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Catholic Archdiocese of Miami

Vol. XXXI No. 22

Friday, July 15, 1983

Price 25¢

Prayer time

...to be focus in every parish here

By Ana Rodriguez-Soto
Voice News Editor

And now, a word from God.

It's better known as prayer, but perhaps few people think of it that way. To many, praying means asking, instead of listening.

"A lot of people will pray when they

'I am herewith mandating in the name of the Lord that in each parish, school, institution... there be instituted a renewal of prayer life and outreach to the unchurched'

Archbishop McCarthy

need something," says Marsha Whelan, assistant director of Evangelization for the Archdiocese of Miami. "And until the next crisis comes along, there's nothing in between."

That attitude should change beginning in the fall, as the Archdiocese begins the fourth phase of its five-year evangelization program, focusing this time on prayer.

"RENEWAL OF OUR prayer life is critically needed for our survival in these secularistic times," said Archbishop Edward A. McCarthy in a letter mailed to all South Florida priests, heads of ministries and organizations, parish evangelization committee members and laity involved in evangelization.

Throughout the year, South Florida churches will be educating parishioners about different forms of prayer, providing time for community prayer in addition to the Eucharistic liturgy and urging people to pray daily at home with their families.

Outreach to the unchurched is a goal of this year's program, enlarging on efforts of the past two years to bring inactive Catholics "back home."

"One of the things that we've really not done very well as a Church is teach people how to pray," Whelan said. "We've taught them vocal prayer and popular devotions like the Rosary but there are many other different ways of praying."

"We need to set aside time in our lives not so much to talk and ask but to listen. What does my God ask of me?" she added.

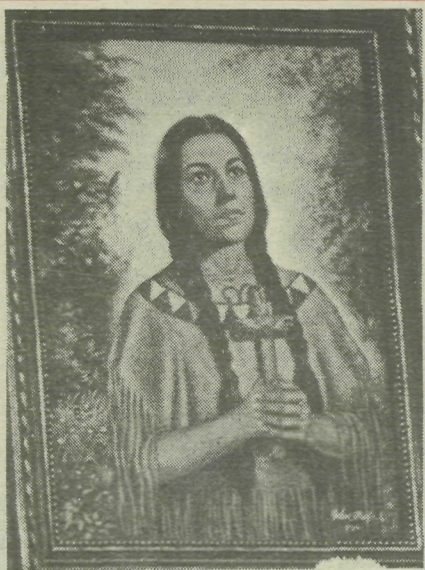
Prayer "is a relationship with God... We're responding to God, who is calling us to prayer. Ultimately, we're called to full union with God and that's Heaven. Prayer is the beginning of that relationship."

In his letter, Archbishop McCarthy stressed the importance of renewing prayer life.

"I DO FEEL in conscience, as your bishop, that prayer renewal is so gravely important that I should make it clear this program is not being offered as an option to be accepted or not," he wrote.

"I wish to make it clear that by my authority as bishop, I am herewith mandating in the name of the Lord that in each parish, school, institution,

Continued on page 11



To The Indians

...of South Florida, Archbishop McCarthy has issued a pastoral letter expressing respect and recalling history. Page 11. (Photo of Blessed Kateri Tekakwitha, American Indian saint-to-be.)

52 PER CENT GOING

Mass attendance up

WASHINGTON (NC)—Attendance at Sunday Mass is on the upswing after bottoming out in 1977, according to Paulist Father Alvin A. Illig, director of the Paulist Office for Evangelization.

Citing figures from the Princeton Religious Research Center, part of the Gallup organization, Father Illig said about 52 percent of Catholics in the United States attend Mass every Sunday. In 1977, that figure was 47 percent, while 70 percent of Catholics attended Mass weekly in the 1950's.

On July 9, Pope John Paul II called for "full and active participation" of U.S. Catholics in Sunday Mass. Speaking to 14 U.S. bishops in Rome, the pope said participation in the Sunday liturgy affects the total effectiveness of people's lives.

FATHER ILLIG predicted that within the next 15 years, two-thirds of U.S. Catholics will attend church each Sunday.

"There's an awful lot of vitality going on in the church right now," Father Illig said. "I think the single biggest factor is the flowering of the Vatican Council."

The Second Vatican Council strove "to make Christ central in our life," and the resulting renewal movements "are coming together now."

"The church is just a far more appealing community today," Father Illig said.

According to a Gallup poll, 38 percent of young people 13-18 say Catholicism is their preferred religion; 33 percent of persons 18-24 prefer Catholicism; and 29 percent of persons

25-29 prefer Catholicism.

The number of young persons professing Catholicism may indicate the need for some religion in their lives, Father Illig said. Persons tend to follow their parents' and grandparents' value system, he said.

ALTHOUGH SOME surveys have shown a large percentage of teen-age Catholics think they can be good Christians without going to church, Father Illig said he sees that as a fallacy.

The United States has a "highly materialistic culture," he said, and through entertainment and advertising is setting up a set of values that contradicts Christian values. "You're go-

Continued on page 3

Women support weapons halt

ANTIGONISH, Nova Scotia (NC)—The World Union of Catholic Womens' Organizations has resolved to support measures designed to "halt, equally and simultaneously, the production of weapons."

The world union includes 111 Catholic women's organizations in 62 countries, representing about 30 million women. About 400 delegates approved the resolution during a general assembly at St. Francis Xavier University in Antigonish.

The delegates said the arms race poses a serious threat to world peace, and resources used for the manufacture or armaments should be used for peaceful development and to raise the standard of living in deprived

nations.

The resolution also called on WUCWO member organizations to support all efforts aimed at the reduction of world tension and the attainment of political solutions to national and international disputes.

ANOTHER RESOLUTION called on member organizations to become responsibly informed about the spectrum of population issues and how they relate to population policies in their respective countries.

The delegates reaffirmed the fundamental right to life from conception to natural death and encouraged women's groups to promote natural family planning methods and the responsibilities of

parents and family life.

The assembly expressed concern with "dumping" practices, in which old or unapproved contraceptives as well as outdated pharmaceuticals are sent to developing countries as part of their aid packages. Members were asked to develop information programs to alert persons to these practices.

WUCWO affiliates were encouraged to foster a greater awareness of the Universal Declaration of Human Rights and celebrate the declaration's 35th anniversary.

The group also resolved to stimulate a positive attitude concerning displaced persons in their nations. Catholic women's groups were asked to assist

refugees, migrants and other displaced persons and help them preserve their cultural identity as much as possible, make them aware of their rights and adjust to their new surroundings.

Also during the assembly, Betty Aitken of Rosemere, Quebec, was elected president of WUCWO.

MRS. AITKEN, a former national president of the Catholic Women's League of Canada, is the first North American to be elected WUCWO president.

She said the spiritual development of women and sensitizing them to the importance of their contributions in life were among the top priorities of WUCWO.

News at a Glance

Evangelism, birth rates aid church growth

NEW YORK (RNS)—Roman Catholics, Southern Baptists, Mormons and several small conservative churches showed membership gains while main-line Protestants recorded small losses for 1981. This is according to the latest edition of the Yearbook of American and Canadian Churches, which attributes the growth of the Southern Baptists and Mormons to a vigorous evangelism and a relatively high birth rate. As for the Catholics, the large waves of Hispanic and Asian immigrants are probably helping their membership, says yearbook editor Constant H. Jacquet. Mainline Protestant churches such as the former United Presbyterian Church and Presbyterian Church in the U.S. showed a decline of less than one percent. The yearbook attributes this to a lower birth rate among members of these denominations.

New 'Baby Doe' rule born

WASHINGTON (NC)—The U.S. government has revealed a new version of its Baby Doe rule, which forbids medical discrimination against handicapped newborn infants. The new rule, an update of an earlier regulation struck down by a federal district court in April, was issued in Washington by the surgeon general, Dr. C. Everett Koop. The new draft, like the first, calls for hospitals to post a notice stating that federal law forbids discriminatory medical treatment of the handicapped and providing a hotline telephone number to report cases of discrimination. The new version says that the notice should be posted at the nurses' station and places the responsibility of preventing discrimination on state agencies, as well as private facilities.

People support Sandinistas says Sacred Heart sister

NEW YORK (NC)—Most people in the guerrilla-war zone of Jalapa, Nicaragua, would favor their country's Sandinista government over the "contrarrevolutionaries" if given a choice, Sacred Heart Sister Lisa Fitzgerald said at a press conference. Sister Fitzgerald taught in the border town of Jalapa for a year and a half and said the people do express some criticism of the Sandinista government. However, she said the people do not welcome the "counterrevolutionaries," Honduras-based guerrilla forces, who raid from the borders.

Cardinal Krol denies Polish 'deal'

WASHINGTON (NC)—Cardinal John Krol of Philadelphia denied that Pope John Paul II had made a "deal" with the Polish government which would remove Lech Walesa from public leadership in Poland. "The rumor about a deal and an understanding, in my personal judgment, is fiction, not fact; speculation, not reality," Cardinal Krol said after a press conference for the national Year of the Bible.

Gay task force disbands

SAN FRANCISCO (NC)—The San Francisco archdiocesan Commission on Social Justice has dissolved its Task Force on Gay and Lesbian Issues after members of the task force held a press conference announcing that they rejected the archdiocese's recent plan of ministry to homosexual men and women. Members of the commission voted unanimously to dissolve the task force after the task force members told the press they rejected the plan and were "returning it." The plan holds that homosexuals acts are immoral, but homosexual orientation itself is not, and that personal dignity, human and civil rights should not be denied or infringed because of homosexual orientation.



HUNGER FOR FAMILIES—In Cologne, West Germany, four Polish men who have been exiled from their homeland for two years for political reasons, are on a hunger strike to pressure Polish officials into granting exit visas for their wives and children. They vow to continue their strike until the visas are granted. (NC photo).

Bishop greets Moslems

VATICAN CITY (NC)—Archbishop Jean Jadot, president of the Vatican Secretariat for Non-Christians, extended greetings to the world's Moslems for the end of Ramadan, July 11, and expressed hopes for reconciliation among all people, especially those who believe in God. The archbishop dedicated the message "to all of our brothers in God, the Moslems of the world, on the occasion of the breaking of the Ramadan fast, 1983," a sacred month-long period of fasting.

Catholic league debates firing Langenberg

CHICAGO (NC)—The Catholic League for Religious and Civil Rights and a campus chaplain have disagreed over whether the chancellor of the University of Illinois, Chicago Circle campus, should be removed because of an art show criticized as anti-Catholic. The Catholic League urged firing of Chancellor Donald Langenberg, saying he was responsible for the university's sponsorship of a Douglas Van Dyke art exhibit which depicted Christ with the head of a pig and the pope as the devil. But Father William J. Cloutier, director of the Pope John Paul II Center for Catholic students and an opponent of the art exhibit, said he was "saddened" by the call for the removal of Langenberg and that the exhibit "was arranged eight months before Langenberg assumed responsibilities."

Critical hunger in Africa

NEW YORK (NC)—Severe droughts in Ethiopia and Mauritania have led Catholic Relief Services to step up its emergency aid to those two African nations, said CRS press coordinator Beth Griffin. Both countries are considered "emergency situations," she said. CRS is currently seeking additional funding for the emergency programs in both Ethiopia and Mauritania.

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

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Pope pleads for kidnapped Vatican girl

Russia, Bulgaria deny Agca's claims that they helped him try to kill the pope

VATICAN CITY (NC)—Pope John Paul II has pledged to do "everything humanly possible" to bring a missing teen-ager back to her home within the Vatican walls.

For the second week in a row, the pope closed his noon Angelus talk July 10 by talking about the mysterious disappearance of Emanuela Orlandi, the daughter of a Vatican employee. People who claim to be holding her have demanded the release of Mehmet Ali Agca in return for her freedom.

AGCA, a 24-year-old Turk who is serving a life sentence in Italy for his attempt to kill Pope John Paul on May 13, 1981, condemned the alleged kidnapping July 8 and said he would "refuse any exchange" with the girl.

Speaking to journalists after being questioned about the Orlandi case in Rome, Agca also said he had been trained by "the KGB (Soviet secret police) international terrorists" and that the attempt on the pope's life "was done by the Bulgarian secret services."

It was the first time Agca publicly declared that there had been Bulgarian or Soviet involvement in the attempt on the pope's life, although Italian investigators have been pursuing that line of investigation for months on the basis of Agca's statements to them.

Agca's claim of Soviet involvement in preparing him for the assassination attempt was repudiated July 9 by the official Soviet news agency, Tass, which called his remarks "absurd insinuations" and "threadbare propaganda."

TASS called the assassination attempt a "heinous crime" and said "there are absolutely no facts to bear out" accusations of Soviet or Bulgarian complicity in it.

Emanuela Orlandi, a 15-year-old high school student, is a citizen of Vatican City State and lives within the Vatican walls. Her father, Ercole, is a messenger in the Prefecture of the Pontifical Household.

The girl disappeared on the evening of June 22 after calling home to advise her parents that she would be late in returning from an after-school music class because of traffic problems.

In his July 10 Angelus message about the Orlandi girl, Pope John Paul

made no direct appeal to the alleged kidnapers.

ASKING some 30,000 people present in St. Peter's Square to pray for the girl's safe return, the pope said, "Who could remain insensitive before this, as before other similar trials so cruelly painful?"

"To the parents of Emanuela, I renew the expression of my sharing in their drama," he said.

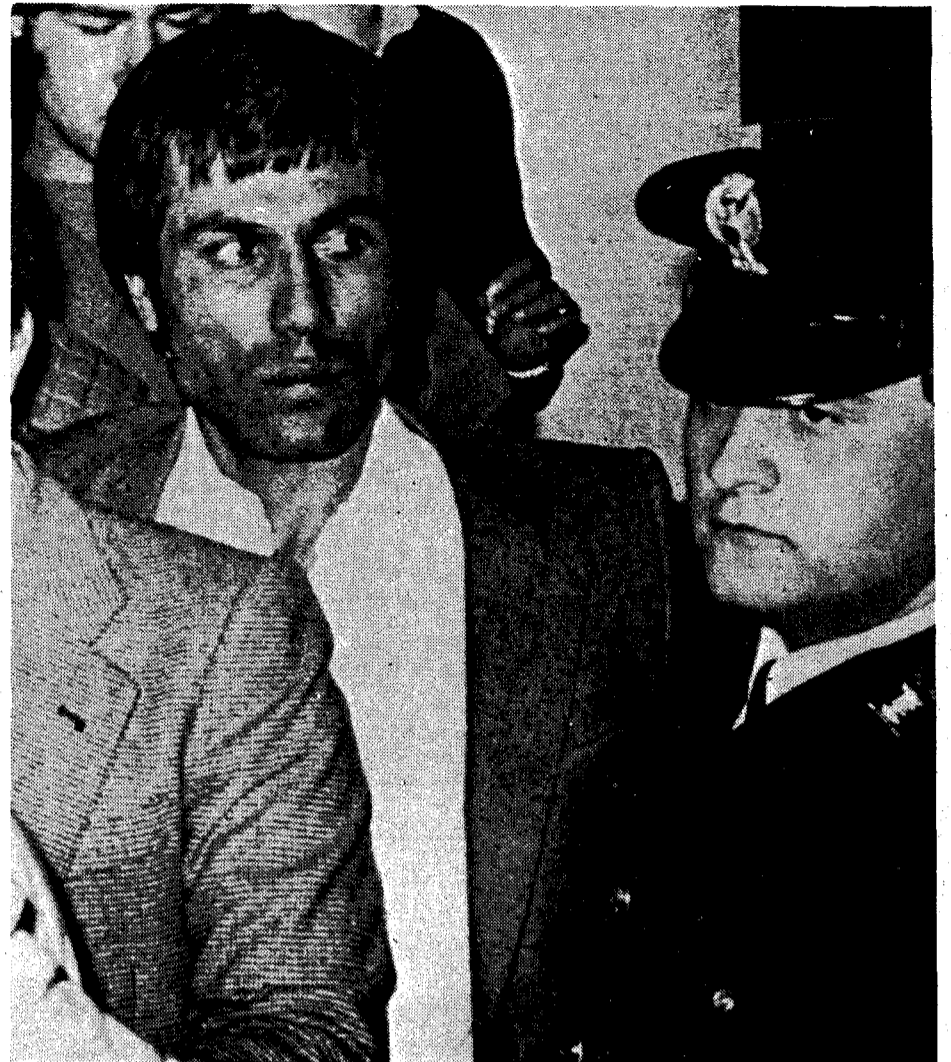
"For my part, I can assure that everything humanly possible is being done to contribute to the happy solution of the painful affair," Pope John Paul added. "Our prayer, while it invokes protection and safety for the young Emanuela, is also meant to implore comfort and courage for her dear ones."

VATICAN officials kept a strict silence on other aspects of the Orlandi disappearance.

There was no comment, for example, on whether the pope would ask Italian President Sandro Pertini to grant Agca's release or on whether the Vatican had set up the telephone "hotline" demanded by the alleged kidnapers to Cardinal Agostino Casaroli, papal secretary of state.

Nor was there any official Vatican response to Agca's claims in an impromptu press conference July 8 that he had no role in the Orlandi disappearance and that Bulgarian and Soviet secret police had directed the May 13, 1981, attempt on the life of the pope.

"I have nothing to do with the kidnapping," Agca said in Italian as he



Mehmet Ali Agca publicly accused the Soviet Union and Bulgaria of complicity in the attempt on the life of Pope John Paul II (NC photo from UPI).

left the central Rome police station under heavy guard. "I refuse any exchange."

Agca, a convicted murderer in his native Turkey, said that he was "with the innocent girl, with the family that is feeling pain, with Italy and with the Vatican."

POLICE sources said Agca, who is being held at a maximum security prison at Ascoli Piceno in central Italy, had requested to be questioned by Rome magistrate Domenico Sica on the Orlandi affair.

Questioned in English about the alleged "Bulgarian connection" to the papal assassination attempt, Agca said publicly for the first time that the Bulgarians and the Soviets were behind the attack.

Agca said that he had been at one time in the Soviet Union, but "it doesn't matter."

"Soviet Union doesn't have any

direct connection by the terrorists," he said. "It uses in the Middle East Syria, in Europe Bulgaria. I say this many times. I have enough proof for assassination, for every actions."

THE PAPAL assailant said that Sergei Ivanov Antonov, a Bulgarian airlines employee in Rome arrested last Nov. 25 for "active complicity" in the attempt, "was with me during attempt" and that two other Bulgarians sought in connection with the investigation "are my accomplices in this action."

Agca's claims brought almost immediate denials from the official news agencies of the Soviet Union and Bulgaria.

"No matter how many times it is repeated, a base lie certainly does not become closer to the truth," said Tass. The Bulgarian agency, BTA, said that "someone is afraid that Agca may end up telling the truth."

THE ITALIAN justice minister, Clelio Darida, began an investigation July 9 into how a maximum security prisoner had been allowed to have "unauthorized contacts with the press."

Meanwhile, the persons claiming to be Emanuela Orlandi's kidnappers continued to press their demands in telephone calls to a schoolmate of Emanuela's and to the Italian news agency ANSA.

Claiming that the teen-ager was no longer in Italy, a caller told Emanuela's friend, identified by police only by the first name Laura, that Agca must be released by July 20 and not by July 26, the date previously mentioned in the Italian press.

More people at Masses

Continued from page 1

ing to get sucked into the secular world," he said.

Parents need to involve their children in the structure of Mass to pass on their standards.

"There is a value to structure," he said.

Father Illig said there are about 70 million baptized Catholics in the United States. Of those, about 52 million are considered active Catholics. About 15 million are inactive, perhaps indifferent to the church, he said, while

2 to 3 million are totally alienated from the church.

THE NUMBER of Catholics has increased by 1.4 million in the last two years, Father Illig said. In 1981, the number of adult converts was the highest in 13 years, and the number of infant baptisms was the highest in 10 years.

He said in 1947, about 20 percent of persons surveyed by Gallup said they preferred Catholicism as their religion. In a 1982 survey, 29 percent preferred Catholicism, an increase of 45 percent.

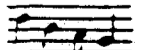
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'Liberation theology' is not Marxist manifesto—Priest

CINCINNATI (NC)—Contrary to some people's beliefs, "liberation theology" is a Christian theology, not a Marxist manifesto for Latin America, according to Father Gustavo Gutierrez, who coined the term.

It is a theology, he said, born out of the religious, political and sociological experience of Latin America.

Father Gutierrez, a native of Lima, Peru, and author of "A Theology of Liberation," gave a workshop on "Liberation Spirituality" at Xavier University in Cincinnati.

"People say my book is about political liberation," Father Gutierrez said in an interview with the *Catholic telegraph*, newspaper of the Cincinnati Archdiocese. "This is not true. It is one aspect, no more."

LIBERATION theology, which identifies the Christian salvation of the whole person as freedom from social, economic and political oppression as well as spiritual liberation, has been accused by some critics of using Marxist theory under the guise of Christianity.

With one hand resting on a copy of his 1973 text, Father Gutierrez referred to what he called a partial and "sometimes not fair" interpretation of the subject matter of his book as purely

"social analysis."

Rarely quoted, stressed the priest, is a major thesis that "the first task of the church is to celebrate the

'Liberation theology is only one of the theological trends in the church today. It is not the theology.'

Eucharist" and that "without contemplation we can't have a Christian life."

Because these views are more traditional, said Father Gutierrez, they are never quoted. Instead, "only the social aspects" are picked up, he said, which are "new for people."

SEEING his priestly work of 25 years as primarily pastoral, Father Gutierrez views his work as being "present to the Gospel in the historical process of my continent."

Referring to the economic and political oppression of the poor in Latin America by a rich minority, he added, "I think the Gospel has a word to say to a very complex and painful

situation" there, a word which offers hope to the poor.

Liberation theology is a "theology of salvation in our historical conditions," which include the whole person, not just the soul, he said.

His main concern is not to "preach liberation theology," but to be Christian, said Father Gutierrez, who works in small basic Christian communities in Lima and throughout Latin America. A theology professor at a Catholic university in Lima, he teaches classes and workshops that attract over 2,000 students each summer.

Regarding the accusations of Marxist influences in liberation theology, Father Gutierrez said, "Sometimes I have difficulty understanding these charges. No one part can be called Marxist."

IN LATIN America "we are dealing with our social reality" that calls for justice, he noted. And for some people, Father Gutierrez said, working for justice immediately raises questions of Marxist influences. This is false, he said.

As was affirmed by the Latin

American bishops in conferences in Medellin, Colombia, and Puebla, Mexico, liberation theology and work for justice call for a knowledge of social science, which includes Marxist theory among others, he said.

Although North Americans are showing great interest in the theology of liberation that grew out of the Latin American experience, Father Gutierrez said, "it is impossible to take one theology born in one context and apply it elsewhere."

Although U.S. theologies of liberation as developed by women, blacks and Hispanics may share the method of the Latin American theory, it is often only by coincidence, he said.

"It is important to note that liberation theology is only one of the theological trends in the church today. It is not the theology; it is one" theology among many, he said.

"The main point is the presence of the Gospel in our people. Maybe liberation theology is helpful for that. It's only a means," said Father Gutierrez.

VATICAN FIGURES FOR 1981

Ordinations up, but priests total down

VATICAN CITY (NC)—Ordinations to the priesthood rose in 1981 but the total of Catholic priests in the world continued a slow decline, newly released Vatican figures showed.

On July 11 the Vatican published a 12-page summary of selected sections from the latest Vatican Statistical Yearbook, covering figures through the end of 1981.

The summary did not include the latest statistics on total world Catholic population from the book, which has not yet gone on sale.

Instead, the summary emphasized figures on priests and Religious working throughout the Catholic world.

ORDINATIONS to the diocesan

priesthood increased by 121 to 3,981 during 1981, the statistics showed.

That gain more than offset a small drop in ordinations for religious congregations, which numbered 1,908, or 19 fewer than the previous year. The combined total of 1981 ordinations, 5,889, represented an increase of 102, or 1.8 percent, over the previous year.

The total number of priests in the world continued to decrease, however, because of deaths and "defections," the Vatican said.

In all, there were 255,904 diocesan and 155,170 religious priests at the end of 1981. The total of 411,074 represented a drop of 2,526, or 0.6 percent, from the previous year's total.

Vatican statistics on candidates for the priesthood indicated that the number of ordinations may continue to rise in future years.

At the end of 1981, there were 68,633 major seminarians preparing for the priesthood, an increase of 2,591 over 1980. The gain since 1975, the low point in seminary enrollment worldwide during the past decade, was 8,491.

THE NUMBER of novices for male and female religious congregations also rose between 1980 and 1981—11.5 percent for men and 6.0 percent for

women.

The number of male novices preparing for the priesthood was up 682 to 6,449, while the number of men preparing to be religious brothers increased 199 to 2,076.

The number of women preparing to become nuns went from 13,932 to 14,772, an increase of 840.

The Vatican's summary did not include statistics on the total number of nuns and religious brothers.

The summary showed that there has been little change since 1973 in the distribution of clergy throughout the world in relation to the number of Catholics in each part of the globe.

THE LARGEST percentage of priests - 55.4 percent of the world's total—was serving in Europe, where 34.4 percent of the world's Catholics live, at the end of 1981. In 1973, 60.1 percent of the world's priests were serving in Europe, which at that time had 38 percent of the world's Catholics.

In the Americas in 1981, 27.8 percent of the world's priests were serving 49.2 percent of the world Catholic population.

But 16.4 percent of the priests were in North America (excluding Mexico) where only 7.8 percent of the world Catholic population resides, while 11.4 percent of the priests were in Latin America (including Mexico and the Caribbean), which has 41.4 percent of the world Catholic population.

This means that the average priest in Latin America must serve 7.6 times as many Catholics as the average priest in the United States or Canada.

At the end of 1981 Africa had 4.1 percent of the world's priests and 7.6 percent of the Catholic population; Asia had 6.4 percent of the priests and 8.1 percent of the Catholics; and Oceania had 1.3 percent of the priests and 0.7 percent of the Catholics.

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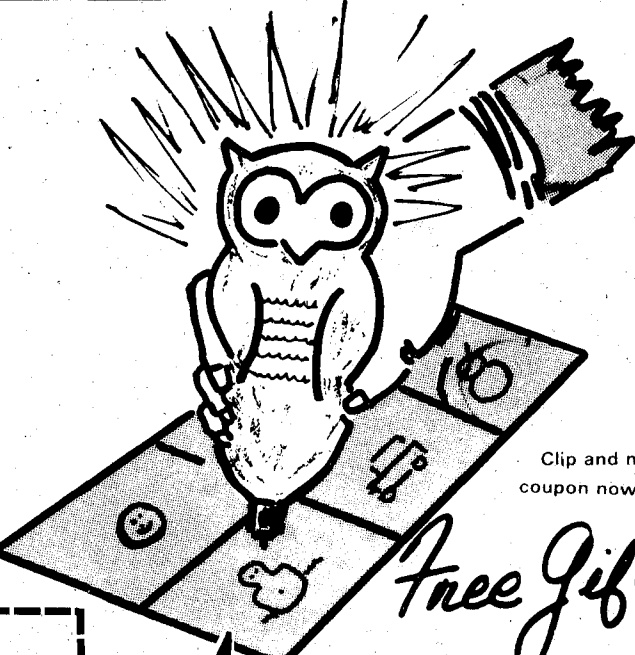
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USCC may oppose immigration reform now in Congress

WASHINGTON (NC)—A top official of the U.S. Catholic Conference has warned that the USCC may oppose current immigration reform legislation in Congress if amnesty provisions are weakened or if other concerns of Hispanic groups are not dealt with.

The USCC, public policy arm of the U.S. bishops, "may find itself in the position of having to oppose the legislation" even though there is an urgent need for immigration reform, said Msgr. Daniel Hoye, USCC general secretary.

He said the USCC would prefer to support "an authentic immigration reform bill."

AN IMMIGRATION reform bill was approved by the Senate in May. The House version was expected to reach the floor of that chamber later this summer.

Msgr. Hoye's statement, which he said was issued at the direction of the USCC's five-bishop executive committee, said the House provision for legalization of illegal aliens, "while not as generous as USCC would hope," is still "far superior" to the comparable provision in the Senate and should be supported at a minimum.

"Any substantive weakening of the legalization program either on the House floor or later in the House-Senate conference would cause us to oppose the bill," he said.

The House bill would grant amnesty to aliens who can prove they have been in the country since before Jan. 1, 1982. The more-stringent Senate version would grant permanent resident status only to those in the country since before Jan. 1, 1977, and would grant temporary resident status to aliens in the country before Jan. 1, 1980.

ON EMPLOYER sanctions, Msgr. Hoye remarked that the USCC on many occasions has said it is "deeply troubled" by the proposal.

But he also noted the argument that sanctions against employers "are the necessary political price which must be paid for the legalization program." Supporters of sanctions maintain that prosecuting employers who hire undocumented workers is the best way to stop future waves of aliens from coming to the United States in search of jobs.

"Even if one accepts that, however, it is essential that sanctions include strong and effective safeguards against

discrimination in hiring," said Msgr. Hoye. "It is imperative that Congress address this matter."

The priest added that the bill also could be improved in its provisions for a temporary worker program and in the "serious restrictions it would impose on due process and protection for immigrants."

A NUMBER of Hispanic organizations have strongly opposed the measure and have criticized Catholic Church officials for not doing likewise. One chief concern of Hispanic groups has been the employer sanction provisions, which Hispanics say will lead to discrimination by employers against anyone looking like an illegal alien.

Earlier in July the bishops' ad hoc Committee for Hispanic Affairs issued its own statement, saying the legislation as currently proposed offers "too little in the way of relief for the vast underclass of undocumented aliens."

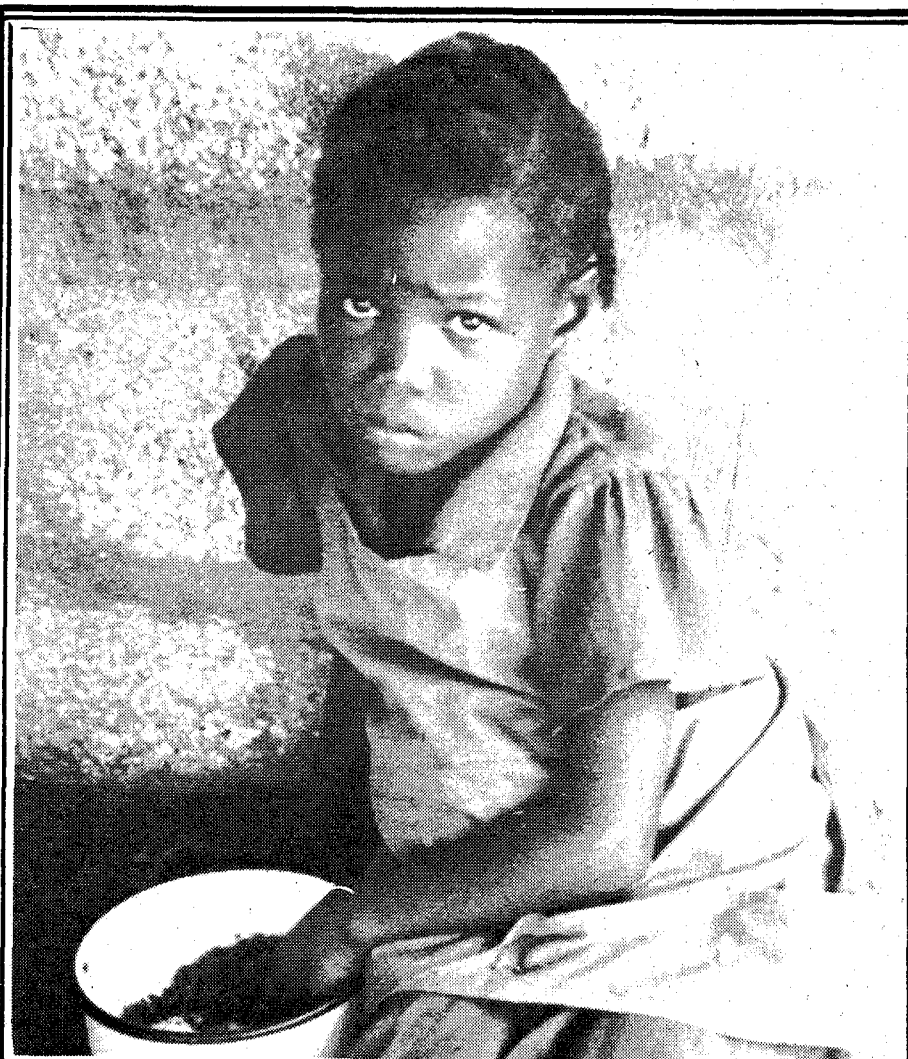
A spokesman for the bishops' conference, Russell Shaw, said the new statement by Msgr. Hoye in substance was much the same as earlier USCC statements on immigration reform. But Shaw said the new statement "more clearly than before" expresses the willingness of the USCC to oppose the measure if its amnesty provisions are weakened.

HE NOTED that the USCC's interest in immigration reform reflects the church's pastoral concern for migrants and refugees, its operation of the nation's largest refugee assistance program, its sensitivity to ethnic and nationality groups most affected by immigration policy, and its concern for the nation "as a community of diverse origins."

Shaw, the USCC spokesman, said the current position of the USCC is neither support for nor opposition to current proposals for immigration reform, particularly since the legislation "keeps changing" in Congress.

Shaw said that during the 97th Congress, which ended last December, the USCC "came much closer" to an endorsement of the Simpson-Mazzoli immigration reform bill, named after its chief sponsors, Sen. Alan K. Simpson (R-Wyo.) and Rep. Romano L. Mazzoli (D-Ky.).

But in the past year, Shaw said, the USCC has shifted away from supporting the bill due in part to the "strong and persuasive" arguments against it by Hispanic groups.



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Rep. Hyde: Fight not over yet

ORLANDO, Fla. (NC)—Rep. Henry Hyde (R-Ill.), author of the Hyde amendment which restricted the use of federal funds for abortions, told delegates to the National Right to Life Committee convention that they should continue their efforts despite recent successes gained by the opposition.

"It is very premature to say that the fight is over. Our opposition shouldn't gloat," he said.

Hyde added that even though the "courts are against us as well as the American Medical Association and the bar association, they know that we are out there. Our cause is the defense of the preborn."

Hyde said pro-lifers are often depicted by the opposition as being unsophisticated, with organizations staffed by "little old ladies in tennis shoes and wild-eyed priests."

Another problem, according to Hyde, is media coverage. "We have come a long way in 10 years," he said, "What other movement has the overwhelming majority of the media against them?"

Men and women representing groups within the committee, politicians, religious workers, and other pro-lifers attended the convention July 7-9.

Hyde's comments were echoed by Jean Doyle of Sarasota, newly elected president of the National Right to Life Committee. She said recent Supreme Court and Senate actions upholding legal abortions were "milestones rather than millstones."

Mrs. Doyle referred to the June 15 Supreme Court decision to strike down major provisions of an Akron, Ohio, ordinance which attempted to regulate abortions and the June 28 Senate

Archbishop's invocation at pro-life convention

By Archbishop Edward A. McCarthy

"O dear God, we come before you fully convinced that when in the course of human events it becomes necessary for a people to amend the political decisions that have disgraced them, and to proclaim among the powers of the earth the right to life of the unborn, to which the laws of nature and of nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to their position.

"We hold these truths to be self-evident, that all men-born or unborn-are created equal with respect to life; that, born or unborn, they are endowed by their creator with certain inalienable rights; that among these are the right to life; that to secure such rights, governments are instituted among them; that whenever acts of government become destructive of these ends, it is the right of the people to amend them.

"O dear God, we ask your blessing upon the efforts of your people to redeem our beloved nation from the infamy of legalizing the taking from the unborn of that life, that promise, that future as members of your kingdom, to which the laws of nature and of nature's God entitle them. Give strength, give courage, give indomitable perseverance, O God, to those who are the champions, the defenders of your exquisite gift of life. And, above all, give them victory, O God. And bless, Lord, all of us, our efforts and this the nourishment we are about to receive through your goodness. Amen."

defeat of the proposed Hatch-Eagleton amendment, which would have declared that "a right to abortion is not secured by this Constitution."

"Both (actions) served to further galvanize our forces nationwide and that's a positive thing," Mrs. Doyle said.

In his keynote address, Rep. Chris Smith (R-N.J.) said the truth is with the pro-life movement.

"We have nothing to hide. We welcome and request and desire every opportunity to prove the validity of our position," he said.

At the center of the convention were the speakers who told about their own experiences with abortion and the fight to have it outlawed.

Nancy Jo Mann rallied against abortion after her own experience with it.

'I had abortion'

"I had an abortion after my husband left me and I found out I was pregnant for the third time," Mrs. Mann said. "I was not very well-informed about what would happen. I had a saline abortion and felt my baby

thrash inside me for over an hour. Then she was born, and for a while, she was still alive. She had hair and her eyes were perfectly formed. She was my baby girl but they put her into a bedpan and took her away."

It was because of her daughter that Mrs. Mann founded Women Exploited by Abortion, a group which tries to convince women not to have abortions and to help women who do.

Along with the speeches, the convention included several workshops and strategy sessions on ways to reduce the abortion rate.

Workshop topics included political actions available to pro-lifers, non-violent direct action against abortion clinics, death with dignity, adoption alternatives, the complications of abortion, and media relations.

At a workshop on non-violent direct action, Joe Scheidler, executive director of the Pro-Life Action League in Chicago, spoke on sidewalk counseling outside abortion clinics.

Media bias

A major obstacle to the pro-life movement is media bias, according to NRLC legislative director Douglas Johnson, who spoke on media relations. "I believe the press played a crucial part in getting abortion legal and keeping it legal," Johnson said.

Nick Thimmesch, a journalist involved in the pro-life movement, agreed with Johnson.

"Abolitionists, suffragists, the NAACP have all been ignored by the press or gotten bad press," he said. "Our only ally is science. (It shows) the life of the unborn through methods of ultrasound that will show a woman what the unborn looks like."

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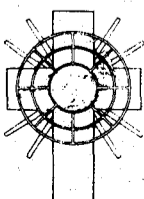
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Pope, Cuban bishops meet

VATICAN CITY (NC)—Pope John Paul II discussed restraints on church activity in Cuba with that country's seven Roman Catholic bishops June 30. He said the church was willing to dialogue with the nation in order to

Pope praises Serrans

VATICAN CITY (NC)—Pope John Paul II told some 2,000 members of Serra International July 4 to "never lose heart" in their work of promoting vocations to the priesthood and religious life.

Meeting with participants in the 41st Serra International Congress at the Vatican's Paul VI Audience Hall, the pope praised the "distinguished lay apostolate" of the organization's members and urged them to work closely with their local bishops.

"Look to your bishops for guidance and direction in pursuing the Serran ideals, since it is from them that the impulse and inspirations for the apostolate in your dioceses derive," he said in a talk in English and Italian.

gain greater freedom to work for Cuba's people.

The pontiff's 35-minute address to the bishops, who were on their official five-year visits to the Vatican, was printed in the July 2 edition of *L'Osservatore Romano* the Vatican's daily newspaper.

Meeting with the Cuban bishops for the first time in his pontificate, the pope urged that great attention be given to the role of the family "so much more when external conditions do not permit Christian education in situations other than that of the family or when children are seen to be exposed to possible pressures in their religious or moral outlook."

IN 1961, after Cuba was officially declared a socialist state by Premier Fidel Castro, 350 Catholic schools were nationalized.

The church in Cuba is not allowed to engage in any social action.

The pope said that the church in Cuba "is open to dialogue with the society."

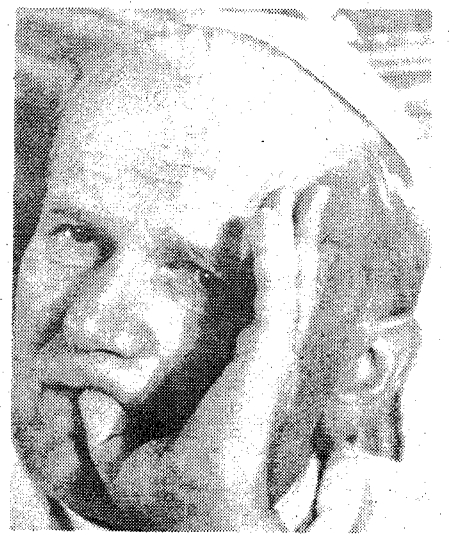
"The church desires only that degree of freedom which it needs to favor the cause of wellbeing and the profound aspirations of the people (of Cuba),"

he said.

"The church," he added, "appreciates all the demonstrations of collaboration and of good will which it receives on the part of the authorities of the nation, such as the permission granted recently to some Religious, who had come from outside Cuba, to put themselves at the stable service of the Cuban community."

"May God grant that this gesture," he said, "be a sign of hope for the future."

The pope also noted a slight increase in vocations among the women Religious serving in Cuba. Some 200



Pope: Stresses talks

priests and 230 nuns work among Cuba's 4 million Catholics, who constitute 40 percent of the island nation's population.

Abortion job means no Catholic wedding

WINNIPEG, Manitoba (NC)—Lynn Hilliard, one of four nurses facing abortion conspiracy charges in Winnipeg, has been refused permission to marry in the Catholic Church.

Hilliard was to have been married in St. Ignatius Catholic Church in Camrose, Alberta, on July 2. When church officials learned she was on the staff of the Winnipeg abortion clinic opened in May by Dr. Henry Morgentaler, she was told she would not be able to marry in the church.

Police raided the clinic June 9 and charged Dr.s Morgentaler and Robert Scott, Hilliard and three other nurses, and two counselors at the clinic with conspiracy to procure an illegal abortion. After a second raid on the clinic June 25, police charged Hilliard and three others with new counts of abortion conspiracy and charged Dr. Scott and two of the nurses with conducting an illegal abortion.

THE WINNIPEG abortion clinic is the second one opened by Dr. Morgentaler, who is seeking to establish similar clinics across Canada.

Under Canada's federal criminal code, abortions are legal only when they are performed in accredited or approved hospitals after approval by the institution's therapeutic abortion committee. Dr. Morgentaler has been acquitted three times on illegal abortion charges stemming from operation of his first clinic, in Montreal.

'To formally help in an abortion brings automatic excommunication.'

Father Vince McGrath, associate pastor of St. Ignatius Church and the person who was responsible for compiling the marriage documents for Hilliard, said in a telephone interview that the nurse incurred automatic excommunication from the church by her work in an abortion clinic.

"She is not in keeping with the teachings of the church," he said. "We can only marry people who are in keeping with the teachings of the church."

He said he had telephoned Hilliard to explain to her why permission could not be given for a Catholic marriage.

CLARIFYING news reports which stated that Archbishop Adam Exner of Winnipeg had excommunicated Hilliard, Father McGrath said there was no episcopal decree of excommunication because there was no need for one. "To formally help in an abortion brings automatic excommunication," he said.

Hilliard told United Press of Canada June 25 that she planned to be wed in the United Church of Canada, of which her fiance is a member. She said she holds "no malice toward the Catholic Church" for its actions.



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Sandinistas no longer lead united country

By Agostino Bono
NC News Service

On July 19, 1979, the Sandinista National Liberation Front marched triumphantly into the Nicaraguan capital of Managua, leading a broad coalition of Marxists, businessmen, and Catholic clerical and lay leaders into government.

The Sandinistas had led the civil war

ANALYSIS

which overthrew the 43-year-old Somoza family dynasty and they were the acknowledged leaders of a Nicaraguan revolution which planned to rebuild the country.

Four years later, the Sandinistas face controversy and conflict at home and abroad.

IN NICARAGUA more than 8,000 guerrillas ranging from Somoza supporters to disillusioned Sandinistas are fighting to overthrow the government. Non-violent domestic opposition comes from political leaders, businessmen and some Catholic bishops critical of the human rights situation and Sandinista procrastination in organizing elections.

The independent Nicaraguan Permanent Commission of Human Rights, headquartered in Managua, said in May it had received reports of the beatings of 13 people by security forces and of 12 disappearances.

Abroad, the Sandinistas face an antagonistic United States, which is actively supporting the guerrillas, and growing isolation from neighboring Central American governments fearing that the Sandinistas plan to export their Marxist-oriented revolution.

The Sandinistas still have a good deal of domestic support, basically from the majority poor who immediately benefitted from crash health and education programs.

Although some church people have criticized the government for trying to restrict religious freedom and Sandinista supporters tried to shout down Pope John Paul II during his March visit because he did not publicly

support the government, many Catholics form the backbone of Sandinista popularity.

Five priests hold high posts in government and Sandinista agencies and many rural lay Catholic groups are providing men and material for the militias fighting the guerrillas. About 88 percent of Nicaragua's 2.8 million people professes Catholicism.

THE SANDINISTAS also continue to receive support from U.S. church groups which have organized demonstrations in the United States and Nicaragua to criticize U.S. policy.

But the national unity of July 1979 is gone.

The government claims that the opposition is a creation of followers of overthrown dictator Anastasio Somoza who want to return to the past. The main guerrilla group, the Nicaraguan Democratic Force, has ex-Somoza military officers leading the fighting.

Yet other opponents say it is the Sandinistas' own policies which have caused the splits.

"In reality the dilemma is democracy or dictatorship, just as in the times of Somoza," according to Edgard Macias, ex-vice minister of labor and ex-vice minister of social welfare in the Sandinista government.

The Sandinistas want "to construct a Marxist-Leninist regime in Nicaragua, and to be its extension to all Central America, just as Somoza was the leader of militarism in his

'Although some church people have criticized the government... many Catholics form the backbone of Sandinista popularity.'

time," said Macias, ex-president of the Nicaraguan Christian Democratic Party.

Macias currently lives in Washington and heads the solidarity office of the Democratic Revolutionary Alliance, a guerrilla group incorporating many ex-Sandinistas, which is fighting in



Sister Stephanie Fink, a member of the School Sisters of Notre Dame, St. Paul, Minn., listens intently during a recent prayer vigil in front of the State Department in Washington held to protest U.S. policy in Latin America. Nicaragua's Sandinistas still enjoy support from Catholic church groups inside and outside the Central American nation. (NC photo).

southern Nicaragua.

THE ALLIANCE seeks replacement of the Sandinistas "by a government truly interested in realizing a democratic revolution," Macias said.

The Nicaraguan Democratic Force, which launches its attacks from bases in Honduras and which receives financial aid from the United States, also denies that it is seeking a return to the past.

A statement issued by the guerrilla group earlier this year opposed the presence of Cuban and Soviet advisers in Nicaragua. It said that some ex-Somoza military leaders were in its ranks but they have been joined by "thousands of peasants, workers, university students, professional and ethnic minority Nicaraguans."

While the Nicaraguan government calls the guerrillas

"counterrevolutionaries," President Ronald Reagan calls them "freedom fighters" against authoritarian rule.

Since the Reagan administration took office it has made Nicaragua a focal point of its foreign policy.

Among those opposing the administration policy on Nicaragua is the Rev. William Sloane Coffin, senior minister of Riverside Church in New York.

Coffin, who was one of 152 U.S. church people who held a peace prayer vigil July 6 near the Nicaragua-Honduras border, said, "Either the Reagan administration is totally out of touch with reality on Nicaragua or they don't want the Nicaraguan revolution to succeed as a truly creative, imaginative revolution of the poor."

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Mission 'family' changes lives

By Betsy Kennedy
Voice Staff Writer

In troubled times, when traditional families are separated by divorce, job changes and lifestyles, Fr. Jim Conlan has pioneered a new kind of family, bound together not by blood ties, but by spiritual ones.

The "family" is a mission team of 14 priests, nuns and laity who live and work together under the same roof in a convent and rectory in Rockland County, New York.

"To my knowledge this team is the first of its kind in the country," said Fr. Conlan, who spoke to *The Voice* during a recent trip to Miami.

He has been invited by Fr. Charles Mallen, director of Continuing Education and Ministry To Priests in the Archdiocese, to give a series of talks to local priests at "Convocation '83," a fraternal assembly to be held in September.

The 30-year veteran priest will address the group on the subject of spirit in the priesthood and reflect on his own experiences as teacher, college chaplain, homeetics expert and playwright.

He said he finds his life as a priest a "glory, wonder and constant miracle" and his position as director of the mission work his most challenging assignment.

Involvement in the innovative program began five years ago for Fr. Conlan when Cardinal Terence Cooke of New York asked him to apply his talents to spiritual renewal in the parishes.

While formulating a plan for the program, Fr. Conlan recalled that during his service as a college chaplain at St. Vincent's in New York, the laity, clergy and faculty had joined together for prayer and spiritual endeavors. The results were so successful, "it changed our lives on campus," he said.

He decided to apply the same basic principles to the mission team with the added dimension of living together. The group share their lives as a community—they pray and grocery shop together, discuss problems as a group and most importantly, unify in their efforts for spiritual renewals in the parishes.

Joy of Christians

The spiritual renewals take place at various churches throughout the New York Archdiocese. As many as 20,000

parishioners have already taken part in the week-long program presented by the team at 38 parishes.

For a series of nights the parishioners hear music and homilies created by the team. The program stresses the joy and triumph of the Christian way of life. The first night the theme is "God loves you—you are beautiful" the second is "what is he calling us to be," the third is "reconciliation," said Fr. Conlan.

"If you just offer a penance night, no one would want to come. But if you have a celebration, a parish wide celebration of God's love, people will want to experience it. Then at the end of an evening we have priests available to hear confession."

One night, recalled Fr. Conlan, 35 priests were kept busy hearing confessions, a result he found remarkable because "these days so few people go to confession."

"After our parish renewals, people are set free—they go home dancing," he added.

Currently, 150 parishes are on a waiting list for the mission team programs.

In addition to the two spiritual renewals per week, the teams also give presentations to children at CCD classes with puppets, music and stories. They talk to inactive Catholics about returning to Mass. They visit the homebound and anoint the sick.

God's healing power

"We have frequent signs of God's power—the joy and the return to the sacraments. And there are many spiritual and physical healings," said Fr. Conlan.

People report being lifted from their depressions and as many as six persons have contacted the mission team after being annointed to say their tumors have disappeared, leaving doctors perplexed as to the form of healing. Several alcoholics have turned to agencies for help and the families of the addicts have been buoyed by the ministering of the team.

God's curative powers have also manifested themselves within the network of the team family, according to Fr. Conlan.

"We have one fellow who was into drugs for ten years. He almost lost his life. He is a gifted musician who was called back to himself. Now through his work in the team he can relate to

people that no one else can."

One of the sisters who works with Fr. Conlan has multiple sclerosis. At one point she was blind and unable to move. Her condition has gone into a mysterious remission and now she counsels others who are suffering from grave illnesses.

Requires sacrifice

Although mission team members enjoy visible results in their work they may put in as many as 90 hours per week, sacrifice their personal privacy and subsist together on a \$7,000 annual allotment from the archdiocese.

it in bigger houses, more cars and more pleasure. When they join the mission team all of that falls away and the real meaning of their lives is revealed to them, said Fr. Conlan.

The family, like most healthy families is growing. By September there will be 18 members who can complete three missions per week instead of the current two.

"We've finished our kindergarten stage... I'd like to see the concept spread to other dioceses... it works," said Fr. Conlan.

'Personal calling'

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Edward A. McCarthy
Archbishop of Miami

And living together under one roof poses its own problems.

"There isn't one day that goes by that we don't practice forgiveness."

A few in the community will always be the first to cast stones.

"Some people have said, 'what are those guitars doing in the sanctuary... why do they all live together?' But they soon learned that we are members of the church and so are responsible to the church. We are not a bunch of radicals. We are a mixture of conservatives and liberals. And prayer is our most important function of the day, three times a day. We couldn't do anything without it."

Yet despite the requirements of hard work, dedication, sacrifice and discipline, Fr. Conlan said there is no shortage of volunteers.

Laity are looking for meaning in their lives and so often they try to find

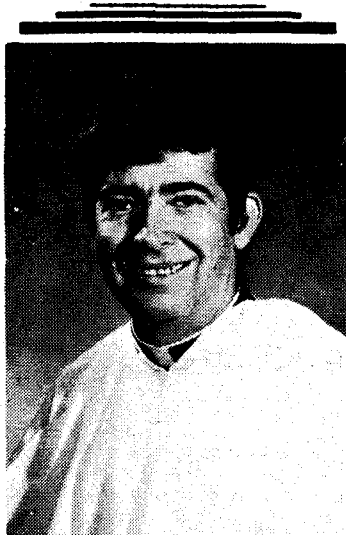
He is joined in his hopefulness by Mary Ellen Eichmann, age 37, a volunteer who has been working with the team for the past several months.

"It's not easy, we're all different... but it is a great experience," she said.

Eichmann said she felt a 'personal calling' from God to commit herself to the Church and the mission team seemed the most satisfying way to accomplish that goal.

Why join the mission team, when other Lay Church work is less demanding on time and lifestyle?

"God has called us all together. We can let people in other parishes see us as the ordinary people we are, trying to seek the Christian ideal on a daily basis. But we are called on to have even more than ordinary forgiveness and love. And living together makes it authentic."



FR. SERGE PROPST O.P.
PREACHER

NOVENA

IN HONOR OF

St. Anne & St. Jude

July 18 — July 26 — 8:00 a.m. & 5:30 p.m.

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REMEMBER THE GOOD OLD DAYS? The Tablet REMEMBERS



We remember 75 years of church history in Brooklyn, Queens, Long Island, USA, & Rome. Recall with us Popes Pius XII & John XXIII, Cardinal Spellman, Fr. Coughlin, Al Smith, Joe McCarthy & JFK. This history is available in a new book titled "The Tablet - The First 75 Years." To order your copy make check for \$6.95 payable to: THE TABLET, Brooklyn, NY 11243.

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VM

5 Parishes get \$100,000 for needy

Five Dade County parishes have been selected as distribution points for more than \$100,000 in federal help for the homeless and hungry.

The grant went to Catholic Community Services of the Archdiocese of Miami and was part of almost \$750,000 distributed among seven local voluntary agencies.

The total represents this area's share of \$100 million that was distributed nationwide by the Federal Emergency Management Agency to localities hardest-hit by unemployment.

Of the total, half was distributed to voluntary agencies and the other half to government agencies serving the needy.

The money must be distributed by Sept. 30, according to Mercedes Campano, director of Outreach and Intake Offices for Catholic Family and Children's Services.

"At the rate we're going, (CCS'

share of nearly \$150,000) will be distributed long before then," she said, adding that CCS decided to apply for the grant due to the "continuous requests" for emergency aid the agency had received throughout the year.

"The needs are tremendous in this area," Campano said, especially because many of the unemployed from the North are coming South in search of jobs and finding none.

To qualify for aid, families or individuals must be unable to afford food, be homeless or in danger of being evicted for falling behind on rent payments.

Applications will be taken at the following locations and times:

Catholic Family and Children's Services
9345 NE 6 Ave.
Miami Shores (758-0024)

Little Havana Outreach office
901 SW 1 St.
Miami (324-1104)

Christ the King
16000 SW 112 Ave.
Perrine (238-2485)
Fridays from 8 a.m. to 12 noon

Our Lady of Divine Providence
10420 SW 4 St.
Sweetwater (551-8113)
Tuesdays from 8 a.m. to 5 p.m.

St. Francis de Sales
621 Alton Road
Miami Beach (672-0093)
Thursdays from 8 a.m. to 5 p.m.

St. John the Apostle
451 E. 4 Ave.
Hialeah (888-9769)
Tuesdays from 8:30 a.m. to 5:30 p.m.

St. Philip
15700 NW 20 Ave.
Opa-Locka (624-6641)
Wednesdays from 8 a.m. to 12 noon

Charismatic meet coming

Catholic Charismatic Services has begun to accept registrations for their fourth Archdiocesan Conference which will be held September 30, October 1 and 2 at Broward Community College in Pompano

Beach. The theme for this year's conference is "Fire On The Earth."

This year's guest speakers will be:

Fr. Michael Manning, S.V.D., from Riverside, California. Fr. Manning is known nationally for his weekly television show "30 Minutes With Father Michael Manning" aired throughout the United States, including South Florida.

Fr. John McFadden, Pastor of Immaculate Heart of Mary Parish in Chester, Pa. Fr. McFadden was the Catholic Chaplain at the Key West Naval Base from 1970 to 1976 where he also served as a therapist at the Base hospital. Fr. John introduced the Charismatic Renewal to the Florida Keys and is well known and loved in South Florida. In 1976, Fr. John was called back to Philadelphia by Cardinal Krol to serve as assistant to the Vicar of Charismatic Renewal in that Archdiocese.

Ursula "Babsie" Bleasdel, Caribbean Service Team Advisory Committee member from Arima Trinidad. Babsie left a lucrative position at the University of West Indies, Department of Medicine, to establish the first Charismatic prayer group in Trinidad and to lead many of her people from Voo-Doo to Jesus Christ. Everyone who attended last year's conference was tremendously enlightened by her powerful teaching ministry.

Dick Mishler and Pepe Alonso, from Hispanic Missions in Ann Arbor, Michigan. Dick and Pepe (who is also a member of the National Service Committee) are the leaders of Hispanic Missions, which is an evangelistic organization aimed at evangelizing Hispanics.

Registrations will be accepted on a "first come-first served" basis and seating is very limited. Registration fee for adults is \$12.50; for teens (12-18), \$5. Head-sets for Spanish translation will be available at \$2. You may register now by sending your check to C.C.S., P.O. Box 6128, Hollywood, Fl. 33081-0128. Please include name, address, phone number and age of each person being registered. For more information you may call 987-8554, weekdays, 9-5.

LET'S GIVE TAX CREDIT WHERE CREDIT IS DUE.

It's time that Congress allow the parents of private school pupils modest tuition tax credits to relieve them from the double burden of school taxes and tuition.

Private primary and secondary schools provide American taxpayers a great gift by educating 5 million pupils annually.

The National Office for Educational Statistics estimates that the average annual operational cost per pupil of a public school (grades 1-12) in 1981-82 was \$2,700.

On that basis, the parents who exercised their right to send their children to private schools this year saved taxpayers \$13.5 billion, while at the same time paying their full share of taxes for public schools.

Adoption of the Educational Opportunity and Equity Act of 1983, S-528 and HR-1730, would reduce tax revenues by about \$800 million when fully implemented in 1985. This is considerably less than 1% of the current public school budget of \$108 billion, although private schools educate 12% of America's primary and secondary school children.

Tuition tax credits will help keep the multibillion-dollar gift to the American taxpayer going. A few tax credit dollars make a lot of sense.

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A National Coalition in Support of Parental Choice in Education.

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National Council of Catholic Women, Metamora, Ill.

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Holy Reminder

**St. Anne de Beaupre
Feast Day**

Tuesday, July 26

**Mother of the Blessed
Virgin Mary**

**Ed & Leona Nash
St. Patrick Church**

Let prayer, actions go together

By Prentice Browning
Voice Staff Writer

It is the latter part of the 18th century and a ship captain checks on his valuable cargo before turning in for the night. The light from his candle briefly illuminates the crumpled figures of over 50 underfed slaves, chained together in a dark, airless cell.

Retiring to his chamber he piously peruses the Bible in his nightly scripture reading. He notes in his diary, preserved to this day: "Then I prayed."

An example of blatant hypocrisy, you say. Yet modern churchgoers often have no less a distorted idea of the basic meaning of prayer, a redemptorist priest said at a special prayer workshop held at Barry University this month.

"IF WE SEPARATE life and prayer we are neither living nor are we praying," Fr. Ruskin Piedra, C.S.S.R., a popular retreat master and spiritual director, told a large group attending the two day workshop.

Childhood prayer is something we do when the dishes are done and the floor is swept.

But even in adulthood, he said, we have the attitude, "I worked, I suffered, I cried, now I'm going to pray."

In the New Testament Jesus exhorts those offering gifts at the temple to first become reconciled with their brother.

Fr. Piedra believes that these and other examples from the bible illustrate that Jesus never wished actions and prayer to be separated as indeed he accused the Pharisees of doing.

YET MANY people identify prayer with a set program of novenas. They believe that they have to inform God of their problems through prayer.

What prayer really is, he said, is "raising the heart and mind to God" without a thought of any kind of worldly reward.

The criteria for success in prayer should not be whether there is a response but rather that the person praying feels "more loving, more kind, and more patient."

Basically, he said, prayer is an expression of love toward God. "If this love relationship is real, doesn't the love relationship require some expression?"

ST. THERESA of Avila spoke of

'If we separate life and prayer we are neither living nor are we praying.'

Fr. Ruskin Piedra

four different stages of prayer, which Fr. Piedra outlined.

St. Theresa compared prayer to a garden where those involved in prayer are tenants. Our purpose is to make the plants grow. How do we get the water of prayer to the plants?

In the first stage we go to the river with a waterbarrel and haul the water back. In the second stage we pump the water up from a well and carry it a shorter distance. In the third stage we channel some water off from the stream to irrigate the garden and in the fourth stage we simply wait for it to rain.

IN EACH stage there is successively less effort involved, prayer becoming more and more a passive activity.

The first stages Fr. Piedra identified with the word "mediation." The later stages he identified with "contemplation."

In meditation we "begin to think about sacred things," he said.

"Meditation makes us stop and reflect and think. It involves the use of reason."

"We are thinking about sins. We are thinking about the life of Christ."

FR. PIEDRA spoke of the Ignatian method of meditation which relies on imagination.

St. Ignatius was a great reader of novels but he found that, although he didn't enjoy reading them, spiritual books stayed with him longer.

He discovered that he could use his imagination to "let himself go" in a Biblical scene.

Once involved in a scene he was able to notice his gut-level feelings and then interpret those feelings.

Fr. Piedra gave as an example of this form of meditation an experience he had with a Sister who he was sharing a retreat with.

She imagined that she was Peter at the moment that Christ called on him to join him. For three or four days she meditated on the scene in which she hung on to the side of the fishing boat instead of stepping out of it. Later, interpreting the meditation she concluded that she was resisting giving her life totally over to God.

NO PRAYER is possible without the grace of God but a special grace is needed, Fr. Piedra said, before a

person can be called on to the final stages of contemplation.

In contemplation the will and the intellect are "seized by God and you enjoy a great repose and a very keen joy at his presence." In one of the final stages of contemplation all faculties are suspended. Even exterior senses become insensible and immobile and rapture and ecstasy occurs.

In the final stage there is "utter intimacy."

"THE PERSON can do nothing except receive. The person is so transformed it is difficult to tell where the person begins and ends and where God begins and ends."

These higher levels of contemplation are inaccessible to most us. However, no other encounter is so profound even for someone with ordinary gifts as man's relationship to God, Fr. Piedra said.

Without such a relationship "that person can never fulfill his deepest longing."

That is why prayer as the means to make contact with God is so important and yet is so often misunderstood.

"If you understand it," says the redemptorist priest, "there is less frustration. It might even become the passion of your life."

'Personal encounter with God'

DES MOINES, Iowa (NC)—True prayer "is a personal encounter with God," not solely a time for reflection, Jesuit Father Thomas Green told participants at a workshop on prayer at Mercy Hospital Medical Center in Des Moines.

"However, the hardest part is not getting to know God, but getting to know ourselves," he continued. "There's a tremendous self-revelation in getting to know God—you see things in yourself that you realize should be changed."

Father Green, a university professor in Manila, Philippines, was the keynote speaker at the prayer workshop, sponsored by the Office of Church Vocations of the Des Moines Diocese.

At the workshop, Father Green distinguished "prayers" from "praying."

"A LOT OF us say prayers, but not as many pray," he said. "The words of Christ or of a psalmist are helpful, but sooner or later you have to speak for yourself."

The way God is perceived is also important in prayer, he said.

"A good exercise is to ask yourself, 'How do I name God?'" he suggested. "If God is 'he,' I believe in him, but I haven't met him face to face—he's always just around the corner. He's real, but he isn't personal."

God perceived as "thou" is the God of the Old Testament, Father Green continued, "to be loved as a servant loves a master, but not as a friend loves a friend." Referring to God as "you" introduces the New Testament idea of friendship with God.

Finally, God referred to as "beloved" is the fullness of "you," Father Green said. "The relationship is

no longer 'you and I,' but 'we.'"

THE LITURGY of the Mass, Father Green said, should offer both stability and flexibility to enhance spiritual formation.

"We should not canonize the structures," Father Green said. At the same time, however, "if the liturgy is radically new every time, there's no depth to it," he said.

Father Green concluded by outlining the church's historical approaches to spirituality, which have ranged from extreme renunciation of the world to active participation. Lay spirituality is the present phase, he said.

"Before Vatican II the people were the bedrock of the church and the pope was at the pinnacle," he said. "Now to be an authority in the church is to serve: the people are the pinnacle and the church is people. There are no first- and second-class Christians."

Prayer is Evangelization theme in '83

Continued from page 1

organization and agency of the Archdiocese there be instituted during the approaching year a renewal of prayer life and outreach to the unchurched."

Parishes and other Archdiocesan organizations will be expected to:

- Institute Perpetual Adoration of the Blessed Sacrament and 40 Hours Devotion;

- Organize days of prayer, reflection and recollection;

- Foster the formation of small prayer groups and encourage family prayer at home;

- Educate people as to the different forms of prayer and allow them to experience these;

- Promote the use of Scripture in prayer;

- Enhance the prayerful atmosphere

of churches;

- Encourage the practice of penance as a pre-disposition for prayer.

- Revitalize liturgies, encouraging lay participation in their preparation and providing training for those who serve as lectors, Eucharistic ministers, leaders of song, ushers, commentators, and acolytes;

- Have Visitors' Sundays and Open Houses to explain the Catholic faith;

- Sponsor communion breakfasts where people can witness to their Catholic faith;

- Reach out specially to minorities, the handicapped, the disabled and the institutionalized.

Pastors can easily schedule time before daily Masses for the Prayer of the Hours, "the prayer of the Church that rounds out the liturgy. It sanctifies the day at the various hours."

ALTHOUGH THIS type of prayer is usually associated with priests and religious, who are required to say morning and evening prayer daily, Whelan said the Prayer of the Hours "is really the voice of Christ praying to the Father, and it is meant for everybody to pray."

"... is really the voice of Christ praying to the Father, and it is meant for everybody to pray."

"The guidelines can be adapted to any organization or group," she added. The Archdiocesan Education Department already has devised a prayer program for the schools.

The Evangelization office is planning to conduct workshops on prayer in the different counties of the Archdiocese. These will be held twice in Dade, twice in Broward, twice in Palm

Beach and once in Collier.

THE OFFICE is also a resource center for materials on prayer, while the Family Enrichment Center is making available the five-week Families for Prayer Program.

Training for outreach to the unchurched can be obtained from the Legion of Mary or the Good News Outreach Ministry of the Office of Lay Ministry.

Whelan said she senses a desire among many people in the Archdiocese to improve their prayer lives. Whether they pray often or very seldom, "it's something that everybody can come together on."

And although prayer is powerful, simply "the realization that everyone in the Archdiocese is praying could be mind-blowing. It could revolutionize things."

Pastoral letter to Indian people

A PASTORAL LETTER TO THE INDIAN PEOPLE OF THE ARCHDIOCESE OF MIAMI

My beloved:

Thursday, July 14, was the Feast Day of the Blessed Kateri Tekakwitha, an American Indian who was "the sweet, frail yet strong figure of a young woman who died when she was only twenty-four years old, and is presented to the world by the Church as a model of faith, prayer and charity which we can imitate."¹

Our Holy Father, Pope John Paul II, described her with these words in his homily on June 22, 1980, when he proclaimed her Blessed. He went on to say: "She is a kind, gentle and hardworking person, spending her time working, praying and meditating. At the age of twenty she receives Baptism. Even when following her tribe in the hunting seasons, she continues her devotions before a rough cross carved by herself in the forest. When her family urges her to marry, she replies very serenely and calmly that she has Jesus as her only spouse. This decision, in view of the social conditions of women in the Indian tribes at that time, exposes Kateri to the risk of living as an outcast and in poverty. It is a bold, unusual and prophetic gesture.

On March 25, 1679, at the age of twenty-three, with the consent of her spiritual director, Kateri takes a vow of perpetual virginity, as far as we know the first time that this was done among the North American Indians. The last months of her life are an ever clearer manifestation of her solid faith, straight-forward humility, calm resignation and radiant joy, even in the midst of terrible sufferings. Her last words, simple and sublime, whispered at the moment of death, sum up, like a noble hymn, a life of purest charity: "Jesus, I love you..."

The observance of this feast honoring Blessed Kateri during the Silver Jubilee Year of our Archdiocese is an occasion for us to reflect on the long history of relations between the American Indian and the Catholic Church in Florida. It is an opportunity for us to express our cordial greetings to old friends, to reach out the hand of friendship, to invite them to share with us the living of the Gospel for which many Florida Indians in years gone by died as heroic martyrs.

On this occasion, I would like to share with you different moments in which the Catholic Church has reached out to embrace in love the Indians in our own State of Florida and particularly in South Florida, which is the territory encompassing the Archdiocese of Miami.

The first was in the 16th century, in St. Augustine, when in the celebration of the Eucharist the native Americans and the Europeans were united in the same act of adoration of the One God in three Persons. This happened on September 8, 1565 and was the origin of the first Christian community of North America. Soon afterwards, an Indian village called "Nombre de Dios" was built on the site and a chapel was dedicated to the Blessed Mother of Christ.

The exploration of the Florida territory by the Spaniards resulted in the discovery of several Indian villages and the realization that our diocesan priests serving in this territory were not enough to respond to the spiritual needs of the Indian people. Then the Church sent the Jesuit Fathers to supplement the diocesan priests. The

first Jesuits to come to Florida, on September 14, 1566, were Father Pedro Martinez, Father Juan Rogel and Brother Francisco Villarreal.

On September 28, 1566, Father Martinez died a martyr of the Faith south of St. Augustine. Following that, Father Rogel went to bring the Gospel to the Calus near present-day Charlotte Harbor. Brother Villarreal came to a

'We esteem you, the original Americans, as a people who love God... We admire you as a people gifted by God with natural talent and spiritual readiness for faith, prayer and love'

point near present-day Miami to evangelize the Tequestas. Here he was helped at the mission by Indian catechists. History thus shows that at such an early time the Indian people were already receiving the Gospel from their own native brothers.

Pedro Menendez de Aviles, Captain General of the Indies Fleet, erected a cross in the Miami area which was venerated by the Indians and Europeans alike. The Tequesta Indian Chief declared Menendez de Aviles his brother and handed over to him his own blood brother. Unfortunately, attempt to bring the Gospel to South Florida was short lived. The mission near Biscayne Bay finished in 1569 due to the severity of the climate and other difficulties of human nature, as well as the need to provide pastoral care to the Gualie tribe along the coast of present-day Georgia.

A second attempt was made in the 17th century. This was the beautiful ministry of the Franciscan Fathers. In the Statement by the Florida Bishops on the Bicentennial of the United States and its meaning for Florida Catholics, we read:

"The missionaries had no other purpose than to elevate the mind and spirit of the Indians among whom they dwelled. They did not expropriate their lands or push them back along an ever-receding frontier, as happened later in Indian lands to the north. They taught religion; they taught cattle-raising, carpentry and weaving; they taught reading and writing. And they did that, not for two or three years, but for 20, 30 or 40 years, until the ultimate hardship of death set the final seal on their sacrifice."

Also in the 17th century the voice of the Church was heard through the Synod of the Diocese of Cuba and Jamaica, which also comprised the Florida territory. The purpose of this synod was to organize the Church's work, to prepare what today we would call a pastoral plan, for those territories. Title V of Book IV of the document of this synod is entirely dedicated to the Indian people of Florida.

In this document the Church not only asked the missionaries to provide due spiritual care to the natives, but also asked that preaching and religious instruction be offered in their native

language for those who did not understand Spanish. It is also interesting to see that several chapters of the synod document deal with the social problems of the time. Particularly interesting are chapters III, IV, V and XIV which directly address the need to protect the human rights of the Indians and their families.

A third attempt of the Church to



Kateri Tekakwitha

express its concern for the Indians was made in the 18th century by sending again Jesuit missionaries to South Florida. During this century there were significant changes in the Indian population of Florida as a result of the Queen Anne's War (1701-1713). St. Augustine was put under siege and burned while the entire system of thirty-eight Florida missions was destroyed.

Practically all of the Apalaches and Timiches went away as allies or as prisoners, leaving the area almost without any Indian population. After 1713, the Lower Creek Indians settled in Apalache County in Northern Florida. The settlement of Georgia in 1733 paved the way for further Lower Creek migration to Florida. During 1763-1784 the several groups of Lower Creeks established in Florida became known as the Miccosukees. In 1767 the first band of Upper Creeks settled northeast of Tampa Bay in what is now Hernando County.

It was in the 18th century (June 1743) when the Church reached out to the South Florida Indians by sending two Jesuit priests, Father Jose M. Monaco and Father Jose J. Alagna, both Italian, who opened a mission church for Indians in the Keys and later at Biscayne Bay. Father Alagna, who was a very knowledgeable man, made a very valuable contribution to the Church with his studies of the Indian ways and culture and the establishment of Indian missions.

The last movement of Indians to Florida occurred in the 19th century, after the Creek War in Alabama territory in 1813-1814. The arrival of one thousand warriors with their families doubled the Florida Indian population, which then reached about 5,000, living in about twenty to twenty-five villages. At this time they began to be called Seminoles.

Also in the 19th century the Church made efforts to reach out to the Indians. In February of 1872 Bishop Augustin Verot, first Bishop of St. Augustine, sent his Chancellor, Father Peter Dufau, to deliver a letter dated February 20, 1872 addressed to the Chief and the whole tribe of Indians in Florida. "We have always had a great

desire of promoting your welfare in every respect..." the letter began.

Referring to the Christian Indians of Spanish times, Bishop Verot introduced himself as the "chief of religion" in this territory. The Church is not connected with the civil government, he pointed out, and its efforts are solely "for the benefit of your souls." Verot offered to send religious sisters and priests to teach the children how to read, write, and please "the Great Spirit." However, Father Dufau's mission to the Indians was unsuccessful because he could find no one who would or could take him into the Everglades to meet with Chief Taskanooga. Consequently, the letter was never delivered to the Seminoles.

Today, in this celebration in which we honor Blessed Kateri Tekakwitha, born in 1656 in the area which now corresponds to the State of New York, I wish to invite you, the Indian people of South Florida, to join our Catholic family of the Archdiocese of Miami.

Indians of Florida have a proud history of faithful membership in the Catholic Church. A great number of Florida Indians have died as martyrs for the Catholic Faith. As early as 1549 at Tampa Bay, as late as 1704 in Tallahassee, several hundred Indians shed their blood out of loyalty to the Catholic Faith, the Faith of their fathers.

In many others areas of this western hemisphere, Indians are active members of the Catholic Church. The Church, in existence for two thousand years, was founded by Jesus Christ to embrace as beloved brothers and sisters people of all nations, of all parts of the world.

Archbishop Carroll, the first Archbishop of Miami, was interested in you. I, the present Archbishop, and the Bishops, priests, religious and some one million lay members of our Archdiocese reach out to you with open arms. We can say, as Bishop Augustine Verot did in 1859, we "possess the same religion which was preached to your fathers."

We esteem you, the original Americans, as a people who love God and praise Him for His mighty deeds. We admire you as a people gifted by God with natural talent and spiritual readiness for Faith, prayer and love. In a very special way, we admire your respect for the sanctity of family life.

We welcome you to share with us, as did your fathers, our common heritage of journeying to the Father in Heaven by following the teachings and being enriched by the grace of His Son, Jesus Christ, through the outpouring of the Holy Spirit.

With deep respect and all fraternal good wishes, I am

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

Given on the Feast of Blessed Kateri Tekakwitha, July 14, 1983.

¹ Pope John Paul II's homily on Sunday, June 22, 1980.

Tax credits' constitutionality not guaranteed by court ruling

By Jim Lackey
NC News Service

WASHINGTON—The Supreme Court's decision June 29 upholding tuition tax deductions in Minnesota, while a huge victory for supporters of tuition tax credits, does not automatically guarantee that such credits—currently being debated in

ANALYSIS

Congress—would be upheld by the court in the future.

That the court's decision was a major victory for tax credit supporters is evident when one considers the alternative: If the court had struck down the Minnesota program there is little doubt that tuition tax credits would have been doomed to a similar fate.

but two factors—the issues left unanswered in the court's June 29 decision and the differences between the Minnesota program and the credits being debated in Washington—leave enough room for doubt about how the court would have ruled if it had been considering not the Minnesota case but the current tuition tax credit proposal.

A third factor that makes future court decisions in this area hard to predict is the 5-4 vote in the Minnesota case, known as *Mueller vs. Allen*. The replacement of one or two justices over the next couple of years—a distinct possibility given the ages of several of the justices—could shift in either direction the delicate balance that upheld the Minnesota deductions.

THE BIGGEST difference between the Minnesota deductions and tuition tax credit proposals is the way taxpayers receive the tax benefits. Deductions allow taxpayers to reduce their gross income before computing taxes, while credits are an actual dollar-for-dollar tax reduction.

That may not seem to be much of a difference, but in the eyes of the court it could be an important distinction.

In a 1973 case (*Committee for Public Education vs. Nyquist*) the court struck down a New York state program of tuition benefits—including a form of tax credits—for the parents of non-public school students.

ARCHBISHOP PRAISES DECISION

'Rights of parents cannot be ignored'

Archbishop Edward A. McCarthy praised the Supreme Court decision of June 29 upholding Minnesota's tax breaks for parents of children in private schools.

"The Supreme Court has protected two cherished American principles—freedom of choice and freedom of religion," the Archbishop said, noting that "eleven percent of American children are enrolled in non-public schools," and adding that "eighty-five percent are there not because their parents wish to be exclusive but because they feel strongly that the education of their children should include moral and religious values. To exercise that right of parents, they are currently obliged to make great financial sacrifices."

"The importance of adequate education in religious and moral values is especially apparent these days of rising crime rates and a declining sense of morality and civic responsibility," he said.

"In no way should the decision of the court commit us to be less supportive of our public schools. We should applaud and be grateful to those who are committed to the excellence of the public schools. Yet, the fundamental rights of parents in the education of their children cannot be ignored in our beloved nation. They are respected in all other democracies in the world. Public and non-public schools should be regarded as complementary not as opposed. Genuine freedom of choice, allowance for competition and avoidance of government monopoly will help create a healthy, total system of education in our beloved United States," Archbishop McCarthy said.

Institution and facilities of the Archdiocese of Miami include 65 elementary and 17 high schools with a total enrollment of 37,309 pupils.

The court in part said that New York's grant of a predetermined amount of tax "forgiveness" was unconstitutional because it was like giving actual cash payments as a form of "encouragement and reward" for

'One unanswered question is whether the court would judge current tuition tax proposals as a genuine addition to the tax laws or as a means to funnel tuition grants to parents.'

parents who send their children to religiously affiliated schools.

ON THE OTHER hand, the court in the Minnesota case upheld the tuition tax deduction in part because it found the deduction to be one element of a "genuine" system of tax laws aimed at achieving "an equitable distribution of the tax burden."

The New York tax credits, the court indicated, seemed to be not so much a part of a tax program but instead a program to provide grants to families with children in non-public schools.

Thus one unanswered question is whether the court would judge current tuition tax proposals as a genuine addition to the tax laws or as a means

to funnel tuition grants to parents.

Another difference between current tax credit proposals and the Minnesota program is that the Minnesota deductions are available to all parents, not just those who send their children to non-public schools, as tuition tax credits would be.

That prompted some talk that the current tuition tax credit proposal might have to be expanded to include instances where students pay tuition in public schools, such as when they attend a public school outside their own district.

Despite those uncertainties, the court's majority opinion, written by Justice William H. Rehnquist, had to gladden the hearts of non-public school officials because of its affirmation of the important role those schools play in society.

REHNQUIST said it is "understandable" that a state would want to defray the costs of educational expenses incurred by parents. The state has an interest in assuring the health of private schools since they relieve public schools "of a correspondingly great burden."

It has an interest in maintaining a well-educated citizenry, and it has an interest in using private schools as a benchmark for public schools since, said Rehnquist quoting from an earlier decision, parochial schools "often afford wholesome competition with our public schools."

The court's decision in the Minnesota case might also mean a slight change of focus in the aims of tuition tax credit supporters. While continuing to push at the federal level for a national tax credit measure, the Supreme Court's ruling in effect gave the go-ahead for efforts at the state level to enact Minnesota-style statutes.

But even at the state level there may be some uncertainty. Though the court's decision means such deductions do not violate the U.S. Constitution, that does not necessarily mean that such plans will not run afoul of state constitutions.

Credits vs Deductions

The difference is in the pocketbook

WASHINGTON (NC)—If Congress passed a tuition tax credit bill, how much of a tax break could you receive for paying your child's tuition at a parochial school?

How much would you save if you moved to Minnesota, which already has a tuition tax deduction program?

It's a multiple choice answer. Get out your calculators, your receipts and your tax schedules.

The proposed federal tuition tax break is a credit—you figure out your taxes, then subtract the amount of the credit. The Minnesota deduction for tuition and school supplies is one of 15 deduction items—it applies to the adjusted gross income before the state tax is computed.

THE MINNESOTA law allows taxpayers who itemize deductions when computing their state income tax to deduct up to \$500 for each child in kindergarten through the sixth grade

and up to \$700 for each child in seventh through 12th grade. It includes public school students as well as non-public.

The federal tax credit proposal would, after a two-year phase-in period, offer a credit for half the tuition paid at a non-public school, up to \$300. The phase-in allows for a \$100 maximum the first year and a \$200 maximum the second year.

For example, if you are paying \$400 tuition for one child in a non-public elementary school after the phase-in

'It's peanuts but it helps the average class.'

period, and you do not have an annual family income of more than \$40,000, a tuition tax credit could save you \$200.

If you had a child in an elementary parochial school in Minnesota which

charged \$400 a year in tuition, about the average, according to Francis Scholtz, director of education for the St. Paul-Minneapolis Archdiocese, you would probably have an actual tax saving of \$56.

UNDER THE federal tax credit proposal, if you had a child in a non-public high school which charges \$1,800 in tuition, a tuition tax credit would save you \$300. That would be the maximum tax credit, no matter how high tuition is.

If you had a child in a Minnesota non-public high school which charges \$1,800 in tuition, you probably would have a tax saving of \$98.

The tax deduction depends not just on falling within a certain income range. "It depends on how much the tuition is, how much the crayons are," said Christian Brother William Rhody, education director of the Minnesota Catholic Conference. He said the



amount of the tax break also depends on how many other deductions you take and what tax bracket those deductions put you in.

In most cases, "it's peanuts, but it helps the average class," Brother Rhody said.

There's one other difference between the two. The Minnesota tax deduction program has been in existence in one form or another for almost 30 years. The federal tuition tax credit proposal has been just that—a proposal—for more than 10.

Matter of Opinion

Media still blind on tax credits

While the secular press still almost universally opposes abortion, it has gradually come to at least acknowledge there is an issue and will to some extent give the pro-life side's point of view.

But when it comes to tax credits you can almost see the intellectual blinders on media commentators. In the wake of the Supreme Court's decision last week upholding a Minnesota tax credit law, the media went into a dither of lamentations over the court's "defective" reasoning and the horrible things that will happen to the government ("public") schools if such a law is enacted by the Congress.

EDITORIAL

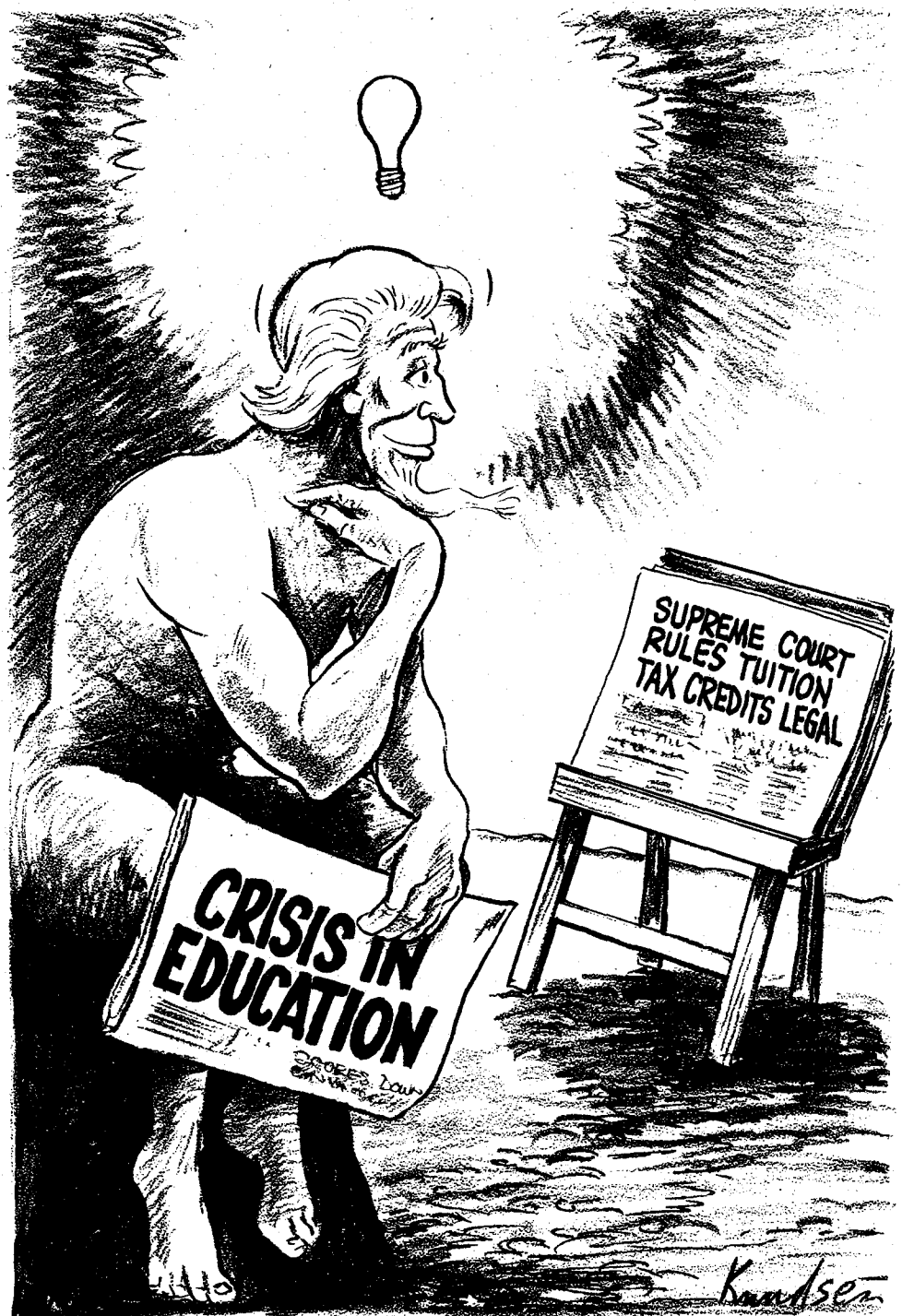
Yet we have not seen one editorial writer or commentator acknowledge the fact that the non-government ("private") schools are in fact subsidizing the state schools. This is what we mean by blinders. The secular writers either can't or don't want to face up to the truth: The government in this great country has developed a monopoly on educational funds and doesn't want to give it up.

In one spasm of this compulsive illogic, a Miami newspaper editorial made the ridiculous statement that Reagan's tax credit proposal would "encourage wealthier parents to remove their children from public schools." Whaaaat? The wealthier parents can already afford to make whatever choice they want. It is the average or needier students—which are the bulk of our Catholic school enrollment—who need help to be able to make a constitutional choice. See what we mean by blinders?

The tuition tax credit bill now before Congress would cost the government only a fraction of 1 per cent of the federal education budget. Yet, private schools are educating 12 per cent of the nation's children. Would the government and the secular media deny us that 1 per cent of the money for 12 per cent of the students? We are all Americans, all interested in educating our children.

Private schools this year alone saved the taxpayers over \$13 billion by relieving the public schools of the 12 per cent of America's kids we educate.

Look in vain to ever see this admitted in the secular media. Look, also, in vain to ever see them admit why most parents want to send their children to alternative schools in the first place. They want their kids to learn, along with reading and writing, some basics of life about right and wrong, about



honesty, about honoring mother and father, about sanctity of life, about the meaning—not just the biology—of one's sexuality.

We are not looking for special favors. We are not even looking for equity. Just a partial rebate of our educational tax dollar for those members of the public (we are ALL public) who want to educate their children in non-government schools. The way the nation's Founding Fathers were....

Letters to the Editor

A homosexual and his father

To the Editor:

I have just read your article, "The Gay Catholic" (April 29) and feel compelled to write this.

I am a 23-year-old man, of Catholic upbringing and homosexual orientation. I have had no severe problems as far as reconciling my faith with my sexuality. God has always revealed his love for me in unquestionable and uncompromising ways. My parents, however, were devastated by the "news" of my orientation. Their concern was, understandably, that I would fall from grace with God.

Four years ago (this month) I came to terms with what had become an unavoidable and undeniable aspect of my person: My homosexuality. Given the closeness of our family ties, it was immediately obvious that this "newfound" knowledge (or awareness) must be shared with my family. It was a shocking and difficult revelation for my Mother (the first to be told). In the four years since, she

has become fully aware of my lifestyle (first and foremost— a Christian; secondly a homosexual). Her continued love and understanding and acceptance have been a constant aid in my growth and development.

My Mother told me then (1979) that the topic of my sexuality would have to go unspoken with my Father; news that distressed me but that I came to accept. He simply could not face the fact and understand.

Time elapsed and I moved from my parents home in Fort Lauderdale and this May took my Bachelor's degree in Texas. My parents attended the ceremony (I graduated first in my class and Summa Cum Laude), beaming with pride that thrilled me. My Mother flew home and my Father and I drove my car to Florida. During the 25 hour trek, he unexpectedly launched into the topic of my homosexuality (for the first time ever, mind you) with a thoroughly enlightened acceptance and knowledge. Imagine my shock and joy! (As the words, "You'll never be able to discuss "it" with your Father" flew through my mind and disappeared forever). After literally hours of discussion (I felt closer to my father than ever before), I asked him what

brought about this openness.

He responded that, among other things, your article in *The Voice* had moved him and educated him. I was amazed. I never dreamed that his enlightenment would come from a journal of the Church from whom often homosexuals feel only rejection. Reading your highly informed and informing article brings new hope in me for the growing relationship between Catholics and homosexuals everywhere. I do appreciate your efforts they have truly affected my life and I thank you.

May God bless you always
(name withheld)

Bishops wrong in nuke pastoral

To the Editor:

As a convent-college-educated Catholic, I am appalled at the action the National Conference of Catholic Bishops has taken regarding nuclear arms. In a matter of faith and morals I have and will follow you all the way but when you undermine the policies of

my country on matters about which you do not have all the facts I reject you entirely.

You are saying to our enemies (who are also enemies of our faith) "Go ahead, use it first, we will not retaliate, we will turn the other cheek." God-in-Heaven, Bishops, is this what you want, is this what you seek: the destruction of my country enabling the godless to take Over? When YOU convince the Soviet Union to destroy its nuclear power, then-and only then-will I support you. But, until then, leave the matters of government of my country to those we have freely elected and who seek not only the continuing existence of the United States but of the countless weaker nations who look to us as the last great hope on earth.

Speak out on faith and morals (include not nuclear arms under YOUR definition of morals) and our religion will continue to be loved and respected and followed—but contribute not to the annihilation of my country.

Helen Anderson del Valle
Miami

Church: For sinners, too

Last week we sketched a current movement which has a tendency to make the Catholic Church into a pure Church of the elite or committed as opposed to the former "messy" Church of both saints and sinners, of persons with both strong and weak faith.

Dominican Father David O'Rourke, who has served as pastor, professor and diocesan administrator in the Oakland diocese, astutely analyzed that trend in a *Commonweal* article last February on "Revolution and Alienation in the American Church."

The movement began with noble intentions. Recognizing in the light of Vatican II documents that faith and proper dispositions are required for a beneficial reception of the sacraments, church leaders on the diocesan and parish level developed policies, especially for baptism and marriage, which establish certain requirements before these rites may be celebrated.

THOSE STRICTER RULES might entail mandatory attendance at preparatory classes, regular participation at Sunday Mass or even a definite

his view, "people should understand the meaning of the motions they are going through."

But he likewise perceives a real danger in this



BY FR. JOSEPH
M. CHAMPLIN

approach. "I find the alienation from the Church of our religiously wandering or uninvolved Catholics to be a tragedy."

THE DOMINICAN illustrated his point by describing the plight of a marginally Catholic couple

and dependent on others in order to get it... The two couples came that afternoon hoping for understanding, knowing they fell short of the ideal, and fearing rejection."

"We simply cannot turn people like that away. It would be very arbitrary and cruel. But we are in danger of doing just that..."

"**PASTORAL CARE** requires that we tolerate the gulf between Christian ideal and human achievement, the same way our failings are tolerated."

Our policies for baptism and marriage as well as for the other sacraments need to reflect the approach of Christ to people. Jesus challenged persons to be more, but also never crushed those who were well-intentioned, but weak.

Church rules and regulations for these sacramental events should reflect that double challenge, but not crush attitude. This means including a flexibility which can adjust to the diverse situations and faith levels of persons who approach a parish requesting the sacraments.

What should the Church be—for saints alone or for saints and sinners?

The Church's founder is the one to whom we should look for an answer. His response:

"The reign of God may be likened to a man who sowed good seed in his field. While everyone was asleep, his enemy came and sowed weeds through his wheat, and then made off. When the crop began to mature and yield grain, the weeds made their appearance as well. The owner's slaves said to him... 'Do you want us to go out and pull them up?' 'No,' he replied, 'pull up the weeds and you might take the wheat along with them. Let them grow together until the harvest; then at harvest time I will order the harvesters, First collect the weeds and bundle them up to burn, then gather the wheat into my barn.'"

(*Alt Publishing Co.*)

'The two couples came that afternoon hoping for understanding, knowing they fell short of the ideal, and fearing rejection. We simply cannot turn people like that away...'

commitment to Catholic practices without which one's faith could be called into question.

Such policies hoped, of course, to eliminate that almost magical approach to the sacraments which was not un-common in earlier years. According to one observer, in those days parents simply showed up on Sundays for baptism and couples who sought to marry merely completed paperwork without any questions being asked about their personal commitment to the Church.

Father O'Rourke supports and has worked hard to see both the establishment and implementation of such a stricter administration of the sacraments. In

who came to the rectory one afternoon wishing to have their three children baptized and a living-together pair who approached the priest on that same day about marriage.

"It would have been easy to dismiss each of these couples on the pretext that what they were looking for was something other than baptism or matrimony as we are coming to define them... And yet, like the poor people who would have been turned loose on the city's streets to cope alone, each of these couples was in a spiritual desert looking for something better

The scientist as Bela Lugosi

Seventy five religious leaders, 21 Catholic bishops among them, signed a resolution in June opposing "genetic engineering to improve the human species" and calling upon Congress to "prohibit genetic engineering of human cells." (*The Voice*, June 17).

The resolution, and its demand upon Congress, was supported by Jewish, Protestant and Catholic religious leaders and has been, so far as I've seen, universally praised.

Without denying the seriousness of experiments that deal with those human cells that carry genetical factors, and with recognition that this involves theological issues with which religious leaders must be concerned, I'd like to suggest that we cannot meet the questions of the future by opposing scientific development and calling for legal prohibitions on what scientists may do.

THE RESOLUTION which gained such broad support from the religious community was presented

The resolution says, among other things, "Genetic engineering of the human germline cells represents a fundamental threat to the preservation of the human



BY
DALE FRANCIS

species as we know it and should be opposed with the same courage and conviction as we now oppose the threat of nuclear extinction."

I believe that the suggestion that genetic engineering will do harm to mankind will find a ready reception. We have been oriented to expect

reasonable people can distinguish between the fictional and the real. But I do not doubt that buried in our sub-conscious is the idea that scientists are likely to do reprehensible things.

SO WHEN WHAT scientists are doing today is not explained as an effort to control transmitted disabilities but is called genetical engineering, a term that suggests the devious scientist, the very terminology worries people.

But, of course, science must move with great care in what it does in relation to the egg and sperm cells, recognizing there are moral and ethical questions that must be considered.

So then why wouldn't Jeremy Rifkin's resolution and call for a congressional ban be acceptable? Well, Rifkin says "that our decision to develop biotechnology is potentially far more dangerous than our decision to split the atom." That demonstrates a fatal lack of understanding on his part concerning science.

Does he believe it was a U.S. decision to split the atom? It was the German scientists Otto Hahn and Fritz Strassman who first split the atom in 1939. The U.S. began the next year the program that led to the atomic bomb. Had this been known, protests raised and the program stopped, the nuclear weapon would have been developed—only by another nation.

YOU CANNOT STOP the movement of science. As scientists gain knowledge they act on that knowledge. It would be possible to get a ban by Congress on what is called genetical engineering in the U.S. But it will continue, if not here then somewhere else, and perhaps with less responsibility.

What we need is not admonitions against science but a closer working relationship with science; not bans against scientists but a relationship of trust where scientists will come to accept guidance in areas where they need it. For scientists want to do good. To do this they need the cooperation, not the opposition, of churchmen.

'Since Mary Shelley's early 19th-century novel about Dr. Frankenstein, almost all of our literature about scientists -- and later our films--have portrayed them as demented and up to no good.'

by the Foundation on Economic Trends. The foundation is headed by Jeremy Rifkin who, not without coincidence, has a new book, "Algeny," in which he reasons "that our decision to develop biotechnology is potentially far more dangerous than our decision to split the atom."

this. We have been conditioned to think of the scientist as Bela Lugosi.

Since Mary Shelley's early 19th-century novel about Dr. Frankenstein, almost all of our literature about scientists—and later our films—have portrayed them as demented and up to no good. I'm sure that

Betraying trust

Betrayal. It's the breakdown of the trust that exists between people who are connected or related in some way—in friendships, family, government, neighborhood.

Betrayal strikes at the foundation of the unity that exists between people. What makes it particularly unsettling is the sudden realization that you were so wrong in your understanding of another person. You thought you knew



BY
ANTOINETTE
BOSCO

where you stood, that there wouldn't be any surprise.

Think of Shakespeare's Julius Caesar and his anguished comment, "And you too, Brutus." It's as if Caesar is driving home the point that this is a friend who is murdering him. His betrayal is worse than the others, Caesar appears to say, for Brutus is tied to him by the bonds of love and service.

HEARING ABOUT such betrayals strikes a responsive note in people because everyone trusts someone. Children trust parents; wives and husbands trust each other. Betrayal shakes the foundations built up over time. When betrayal happens, it can make people afraid to trust others.

But when betrayal happens in a religious setting, in some ways it cuts even deeper. Jesus wasn't betrayed by an enemy; that might have been less a problem. He was turned over to the soldiers by one of his beloved apostles and companions.

Every once in a while I hear about another form of betrayal

in a religious setting: stealing from a parish.

One of the saddest I've heard concerned a woman charged in Connecticut for allegedly stealing thousands of dollars from her parish. A trusted member of a small-town Catholic parish, the woman was in charge of counting Sunday collections for years. The resolution of her case was still pending at this writing.

AFTER HEARING about that distressing situation, I asked a few pastors in other areas if they had ever encountered stealing in their parishes. One priest mentioned a worker at a bingo game who was discovered pocketing a fairly large take.

Another pastor mentioned a youth group in his parish which was told to stop meeting in the rectory basement after a youth was found searching through one of the priest's bedrooms.

One priest observed that parishes, depending on their location, are vulnerable to theft, especially on Sundays when it is believed that collection funds from the Masses that day will still be on the premises, waiting for the banks to open on Mondays. The priest also pointed out that churches should be commended for doing a good job of securing their collections, since relatively few thefts actually are attempted.

The pastors all said that the theft of a Sunday collection is a different situation from the case of a trusted parishioner who falls under suspicion. They commented that a common first reaction at discovering such a situation would be denial—much the same as if a trusted member of a family were suspected of betraying other family members.

Such betrayals in a parish are particularly disruptive for me because I have always held to the metaphor of the Mystical Body of Christ. If one part of the body is wounded, the rest of us hurt too.

(NC News Service)

Feel like a nobody?

Q. I'm discouraged because I feel like I'm not really important. I feel like a nobody. What can I do so that I won't feel depressed about myself? (Illinois).

A. In the seventh and eighth grades I felt just as you do in some ways. My life was uneventful. Nothing much important ever happened to me.

Dick, who joined our class in the seventh grade, made matters worse. He was, it seemed, Mr. Perfect.



BY TOM
LENNON

He got top grades and was always ready with the right answer in class. He was the best in Boy Scouts and excelled in all sports.

But what I envied most of all was the fact that Mary Margaret, a beautiful natural blonde, walked home with him every afternoon after school.

Dick was always pleasant enough to me. In fact we were sort of friends. But I always thought he was so perfect that he really didn't think much of me.

After elementary school I saw practically nothing of Dick, for he chose to go to a different high school.

In the turbulent years of World War II, my friends went all over the globe—to Africa, Europe, the South Pacific. When it was all over I heard nothing of what happened to Dick.

The years sped by. I became an editor in a city 70 miles away from the home of my school days.

Then, one afternoon, a man walked toward my desk. He was rather poorly dressed and there was a strange vagueness in his eyes. He spoke uncertainly, slowly, almost fearfully.

"Do you remember me, Tom? I'm Dick. We went to school together."

He was earning a meager amount of money by selling the type of nameplate that an executive—or, in this case, an editor—puts on his desk. He had ridden the train 70 miles to sell me a sign and to talk to me.

In halting words he told me about the German bombs that had shattered his mind and about his frequent stays in a mental hospital for treatment.

This day was a free one and he was allowed to earn some pocket money.

That night I made a long-distance call to the nun who had taught Dick and me in the seventh grade. "Why?" I asked her. "Why did he come all that way to see me?"

"He's wanted to for a long time, Tom," she said, "but only now has found the courage to make the trip. He comes to see me often and he talks about you so much.

"He remembers you more than anyone else in the class. He's always admired you and he came all that way to see you because he's convinced you're the only one who can save him from the hell he's in."

I was stunned. That night I lay in bed asking myself all sorts of questions that have nagged me many times since.

Why had Dick remembered me all those years? What had he seen in Mr. Nobody that I was unaware of at the time?

Who else had noticed me in the seventh grade?

Who's noticing me now without my being aware of it?

How am I affecting other people's lives today—for better or for worse?

Mr. Nobody? How wrong I was!

A saint for today

Having been a long-time admirer of the late Dorothy Day, I was pleased to be a part of a spring conference at Holy Cross College, Worcester, Mass., celebrating the 50th anniversary of the *Catholic Worker* which she co-founded.

Dorothy Day and her co-workers, with their soup kitchens and houses of hospitality, have been voices crying in the wilderness, speaking for the poor, the homeless and the

Dorothy once said, "The only one with real power around the *Catholic Worker* is the cook."

Catherine de Vinck, the poet, read from her Book of Peace and summed up the way most of us felt that day. "Dorothy Day has inspired and nourished our lives for many years," she said. "Having fully lived the Gospel without compromise, she is a saint for our times."

For a free copy of the Christopher News Notes, "The Words of Jesus," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

(Fr. Catoir is director of The Christophers).



BY FR.
JOHN CATOIR

oppressed for half of a century.

Mel Piehl, the author of "Breaking Bread: The Catholic Worker and the Origin of Catholic Radicalism in America," spoke of her vision of a vigorous laity changing the social order, not with radical rhetoric but with a special commitment rooted in the Gospels. She refused to view religion as an uncritical prop for patriotism or militarism.

DOROTHY was also a true ecumenist. Hers was not a diluted tolerance which reduced all religion to a bland common denominator; rather, she maintained a strong commitment to her own distinct Catholic tradition.

Daily mass and communion were her sustenance. But she never tried to convert those who came for food, clothing or shelter. She simply witnessed to her faith by giving freely to those in need.

At one point, the discussion at Holy Cross turned to the topic of women and power. In this day when women are discovering themselves more and more, many are not receptive to the message of the Gospel which calls both men and women to serve others selflessly.

It was generally agreed that Dorothy's life was a prophetic demonstration of the power to serve others without becoming submissive. She saw clearly that when you do what you yourself choose to do, even if others view it as a humble occupation, you are in command of your life. Whimsically,



Divorce: Who changed the rules?

Dear Dr. Kenny: On our 26th anniversary my wife told me that she did not love me as a wife should love her husband, that she could no longer live a lie and that she wanted to live her own life. She left and recently obtained a divorce.



BY DR. JAMES
AND
MARY KENNY

Because my wife and I have always been very active in the church, in my pain and confusion I turned to the church for help and guidance. The thing which shocked me most was the attitude of the clergy. My marriage had fallen apart and my family unity was destroyed, a tragic and painful experience; yet, with few exceptions, the priests I talked with seemed embarrassed by my situation and reluctant to discuss it with me.

Instead of receiving the encouragement I expected, I was avoided whenever possible. The only advice I received was 1) be patient, 2) put your marriage and past behind you and 3) get an annulment.

I feel rejected not only by my spouse, but by my

church. It was as if someone had changed the rules without letting me know. It appears our clergy are so intent on treating divorce as an unavoidable illness and ministering to the separated and divorced in a humane manner that they are actually encouraging and abetting the breakdown of the very cornerstone of our society—the family unit.

While I applaud the humane attitude extended to the separated and divorced, I question the liberty with which annulments are granted. Christ deplored divorce. He made no excuses. His statement that husbands were not to divorce their wives and wives were to love their husbands is very emphatic.

The breakdown of a marriage is a terrible, hurting experience for all involved, including the church community. Each separation and divorce is a tragic failure for all of us. For it is only in the sacrament of matrimony—in the unselfish loving of our spouse and children—that we can begin to understand and appreciate the love that God has for us.

Divorces have become epidemic. However, I have never seen one instance where divorce solved anyone's problems. Blaming our problems on our marriages and then trying to resolve them by leaving the marriage has never proved to be an effective solution. It is only through prayer and the grace of God that our marriage problems can be resolved. —North Carolina.

Your letter speaks to the personal hurt involved

in divorce as well as the confusion and double messages that you have received. In an age of individualism, commitment to others and to a cause larger than self is downplayed. Marriage is no mere private promise between two persons. The marriage commitment involves the family and thus involves society. Such a commitment cannot be broken lightly without great damage to society as well as to the persons directly involved.

Your experience also highlights the fact that, while it takes two to make a marriage, it takes only one to end it. You cannot repair your life by demanding that society and the church change immediately, even though your criticisms may be valid.

I regret that you have not found counsel and support from others; however, I doubt that one can generalize about the whole church from your experience. I believe supportive people, although rarer than we would hope, are available. Seek help not only from clergy, but from friends, co-workers, fellow parishioners, neighbors. Reach out to people wherever you find them.

Thank you for sharing your experience. The church needs insights and personal feedback. But do not conclude that, because you have not found support, that support is unavailable.

(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)

Foul words and families

There comes a time in family life when children try out some of the four-or-more letters words they hear on the playground. After an initial shock, parents ask, with a twinge of hysteria, "How do we handle this? Where did we go wrong?" They have visions of rearing foul-mouthed children who are likely to let fly one of these words at grandma's or church.

How to deal with the situation? First, parents should expect it. Children use these words for shock value, often testing parents' reactions and right to monitor language which they feel should be theirs. It's a stand for independence and misguided maturity. They hear these words used by older children and adults so, to them, it's a sign of growing up.

Because it comes up so often, I've asked confident parents to share ideas on how they handled the bad word syndrome. "We found that our children didn't know the meaning of these words," said one mother. "So whenever they tried one, we insisted they find out what it meant. They had to go to the dictionary and write down the meaning and all the proper terms.

"THEN WE told them that if they felt they must use such words, it was okay with us but they



BY
DOLORES
CURRAN

had to use the proper word, not the obscene one. The pleasure disappeared when they realized they had to use words like posterior, defecate, copulate and procurer."

Another parent said, "The biggest mistake is the one we made with our first child (isn't it always?)" We said he couldn't play with children using these words and this set up a real conflict situation. As the rest of the children came to the bad word stage, we said they could use such words but only at home and only in their room. If they felt they had the right to use them, then they would understand our right not to have to hear them."

One mother said they dealt with it by pointing out that the child must be hearing bad words on TV and at the movies because he wasn't hearing them at home. So they limited both for awhile. The obscene words quickly disappeared from her

son's vocabulary when he realized they meant it.

WE WENT THROUGH it with our boys as they got into second and third grade, and we handled it by setting up a list of certain words that were taboo in all places and at all times. The rest, we said, were more fitting for the bathroom so whenever they felt compelled to use these words, they had to go into the bathroom. It didn't tie up the bathroom long because the shock value disappears while saying them to a mirror.

My vote for the most creative approach goes to the parents who set a certain time of day when these words could be used. "We told our kids they could say bad words between 4 and 5 p.m. in the backyard or garage," said a dad. "This ended after a day or two."

All this presumes, of course, that parents don't use these words themselves. Occasionally I run into a parent who holds that it's his right to use them but not the children's. This just intensifies the message that use of foul language is a grownup activity and that's what attracts the kids in the first place. By refusing to be shocked, by being confident of our right to rear them to become socially acceptable adults and by monitoring our own language, we can deal with this stage comfortably.

(Alt Publishing Co.)

Family Night

(Contributed by Mimi and Terry Reilly)

Opening Prayer

Dear Lord, hear our prayer for all our family members who have died. Almighty and merciful Lord, may our beloved _____ share the victory of Christ who loved us so much that he died and rose again to bring us new life. Bless us this Family Night. Amen.

Something to Think About

The Church encourages us to remember and pray for all those who have died in Christ. Death is never an easy thing for the loved ones who are

left, yet we all are comforted by our Christian faith that gives us the assurance of eternal life with God himself.

Activity Ideas

Young Families

Talking about death with young children is extremely difficult. Share some memories of a loved person who has died. Gather some old photos or other mementoes of family ancestors and display them on a shoe box covered with aluminum foil. Place the box in an important place for the week and try to pray each night for the person or persons you are remembering.

Middle Years Families

Give all the family members an opportunity to share thoughts and feelings about death. Go through the family photo album reflecting on the pictures of friends and relatives who have died.

Adult Families

Read aloud 2 Corinthians 4:16 to 5:10. Share thoughts about the Scripture. Share some favorite memories of a loved one who has died.

Answer aloud:

1. I fear most about my death...
2. Death to me means...

Snack Time

Hot apple cider and popcorn balls.

Sharing

- Each share his or her favorite time of day and tell why.
- Someone tell of a time of discouragement from last week.
- Each share a time when God was especially close this past week.

Closing Prayer

Dear Lord, thank you for this Family Night and for the great gift it is to be alive. You have promised us that in Christ we will live forever. Thank you, Lord, not only for the life we live now, but also for the new life that will be ours forever. Amen.

Scriptural Insights

Be like the good Samaritan

Readings: Deuteronomy 30:10-14 Colossians 1:15-20 Luke 10:25-37



BY
FR.
JAMES
BLACK

BACKGROUND:

The first reading for next Sunday comes from the Old Testament book of Deuteronomy. In the account, Moses told his people that following the Law of the Lord was not all that difficult. After all, it was not something remote or distant; rather, it was already in their hearts. They had only to carry it out.

In the second reading, Paul explained to the Colossians God's continuing love for his people. The Lord died for us on the cross. This manifestation of love gave Old Testament Law a new dimension: we are to love one another. It is through the Lord's death on the cross that everything has been reconciled to God.

The gospel passage from Luke is the famous "Good Samaritan" story. In the account, a Jewish man fell in with robbers and was beaten. Several "good" people passed him by, doing nothing to help him. Finally, a Samaritan stopped to help him. The story is all the more impressive when we remember that the Jews and the Samaritans hated each other.

REFLECTION:

It seems that, whenever we read or hear the parable of the Good Samaritan, we have little trouble identifying the meaning of the parable. We recognize immediately the point that Jesus was trying to make.

Jesus had already told the crowd that they were to love the Lord with all their hearts, and then to love their neighbors as they loved themselves.

We're proud of the Samaritan in the story; he stopped to help the injured man. We have little use for the priest and the Levite who passed him by.

Most likely, every one of us knows this story by heart.

But how many of us live the story? "Knowing" the point of the story isn't enough—that's not why Jesus told it. He told it because he wanted people to get the message: love one another.



Love has to be a reality that is lived—it's not just an ideal or a concept tucked away in our minds.

When I was much younger, I was told by a well-meaning teacher, "You have to love everybody, but you don't have to like everybody." I'm not sure I agreed with that idea then, and I'm less inclined to accept it now.

Such a statement seems to separate love from reality. I can't imagine Jesus ever creating such mental gymnastics.

I suspect that the injured Jew in the story was quite glad that the Samaritan didn't stop to try to sort it all out. The Samaritan simply helped him because he loved humanity; it was the right thing to do.

Look around you this week. Is there anyone with whom you are not at peace? In light of Sunday's gospel, what are you going to do about it?

Christians entitled to Mass

Q. My husband died a few weeks ago. Our family wanted a Mass offered for him. The priest in my own parish refused, but the priest in the neighboring parish readily agreed.



BY FR.
JOHN
DIETZEN

A. Even the present code of church law (which will be superceded by the new code this fall) allowed the private celebration of Mass for a non-Catholic Christian. "Private" in this context was interpreted to mean a Mass that was not announced, for example, in the bulletin.

A Mass offered for a non-Catholic Christian is definitely permitted today. In June 1976 the Vatican Congregation for the Doctrine of the Faith liberalized the law in this matter a great deal. Recognizing that many Protestants hold the Catholic Church and its liturgy in considerable honor and that many non-Catholics who hold public office have served everyone in that community regardless of their religious beliefs, public celebrations of the Mass for Christian Protestants who have died are permitted on two conditions:

1. The request for the celebration of

Mass must be made explicitly by friends or relatives of the person who has died and this request must come from a genuine religious motive.

2. There should be no scandal involved for either Catholics or those of other faiths.

Assuming these two requirements are met, the decision of the priest to offer Masses for your husband was entirely proper.

Q. My husband became a born-again Christian about two years ago and is deeply involved in the charismatic renewal movement.

A. Friends of ours who are Christian Scientists had a baby recently. My husband baptized their baby without their knowledge. I feel that he disrespected their personal beliefs. I think they should know but have mixed feelings about telling them. Your opinion would be appreciated. (Florida).

A. Your husband is apparently operating out of a very superstitious and magical understanding of the sacraments. Be that as it may, he surely acted against the rights of the parents and the child in this circumstance. No child should be baptized in such a situation unless his or her parents agree and intend to raise the child as a Christian.

Even then they should be directed to a priest, or another Christian minister for the proper preparation, performance and recording of the baptism.

I see no good that could come from

your telling the parents at this point. You might wish to inform them if, in the future, they plan to have the baby baptized. It probably could cause only hard feelings if you told them now.

Q. Our family needs your advice. May a Catholic couple be godparents for a child whose parents are not married in the Catholic Church? (Maine).

A. Before any child is baptized, the general law of the church as well as instructions for the Rite of Baptism require that the priest have some assurance that the child will be helped to grow up educated and trained as a member of the Catholic faith. This is a serious obligation for parish priests.

Under some circumstances, which I have discussed in this column several times in the past, it is possible for a priest to judge that all necessary conditions are present for the baptism of a child whose parents are not married in the Catholic Church.

The assumption would certainly be, however, that at least one of the parents is Catholic and gives evidence of the necessary intentions for such a

baptism.

Normally you should be able to assume that if the baptism is taking place in the Catholic Church all the requirements are present; you would be free to act as godparents. In such a situation, particularly if the child's family is close to you, you may be able to bring a significant amount of faith and support to them in the Catholic raising of their child.

If you have any other specific doubts I suggest you talk with the parish priest who is planning the baptism with the child's parents.

(A free brochure outlining the Catholic laws on marriage and explaining the promises before a mixed marriage is available free by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the above address.)

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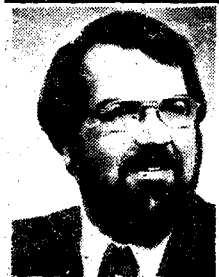
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Pope fascinates media

Has anyone recently dominated the news for so long a period as Pope John Paul II did in mid-June?

There he was on the cover of the news weeklies, filling the front pages of dailies and appearing on the network news every night (and re-appearing on special broadcasts in the wee hours).



BY
JAMES
BREIG

THE VOLATILE combination of the Pope, Poland, communism and religion brought about extensive coverage, the sort usually reserved for wars, assassination attempts and presidential trips.

John Paul has travelled quite often during his pontificate, but his previous tours of such places as Latin America, Africa and even the U.S. rated only cursory coverage from television. The news broadcasts tended to show him

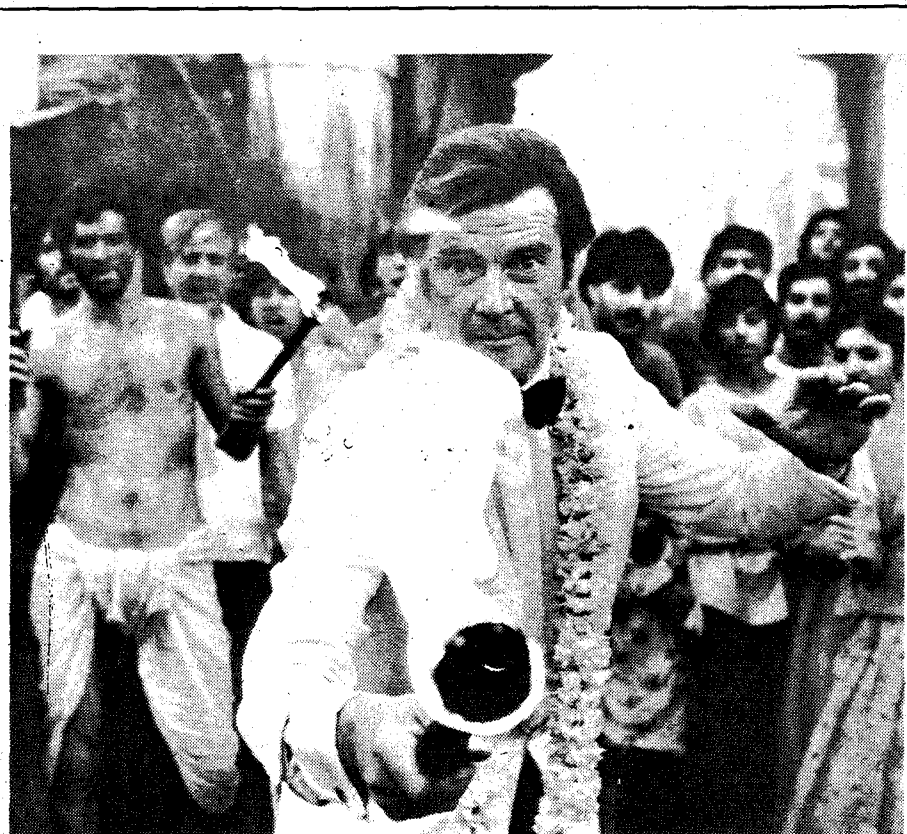
of the tube. Pius XII was a hold-over from the radio days, John XXIII received much friendly coverage but it tended to portray him as a sort of jolly old St. Nicholas and Paul VI bore the burden of *Humanae Vitae*.

JOHN PAUL II, however, has swept up all the chips from the table. Not only does he get coverage; he knows how to manipulate the media. I use "manipulate" in a non-pejorative sense because it has become essential for men and women in the public eye to know how to please that eye, which is a camera lens.

By his nature - effusive, outgoing, curious, intelligent - the Pope is made for the lens. It all shines through: his love for children, his interest in the most anonymous of people, his facility to speak to just about anyone in that person's native tongue.

"By his nature - effusive, outgoing, curious, intelligent - the Pope is made for the lens."

Occasionally, he slips. It often seems to me that he fails to make eye-contact with people, his glance



FIERY BOND - Surrounded by a crowd of puzzled Afghans, Agent 007 (Roger Moore) wields a flaming torch to hold off attackers in "Octopussy," 13th in the James Bond series. (Classified A-III, adults by the USCC.)

kissing the ground on arrival, taking a bouquet or funny hat from a child, speaking to one group and then waving goodbye.

But his Polish visit engendered massive coverage by the three major networks. On the final night one of the anchormen thanked the 76 people who participated in NBC's reporting.

No previous pope has gotten such treatment from television. Of course, there haven't been that many in the age

somewhere off in the distance or fixed on some point beyond our view.

But that's a small quibble. When one man can appear and draw two million listeners - in person, not via television! - I suspect he can look where he wants to.

The treatment of the Pope in Poland was generally favorable; in fact, it was almost "this man can do no wrong." The networks seemed on the verge of agreeing to the idea of papal infallibility.



READING RAINBOW - Big Bird and the gang proved that learning can be fun and the same kind of approach is taken by "Reading Rainbow," a 15-part series for young readers at 10 A.M. Sundays on PBS, Channel 2, starting July 17.

THE CABLE News Network did trot out Malachi Martin on "Freeman Reports." Mr. Martin, who sees conspiracies and double-dealing everywhere, has become a tiresome figure when such events occur. Otherwise, the Pope got laudatory coverage for his courageous words, his willingness to face an almost impossible situation and his commitment to his homeland.

And so some questions started going through my mind as I watched:

- Were the Pope to come again to America and challenge the government strongly, what would the networks do? What if he told the Supreme Court that it was so wrong on abortion as to be a scandal to justice?

- If the Pope were American and did those things, would the attitude toward

him be different?

- What would American Catholics think if a pope said nasty things about capitalism? In fact, several have, but no one knows it.

- When John Paul, during his visit to America, told us to give from our substance (and not just our excess) to those in need, why didn't he make the front pages for a week?

- On his next trip to anyplace, will the Pope get such coverage? Why not?

Those are just some meanderings as I flipped the cable box. I don't want to end with out saluting the TV coverage of the Pope. I've been critical of their treatment of religious issues and, although this instance mixed religion and other issues, I want to make sure to say "nice work" and suggest they try it again sometime.

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Latin American studies for missionaries

San Antonio, Texas. The Specialized Missionary Training Program for Latin America sponsored by the National Conference of Catholic Bishops at the Mexican American Cultural Center in San Antonio, Texas, is scheduled to begin on the 16th of August, 1983.

The Program, which includes several weeks of living in a Latin American home and which examines the socio-economic-political and cultural reality of Latin America will include, this year, a participation in the first Latin American historical study week to be held in the United States in which the role of "THE WOMAN IN THE HISTORY OF THE CHURCH IN THE AMERICAS" will be examined.

CEHILA (Commission for the Study of the Church in Latin America) will feature such prominent Latin

American historians as Enrique Dussel and Alfonso Alcalá of Mexico, Rodolfo Cardenal of El Salvador, Otto Maduro of Venezuela, Jeffrey Klaeber of Peru, Max Salinas of Chile as well as numerous other Latin American and their U.S. counterparts.

This participation has been included in the Specialized Missionary Training Program in order to acquaint future Latin Missionaries with the reality of women in the Latin Ecclesiastical ambient.

Spanish-speaking missionary candidates who are interested in participating in this year's Training Program are invited to write to: Coordinator Latin American Program, Mexican American Cultural Center, Post Office Box 28185, San Antonio, Texas 78284 or call (512) 732-2156.

Queen of Heaven pastor gets farewell 'roast'

Father Neil McGrath, former pastor of Our Lady Queen of Heaven Church in North Lauderdale, was "roasted" at a farewell party given in his honor recently at the parish hall.

He had resigned as pastor of Our Lady Queen of Heaven to spend a sabbatical year at Catholic University of America in Washington, D.C.

During his eight-year tenure as pastor, a church and parish hall were built under his direction and the parish grew from 900 families to the current 1800.

Fr. McGrath was very active also in

community affairs, serving as chaplain of the North Lauderdale Public Safety Department and assistant coach in the Youth Soccer League. As a token of appreciation for such civic participation, he was made an Honorary Citizen of North Lauderdale.

Many parishioners attended the farewell party to express thanks and appreciation to Fr. McGrath and to wish him a restful and renewing sabbatical year.

Fr. McGrath has been a priest of the Archdiocese of Miami for 18 years.

Long-time parish secretary dies

HOLLYWOOD--A Mass of Christian burial was concelebrated Tuesday June 21 in Little Flower Church for Mrs. Charlotte Pick, parish secretary, who died Thursday, June 16.

Fr. James Vitucci was the principle celebrant of the Mass for Mrs. Pick at which Auxiliary Bishop John J. Nevins presided.

"To the life and person of Charlotte Pick -- our love. She served the Church -- in season and out, both quietly and with Papal recognition. May she now know the love of God the Father and peace with Him forever," said the Bp.

Deacon program OK'd by Bishops

The Archdiocese of Miami's Permanent Deacon program has been formally approved by the U.S. Bishops.

"If I were to list all the very complimentary things they (Bishops' committee) had to say you would be receiving a book and not a letter," said Msgr. Ernest Fiedler, executive director of the committee, in a letter to Archbishop McCarthy indicating approval of the program.

Father Edward Brown and Father Juan Sosa are coordinators of the program for the Archdiocese.

Fifteen priests of the Archdiocese including former pastors at Little Flower Church concelebrated the Mass.

Mrs. Pick leaves her husband John L., a son Leonard and two daughters, Mrs. Barbara McCoy and Mary Karen Searby.

She was a parish secretary at Little Flower for more than 30 years. During her service she won the love and respect of all who knew her.

On March 21, 1982 she was bestowed the Pro Ecclesia Et Pontifice award, the highest papal honor the Vatican grants to laity. She was the second person in the Archdiocese to win this honor.

She will also be remembered for her courageous fight against the cancer which ended her life.

Friars need help

The Third Order of Franciscans is urging letters be written to help in freeing Franciscan Brothers arrested by the communist authorities in Czechoslovakia during Holy Week on charges of illegal religious activity.

Letters urging that the five be released should be addressed to Ambassador, Czechoslovakian Embassy, 3900 Linnean Av., N.W., Washington, D.C. 20008.



DEAF TALK—"Sunday" say the hands of (left to right) Vivian Gonzalez, Sr. Conleth Brannan and Maria Armengol, gathered for a picnic recently at St. John Vianney College Seminary in Miami. The group is announcing the scheduling of a "signed" Mass for the deaf every Sunday evening at 7 p.m. at St. John the Apostle. The gathering, organized by the Hialeah parish's Deaf Apostolate, provided group members with the opportunity to get to know their deaf friends. Gonzalez is a deaf member of the St. John group, Armengol is a St. Brendan's parishioner and Sr. Brannan is associate director of the Archdiocesan Office of the Deaf and Handicapped. (Voice photo by Ana Rodriguez-Soto).

Haitian choir tours Archdiocese

A 30-member choir of Catholic Haitians plans to tour south Florida and present concerts in an effort to sell its first record and raise funds for three Haitian centers operated by the Archdiocese of Miami.

"A Haitian Mass" (Lames Ayisyan) is the title of the Notre Dame de Haiti's Choir's first recording, which already has sold 300 records. Three thousand records were pressed at a cost of \$10,000, according to Father Thomas Wenski, associate director of the Miami center.

Although the records sell for \$8.98 each and the breakeven point is about 700 records away, Father Wenski sees a positive benefit from the tour.

"It's a good way of spreading good news about Haitians. Through this music, an American congregation comes to relate to Haitians as fellow worshippers rather than people who speak a strange language and have different colored skin."

Records of the Haitian choir may be ordered from Father Thomas Wenski, 110 NE 62 St., Miami, FL 33138.

Pope John Paul II grad wins scholarship

Marie Troppe of Boynton Beach, FL, a graduate of John Paul II High School in Boca Raton, is one of 28 winners of Archdiocesan Scholarships to The Catholic University of America in Washington, D.C.

Archdiocesan scholarships are the highest awards granted by the university to incoming freshmen and

are recognition of outstanding academic achievement, extracurricular participation and service.

The scholarships are awarded annually to students from each ecclesiastical province (an archdiocese and its surrounding dioceses) in the United States.

Catholic Alumni singles to meet

Single, professional Catholics in the South Florida area interested in joining the new Catholic Alumni Club or in attending the national convention at Marco Island next month are urged to contact Richard Powers at 271-2282 in Miami.

Deadline for convention registration is today (July 15). The convention is Aug. 4-7.

The club is centered at Biscayne College in this area and has chapters

throughout the U.S. and Canada. The organization features religious, social, charitable, athletic, cultural and civic activity. Members must be practicing Catholics, be free to marry in the church and have a college degree or equivalent.

August activities include the convention, trip to Pennekamp Park, intimacy lecture, dance instruction, evening of ballet, Mass and brunch, ice skating and more.

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It's a Date

Dade Catholic Singles Club will sponsor a Benefit House Party on Saturday, July 16 at 8 p.m. Donation is \$5 and proceeds will go to the Catholic Home for Children. A D.J. will provide the music. On Sunday, July 17, club members will play softball at 2 p.m. at Ponce de Leon Junior High, 5801 Augusto Ave. and South Dixie Highway, Coral Gables. Pizza will follow at 5 p.m. at D'Pizza, 1118 South Dixie Highway. All Catholic Singles, ages 20-39 are welcome. For more information, call Brian 441-0594.

Catholic Action for Peace through Songs (CAPS) will present "A Night of God's Love," a concert by the Capitaneis from California on Saturday, July 23 at 8 p.m. at Our Lady of Perpetual Help Church, 13500 NW 28 Ave.,

Opa-Locka. Admission is free.

St. Vincent Summer Camp in Boynton Beach is looking for boys ages 13 and 14 to participate in a week-long camp from July 24 to July 30. Call 732-4424.

St. Juliana's Separated and Divorced Support Group invites you to join us for a "Brown Bag" Family Picnic at 6:30 P.M. and a Concert in the Park at 8:00 P.M. on Thurs., July 28th. For more information, please call Sylvia 832-0887 or Betty 655-4653.

Holy Family School will be interviewing prospective students and teachers for the 1983-84 school year during the month of July. Those interested should visit the Rectory, 14500 NE 11 Ave. between 9 a.m. and 5:30 p.m.



Many peoples and one faith are represented in the choir at St. Matthew's School in Long Beach, Calif. Schools are very good places to begin breaking

down racial barriers, especially when different racial backgrounds come into the same classroom. (NC photo)

How you can fight racism

It's an 'unlearning' process

By Patricia Davis
NC News Service

"Mom, can Maxine come over after school today?" called Cathlyn as she headed for the door, grabbing her books and lunch.

"Sure," I replied, and then forgot about it until 3 p.m. when Cathlyn returned home alone.

"Where's Maxine," I asked.

"She changed her mind," said Cathlyn vaguely. I was disappointed, because we had moved recently and I was eager for my sixth-grader to make friends in her new school.

I ENCOURAGED Cathlyn to call Maxine and see if she couldn't play at least for a while. But after talking to Maxine for a short time, my daughter put her hand over the receiver and turned to me, saying, "Her mother wants to be sure that you know Maxine is black."

I wasn't prepared for the conclusion to the conversation. But I still recall it when I think of times in my life when I got a glimpse into the effects of racism—in myself, in others, in society.

There was also the time when I learned what it felt like to be the only white parent at a PTA meeting or a dance recital. The experience reminded me of the years I lived in Japan. I felt equally conspicuous there.

There were times when I sensed an overly friendly attentiveness to Amy, my adopted Korean daughter, and recognized the veiled questions about her dating and marriage.

And there were the times I

recognized fears in myself—fears of others based on race, as I walked briskly to my apartment at night.

RACISM is more than a self-conscious feeling, an insensitive

'My children had a Cuban Cub Scout leader, a black American dentist, a Japanese employer, an African priest and friends of every race. We learn from them all and share our heritage as well.'

remark or even a stupid and cruel custom.

Racism begins and ends, I am convinced, in self-hatred:

All people want to deny the parts of themselves and their experience which feel frightening. A dominant social group can project on another group—another sex, religion, nation or race—that which is feared in itself.

Moreover, one group can control social structures so that other groups are effectively barred from opportunities. Eventually even the victims of such social patterns may begin to believe in their inferiority and to hate themselves.

HOW CAN THE cycle of racism be broken? Can I as a citizen, as a

parent, as a worker, as a Catholic, combat it?

I begin with my own heart, trying to identify and confess those attitudes and behaviors which reveal that I see God's image most clearly in those who are like me.

Then, believing that attitudes change when experience changes, I can seek out experiences of equality with people of other races.

Again, I can talk with neighbors and friends of other races. They usually are patient with awkward, embarrassed questions if they sense behind them a sincere desire to know and understand.

AND I CAN exercise my right and obligation to be offended by racist jokes. I can support political candidates who make racial justice a priority.

I live in Washington, D.C., a city which is predominantly black and

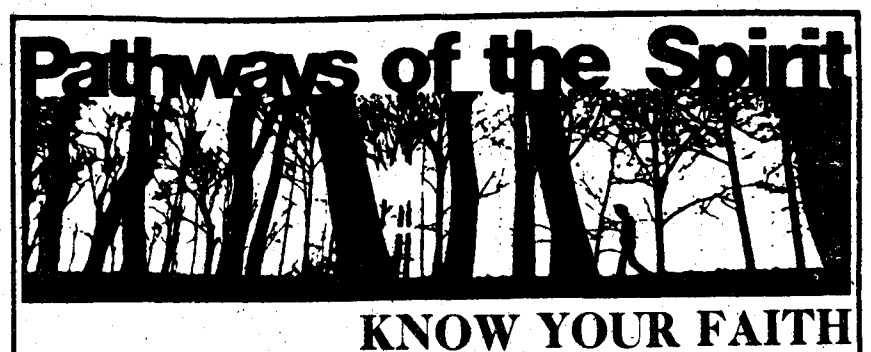
which boasts thousands of Spanish-speaking people too. Nonetheless, it would be easy for me to limit professional and personal contacts to other middle-class whites like myself.

Instead my children had a Cuban Cub Scout leader, a black American dentist, a Japanese employer, an African priest and friends of every race. We learn from them all and share our heritage as well.

Perhaps you the reader can add to my brief list of things parents can do to combat racism.

When I think of the problem of racism, I recall a song in the musical "South Pacific." It began, "You've got to be taught before it's too late to hate all the people your relatives hate."

I have hoped—and still hope—that my children will have less than I to unlearn in that regard.



RACISM

'Spiritual corrosion'

By Katharine Bird
NC News Service

For a dozen years Harry Fagan immersed himself in the issues and problems of social justice as director of the Commission on Catholic Community Action in the Diocese of Cleveland. In early 1983 he moved to New York City to become associate director of the new National Pastoral Life Center, an outgrowth of the U.S. bishops' Parish Project.

In an interview, the well-known social activist expressed some of his views on racism.

Q. What is racism?

A. Racism is a sin: It denies that God made people of certain colors. I see racism on two levels: as social sin but also as personal sin.

Racism appears as a sin of society in the way we systematically institutionalize practices and policies which discriminate against people of color. These practices keep people from achieving their natural potential. Racism shows up in housing practices, in health care and justice-related issues, in recreational and educational policies.

On the personal side, racism has to do with the way we conduct ourselves as individuals: in the stories we tell,



In Malcolm X Park in Washington, black children cling to a fence that seems to symbolize the barriers that separate them from some of the rights and freedoms that others take for granted. Racism, says Harry Fagan, is a "sin of society" which is also spiritually "corrosive." (NC photo)

of being identified as places with racial problems to deal with. Yet racism is just as hateful in the suburbs.

Take a family situation, for instance, where mom and dad take care to raise their kids in a prejudice-free home, where no racial joke is ever told. In spite of their efforts,

corrupts. If we tolerate people not being respected for their God-given dignity, we lessen ourselves as Christians.

On the level of society, racism is extremely expensive.

In a city like New York, the highways are crammed because many white people refuse to live next to brown and black people. Every 10 years or so, the suburbs move further out as whites depart.

Racism is expensive too in terms of the kinds of programs established to help its victims. Too often we fall into stereotypes, like the minority welfare mother with two children who is considered "too lazy" to work. Programs developed to help her often focus on forcing her to work. They don't address the issue that minorities have been gypped out of education, or on the kinds of skills needed to hold jobs.

Q. How can parishes help Christians see that racism affects everyone?

A. There's no one way—I see a number of ingredients here.

Talk about what racism means to us as a people who live in line with Christian values. What does it mean

to us as American Catholics to practice discrimination?

Try to get at what attitudes and behaviors discriminate against people.

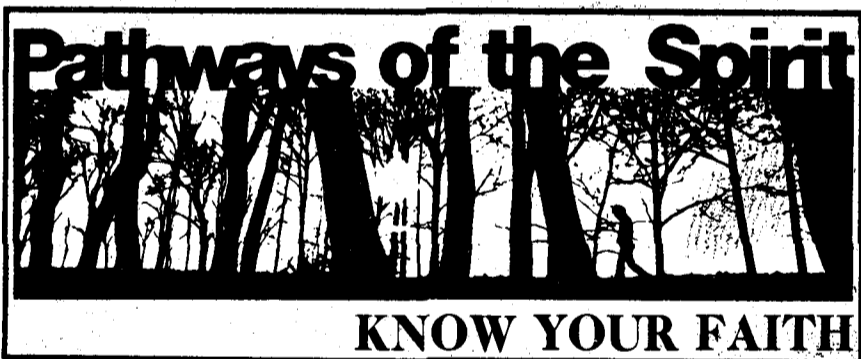
Treat racism through concrete issues, not in the abstract. Avoid paralysis by analysis.

Help people develop the skills needed to combat racism. Isolate a concrete issue, such as housing discrimination, and then see what is needed to research the issue and develop a strategy to deal with it. See what resources of the parish can be used to work against a particular kind of discrimination.

Q. How necessary is community effort in working to overcome racism?

A. On the social sin side, I think individuals need to form groups. We need the resources, psychological support and skills available in a community. We need organized efforts to work against institutionalized racism.

And let's look at our primary model: Jesus formed a group of 12 apostles to accomplish his work. He gave us a model for change.



in how we raise our kids, in the way we treat others. It shows up when we demonstrate hate and anger at a group of people rather than consider individual worth.

Q. How widespread a problem is racism?

A. Racism is endemic in our society and in our people. For years ethnic enclaves in cities have borne the brunt

however, one day their teen-ager comes home and uses a racial slur in talking about a bus driver. That's very frustrating to parents and to me.

Q. How damaging is racism?

A. On the spiritual level, living with the sin of racism is corrosive—it

Following 'where the spirit leads...'

By Father John Castelot
NC News Service

People like St. Stephen and St. Paul are interesting in themselves. But they are even more interesting as instruments of the Spirit.

We see that the Holy Spirit is the ruling principle for them as we look at what Luke writes in the acts of the Apostles.

Paul (Saul) and his exploits take up a major portion of Acts. Right from the beginning the Spirit is active.

During a celebration of the liturgy at Antioch, the Spirit suggested to the congregation that members "set aside Barnabas and Saul... to do the work for which I have called them." (Acts 13:2).

BARNABAS and Saul were commissioned at the Holy Spirit's prompting to set out on the missionary venture that would bring Paul "even to the

ends of the earth."

Sent by the Holy Spirit, Paul embarked on what was to be the first of three far-reaching journeys.

On the first leg of the trip, on the island of Cyprus, a magician tried to dissuade the Roman governor from listening to Paul. But Paul "was filled with the Holy Spirit" and effectively put the intruder in his place.

Later, when Paul's first sermon on what is now the mainland of Turkey met with some success, but even more with violent opposition and expulsion from the city, "the disciples could not but be filled with joy and the Holy Spirit," Luke comments.

Paul converted many gentiles on his first mission. But this met opposition from a wing of the Jewish-Christian community at Jerusalem. Paul had to go there to settle once and for all the matter of admitting gentiles to the Christian community.

SPEAKING in Paul's defense, Peter alluded to

his own conversion of the gentile household of the Roman centurion, Cornelius: "God, who reads the hearts of men, showed his approval by granting the Holy Spirit to them just as he did to us." (Acts 15:8).

Subsequently, James, head of the Jerusalem community, dispatched a letter to the gentiles in Antioch, Syria and Cilicia, in which he wrote: "It is the decision of the Holy Spirit, and ours too, not to lay on you any burden beyond that which is strictly necessary." (Acts 15:28).

Paul's very itinerary is seen as guided by the Spirit on the next journey. And, always conscious of the activity of the Spirit, Paul exhorted church leaders at Ephesus: "Keep watch over yourselves and over the whole flock the Holy Spirit has given you to guard." (Acts 20:28).

Blindness his 'pastoral tool'

Young sightless priest more sensitive to wounded spirits

CLEVELAND (NC)—Being a blind priest is a mixed blessing for Father Patrick Nicolino.

"I'm told that what I am doing is very different," said Father Nicolino, who was recently ordained a priest in St. John Cathedral in Cleveland. "But I'm doing what everyone else in my seminary class is doing. People can be open and accepting and look at me not as Father Pat Nicolino, the blind guy, but just as Father Pat."

FATHER NICOLINO, a native of Akron, Ohio, is the first blind priest to be ordained for the Cleveland Diocese and the second to be ordained in the United States.

"To a certain extent, I pride myself on how well I've done," said the 25-year-old, who punctuates softly spoken sentences with a broad smile. "I'm taken aback by people who don't use their gifts."

He said he feels his disability can be a great pastoral tool.

After six years of total blindness, he said, he can "see" with his other senses the troubled faces he cannot see with his eyes. His blindness, he said, may make him seem more accessible to others with physical and spiritual wounds.

Glaucoma gradually robbed Father Nicolino of sight. Discovered when he was six months old, the disease forced him to use large-type books in grade school and to learn Braille at 16.

He had 30 operations, including one to remove an eye. At 19, he was totally blind.

"But my parents always treated me as a sighted person," Father Nicolino said in an interview with the Catholic Universe Bulletin, the Cleveland



A joyous Fr. Patrick Nicolino, newly ordained in the Cleveland Diocese, shares a quiet moment with his "public relations agent," -- his Labrador Retriever, Meg. (NC Photo by Joseph F. McKenna).

diocesan newspaper. "My Dad is the strong, silent type. And my mother still corrects my mistakes in liturgy."

EARLY IN LIFE he decided to become a priest "to help people." That decision, the priest said, "ended up being a call... an acceptance rather than a striving for."

In 1979 he was graduated from the University of Akron with a teaching certificate and degrees in history and philosophy. From there, he enrolled at

St. Mary Seminary in Cleveland.

The seminary was "very open and accepting," Father Nicolino said. Although the program was not modified for him, a few accommodations were made. For instance, Ursuline Sisters in Cleveland taped the entire Jerome Biblical Commentary for him.

Like others with sight problems, Father Nicolino has developed an above-average memory. Moving

confidently around the altar is "just a matter of placing in my mind where I'm at." Preparing a homily includes organizing and typing his thoughts on a regular typewriter.

"Then I throw the paper away," he said.

Learning liturgical arts was another matter.

"I never saw Vatican II liturgy done, so I did an elective course that I called 'Bells and Smells 101,'" said the priest.

Some people 'are going to want to do things for me...helping me might be hurting my ego, but its giving them a chance to do something.'

During his diaconate internship this spring, he and his seeing-eye dog, Meg, were a familiar sight in St. Christopher Parish in suburban Rocky River.

The jet black Labrador retriever is "my public relations agent" in neighborhoods, he said.

LIKE OTHER newly ordained priests, Father Nicolino hopes parishioners at his first assignment, Ascension Parish in Cleveland, will make him "feel like a part of the parish."

Because of his blindness, he said, some people "are going to want to do things for me. I'm going to have to be pastoral about that. Helping me might be hurting my ego, but it's giving them a chance to do something."

It will be rewarding, he said, "to know that they are smiling."

the Saints

VLADIMIR WAS BORN IN 975, THE ILLEGITIMATE SON OF GRAND DUKE SVIASTOSLAV AND HIS MISTRESS, MALUSHKA. GIVEN NOVGOROD TO RULE, HE WAS FORCED TO FLEE SCANDINAVIA IN 977 WHEN HIS HALF BROTHER YAROPOLK DEFEATED AND KILLED ANOTHER HALF BROTHER, OLEG, AND CAPTURED NOVGOROD. VLADIMIR RETURNED WITH AN ARMY, RECAPTURED NOVGOROD AND CAPTURED AND KILLED YAROPOLK AT RODNO IN 980.

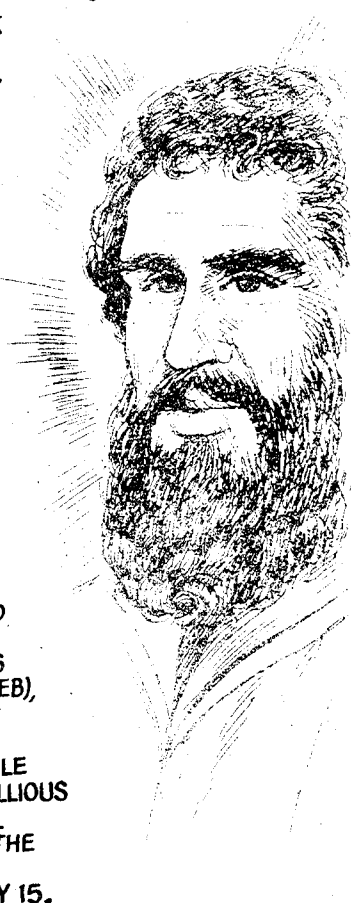
NOTORIOUS FOR HIS BARBARITY, HE WAS NOW RULER OF RUSSIA. HE CONQUERED KHERSON IN THE CRIMEA IN 988.

IMPRESSED BY THE PROGRESS OF CHRISTIANITY, HE MARRIED ANNE, THE DAUGHTER OF EMPEROR BASIL II, AND BECAME A CHRISTIAN ABOUT 989. HIS CONVERSION MARKED THE BEGINNING OF CHRISTIANITY IN RUSSIA. HE REFORMED HIS LIFE, PUTTING ASIDE HIS FIVE WIVES, BUILT SCHOOLS AND CHURCHES, DESTROYED IDOLS, BROUGHT GREEK MISSIONARIES TO HIS REALMS, EXCHANGED AMBASSADORS WITH ROME, AND AIDED ST. BONIFACE IN HIS MISSION TO THE PECHANGS.

IN HIS LATER YEARS HE WAS TROUBLED BY REBELLIONS LED BY THE SONS OF HIS EARLIER MARRIAGES, BUT TWO OF HIS SONS BY ANNE, ROMANUS (BORIS) AND DAVID (GLEB), BECAME SAINTS.

VLADIMIR DIED IN BERESYX, RUSSIA, WHILE LEADING AN EXPEDITION AGAINST HIS REBELLIOUS SON YAROSLAV IN NOVGOROD. HE GAVE ALL HIS POSSESSIONS TO HIS FRIENDS AND TO THE POOR ON HIS DEATHBED. HE IS THE PATRON OF RUSSIAN CATHOLICS. HIS FEAST IS JULY 15.

ST. VLADIMIR I OF KIEV



Saran wrap romance

By Hilda Young
NC News Service

Books and magazines and talk shows have been saying it for years: Marriages need something from time to time to freshen them up, rekindle the romance, kick them out of the rut.

Our marital relationship is so routine that once I started folding his socks the opposite way and he wore them inside out for a month before someone called it to his attention.

Yet I've always been convinced I couldn't do what that one woman suggests—meeting your husband at the door with a martini in hand, clad in Saran Wrap.

For one thing—and I'm sorry about being practical when we're talking romance—it would make me nervous, knowing that my spouse has to use an electric knife just to extract ground beef from the butcher's cellophane wrap.

For another, I'd probably hear him coming up the walk, fling open the door to greet him and find myself face to face with the Avon lady.

I decided on something less daring. I pawed off the kids on the neighbors for the night and planned a candlelight dinner with his favorite foods, complete with soft music and wine.

When he came through the door he stopped dead in his tracks. "What's the matter?" he said, looking back and forth. "Something's strange. It's too quiet. Where are the kids?"

"I got rid of them for the night," I smiled, taking his jacket and pushing his jaw closed. "It's just you and me."

"You did it, you finally did it," he said, staring at me. "You had them all picked up by the police for a night in juvenile hall like you've been threatening for years."

"Enough of this flamboyant talk," I smiled. "Here, have a glass of wine."

"You sideswiped the freezer again pulling into the garage," he said, his eyes narrowing.

"You witty devil, you," I said softly. "Let me loosen your tie. Why don't you sit down and relax?"

The smoke alarm went off. "By gosh," I gasped, "the stir-fry vegetables."

"You tried the fry-now, stir-later, recipe again, huh?"

"Try to be a little romantic, ya bum, and light the candles," I yelled from the kitchen as I turned on the electric fan and opened the window.

"You really know how to create mood. Eartha Kitt singing softly to smoke alarm and squeaky stove fan. It's folksy."

"How would you like a Saran Wrap right across the lips?" I barked. I think he missed the significance of it.