivation on large groups of infants being reared by parents today who go back to work within weeks of the baby's birth.

This isn't to imply that emotional deprivation is a given. We all know well-adjusted and loving adults who were reared in similar circumstances

and we know others who are emotionally stunted in spite of caring and loving infancy.

BUT THE possibility remains. Professionals themselves disagree on the basics: how long a baby requires bonding and which parent or adult is essential. Some hold that six months are needed, others two years. Some believe the mother is the only acceptable early nurturer while others stress that any loving and consistent adult will do.

Most agree that bonding is necessary, however. Because of professional differing, I believe that parents need to hear and read what is written on the subject and make their own decision. If a loving grandparent or other consistent adult is available, the decision is easier. Or if a couple can arrange work schedules so that one of them is there most of the time, bonding is possible.

If, however, a couple is limited to a variety of sitters, they should be aware of possible emotional deprivation. Jobs are important but so are babies and those brought into the world deserve more than haphazard care. They won't have a second chance at bonding in infancy and their parents will have a second chance on working.

I would like to see the bonding topic an integral part of pre-parenting education in our church, particularly in prenatal and pre-baptismal classes. Our young parents would benefit from it and so will their newborns. (Alt Publishing Co.)

## Family Night

### OPENING PRAYER:

The Lord's Prayer — prayed slowly and meditatively.

### SOMETHING TO THINK ABOUT:

Part of Jesus' "Happiness Message" is that those who show mercy to others shall also receive mercy. Mercy is simply showing that we care when someone else is in need, whether a total stranger or someone in our own household. Let's spend

this Family Night focusing on the power God has given us to heal each other.

### ACTIVITY IDEAS:

*Young and Middle Years Families.* SHOWING MERCY Materials: paper, magazines, paste. Spend some time discussing what it means individually and as a family to show mercy. Look through magazines for pictures that illustrate the need for

mercy in today's world. Each make a collage and then put them together in a book. Give it your own title and decorate the cover.

*Adult Families.* Jesus' reaction to pain and suffering was one of compassion. His was truly a healing ministry. Read these accounts from Scripture and then discuss how we minister to each other, especially those in our own home.

Mark 1:23-28 A shrieking man is restored to peace

Mark 1:29-32 A woman is cured of a fever

Mark 1:40-45 The healing of a leper

Mark 2:1-12 A paralytic is healed in both body and soul

### SNACK TIME:

Fruit cobbler made with fruit that is in season in your area.



# Scriptural Insights

## MARY

Readings: Revelation 11:19; 12:1-6, 10; 1 Corinthians 15:20-26; Luke 1:39-56

By Fr. Richard Murphy, O.P.

The Assumption of the Blessed Virgin Mary into heaven was officially proclaimed in 1950 by Pius XII. I was there in St. Peter's square on that historic occasion and well remember

the solemnity of the moment.

Assumption does not mean Ascension. It is, rather, the assertion that Mary was taken bodily into heaven after her death, not by her own but by God's power.



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Here's a sampling of mail from hungry southern India. It says in gist that God will be at home there if people have a place to pray. . . . From Munnururi, one of the poorest areas in India, Father Sebastian writes, "Our church is old and poorly constructed. It may fall down any moment. Our parishioners, mostly poor coolies, have no money but give what they can from their rice crops. I need just \$6,000 to rebuild and enlarge our tiny church." . . . Only \$3,000 will restore the crumbling Church of St. Anthony in Chaipankuzhy . . . The Franciscan Sisters in Cuddalore beg for a chapel to carry on their spiritual works of mercy. Only \$5,000 will build one for them. . . . Here in New York we have requests for scores of chapels, schools and convents, all approved by the Holy Father. . . . Build one in your loved ones' memory, some may be named for your favorite saint! Write to us right now. You'll know in your lifetime you've done something permanent for God. . . . Send at least as much as you can (\$100, \$75, \$25, \$10, \$5, \$2).

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To feed the starving in Kothamangalam, south India, Bishop Matthew Pothanamuzhi received \$2,502.73 from the Holy Father last month. The money came from our readers.

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Devotion to Mary is distasteful to many Protestants, but it is nevertheless well-founded in the Bible, and in no way detracts or distracts from the importance of Christ. In fact, everything about her draws attention to her Son. Her last recorded words were, "Do whatever He tells you" (John 2:5).

MARY IS honored in the Anglican and in the Greek and Russian Orthodox churches. The Protestant community of Taize (France) also honors Mary. Mary may still be, at some future date, the bridge of unity between the churches.

Today's first reading paints for us a mysterious picture of a pregnant woman adorned with the sun, standing on the moon, with twelve stars on her head for a crown. The child she was bringing forth was threatened by a huge red dragon. Who was this woman?

The woman obviously is Israel, the "mother" of the Messiah. The story is told against the background of the life of Moses. Like him, the woman escaped into the desert, her child being safely taken up to God and His throne. The desert is the antithesis of the glitter and power of paganism, but God is there, and God alone suffices. The end of both stories (the woman's and Moses') is victory over the forces of evil and even of death, the last enemy to be destroyed (1 Cor. 15:26).

Great things await God's friends, and Mary is God's greatest friend, His #1 Christian. Although now in heaven, she is still a creature and "our tainted nature's solitary boast." We bask in her glorious reward.

## REAL TO REEL

This week, the program makes a retreat with the handicapped and the Celebrate Life Retreat Team. Next Sunday, local music ministers and recording artists Paul Lambert and Roger Grenier ask the musical question "Why not?" Watch Sunday mornings at 10 on WCKT, Channel 7.

Mary's life reveals much to us. Note how deliberately she said "Yes" to God, thus becoming involved in a life of service. She chose a destiny that led inevitably to suffering, flight, public 'disgrace' (she stood at the foot of the cross). After Jesus' death, it was around her that the disciples gathered. Her strength and trust in God became theirs.

MARY'S LIFESTYLE is not ours, nor was her world our world. Despite our technological advances, we must face life, as she did, with faith, confidence, obedience, humility, courage, commitment, action, charity and purity.

Like Mary, we must give a "face" to all these shining virtues. How else but through us can the world (equals "other people") see how beautiful and productive a life can be, and how creative genuine goodness always is. We are players, not spectators, in the great drama of life.

We never leave church un-enriched. We learn much from the feast of the Assumption. First, that God always keeps His promises — in this case, the promise made in the Garden of Eden (Genesis 3:15). He is the giver of life, whether temporal or eternal. Here we note that our lives, like Mary's have a direction; our destiny is to be with God. Our true home is, once all evil has been defeated, with Jesus and Mary in heaven.

The Assumption of Mary graphically reminds us that God is involved. The mystery of life and of the world is bathed in heavenly light.

Alt Publishing Co.

### Migrant fair seeking participants

MIAMI — The Florida State Employment Service extends an invitation to State and Community agencies to participate in the Migrant Farmworkers Fair, to be held on September 23, 1982 at the National Guard Armory in Homestead. The Fair will enable farmworkers to have a one-stop opportunity to find out about employment and other social services available to them. Please contact Mrs. Carolyn Rollins, Assistant Monitor Advocate of the Florida State Employment Service at 325-2979, for more information.

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# Entertainment

## Saying no to Playboy

By Michael Gallagher

NEW YORK (NC) — According to a news report, the Rev. Donald E. Wildmon, a United Methodist Minister in Tupelo, Miss., has turned down repeated requests from *Playboy* magazine to sit for one of its renowned in-depth interviews.

What has Mr. Wildmon done, you might wonder, to merit such recognition, this untimely accolade, this irrefutable testimonial of celebrity in our image-obsessed age? And where does he get off turning it down? Does he think he's better than Jimmy Carter, Ed Koch, or, heaven help us, Norman Lear, all of whom were happy to have their names associated with *Playboy*?

**THE FIRST** question first. Wildmon came to prominence recently as the founder of the National Federation for Decency, an organization which, as part of the Coalition for Better Television, has been bringing pressure to bear upon the major television networks to curb their emphasis on sex and violence and their distressing tendency to treat with condescension and even ridicule some rather fundamental Christian values.

Wildmon's motivation for becoming involved was very simple and direct. He discovered that, quite literally, there was nothing decent for his children to watch on television. Why, he thought, can't I try to do something to make things better?

It was the kind of good impulse most of us get from time to time, and we promise ourselves, and God, that we'll get cracking on it as soon as we



**JAZZ MASS** — A one-hour television documentary about jazz composer Dave Brubeck's (above) music for the Mass will be broadcast this fall by the Public Broadcasting Service. The program will be made available to PBS affiliates for broadcast on the evening of Oct. 3. Brubeck's Mass, commissioned more than three years ago by *Our Sunday Visitor*, a national Catholic weekly newspaper, was first performed in 1980. (NC photo)

have a bit more time to do so. Wildmon, however, did act, and in a short time his organization gathered enough momentum to attract national attention and force the speechwriters of network presidents to work overtime churning out verbiage that they hoped would make their bosses sound like Patrick Henry declaiming on liberty before the Virginia Assembly. It's not the money, it's the principle of the thing, you see.

**NOW AS TO** the second question: Who does Wildmon think he is? Especially after editor David Rensin of *Playboy* was kind enough to go to

all the trouble of calling his office a dozen times and finally sending him a letter? Well all the indications are that Wildmon thinks he's a committed Christian who is obliged to think and act in accordance with Christian principles.

Thus he says, "I simply want it to be public knowledge that I refused to knowingly give an interview to *Playboy* or any other porno magazine."

Do you think Wildmon is being a bit stiff-necked here? Well, there's an old joke, classic in its ruthless precision as many old jokes are, in which a man asks a sophisticated, well-educated woman if she would be willing

to sleep with a man for \$5 million. She reflects for a moment and says that she might consider it. "How about for \$50?" he asks. "What do you think I am?" she replies indignantly. "Oh, we already know that," he says. "Now we're just haggling over price."

**IN THE INTEREST** of fair play, let's try turning the joke around. What do you call a man who, for a profit, facilitates illicit sexual activity between men and women? I think the correct term is pimp.

Suppose, however, instead of doing this on a small, tawdry scale, overseeing a street-corner operation from a vulgarly ornate Cadillac, your man does it in a grand manner. He becomes the founder and chief executive of a multimillion dollar empire which includes a world famous magazine, book publishing, gambling casinos, resorts, all signed with the symbol, the imprimature of his reign, a symbol that reduces sex to the level of play and women to objects of pleasure to be cast aside once they have fulfilled their function. Do you still dare to call him a pimp? Do you dare, in other words, to apply the ruthless logic of the joke to a man as well as a woman?

Wildmon hasn't called Hugh Hefner a pimp, but he's done the next best thing by his refusal to be associated with a magazine that degrades women, not incidentally, not once in a while, but consistently in accordance with its celebrated philosophy.

As I see it — and maybe we can call in the computerlike Mr. Spock to verify the logic here — that makes Wildmon more "liberal" on women's rights than Carter, Koch and Lear.

## 'Annie' is great for kids

### • ANNIE (PG)

The characters in this expensive, sugar-coated musical are delightful enough to overcome its failures, which include ineffectual dance routines and an absence of the dramatic elements which would make us more in tune to the plight of Annie and her orphan pals.

A perfect reincarnation of the comic strip heroine, Aileen Quinn is irresistible as she belts out heart-wrenching songs, eludes the villains and shines with hope. She also provides an excellent role model for young viewers: she is polite to her elders. This is a fine, uplifting family adventure and you won't have to wait in line. The U.S. Catholic Conference has rated it A-I — General Patronage.

### • AN OFFICER AND A GENTLEMAN (R)

This old-fashioned romance is entertaining but very melodramatic. The picture falls off at the end when characterization takes a back seat to a tidy plot resolution, turning it into a soap opera. Unfortunately, it's not quite old-fashioned enough, for the sexual aspect of the story is overdone. Because of this the U.S. Catholic Conference has classified it 0 —

morally offensive.

### • THE BEST LITTLE WHOREHOUSE IN TEXAS (R)

The popular Broadway musical about an old Texas establishment threatened by the rise of the media, which have no regard for tradition, has been made into a vehicle for Burt Reynolds and Dolly Parton, which is

## CAPSULE REVIEWS

so lackluster that the virtues of the original must remain a mystery to anyone who has not seen it. Dom Deluise is a bore in the badly written role of the crusading television personality, and there is quite a bit of nudity and several fairly graphic bedroom interludes. This makes the whole enterprise much more offensive than it might otherwise have been so the picture has been classified 0 — morally offensive, by the U.S. Catholic Conference.

### • THE WORLD ACCORDING TO GARP (R)

This screen version of the critically acclaimed novel by John Irving has more depth and seriousness than

most of the movies released this summer, is rather faithful to the original and has some excellent acting. The script, however, falls short with Garp himself, making him far less interesting than the Garp of the novel, a failure compounded by Robin Williams' going all out to make the character into a lovable schnook. For all its flaws, however, the movie, if not gripping, is consistently interesting. Because of some incidental nudity and some graphic sexual references in the dialogue, this is very mature material, and the U.S. Catholic Conference has classified it A-III, adults.

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## Local day-care head picked by Reagan administration

The local director of child care programs for Catholic Community Services (CCS) has been appointed a member of the 1982 National Advisory Council for Food and Nutrition by the Reagan administration.



Alicia Abreu, who for 10 years has supervised the care of more than 900 children daily in CCS' nine day care programs left for Washington D.C. Tuesday to participate in the council's four-day session. She is the only child-care specialist among the 15 panel members, which include

nutritionists, teachers, school principals and superintendents from across the nation.

The Council is expected to look at the federal government's National School Lunch Act and Child Nutrition Center Act and make recommendations for improvements to the administration and Congress.

"I feel very good because it (the Council) is not filled by high government people who are not in touch with the everyday situation," said Abreu, who has more than 25 years of experience in early childhood care and education both in the United States and in Latin America. "I just feel very good that I'm going to have the opportunity to give some kind of input."

## Prayer group opens English branch

Interested in praying for vocations to the religious life? Want to feel like you're not alone.

Then La Liga Orante, a group whose members have been using the telephone to pray together for vocations for the last six years, is for you.

Composed primarily of Hispanics, or people who want to pray in Spanish, it is currently forming a "Prayer Group for Vocations" for the English speaking, led by bilingual Liga Orante member Connie Smith. To join, or for more information, call her at 226-4622.

## Secular Franciscans establish two new fraternities

The Southern Region of the Holy Name of Jesus Province has Canonically Established two fraternities this summer with another scheduled later in the fall.

On Sunday July 25 at St. Francis Xavier Church in Ft. Myers, Florida (Diocese of St. Petersburg) the Blessed Maximilian Kolbe, OFM conv., Pre-Fraternity was established. The fraternity aids and feeds the poor in the Ft. Myers area.

The fraternity will have 21 members and friends in attendance at the Vatican on October 10, 1982 for the Canonization of Fr. Maximilian Kolbe, OFM conv. their fraternity patron. They meet regularly on the first Sunday of each month at 1 p.m. Inquirers are cordially invited to attend.

The following Sunday August 1, 1982 at St. Richard Church in Perrine, Florida (Archdiocese of Miami) the Queen of Peace Pre-fraternity was also Established by the Rev. Daniel F. Ford, O.F.M. and representing the Secular Franciscan Order, Mr. Robert R. Blackburn, S.F.O., President, Southern Region installed the first appointed Fraternity President, Mrs. Rosaline Borough, S.F.O. and the new Council. The fraternity is assisting the parish in its needs and apostolates. Inquires are invited to attend the regular meetings of the fraternity on the first Sun-

day of each month.

SECULAR FRANCISCANS OF THE SOUTHEAST AND GULF SOUTH AREA's will conclude the 800th Anniversary Commemoration of the Birth of St. Francis of Assisi (1181-82-1981-82) at the Annual S.E. Areawide St. Francis Celebration. This year an OUTDOOR EUCHARISTIC CELEBRATION, Family Picnic, Sing along, and talk on the "Enthronement of the Sacred Heart of Jesus in the Home." The festivities will begin with Mass at approximately 1:30 pm in John Prince Park, Lantana, Florida (Palm Beach County) where the Center Section Pavillian is reserved for Sunday October 3, 1982 from 1 pm til 7 pm. Bring your own lunch and liquid refreshments. Info; Mrs. Helen Jeffers, Tel. 737-2472 President host Fraternity St. Anthony of Padua, Boynton Beach, Florida.

A third new fraternity, St. Clare Pre-fraternity is scheduled for Canonical Establishment in November 1982 at Naples, Florida. They meet at St. Ann Church every second Sunday after the 12:30 pm Mass. You are cordially invited to attend. For information call Mrs. Nancy Caron, S.F.O. Acting President tel. 261-1935. The Secular Franciscan Vocation is open to all Catholic laypersons and Diocesan Clergy.

## It's a Date

Marian Council Knights of Columbus will honor priests, deacons, brothers and nuns as part of "Clergy and Religious Appreciation Day" at the council hall, 13300 Memorial Hwy., N. Miami, on Aug. 29 from 3 to 7 p.m. Refreshments and buffet. \$2.50 for K of C members. Priests and Religious will be admitted free of charge.

The Family Enrichment Center will sponsor a series of classes in Natural Family Planning at the Nativity Parish Family Center, 5220 Johnson St., Hollywood at 7:30 p.m. starting on Aug. 19. There will be classes in Spanish at St. Brendan's parish beginning Aug. 28. For more information contact Pat or Kathy Gent at 473-1046.

The Dade Catholic Singles Club will meet for lunch at 12:30 p.m. Aug. 15 at Bogey's Barn at 9300 SW 152nd St. following a Mass at 11:30 a.m. at St. Richard's Church, 7500 SW 152nd St. On Aug. 21 at 9 p.m. they will meet for bowling at the Don Carter Kendale Lanes and on Aug. 22 they will have a picnic at Tropical Park at 11 a.m. \$3 donation. All Catholic singles, ages 20-39, are welcome. For more information call Frank at 553-4919.

The St. Joseph's Women's Guild will host a lunch and card party at St. Joseph's parish hall, 8625 Byron Ave., on Aug. 16 at noon. Reservations are \$3. Call 865-7284.

St. Joseph's Church in Miami Beach will celebrate a special liturgy in the Polish language at 3 p.m. Aug. 29 honoring the 600th anniversary of Our Lady of Czestochowa, Queen of Poland. Clergy and Polish organizations throughout the archdiocese are invited.

St. Juliana's and St. Paul of the Cross Separated and Divorced Support Groups are having a joint Sunday Picnic on August 15th starting at 12:30 at Dreher Park Pavilion #3. Please bring your food, drinks, a dish to share, and your family and friends. For more information, please call Mary 833-8255 or Betty 655-4653.

### Still time to reserve The TOUR OF ITALY and BE PRESENT at FATHER KOLBE'S CANONIZATION

1-12 October, 1982

Under the spiritual leadership of Father Edward T. Olszewski



Blessed Father Maximilian Maria Kolbe, prisoner at Auschwitz, gave his life so that another prisoner could live, will be canonized on October 10, 1982. The man he has saved will be present at the canonization. Father Kolbe, a Pole, was a Conventual Franciscan. A special stop at Assisi, the city of St. Francis of Assisi, will be made during the tour as this is the 800th Anniversary of the death of the Saint, founder of the Franciscan Order.

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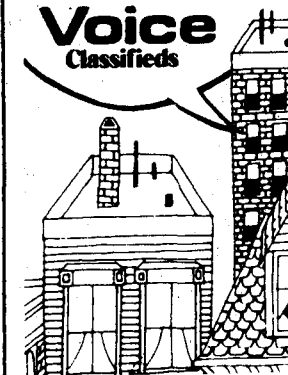
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# UNITY

## How does ecumenism affect you?

By Neil A. Parent  
NC News Service

Approximately 40 percent of all Catholics who marry in the United States select non-Catholic mates; and the percentage is even higher in areas where the Catholic population is small.

Interesting? Yes, for it shows just how much ecumenism — the promotion of Christian unity — relates to people's daily lives.

**PEOPLE WHO SHARE** homes or who work together, who go to school together or who are next-door neighbors, may be united in many profound concerns. But they often still experience some pain and frustration over religious issues that divide them.

That is one reason why you might say the ecumenical movement is so important. It clearly affects so many of our personal relationships.

Just how seriously is the ecumenical movement taken today?

Many of us went inside Buckingham Palace recently via television and newspapers. There Pope John Paul II was visiting Queen Elizabeth II, in her capacity as head of the Church of England.

Later, we saw the pope and the archbishop of Canterbury, Robert Runcie, kneeling side by side in the Anglican cathedral at Canterbury. They prayed for the future unity of Anglicans and Roman Catholics. And renewing their baptismal promises together, they called attention to the fact that, although divided, there is much about Christian faith that they share.

**THE POPE'S BRITISH** visit received considerable attention. It marked the first time a pope had set foot on British soil. But it also was a highly significant ecumenical event.

The gulf of separation and dissension that had existed for more than 400 years between the Anglican Communion and the Roman Catholic Church, was being narrowed.

Pope John Paul II has demonstrated a strong personal commitment to work for Christian unity.

- In 1979, he traveled to Istanbul to meet Patriarch Dimitrios I, spiritual head of the Eastern Orthodox churches. Ties between the two communities were severed in the year 1054.

- In 1980, the Pope visited Germany, where Martin Luther in 1517 nailed his 95 theses to the door of the castle church in Wittenberg. In Germany, the pope had the opportunity to meet with Lutheran leaders.

- His visit to England recalled the break in the 16th century with the Church of England following Henry VIII's divorce from Catherine of Aragon.

In recent years, Protestants, Roman Catholics, Orthodox and Anglicans have taken major steps to repair the damage done by Christianity's division.

In 1948, two separate movements were merged to form the World Council of Churches. Today the council fosters cooperation and unity among



During his recent trip to England, Pope John Paul II worships with Anglican Archbishop Robert Runcie of Canterbury, right, and Metropolitan Anthony Bloom, head of the Russian Orthodox Church in Great Britain, in Canterbury Cathedral in London. (NC photo from UPI)

its many member communions — Protestant, Anglican and Orthodox.

In the Roman Catholic Church, new ground was broken in 1964 with the publication of the Decree of Ecumenism by the Second Vatican Council. The council fathers deplored the discord among Christians, saying it contradicts the will of Christ and hinders the work of the church, including the proclamation of the Gospel.

**VATICAN II** called on all Christians to work for unity and suggested some ways to do that. One way concerns attitudes. "There can be no ecumenism worthy of the name without a change of heart," the council fathers wrote.

They encouraged divided Christians to recognize the need among them for trust and love. The faith of non-Catholic Christians needs to be recognized by Catholics, they suggested, before a creative discussion about the differences that divide us can be undertaken.

A second step, according to the council, is that of dialogue between members of separated communities. Significant progress already has

been made in this area. In England, the pope and the archbishop of Canterbury thanked members of the official international Anglican-Roman Catholic dialogue commission for the work they carried out during the past decade.

Dialogue, of course, is not only for the experts. In a number of communities, there are programs to get lay people involved in ecumenical exchanges that promote understanding and may ease the path to unity.

Then, too, there are many projects in which divided Christians work together in an effort to meet needs among the poor, the sick, the jobless and others.

It is not really surprising that it takes so many years to resolve differences among Christians, for it is often difficult to resolve any kinds of differences among people.

The labor for Christian unity can seem slow and tedious. Perhaps because of that, at times, it is easy to lose sight of its real importance or to think it isn't getting anywhere.

The labor will continue, however. For, on the night before he died, Jesus prayed for unity — a unity ultimately to embrace the whole world.

**I Believe ...  
We Believe**

# Vacation from fear

**Northern Ireland children enjoy more than just hot dogs and picnics when they come to the U.S.**

GREENWOOD LAKE, N.Y. (NC) — Hot dogs, picnics and amusement parks are some of the reasons children from Northern Ireland enjoy their visit to the United States sponsored by Project Children.

Freedom from fear is another reason.

Soldiers, fighting and fear play a big part in the lives of the children from Northern Ireland, where fighting between Catholics and Protestants has gone on for centuries.

But Project Children, run by Denis Mulcahy of Holy Rosary Parish in Greenwood Lake, brought 301 children from both the Catholic and Protestant sections of Northern Ireland for a six-week summer vacation from the tension.

"To them, the soldier in the street is their life. They know no other life," said Dolores McVeigh, whose husband, Pat, is the Long Island, N.Y., coordinator for Project Children.

**THE COUPLE** has taken in two boys for the summer, Samuel Martin, 10, and Sean Flynn, 12. Sean's brother has been in Long Kesh prison in Northern Ireland for eight years.

When the children do open up about home, they often become quite political. "Sean told me one day that he doesn't think the people in Dublin (capital of the Republic of Ireland) care about what happens in Northern Ireland," said McVeigh. She added that Sean had referred to his Uncle Dermott as "my only uncle that wasn't shot."



Eleven-year-olds Pat Donnelly, left, and Michelle Campbell, both good friends in Belfast, Northern Ireland, share a laugh at a picnic thrown by Project Children at the Salesian Seminary in Goshen, N.Y. Project Children recently flew in 301 Catholic and Protestant children from Northern Ireland for a six-week summer vacation with American families. (NC photo)

One of the boys showed Pat McVeigh how to make a petro bomb.

Ten-year-old Julie Ann Diver of Belfast said of her visit to the United States: "It's warm, and there are a lot of places to see. I've made a lot of new friends."

Larry Brigati said of the family houseguest, "She finds that the freedom of palying without someone watching her is great.

"Some of the kids in the neighborhood were shooting off firecrackers around the Fourth of July," he said. "You should have

seen her reaction, jumping up and not knowing what was going to happen next."

**THE PEOPLE** involved with Project Children hope that the young people will take back to Northern Ireland something more than just a fun time.

"The effects of this trip won't be appreciated for a while," said Rita Henderson. "Maybe five or six years from now they'll look back and see the harmonious way people of all races and creeds live here. That's the aspiration of Project Children."

David Kelley, whose wife, Kathleen, is the Syracuse, N.Y., coordinator for Project Children, said the effect of the program is often more immediate. He told the story of two girls, Sharon Muldoon, a Catholic, and Julie Dempster, a Protestant, who live a few blocks from each other in Belfast but who had never met. Both came to the United States this year through Project Children. They met and became "inseparable," he said.

Sharon later showed Kelly a letter she was writing home. It began, "I've got a new friend Mom . . ."

## Is a miracle happening here?

By Hilda Young  
NC News Service

I don't know if I should make a big thing out of this or not, but I'm beginning to wonder if a miracle is happening regularly at our house. Cross my heart.

I gave the kids a 9-ounce package of corn chips to eat while watching "Little House on the Prairie," and when I swept up later there were 16 ounces of crumbs.

I **CONFIDED** this to my neighbor, Betty. She said she was glad I had mentioned it because she has been observing a similar phenomenon at her house. With only the wrapper of a small candy bar, her 4-year-old had covered his entire room, bed and dresser with pieces of paper.

"The candy bar weighed 5 ounces," she said, "and the wrapper pieces filled a grocery bag."

It stuck me that the same kind of thing happens at my house. I vividly recall giving little Mikie one small sheet of typing paper and a pair of school scissors. He buried the kitchen, dining room and living room with scraps of paper.

**BETTY LEANED** forward and almost whispered: "If you promise not to think I'm chomping on an empty feed bag, I'll tell you about our dog too. I think he has developed the ability to shed an entire coat of hair in one day and grow it back by morning."

I nodded solemnly and told her how I preferred not to think too deeply about a number of things:

How can the piano be dustier 15 minutes after I dusted than before I dusted it?

Why does mold only grow on the leftovers I want to use?

How does the telephone know the instant I lie down for a nap?

I had a sudden urge to call Steven Spielberg and offer my house for "Poltergeist II."



# A new era of friendship

By Katharine Bird  
NC News Service

Paulist Father John Sheerin remembers fondly the "remarkable friendships" he made with Protestants in Rome during the Second Vatican Council. Those friendships helped fire his long-lived interest in the ecumenical movement.

Father Sheerin, a retired editor and author in Washington, D.C., served as a liaison between the bishops and the press during the council. He explained that a number of Protestants were invited to be official representatives of their communions at the council in order to observe first-hand what the Catholic Church's concerns were.

Many observers, he said, found the proceedings "illuminating and impressive," especially the sessions on ecumenism. To encourage friendship across denominational lines on a more personal level, Father Sheerin recalled, small groups of 10 or 12 bishops met regularly with Protestants in private homes or parts of the Vatican away from the daily hubbub of the official council sessions.

Then, following the council, Father Sheerin frequently traveled throughout the United States to talk

about ecumenical progress. He described the Protestants he met as "extremely anxious" to hear what he had to say about ecumenical developments.

**FATHER JOHN Hotchkin** and Father George Tvard are two Catholic ecumenists who consider the search for Christian unity vital for all Christians. They trace this concern back to New Testament times.

Both ecumenists were interviewed while they were attending the Anglican-Roman Catholic Consultation in Savannah, Ga. That group meets every nine months. Its work began in the mid-1960s to "maintain communication during a period of growing unity," Father Hotchkin explained. He is director of the Secretariat for Ecumenical and Interreligious Affairs at the U.S. Catholic Conference.

Father Tvard is a professor at the Methodist Theology School in Delaware, Ohio. He became interested in ecumenism as a seminarian in France many years ago.

"Our own century is a good time to deal with" religious unity, Father

**I Believe...  
We Believe**

Know  
Your  
Faith

Tvard explained, for today there is a widespread surge toward cooperation and unity in many areas of life.

**AS A MEMBER** of the international commission of Catholics and Anglicans that met during the past decade, Father Tvard attended meetings at a number of historic sites, including Windsor and Canterbury, England. Such settings provide a "sense of history" as the effort is made "to look back at the causes of separation and try to understand them in the context of our times," he said.

Father Tvard regards joint worship during ecumenical conferences as highly important. Worshipping together, even though the separated Christians do not receive Communion together, is a means of coming to understand another's religious tradition, he stated.

Father Hotchkin observed that several polls have indicated that "the quest for unity" ranks high in interest among Catholics. He said a Gallup poll of Catholics a few years ago found 87 percent of those contacted responded favorably to a question on the need for unity among Christians. Similar polls in other countries obtained similar results, the ecumenical leader stated.

By Father John J. Castelot  
NC News Service

Mark had an earlier and simpler account on which to build his Gospel's account of the Passion of Jesus. For the death of Jesus was a problem for the early Christians — one they had to solve in the first years of the existence.

How did one explain to a hostile world the belief that Jesus is the Son of God and that one worships him as Lord? After all, it was a matter of public record that Jesus was sentenced by the Roman procurator on grounds of suspected anarchy; that he was crucified between two convicted felons.

This was the son of God? The answer of Christians, based on their resurrection faith, was that Jesus' death was part of God's plan for humanity's salvation. It was not the execution of a hapless pretender.

**IT WAS URGENT** that this answer be given. That is why the passion story was the earliest connected narrative to take shape in the formation of gospel material.

That also is why the story is replete with explicit references and subtle allusions to the Old Testament. The passion and death were seen within the whole sweep of divinely directed salvation history.

Many factors influenced the telling of the passion story as it took form in Christian communities. One factor was the growing antipathy between Christians and Jewish authorities. This antipathy grew increasingly bitter in certain locales.

At the same time, gentiles were more and more favorably disposed toward Christians; and Christians had to assure the Roman authorities that neither they nor Jesus were anarchists.

That accounts for the noticeable tendency to paint Romans (for example, Pilate) in more sympathetic colors, Jews less so.

As a matter of fact, Jesus was condemned by Roman authority to death by a Roman mode of execution and the sentence was carried out by Roman soldiers.

It is not at all certain here that the Jews did not have the power to carry out the death sentence. It also is important to remember that the Jewish leaders were not only religious authorities but civil authorities.

**JESUS WAS PERCEIVED** as a threat by members of the religious establishment and, by that fact, by the civil establishment. Since Pilate depended on stable local government to help him keep order, any threat to it was a threat to him.

Thus Jesus was perceived as a threat all along the line. There is no simple way to discuss blame for his death.

Shaded by such factors, Mark's account of the passion is nonetheless a powerful statement of his theology and a tribute to his literary expertise. It begins in Chapter 14 with authorities looking for a practical way to destroy Jesus.

It is Judas, "One of the Twelve," who promises to hand the victim over. No motive for his betrayal is suggested, and all he gets is a promise of payment.

Then, between the plot of the authorities and the betrayal by Judas, Mark has the story of Jesus' anointing by an unknown woman. The contrast of her tender concern and the treachery of others is brought into sharp relief.

The indignation of the onlookers is understandable; the perfume cost about a year's wages!

But the value of the woman's gesture far exceeds the oil's price. Mark sees it as a symbolic preparation for Jesus' burial.

And the fact that the perfume is poured out on Jesus' head suggests a royal anointing.

The two thoughts will be joined later on, as Mark portrays the crucifixion of Jesus as his royal enthronement.

**The  
passion  
in  
Mark**

## Opuesto el Papa a la iglesia popular y sacerdotes en política

Por José P. Alonso

### Resumen comentado de la carta de Su Santidad a Obispos de Nicaragua

Su Santidad Juan Pablo II pidió a los obispos de Nicaragua tomar medidas enérgicas acerca de la "iglesia Popular," que rechaza la autoridad jerárquica, en carta fechada Junio 29, festividad de los Apóstoles Santos Pedro y Pablo y cuyas enseñanzas recuerda en la misiva que fué dada a la publicidad en el mundo libre el 6 de Agosto.

El pasado domingo 8 de Agosto dicha carta fue leída en las Misas en las iglesias de Nicaragua. Sin embargo, una buena proporción del pueblo nicaraguense no supo de su contenido porque el gobierno prohibió la publicación del mensaje en los medios de noticias. "La Prensa," el único diario independiente, se vio afectado por la medida.

En el mensaje también dice el Papa que los sacerdotes ayudan a su pueblo "no a través de un papel político, sino por medio de su ministerio sacerdotal."

Al principio de la carta Su Santidad manifiesta a los obispos: "Estoy cerca de ustedes y deseo que lo sepan, a causa de estos lazos" (refiere a la colegialidad episcopal que viene de las raíces del Evangelio); se siente cerca de ellos por lo cual nunca ha dejado de "agradecer a Dios por ustedes y de recomendarlos en mis oraciones"; está cerca de ellos por la atención e interés que lo mueven a informarse sobre la actividad pastoral de los obispos; por medio de "mi apoyo espiritual en su trabajo," finalmente "estoy cerca de ustedes por mi fraternal interés en su tarea como pastores y maestros."

La mayor parte del mensaje papal de seis páginas trata sobre la "iglesia popular," que el Papa define como "una iglesia que surge más de los valores presumidos de una porción del pueblo que de la libre y gratuita iniciativa de Dios."

"Una 'Iglesia Popular' opuesta a la Iglesia presidida por pastores legítimos es... una grave desviación de la voluntad y del plan de salvación de Jesucristo", añadió el Papa.

Dice además que el término "Iglesia Popular," aunque puede tener una "aceptable significación", se usa más frecuentemente queriendo decir "una iglesia que disfruta de la autonomía de las llamadas 'bases', sin referencia a sus legítimos pastores y maestros".

Al usar la palabra "base" Juan Pablo II hace alusión a algunas de las Comunidades Cristianas de Base



(organizaciones Católicas populares) supuestamente copiando el modo de vida de las primitivas iglesias cristianas, que se forman alrededor de estudios bíblicos y discusiones de problemas socio-económicos que les afectan, y que poco se parecen a las primitivas comunidades.

Durante la guerra civil en Nicaragua que derrocó al régimen de Somoza en 1979, muchas de las comunidades de base y sus miembros eran activos en la oposición a Somoza. Aunque las fuerzas opositoras estaban compuestas de cristianos, socialistas y marxistas, al triunfar la revolución los seguidores del comunismo han controlado el poder. Sin embargo, muchos de los miembros de dichas comunidades aun cooperan activamente con los "sandinistas" en la implementación de programas y bastantes de ellos se han integrado con los "sandinistas".

Sobre esto dice el Papa: "es fácil ver que el concepto 'Iglesia Popular' raramente escapa a la infiltración de connotaciones fuertemente ideológicas, que siguen las líneas de una cierta radicalización política, de la lucha de clases, de la aceptación de la violencia para llevar a cabo deter-

minados fines."

Juan Pablo II previno a los obispos de Nicaragua de los posibles peligros citando palabras del Papa Pablo VI: "Los más insidiosos peligros y los más mortificantes ataques contra la Iglesia no son aquellos que vienen de afuera... sino los que vienen de adentro."

En párrafos de la carta Su Santidad manifiesta a los obispos que "nunca están solos... puesto que viven en dinámica comunión con el Papa y con sus hermanos obispos de todo el mundo, y la afectiva y efectiva comunión de millares de hermanos... pero les pido que piensen sobre otra más limitada pero no menos importante dimensión de esta comunión: Comunión entre ustedes mismos, como miembros de la amada Conferencia de Obispos de Nicaragua... que surge de la participación en la plenitud del sacerdocio de Cristo... que no es meramente externa, no hecha de convencionalismos y protocolo. Es una comunión sacramental que debe ser puesta en practica."

"Confieso que no puedo sentir más grande gozo que el de saber que esta esencial unidad en Cristo prevalece entre ustedes, por encima de todo lo

que pueda dividirlos. Por un lado, esta unidad es más exigente y necesaria cuanto más dependen de ella sus prédicas y la efectividad de su apostolado; por otro lado, la comunión que, en medio de bien conocidas dificultades, es misión de ustedes construir entre los fieles... y bien, esta comunión, unidad de los fieles, parece a nuestros ojos el más precioso regalo, porque es el más frágil y amenazado, de esta Iglesia de Nicaragua de ustedes y nuestra."

"Vaticano II declaró que la Iglesia Universal es signo e instrumento de la unidad que debe crearse en el mundo y en la humanidad ("Lumen Gentium", 1). Lo que declaró puede ser aplicado a las comunidades eclesíásticas de todos los niveles... La Iglesia de Nicaragua tiene la responsabilidad de ser un sacramento... signo e instrumento de unidad en el país, signo de verdadera unidad e imagen de ella."

Y recuerda el Papa que esto solo puede ser así, "aun en medio de las discordias, desunión y separaciones en un ambiente," si la Iglesia da evidencia de ser "un solo corazón y una sola mente" gracias al sobrenatural principio de la unidad, que debe tener bastante energía y determinación para triunfar sobre las fuerzas divisionistas a las que aún la Iglesia misma está expuesta.

Y sigue diciendo el Papa: "Puesto que ustedes son signos de unidad por llamado Divino, ruego que ustedes puedan asegurar que los cristianos de su patria no sean divididos por opuestas ideologías, porque "Un solo Señor, una sola Fe, un solo bautismo y un solo Dios y Padre" los congregó a ellos, como ellos mismos acostumbraban cantar siguiendo la inspiración del Apostol Pablo... De aquí el peligroso y absurdo concepto de imaginarse a sí mismo estar a un lado, por no decir en contra, de la iglesia formada alrededor del obispo, de ser parte de otra iglesia concebida como "carismática" y no institucional, "nueva" y no tradicional, y como se ha envisionsado últimamente, una "iglesia popular."

El Papa es bien claro cuando habla de tal "iglesia popular", porque la Iglesia de Cristo, en sí y por sí misma es popular, puesto que la Iglesia es el pueblo "unido" en "un solo corazón y una sola mente" por la unificadora fuerza del amor de "un solo Señor y de un solo Dios y Padre."





## Hablando de... El problema del mal

Por Rev. P. Arnaldo Bazán

No es raro oír a mucha gente hablando de sus dificultades para entender la presencia de Dios en el mundo y, al mismo tiempo, la existencia del mal. La pregunta es: "¿Cómo, si Dios es todo amor y misericordia, permite que ocurran tantas cosas malas?"

No voy a negar que la respuesta a esta pregunta resulta difícil, pues cuando se hace suele haber un estado anímico que impide ver la realidad y se tiende a atribuir a Dios una responsabilidad que, serenamente, sería injusto achacarle.

Me refiero, por ejemplo, al caso de los padres a quienes avisan de que su hijo yace destrozado debajo de una máquina, o a la esposa cuyo cónyuge muere electrocutado mientras hacía un arreglo en el hogar.

¿Tiene la culpa Dios de que hechos así ocurran? Todos esos riesgos, ¿no forman parte de la vida misma?

Una cosa es cierta: Para comprender el papel de Dios en la vida de los hombres necesitamos la ayuda de la fe. Si tenemos una idea equivocada de Dios, entonces las conclusiones serán necesariamente erradas.

Por de pronto no podemos olvidar que la presencia de Dios supone para el hombre una existencia que se inicia en la tierra pero se extiende, proyecta y sublimiza más allá de la muerte.

Desde esta perspectiva, las cosas adquieren un valor totalmente diferente, y lo que pudiéramos catalogar como desgracia podría resultar una manera delicada de Dios para mostrarnos su amor.

La enfermedad, por ejemplo, suele ser considerada como un mal, y de suyo lo es. Pero, ¿qué duda cabe que para muchas personas el sufrimiento físico ha tenido un valor redentor de primer orden? Quizás, si no hubieran encontrado a Dios en la enfermedad y el dolor, hubieran continuado llevando una vida sin sentido, buscando sólo un placer egoísta que los conduciría a la ruina total: la perdición eterna.

La visión de Dios, por ser infinita, abarca todos los aspectos y permite

dar a cada cosa su justo valor. El creyente sabe que todo lo terreno debe estar supeditado al más importante negocio que tenemos entre manos: la eterna salvación.

De todos modos, la acción misma del hombre es la que ha introducido el mal en el mundo, pues éste es consecuencia directa del pecado.

Así lo dice la Escritura: "Dios no hizo la muerte ni goza destruyendo a los vivientes. Todo lo creó para que subsistiera; las criaturas del mundo son saludables; no hay en ellas veneno de muerte ni el abismo impera en la tierra" (Sab. 1,13-14).

Y un poco más adelante: "Dios creó al hombre para la inmortalidad y lo hizo imagen de su propio ser; pero la muerte entró en el mundo por la envidia del diablo y los de su partido pasarán por ella" (Sab. 2, 23-24).

Si analizamos la historia del género humano podemos darnos cuenta que han sido innumerables las muertes violentas. Las guerras han ocasionado millones de víctimas y los asesinatos motivados por envidias, celos, egoísmos o el simple placer de matar, son incontables.

El mismo hombre se ha procurado su perdición física y mental fomentando toda clase de abusos en todos los sentidos, desde la comida y la bebida hasta las orgías de drogas, sexo y violencia que son tan comunes en nuestros días.

La gran mayoría de los accidentes fatales que ocurren son productos de la imprudencia y el vértigo de la velocidad, combinados, frecuentemente, con la ingerencia de bebidas alcohólicas o el suministro de estupefacientes.

En los hospitales encontramos muchas personas que no tendrían por qué haber ingresado jamás si no fuera porque ellas mismas se empeñaron en destruir su salud. Por más que se indique que el fumar es dañino son cientos de millones los seres humanos que prefieren el placer que aparentemente reciben aunque, a sabiendas, pongan en peligro sus vidas.

Y, después de todo eso, somos capaces de echar la culpa a Dios, que ha creado cuerpos maravillosos que nos encargamos de mutilar, intoxicar, afejar y destruir.

¿No hemos inventado hasta deportes que nos permiten gozar con la ferocidad de dos hombres dándose golpes sin compasión, o poniéndose en grave riesgo de morir a más de doscientas millas por hora?

No existe en el mundo un ser más destructor que el propio hombre, quien supera en ferocidad a todos los animales, ya que ninguno de ellos es capaz de matar a un semejante.

Y eso que hasta ahora no he tocado el problema del hambre, que cada día mata a varios miles, incluyendo muchos niños inocentes. Ni he hablado de los que sufren injustamente encarcelados, a veces torturados con inhumano sadismo. Ni de los que son perseguidos a causa de sus ideas.

Dos terceras partes del género

humano llevan una vida miserable, sin comer lo suficiente, sin una casa digna, sin posibilidad de satisfacer sus necesidades más perentorias. ¿De quién es la culpa? ¿De un Dios que ha hecho el mundo para todos y ha dado a la tierra la posibilidad de alimentarnos y al hombre la necesaria inteligencia para desarrollarla?

¿Quién, sino el hombre, es capaz de segar la fuente de la vida, matando seres inocentes en el vientre de sus madres, al mismo tiempo que convierte en desierto lo que antes era un vergel?

El mal existe, pero no por culpa de Dios, sino a pesar de El. Aunque Creador Todopoderoso ha querido, sin embargo, compartir la responsabilidad con su criatura más amada, que no siempre ha sabido estar a la altura de la gran dignidad que se la ha confiado.

El hombre es el directo responsable de la mayoría de los males que padece. Al abandonar el plan de Dios se traiciona a sí mismo y se hace daño. En el pecado lleva la penitencia.

Con todo, hay que reconocer, siempre desde la óptica de Dios, que el dolor tiene un valor de redención que ahora no somos capaces de captar. Esto queda demostrado por el hecho de que, cuando envía a su Hijo a redimir al hombre de la postración en que se encontraba, lo conduce por el camino del sufrimiento, "obediendo hasta la muerte y muerte de cruz" (Fil. 2,8).

En esta vida, ciertamente, hemos de aceptar los inconvenientes de nuestra actual limitación. Hay enfermedades y existe la muerte. Pero, dice Pablo: "En verdad, me parece que lo que sufrimos en la vida presente no se puede comparar con la gloria que se manifestará después en nosotros" (Rom. 8,18).

Nuestro paso por la tierra tiene que ser, para los incrédulos, una absurda aventura sin sentido alguno. El dolor, la enfermedad, la muerte, son terribles desgracias que debemos aceptar porque no nos queda otro remedio.

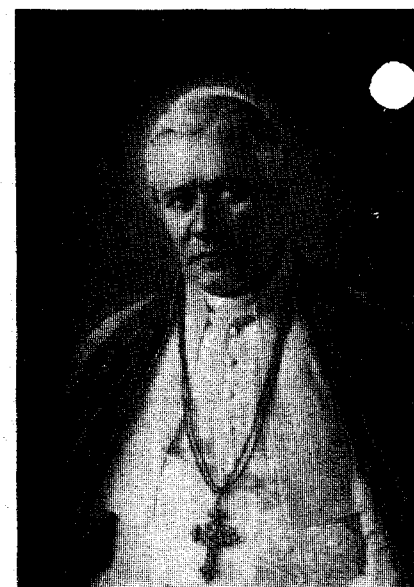
Para el creyente, todo tendrá un día su explicación, pues esperamos alcanzar una felicidad sin límites, como está anunciado en el Apocalipsis: "Oí una voz que clamaba desde el trono: "Esta es la morada de Dios entre los hombres; fijará desde ahora su morada en medio de ellos y ellos serán su pueblo y él mismo será Dios-con-ellos. Enjugará toda lágrima de sus ojos y ya no existirá ni muerte, ni duelo, ni gemidos, ni penas, porque todo lo anterior ha pasado" (21, 2-4).

Pero recordemos que: "En ella no entrará nada manchado. No, no entrarán los que cometen maldad y mentira, sino solamente los que están escritos en el Libro de la Vida del Cordero" (21, 27).

Esto es lo único que explica los sufrimientos del presente y da sentido a las vicisitudes de nuestro diario vivir en la tierra.

# San P

AGOSTO 21



El extraordinario hombre que fue el Papa Pío X nació en Junio 2 de 1835 de pobrísimos padres que ya tenían otros nueve hijos, dos de ellos murieron siendo aún infantes. El nuevo vástago fue bautizado José Melchor, el apellido paterno fue Sarto, en la pequeña iglesia de Riese en la alta Italia, donde vio la luz primera.

Al morir el padre la madre tuvo que mantener la familia trabajando duramente en el campo y cosiendo ropas para las familias más acomodadas de la población. Los muchachos ayudaban a la madre según sus fuerzas y edad.

José Melchor tuvo su parte en el trabajo familiar pero a despecho de la situación aprendió lo suficiente para ingresar en el Colegio de Castelfranco y en el seminario de Padua. Fué ordenado sacerdote en Septiembre 18 de 1858. Después de una extraordinaria labor como sacerdote y párroco fué electo Obispo de Mantua en 1884 y Patriarca de Venecia en 1893, hasta su elección como sucesor del gran Papa León XIII al morir éste en 1903.

Su moto fue "Restaurarlo todo en Cristo, para que Cristo sea todo en todos".

## Apelación para Ig América Lat

Queridos amigos en Cristo:

La fe católica fue establecida en Florida hace más de un siglo por misioneros españoles; por tanto la Iglesia en Florida tiene sus raíces con la Iglesia en la América Latina. Nuestra herencia es católica, establecida por misioneros españoles que también establecieron la fe en América Latina. Los primeros sacerdotes de Florida fueron sacerdotes diocesanos españoles que vinieron a San Agustín.

Compartimos una fe común con nuestros hermanos católicos en América Latina. Compartimos también una responsabilidad común con la Iglesia, particularmente en América Central y del Sur. Los católicos del mundo viven allí, pero muchos de ellos no conocen las enseñanzas básicas de nuestra fe debido a la escasez de sacerdotes religiosos. Hay todavía una urgente necesidad de sacerdotes religiosos en América Latina.

El Llamamiento Anual en favor de la Iglesia en América Latina tendrá lugar la próxima semana en toda la Arquidiócesis. Les invitamos a este llamamiento.

Que Nuestra Señora de Guadalupe, Patrona de la América Latina, nos ayude a estar juntos a vuestros seres queridos.

Devotam

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## ío X

Puede bien ser llamado el Padre de la Renovación Catequética al pedir el establecimiento y la conducción de programas parroquiales de enseñanza religiosa (la Confraternidad de Doctrina Cristiana), por medio de su encíclica "Acerbo Nimis" de Abril de 1905. Dos encíclicas suyas, en 1905 y 1906, delinearon el papel y las funciones de la Acción Católica que tanta trascendencia tuvo en los países de lengua hispana, especialmente en España, Argentina, Cuba y México.

Trabajó arduamente en la reorganización de la Iglesia moderna y dio libertad a la Iglesia Católica de Estados Unidos, Canada, Newfoundland, Irlanda, Holanda y Luxemburgo en muchas materias religiosas al extraerlas de la jurisdicción de la Congregación para la Propagación de la Fe.

Puso fin en 1904 a la prerrogativa que gozaban muchos gobiernos con respecto a la elección de papas y obispos. Se opuso enérgicamente a las acciones y legislaciones anticlericales de muchos países entre ellos Bolivia, Francia, este último porque al decretar la separación de Estado e Iglesia ordenó la confiscación de bienes de la Iglesia y obstaculizó la educación religiosa y las actividades de las órdenes religiosas, Portugal porque en 1911 adoptó medidas similares aunque no tan drásticas. En 1912, preocupado por los indios de Brazil, pidió a los obispos de la nación que trabajaran para mejorar las condiciones de vida de los nativos.

Fue llamado con razón el "Papa de la Eucaristía". En un decreto de Dic. de 1905 recomendó con energía la recepción frecuente de la Sagrada Eucaristía y que a los niños se les permitiera recibir la comunión a más temprana edad. Sus trabajos y defensas de la fe son tan numerosos que no pueden relatarse en este corto espacio. Uno de sus grandes aciertos fue la creación del Instituto Pontificio de Estudios Bíblicos.

Falleció a la edad de 79 años en Agosto 20 de 1914 y fue canonizado por Pío XII en 1954.

# Legión de María ilumina a Pensacola con la Luz de Cristo

### Experiencias de los Legionarios que fueron a esa ciudad en el "Peregrinatio Pro Christo" el pasado mes de Julio.

Por Yolanda Pérez Heyman

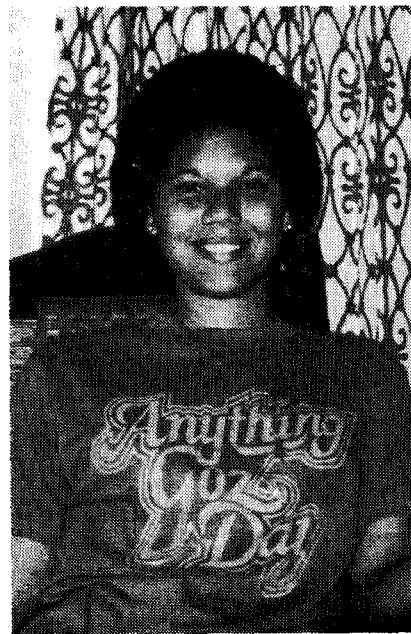
Un grupo de 49 personas, miembros activos y dedicados al apostolado de la Legión de María, 14 de ellos pertenecientes a "praesidias" de la Arquidiócesis de Miami, dirigidos por el Director del Equipo Sr. Robert Blackburn, recorrieron las calles del corazón de la ciudad de Pensacola, al norte del estado de Florida, en su peregrinación por Cristo.

Y ¿que fueron a hacer estos Legionarios a Pensacola?

Los miembros activos de la Legión de María no se reúnen solamente para venerar, orando, a la Madre de Dios, o cantarle algunos himnos hermosos. La devoción, a la madre de Dios, los legionarios la traducen en acción, imitando a María que siguió a su Divino Hijo durante todo su ministerio terrestre hasta detenerse junto a El al pie de la Cruz. Y como María, llevan a Jesús, Su Palabra y Sus enseñanzas, en suma, Su "luz" que ilumina a todo hombre que viene a este mundo", a quienes no le conocen. Y lo hacen visitando una ciudad, pueblo o villa, casa por casa, conversando con sus moradores, llevándoles la paz de Cristo y Su amor y Su consuelo.

Veamos un par de ejemplos, porque no hay espacio para mencionarlos todos.

Jacqueline Payan, miembro de la Legión de María, del "praesidium Reina de los Apóstoles", dedicó sus bien ganadas vacaciones de verano, a labores de extensión de la Legión en la "Curia" de Biloxi, Mississippi. Allí Jacqueline se puso en contacto con Párrocos rogando su permiso y cooperación para crear grupos legionarios en las parroquias de la región. Al mismo tiempo visitó los Praesidiums existentes a nombre de la



Jacqueline Payán

"Miami Regia".

La Sra. Connie Kemp, de la Legión de María en la parroquia St. James en North Miami, donó una semana de sus vacaciones para ir con la Legión al Peregrinatio Pro Christo en Pensacola. Esta es la tercera Aventura por Cristo que lleva a cabo Connie. Anteriormente lo hizo en la república de Jamaica y en Savannah, Ga.

Las estadísticas de la peregrinación a Pensacola muestran que los legionarios visitaron 2,399 hogares y entre las gracias derramadas por el Señor en esas visitas pueden contarse 43 posibles conversiones al Catolicismo, 12 Católicos interesados en incorporarse a la Legión como miembros activos, 85 miembros auxiliares nuevos (auxiliares hacen vida de oración en pro de la Legión y su apostolado) y fundaron un nuevo Praesidium juvenil el cual efectuó su

primera reunión el 15 de Julio.

Un testimonio conmovedor que cuentan algunos legionarios es el de una señora a quien visitaron tres veces. Las dos primeras veces siempre les dijo lo mismo:

—¿Podrían ustedes volver de nuevo? Ahora no puedo recibirlos.

A la tercera visita les permitió la entrada. Le explicaron eran Católicos activos y Mary, así se llama la señora, les confesó con emoción visible que desde la edad de ocho años anhelaba ser Católica; a esa edad se sintió muy sola (no dijo por qué) y sintió consuelo en la Iglesia St. Joseph, donde entró movida no sabe por qué, mientras miraba la belleza que le rodeaba. Mary no pudo unirse a la Iglesia Católica porque su padre y abuelo eran Pastores Bautistas y no se lo permitieron. Pasaron muchos años, adulta y sin la tutela de sus mayores, no se acercó a la Iglesia Católica porque pensaba que siendo ya una persona mayor no la aceptarían.

Después de su conversación con los miembros de la Liga, Mary expresó que estaba dispuesta a hacer lo que fuera necesario para convertirse en una Católica.

Así se iluminó Pensacola con la Luz de Cristo. Nuevos hogares de la ciudad irradian ahora la luz recibida a través de los Legionarios. Y María, la dulce y poderosa Virgen Madre de los Cristianos, sigue guiando a sus hijos Legionarios para que las Buenas Nuevas sean predicadas a toda criatura.

Importante. Si usted que lee esta crónica se interesa por conocer más sobre la Legión de María, o le gustaría ser un miembro activo o auxiliar, puede llamar a la Sra. Lillian Fimiani, vice-presidenta de la "Miami Regia", al teléfono 685-8852.

## Grupo de Oración Vocacional en Inglés

La Liga Orante Vocacional en pleno, y su directora Sra. Delia Berta González, se sienten muy felices porque de la Liga ha nacido otro retoño, un nuevo grupo de personas que dedican parte de su tiempo a orar por las vocaciones.

Este grupo, el primero que realizará su apostolado en Inglés, lleva el título de "Prayer Group for Vocations" y es otro motivo de complacencia para la Liga y muy especialmente para el Arzobispo Edward McCarthy, quien estaba muy interesado en que los católicos de habla inglesa pudieran tomar parte en la plegaria comunitaria siguiendo el plan de la Liga Orante.

Para coordinarlo la Liga ha "cedido" una de sus más preciados miembros, la Sra. Connie Smith, quien es bilingüe y se ofreció gustosamente para llevar a cabo dicha tarea. La Liga en estos momentos ruega por el éxito de "Prayer Group for Vocations" y espera que de muchos buenos frutos, como ha dado la Liga, a través de su ministerio orante por teléfono en favor de un aumento en

las vocaciones religiosas de toda índole: sacerdotes, diáconos permanentes y religiosos.

La Liga Orante Vocacional da gracias al Señor porque les ha permitido prestar este servicio a Su Iglesia Católica durante más de seis años, y ruega al Señor de la mies que permita a Connie recoger una buena cosecha en Su campo.

Si usted tiene un amigo o amiga católico americano hágale saber que "Prayer Group for Vocations" desea comunicar a todos los fieles de habla inglesa interesados en compartir las oraciones en comunidad, que pueden pedir información llamando a Connie Smith al teléfono 226-4622. Los interesados en unirse a uno de los grupos en español llamen al 552-7363.

## ión para Iglesia de América Latina

1 Cristo:

establecida en Florida hace más de 400 años por mi por tanto la Iglesia en Florida tiene relaciones especiales América Latina. Nuestra herencia católica primera fue sioneros españoles que también llevaron la fe a la os primeros sacerdotes de Florida fueron cuatro sacerpañoles que vinieron a San Agustín en 1565.

ia fe común con nuestros hermanos y hermanas de mpartimos también una responsabilidad de apoyar a la ente en América Central y del Sur. Un tercio de los y viven allí, pero muchos de ellos no están instruidos en as de nuestra fe debido a la escasez de sacerdotes y de y todavía una urgente necesidad de miles de sacerdotes y ca Latina.

Anual en favor de la Iglesia en América Latina tiene nana en toda la Arquidiócesis. Les agradezco el apoyo a

ra de Guadalupe, Patrona de las Américas, les bendiga es queridos.

Devotamente vuestro en Cristo,  
Edward A. McCarthy  
Arzobispo de Miami



### Artículos Religiosos y de Regalos

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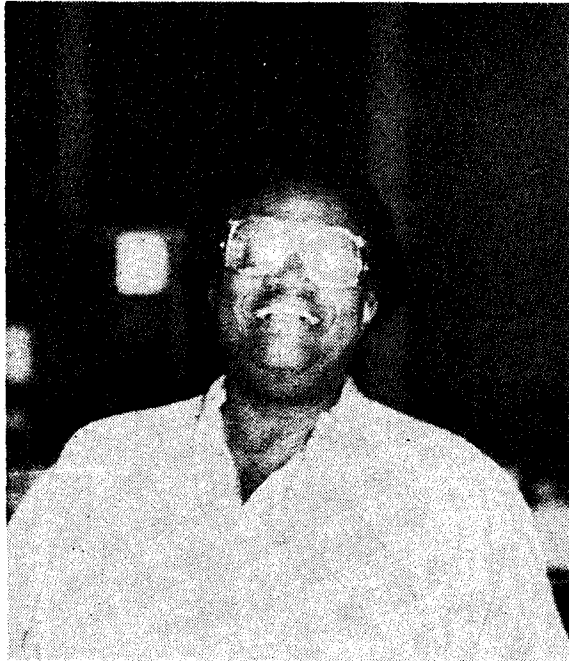
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Ornamentos para Iglesias, Fuentes Bautismales, Cálices, Candelabros



# Buen fruto dá el Curso de Español del SEPI



La Sra. Audrey T. Russell, Directora Asistente de Servicios Especiales de la Iglesia Luterana de América, ya pudo escribir una carta en español a sus nietos en Philadelphia.

Por José P. Alonso

—Yo pienso que podré hablar . . . bien pronto — dice sonriente Monseñor Gerald J. Ryan, Obispo Auxiliar de Rockville Centre, N.Y., quien es uno de los asistentes al Curso "Inmersión en el Idioma y la Cultura Española" que ofrece cada verano el Instituto Pastoral del Sureste (SEPI) en el Seminario Colegio San John Vianney en Miami.

Viniendo de tan cerca como de la propia Arquidiócesis de Miami y de tan Lejos como Haití e Irlanda, 16 personas, entre las que hay clérigos de otros credos religiosos, toman parte en este curso intensivo para aprender el idioma español y conocer los fundamentos culturales hispanos. El Curso dura tres semanas, lunes a viernes, comenzando a las 9 de la mañana hasta las 4:30 de la tarde.

La fama del Curso se ha extendido muy rápidamente debido a que los propios ex-alumnos, maravillados con los resultados, le hacen propaganda recomendándolo a otras personas interesadas por razones pastorales o profesionales varias. Uno de los más entusiastas en la propagación del Curso es el Obispo Frank J. Rodimer, de Patterson, N.J., quien participó en el curso de 1981 y dice:

— Estimo que el Curso de Idioma y Cultura Hispana fue una experiencia maravillosa, una que me ha dado gran valor para encarar las responsabilidades que tengo como pastor. Aprender un nuevo idioma no es fácil para mí, pero honestamente puedo decir que allí me lo hicieron disfrutar gozosamente.

Me sorprendió tanto la desvoltura de los alumnos en una lengua extraña para ellos diez días antes, que tuve la audacia de pedirle al profesor Samuel Nodarse me permitiera hacerle una o dos preguntas a los alumnos. El accedió complaciente. Esta fue mi pregunta.

—¿Conocían algunos de ustedes algo del idioma español antes de venir a este curso?

Sólo cuatro respondieron que sí.

En contraste todos ellos fueron capaces de contestar en español sin titubeos, algunas preguntas sencillas



Mons. Gerald Ryan, Obispo Auxiliar de Rockville Centre, N.Y. (Izq.) y el Padre Frank Haig, presidente de Le Moyne College, N.Y., junto a la estatua de San Juan Vianney, patrón de sacerdotes.



El Padre Boniface Fils-Aime, de la Diócesis hermana de Port-au-Prince, Haití, comparte en español con Sor Peggy Whiteneck, C.B.S., Coordinadora de Liturgia en la parroquia Sta. Rosa de Lima.

## Tres semanas después los alumnos hablan español

como "¿Cree usted que está realmente aprendiendo a hablar español?" "¿Puede usted expresar ya alguna idea en español aunque sea corta?" "¿Qué es lo más difícil de aprender?"

He aquí las respuestas:

Sean J. Hyland, seminarista irlandés, quien una vez ordenado vendrá a servir en nuestra arquidiócesis, dijo en buen español:

—Es difícil para mí aprender los verbos. Otras cosas son fáciles.

La Sra. Audrey T. Russell, Director Asistente de Servicios Especiales de la Iglesia Luterana de América, N.Y.C., expuso su opinión con una amplia sonrisa:

— Me gusta . . . lo necesito, tenemos muchos hispanos para servir. Ya escribí una carta a mis nietos en español.

Durante el recreo para tomar café y comer algún bocadillo conversé por quince minutos con el Obispo Ryan y con el Padre Frank R. Haig, S.J., Presidente de Le Moyne College en Siracuse, N.Y., mitad en inglés y mitad en español. Monseñor Ryan me dijo que tiene un gran número de hispanos en su diócesis y que él desea poder comunicarse con ellos plenamente. El Padre Haig tomó la decisión de aprender español para poder servir mejor al número de personas de habla hispana con quienes tiene que tratar frecuentemente.

Volvimos a la clase después de disfrutar el café cubano que muchos tomaron por primera vez y en el camino pregunté al Padre Bonifacio Fils-Aime, S.M.M., de Haití que lo movía a él a aprender español. Me respondió que los haitianos están muy cerca de los hispanos y que él desea poder ayudar también a los hispanos.

Otros tomando el curso son: Hna. Constance Gardner, SSJ. Presidenta del Departamento de Lenguas de Little Flower High School, Filadelfia; Rev. David Lippitt, pastor de la Iglesia Luterana Bethany, de Miami; Rev. Patrick Foley, párroco de Holy

Trinity en Williston, Fl. y Director de Vocaciones de la Diócesis Católica de St. Petersburg; Seminarista John Vaughn, estudia en Irlanda para servir en Miami una vez ordenado; Hna. Marie M. Kennedy, O.P., Bibliotecaria del Seminario St. Vincent de Paul, Boynton Beach; Hna. Rita Thomas, C.B.S., Administrador Asistente de Villa María Rehabilitation Center; Rev. Dennis Hughes, Decano de Estudiantes del Seminario Mayor St. Vincent de Paul, Boynton Beach; Rev. Matthew A. Sindik, párroco de St. Cecilia Catholic Church, Mt. Vernon, Al.; Hna. Dorothy Werdman, S.C., Consultante de Área de Educación Religiosa, Arquidiócesis de Miami; Linda Goldbach, Profesora de Religión y Educación Física de la Academia Ntra. Sra. de Lourdes, Miami y Hna. Peggy Whiteneck, C.B.S., Coordinadora de Liturgia en la Parroquia St. Rose of Lima, Miami Shores.

Durante el "break" de la tarde conversé con el Sr. Manuel Nodarse y con su esposa Olga averiguando detalles sobre el método que practican. Nodarse es profesor de Sico-Linguística en la Universidad del Norte de Iowa, es abogado graduado de la Universidad de La Habana y de la Florida, donde desarrolló el método que él tituló Sico Generativo, y que creó para su propio aprendizaje del idioma inglés que necesitaba en la universidad.

El método Nodarse está basado en la capacidad psicológica del estudiante de relacionar con algo lo que quiere memorizar y la generativa porque cada idea genera nuevas ideas o conceptos. La señora Nodarse trabaja con su esposo en estos programas pero ella es además profesora de niños negros en un programa especial de Iowa. El programa del SEPI es enseñado por el Método Nodarse y este es el cuarto curso que el matrimonio ofrece en conjunción con el Instituto Pastoral que dirige el Padre Mario Vizcaino, Sch. P.

## Curso de Planificación Natural de la Familia en St. Brendan

El día 28 de Agosto comenzarán las sesiones en español sobre Planificación Natural de la Familia en el salón parroquial de St. Brendan, 8725 SW 32 Calle, Miami.

Todas las sesiones serán sábados de

2:00 p.m. a 4:00 p.m.

Las subsiguientes fechas serán Sept. 25, Oct. 9 y Oct. 23. Para más información llamar a Elayne Marrero al 651-0280.

## Encuentros Conyugales en Agosto y Sept.

Dos próximos Encuentros Conyugales están señalados para los días 27, 28 y 29 de Agosto y 10, 11 y 12 de Septiembre y tendrán lugar en Bis-

cayne College.

Par información adicional llamar a Felipe y Maribel de León, teléfono 538-1853.

## Peregrinación a Roma, Asís, Cairo y Tierra Santa

El Padre Ruskin Piedra invita a todos los Cristianos interesados en renovarse espiritualmente a esta peregrinación. Una oportunidad de acercarse más a Jesús y vivir una experiencia inolvidable. Desde Septiem-

bre 19 a Octubre 4 de 1982.

El costo es \$1750 incluyendo transportes aéreos y terrestres, hoteles, desayunos y cenas. Para más información llamar a Rosario al 757-6241 o al 223-5982 y 221-5511.