Archbishop meets with black leaders

For the second time in 30 days, Archbishop McCarthy met with leading Black Catholic laymen and women at St. Mary's Cathedral on July 9th.

The purpose of the meetings, which will continue on a monthly basis, was to review and evaluate the work of the Church in the Black community of Dade County in the wake of the May civil disorders.

THE ARCHBISHOP urged the group to help the Church to better address itself to the needs of Black Catholics in the Archdiocese of Miami and to actively promote Christian attitudes among Catholics and others of good will towards their black fellow Christians.

Monsignor Bryan O. Walsh, Archdiocesan Director of the Catholic Service Bureau, who convened the meetings at the

Religious aspect of Pope's trip

By JERRY FILTEAU

VATICAN CITY — (NC) — Pope John Paul II's comments on the poor and on human rights and justice issues dominated world media coverage of his 12-day visit to Brazil June 30 - July 11.

But another story — less exciting in general media terms and a bit more difficult to follow — was the primary religious dimension of the whole trip.

This is not to fault the media. Conflict and contrast make news. WHEN A POPE visits a slum in Rio de Janeiro or warns Latin America that it may face violence unless it makes basic social reforms, it is generally far more interesting than the same pope urging devotion to Mary.

When the world's most important religious leader appears before 150,000 workers who have just gone through a bitter autoworkers' strike in Sao Paulo — the Detroit of Brazil — and talks about union rights, it is bound to make front pages. When he tells Catholic families that religious education is important, the message may not make the daily paper or evening TV news at all.

Besides the general difference between the social issues and the more strictly religious issues that the pope addressed in Brazil, there was another level where the meaning of the pope's trip could easily be lost on the international public.

This level was the strict link the pontiff consistently and repeatedly made between Catholic teaching and the social issues he was discussing. OVER AND OVER he rejected political partisanship by the church or the identification of church teaching with specific ideologies.

Again, the correspondents covering the papal trip for the rest of the world were, by and large, careful to report the linkage the pope made between provocative comments on specific issues and the Christian teaching behind those issues.

But such reports are inevitably buried a few paragraphs down in the story, rarely if ever making it to the

(Continued on Page 17)
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Christian media projects approved

WASHINGTON, D.C. — Grants for eight more national-level communications projects, funded by the new Catholic Communication Campaign, have been approved by the U.S. Catholic Conference, according to an announcement. The projects include television program series, on marriage enrichment, and one on the letters of St. Paul.

Also included are funds for several Catholic press projects: the delivery of National Catholic News Service stories to Third World communicators, for journalistic training with emphasis on minorities, a project on the feasibility of a Catholic video news service and two Catholic Press Association projects, one to study creation of a Catholic press service agency and another to aid Third World journalists attending the World Congress of the Catholic Press in Rome this September.

The other 18 projects involve communication training, a diocesan model for media use in evangelization, two new prime-time holiday TV specials, a national Catholic Spanish-language TV series for the fall, radio and TV spots, the establishment of a media resource center, assistance to media programs in developing nations, print projects on the press, radio and TV in El Salvador.

Jesuit Superior Denies Fomenting Violence

ROME — Jesuit Superior General of the Jesuits, denied reports that Jesuit priests are fomenting violence in El Salvador. "We have never participated in violence or supported it," he said in response to what he termed "slanderous accusations" by the press, radio and TV in El Salvador.

Bishop Lamont Plans Return to Zimbabwe

(Upd.) — Promising to be as outspoken as ever, Bishop Donald Lamont, who was expelled from Rhodesia in 1977 for his stand against racism, said he plans to return to newly independent Zimbabwe (Rhodesia) this summer.

Tax Exempt Status Returned to KC's

WASHINGTON — The Senate Finance Committee has approved a bill to restore tax exempt status to the Knights of Columbus and Catholic alumni groups. Tax exempt status was lost in a 1976 measure forbidding clubs to discriminate on the basis of religion.
Detroit's Cdl. Dearden resigns at 72

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation of Cardinal John F. Dearden as archbishop of Detroit and has appointed him apostolic administrator of the archdiocese pending the appointment of a successor.

Cardinal Dearden, 72, is three years under the age at which Pope Paul VI ordered bishops who are heads of dioceses to submit their resignations.

He has headed the Detroit Archdiocese, seventh largest Catholic Church jurisdiction in the United States, since 1958.

Archbishop Jean Jadot, apostolic delegate in the United States, announced the resignation.

At a news conference in Detroit on the day the announcement was made, Cardinal Dearden said: “Impaired health has limited my ability to be involved in many of those pastoral activities that are my responsibility. I feel a sense of frustration in not being able to shoulder my share of the burdens of pastoral service to our people.”

The cardinal, who suffered a heart attack in 1977 and has been forbidden to take on evening assignments, added that he did not “intend to buy a rocking chair.”

He noted that his more than 21 years as head of the Detroit Archdiocese had spanned the periods before and after the Second Vatican Council. What he had found most challenging, he said, was trying to bring into the life of the church the insights of the council. He said he thought he had “brought a greater sense of unity and community” to the people of the archdiocese.

Sparse attendance at Holy Day Masses main reason for proposal to drop or shift them.

PROPOSAL BY U.S. BISHOPS

Drop 4 Holy Days? Most say ‘yes’

By GEORGE KEMON

Four of the six holy days of obligation currently being observed in the United States would be dropped under a proposal being studied by the U.S. Bishops. Reaction, locally, seemed to indicate a favorable response to the proposed change.

The proposal, developed by the Bishop's Committee on the Liturgy (BCL) and sent to all the U.S. Bishops for this views calls for retention of only Christmas and the Feast of the Immaculate Conception as holy days of obligation in the United States. Any change would have to be approved by the Pope.

The other four U.S. Holy Days — the solemnity of Mary the Mother of God on Jan 1, Ascension Thursday; the Feast of the Assumption on Aug. 15, and All Saint's Day on Nov. 1 — would no longer be days of obligatory Mass attendance for Catholics.

CANADA CURRENTLY only observes Christmas and the Feast of the Immaculate Conception. Mexico observes only Christmas, Jan. 1, and the Feast of Our Lady of Guadalupe.

Fr. Robert N. Lynch, Rector of St. John Vianney College Seminary, objects to the proposal.

"Attendance is becoming more sparse. I am in favor of transferring the Holy Days to Sundays. Theological realities that the holy days express is worth annual reflection and praying on...."

In North Miami Beach at St. Lawrence, Fr. Roger Holubek, cited "A dismal showing on holy days. When they fall on working days most people cannot make Mass, or, they forget to go. Yes, I am in favor of doing away with all the two mentioned. I'm sure my fellow priests here at St. Lawrence feel the same way I do."

They further felt that the obligation to attend Mass on the feast of the Assumption, Aug. 15, should be dropped in light of the choice of Immaculate Conception as the major Marian feast for the United States.

All Saints' Day has not been greatly significant in the liturgical calendar and thus should no longer be a day of obligatory Mass attendance.

THE COMMITTEE CONSIDERED that the proposal was not intended to reduce religious devotion or practice but merely to address realistically “the pastoral problem which has emerged in these times.”

The committee also urged U.S. Dioceses to give greater attention to the celebration of feasts of local significance.

ACCORDING TO officials at the National Conference of Catholic Bishops, the proposed revision of the Code of Canon Law calls for retention in each country of at least two holy days of obligation: Christmas and one feast honoring Mary.

Some parishioners feel that there is duplication in the honoring of Mary. This is not to detract from her importance, but, rather they feel it might be better to concentrate on one major feast a year which would honor her in a concentrated way.

Most are mindful that Mary, under the title of Our Lady of the Immaculate Conception is the national patroness of the Church in the United States.

Mrs. Helen Courtney, a St. James Parishioner says, “I think they should keep them all. Assumption might be the only exception. We do have Trinity Sunday 50 days after Easter.”

Our Lady of Devine Providence parishioner, Marsha Whalen, told the Voice: “Yes I feel they should be dropped. They have lost their meaning. There should be a concentration on one feast for Mary rather than the several held now.

June Meyers, St. Rose of Lima member — “It’s not hard for me to go. But some do seem duplicated. One Feast for Mary would seem sufficient, for instance.”

(Continued on Page 18)
Reagan, Bishops agree, disagree

By JIM LACKEY

WASHINGTON — (NC) — Areas of both strong agreement and as well some serious disagreements can be found in a comparison of the campaign statements of Ronald Reagan and the positions on various political issues taken by the American bishops.

Reagan and the bishops agree on such issues as abortion, tuition tax credits and the need to eliminate world hunger.

But they disagree on issues such as the Strategic Arms Limitation Treaty (SALT II), national health insurance, the death penalty and the advisability of a balanced federal budget.

Reagan, the Republican nominee for president, has spoken several times on issues which the bishops outlined in their statement, "Political Responsibility: Choices for the 1980s." The statement, issued last fall, includes a compilation of political issues on which the bishops have taken stands over the past several years.

PROBABLY THE strongest area of agreement is on abortion, where Reagan — like the bishops — favors an amendment to the Constitution banning abortion. Reagan also opposes spending federal funds to pay for abortion and promises that the judges he appoints will reflect a pro-life attitude.

Reagan's abortion stance, though, has been a source of controversy within the pro-life movement. While many pro-life groups have endorsed the ex-California governor because of his anti-abortion stance, a small segment of the movement led by presidential candidate Ellen McCormack has been skeptical of Reagan's pronouncements and has contended Reagan still has not proven his loyalty to pro-life goals.

It also is unclear exactly what kind of a constitutional amendment on abortion Reagan favors. In the early months of the primary season, Reagan said he favored an amendment prohibiting abortion except to save the life of the mother. But more recently, according to Dominican Father Charles C. Fiore, chairman of the National Pro-Life Political Action Committee, Reagan said he favored the "paramount" approach which, as proposed, appears to outlaw abortion even in life-threatening cases.

ANOTHER AREA of agreement between Reagan and the bishops is on tuition tax credits. Asked by Catholic legislative coordinators before the Iowa caucuses and the Massachusetts primary last winter whether he supported such tax credits, Reagan said the credits were an example of his support for "developing new means to improve parents' ability to send their children to the school of their choice."

The bishops and the candidate also would appear to agree generally on the problems of world hunger, though their responses might be different. Asked whether he agreed with a statement by the bishops supporting "a national policy aimed at securing the right to eat to all the world's people," Reagan remarked that the United States should use its agricultural resources and technological advances to help solve world hunger.

He also remarked that it would only be in "rare" circumstances when he would favor the use of food as a diplomatic weapon.

But after that, Reagan and the bishops part company.

On SALT II, for instance, the bishops and Reagan are almost diametrically opposed. While many members of the hierarchy, such as Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, still strongly favor SALT II even after the Soviet invasion of Afghanistan, Reagan has made no secret of the fact that SALT II, at least in its current form, will not be resurrected if he is elected president.

HE MAINTAINS that he favors arms reductions as long as the United States does not come out on the short end of the deal.

The death penalty is another issue on which the bishops and the candidate are at-opposite poles. The bishops favor abolition of the death penalty; Reagan does not.

The bishops also have established national health insurance as one of their political priorities, but again they will find disagreement with Reagan. While not taking a position on a specific proposal, the bishops say they favor a broad-based health insurance program providing comprehensive benefits and preventive health care.

Reagan, on the other hand, has said he favors a national health policy which supports the private sector in the provision of comprehensive health services.

More disagreement can be found on federal spending and the balanced budget. While Reagan has spoken long and often on the need to balance the federal budget and reduce federal spending, the bishops have urged that the budget not be balanced if it means denying the poor some of the necessities of life.

REAGAN AND the bishops might get a chance to discuss those issues face to face this fall if Reagan, like Gerald Ford and Jimmy Carter in 1976, decides a meeting with the Catholic bishops would be worthwhile.

But a spokesman for the bishops said July 14 that no such invitations have yet been extended to the bishops or have been sought by them this year.
Justice for blacks

"We are not looked upon by the establishment as Catholics or Protestants, but we are looked upon as blacks, as the black minority group. So that as Catholic blacks, we suffer the same as any other group of blacks, be they Baptists or whatever denomination."

Ms. Athalie Range

By MIREYA AZELL

Athalie Range, formerly first black and woman State Cabinet member, and a leader in the black movement, blames racism and a dual system of justice in this country for the conditions to which blacks are subjected.

A native of Key West, she chose to widen her horizons beyond the unwritten, but nevertheless realistic limits that a black woman might have expected to achieve. She was still a young woman. The years have not passed without leaving their print on the quiet, still very pretty face of Athalie Range. She is elegantly small, warm and very human. Her eyes are deep, soft, and bear the imprint of grief and joy. Athalie Range seems to be spiritually involved not just with blacks, and not just with the Range Funeral Home she operates in North Miami. To her, the Range is more than an experience with community relations and administrates millions of dollars annually through various social agencies which often deal to a great extent with minority groups.

The Voice.

Q. As a Catholic, what is your perspective on the situation of blacks in Miami, and do you feel that there is a difference between the black Catholic problem and the black non-Catholic problem?

A. We are not looked upon by the establishment as Catholics, or Protestants, but we are looked upon as blacks, as the black minority group. So that, as Catholic blacks, we suffer the same as any other group of blacks, be they Baptists or whatever denomination. It is not really not much, if any, difference.

The number of black Catholics is fairly overshadowed by the black population, and we do not identify ourselves as Catholics as opposed to any other religious group.

Q. Do you feel that the riots could have been avoided or do you see them as being inevitable?

A. For all intents and purposes nothing involving human beings is inevitable. But, those of us who are committed must be aware for many months that the situation was a powder keg and that it was waiting for the right spark to ignite it. We met with the governor (Edward A. McCarthy) and I had been working for several months with community relations experts — professionals — and discussing the issues of polarization, of racism, of violence. We met with the governor about two weeks before the civil disturbance was erupted on May 17, and we discussed these issues. In addition, the community relations Board in its report to the County Commission a month before warned the Commission. So we knew and we tried to get the attention of the community — the 'movers and the shakers' in the community to be aware of the problem. It's been 2 years since the last disturbance of this kind took place and the only disturbance in Miami got through The Voice calmly.

We were faced with the problem, crying so loudly that you become a sort of self-fulfilling prophecy. And its hard to get people excited when things appear to be all right on the surface. Besides that — there are people who think that the civil disorder probably could have been avoided if certain things had been determined more orderly fashion.

Q. Do you feel that the McDuffie situation was the catalyst that triggered the riots?

A. The McDuffie trial, the death of McDuffie and the trial of the policemen accused of killing him is more than a catalyst — it's one of the causes.

Mr. McDuffie was killed — and this is a very important point — not because he was poor. He wasn't poor. He was killed because he was black.

And I'm not so sure, although this is hard to judge, that perhaps he was killed because he was well-educated middle class black person and they thought they were going to teach him some "Street Justice."

Mr. McDuffie was beaten to death in Miami and four Miami policemen later were acquitted by a jury in Tampa.

Now, however, in the transfer of the trial, in itself might have been a good idea, if it was to achieve a fair trial. On the other hand, the transfer of the trial to Tampa — to a place that has a history of white juries absolving police of wrong-doing was very unfortunate. And, if the case had been transferred, it was not the place to transfer it.

In addition, the release of the verdict, being reported on a Saturday afternoon was very unfortunate.

Also, the protest rally called by the NAACP to protest the trial was badly planned. Police protection was not provided nor asked for. It was so badly planned that the organizers did not have loudspeaker equipment available. Therefore, when the group of people began to get out of control the trial of the organizers of the rally held no way of affecting control. Plus there was a series of little incidents which led one thing into another and erupted into violence. Good planning on the part of the rally holders, plus a differing timing of the verdict release would have made a tremendous difference.

Q. The Black leaders of the community were apparently not effectual or, it got out of hand too fast for them to do anything about it...

A. No! This is putting the blame in the wrong place. I think the black leaders faced the frustrations that everybody has faced. They are as much the victims as anyone else. The indifference and the benign neglect, and the continuation of the problem...

(Continued on Page 6)
Justice for blacks -- Range's view

(Continued from Page 5)

black people live. So, I will agree with Monsignor, yet I will emphasize that unemployment and economical problems of blacks are ongoing problems that must not be overlooked.

Q. What do you believe is at the root of the dual system of justice you referred to?
A. Racism. That’s what is at its root. Also, the feeling among many portions of the establishment that white supremacy should be a way of life wherein blacks must continue to be subservient to whites, no matter what the situation may be.

Q. Do you believe that Arthur McDuffie was beaten as a black man and not as just a poor man?
A. “Very definitely. He could have been the richest man in this town, but he still would have been beaten that way because he was black.”

Concerning the Arthur McDuffie beating incident, Ms. Range does not condemn the entire police force and believes that not all officers would react the same way.)

Q. What is the Catholic Church doing to help the blacks in Miami, or what do you believe it should be doing?
A. “The Church should be conducting a spiritual counseling service directed to our police officers. I believe that police officers are in much need of spiritual guidance, and the churches could certainly provide this sort of help. We are concerned about what is believed by many to be a fact, that is, that for some reason which I myself do not understand, the degree of violence, of aggressiveness in many police officers is much stronger in the Hispanic policeman.

In a recent meeting with Archbishop Edward McCarthy I mentioned this to him and I suggested that the relationship between Cuban Catholics priests and the Cuban police officers ought to be emphasized. Incidentally, the officer who dealt crucial blows that should have killed McDuffie was a Cuban officer.

I do think that the Church has been doing much to help the blacks in Miami and it has been particularly helpful in the Haitian situation here. I believe that the Archbishop is sincere and that he and others in the Church are seeking a solution to our problems, but in my opinion they are not going after the true cause of the problem, the double standard in the judicial system.

Q. What do you think is the issue between American blacks and the Cuban refugees?
A. The establishment tries to portray a problem which is not. The establishment is taking this issue to create disension between blacks and Cuban refugees. But the opportunities and the jobs that the Cuban refugees were given were never afforded to our blacks. Incidentally, when the riots took place, there were rumors started to the effect that Cubans were fighting blacks. By this, I assure you, was not true.

Refugees called ‘survivors’

WASHINGTON, D.C. — Despite news reports to the contrary, the Cuban refugees being resettled in the United States are not "criminals but 'survivors," according to John J. McCarthy, director of the U.S. Catholic Conference's Migration and Refugee Services.

In a letter to the U.S. bishops, McCarthy said that "perhaps about one percent (of the refugees) have real criminal activity in their records.

Some, desperate to leave Cuba, "confessed" to having been prisoners, said. Others were jailed in Cuba for "political or religious convictions" and still others had stolen food for their children and were minimum wage brothers and sisters, McCarthy stated. His letter was released July 15.

The letter described the refugees as "strong people, willing and able to stand up for what they want and what they need." Those attributes sometimes make dealing with them difficult, McCarthy added. "But they bring to this country the independent spirit that made it great. They cherish the freedom for which this country stands. And they prize the Cuban refugees, for which we, as the body of Christ, must stand.

"Refugees do not ask for much help. A place to live; a job to live by," the letter concluded. "When you think about it, that's not too much to give."

Archbishop meets with black leaders

request of the Archbishop, said that the priorities identified by the group as part of its short-range thrust are:

1. Promotion of Police sensitivity programs in Dade County, possibly working through the Catholic Policemen’s and Firemen’s Guild.

2. Promotion of a black news column to be carried in The Voice.

3. Promotion of a Black Catholic news column in the Miami Times and other publications of the area.

4. Observance of Black History Month (February) in Catholic parishes and schools of the Archdiocese with media cooperation sought to further publicize the significant contributions made by black people.

5. Preparation of a pastoral letter from the Archbishop to all Catholics in the Archdiocese.


7. Establishment of tri-ethnic (Black, Anglo, Hispanic) workshop meetings for the youth in the Archdiocese. The workshops will include talks by qualified persons to promote ethnic and cultural understanding so that the participants might become better advocates of Christian values in the various public and parochial schools they attend.

8. Promote exchange of pastoral visitations between parishes which are predominantly black or white.

Monsignor Walsh noted the importance that Archbishop McCarthy placed on the meetings can be gauged from the fact that he has asked them to form a Task Force which he himself will chair. He has also asked that similar task forces be formed in the other major urban areas of the Archdiocese.

The next meeting will be held August 13th at 2 p.m. at St. Mary’s Cathedral, 856 N.W. 2 Avenue. The members of the Task Force are:


Justice for blacks -- Range's view

 pageNumber=6 / Miami, Florida / THE VOICE / Friday, July 18, 1980

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Justice for blacks—Walsh’s view

(Continued from Page 5)

development of the two societies, the question of ignoring institutional racism, is pervasive to our society. These things, I think, are the real causes of the steady erosion. Social programs, failure to deal effectively with the problems of the Vietnam veterans, the chronic young unemployment.

Q. Is there such a thing from your point of view — not being black — that you can identify what the black Catholic Experience might be?

A. I think the black Catholic experience in Miami is not too different from the Black experience in Miami. The black Catholic, certainly among the black leadership in Dade County — Catholics are very prominent. Many of the leaders are Catholic — well out of proportion to the Catholics in the black population. I think that, even from in the Church they suffer the effects of institutional racism; that type of unconscious racism that is pervasive in our society, and I think that they have suffered from benign neglect too.

Q. What is the issue, essentially between the blacks and the Latins, and what do you feel the Church can do about it?

A. The problem of the Latin community in Miami is a serious issue. Because there is a very real danger that the Anglo-White Community is going to absolve itself from responsibility to the blacks by blaming the Spanish-speaking community in Miami is a reality. Because there is a very real problem.

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Q. What do you think the Catholic Church is doing in Miami to help the black situation?

A. I think that the Catholic Church is doing a lot to help the black situation. I think that there is a very real problem with institutional racism. I think that the Catholic Church is doing a lot to help the black situation.

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The slow pace of ecumenism

By Fr. John Dietzen

What about the March of Dimes?

Recently I heard from some people in our parish that the March of Dimes supports abortion.

I have always given to this organization and helped in their recent drive. Could you please tell me if what they say is true? (Pennsylvania)

A. Your question is a difficult one to answer. My response must begin with a brief personal note.

For a long time the March of Dimes (MOD) has been one of my favorite organizations. Particularly since it began focusing on the care for unborn and very young children with its theme, “Be Good to Your Baby Before It is Born,” one of the most promising medical-scientific fields today, MOD's potential for good has been and will be enormous.

For about the last half dozen years, however, a major MOD project has drawn severe criticism. While this project has occasioned the death of numerous unborn children in our country, I continued to believe and to state often that the basic MOD thrust favored the unborn, and that it would implement that care by its policies as the necessity became clear.

I must admit that through recent years these hopes have proven fruitional. It seems to me MOD cannot have it both ways; it must come down either in favor of the unborn child as a human being with a right to live, or accept responsibility for the opposite position.

For several years MOD has been a leading proponent and funding source for programs of amniocentesis — a procedure to examine the health of an unborn child by diagnosis of the amniotic fluid which surrounds the baby in the womb. MOD representatives insist officially that this program is simply to help parents anticipate birth defects in their children. In fact, however, it has proven to be a program which inevitably leads to the death of children.

First of all, MOD encourages amniocentesis in the middle three months of pregnancy, although the genetic diseases usually sought are not medically treatable. Babies identified as being almost always aborted. In one series of cases a total of 62 handicapped babies were discovered; 60 were killed and the other two lost in miscarriage. In another study published last year, 118 handicapped babies were found. Of these, 105 were killed before birth, including two normal babies who had been incorrectly diagnosed as “defective.” Parents of seven of the children allowed them to live.

At least five years ago MOD was asked to cooperate in the preparation and distribution of a book for parents expecting a handicapped child. The book would have explained the development of handicapped children and how to work with them, and described the schools, services, medical procedures and other resources available to help parents who bear such children. The MOD refused to cooperate in this project. Years later, it still has no program to provide such information to parents whose children will be handicapped.

Consequently, the MOD amniocentesis program has sometimes been described as a “search and destroy” mission: Identify babies who will be born with birth defects and eliminate the child before birth.

In defense, MOD says it does not urge parents either to abort or accept a handicapped child. But if a parent intends to accept the child, handicapped or not, second-trimester amniocentesis is unnecessary.

MOD protests that parents who might otherwise have aborted a child thinking it was defective might prefer that the child be normal and accept it. Which is true. This policy, however, especially when seconded by the belief that any program to help parents understand the personal and social potential of handicapped children and other positive facts relating to handicaps, seems clearly to imply that a parent might justifiably consider that a child who is less than physically and mentally perfect is not worth having.

Whatever protests MOD presents, the failure to incorporate a program to help parents who decide to keep their handicapped child and let it live, seems to belie even a “neutral” position on the killing of unborn handicapped children.

MOD has never directly funded abortions. Its growing number of opponents point, however, to its promotion in the medical profession of amniocentesis during those months of pregnancy when, at least in practice, the only purpose of such procedures would seem to be the identification of abnormal babies for possible abortion. Many around the country feel that until the MOD gives some evidence of changing that position it does not deserve the support of those who respect an unborn baby's right to live.

Q. Please explain the proper usage of the palm we received on Palm Sunday. How long should it be kept, in what way, and how should it be disposed of? (Ohio)

A. Palms distributed on the Sunday before Easter reminds us of our Lord’s death and resurrection and of our share in his passage from this kind of prayerful and devout intention is perfectly fine. Some people place them behind a crucifix, others place them with a picture that is particularly meaningful to us, others merely hang them on the wall or keep them on a desk or table. As anything that is blessed, palms lose their blessing when they lose their identity. The proper way to dispose of a palm, therefore, is either by burning or by breaking it up. The remains may then be thrown away.

Broward Man to Academic Post

Frank McGarry, Assistant Professor of Criminal Justice at Biscayne College in Miami has been appointed Dean of Student Life for the College.
Are you tired of doing good?

By Msgr. James J. Walsh

God gives the cloud 9 treatment to some to encourage them. As the apostles in prison later in their martyrdom chamber could look back on the transformation of Thabor and draw strength from it, so God means us in the dark days to recall the days of glowing prayer and nearness to God in order to be strengthened to plod on.

All of this is one more exercise in faith, if all was sweetness and light in the Christian life, we'd be dead. It doesn't happen on this planet. We must follow Jesus faithfully in the dark as well as in the light. Downhill as well as uphill. When we seem to be able to touch the supernatural and when we are restlessly plodding through the desert.

This is faith, and nothing else. To be able to see the hand of God in fervor as well as in the dryness of the soul. In what looks like a reward from him, as well as in what appears to be punishment. In health and in sickness, in adversity and in prosperity.

PERSEVERANCE, no matter what. Don't grow tired of doing good. "He who perseveres to the end will be saved." This means a day in and day out life of fidelity.

Some sects in Christianity have favored the belief that salvation is certain once they accept Christ as their personal redeemer. This is a most consoling and comforting belief, for it implies that during the remainder of one's life, no matter what one does or fails to do, one cannot lose the reward of eternal life.

Scriptures contradict that. Heaven is not gained so easily. More than belief is necessary. God demands perseverance in good behavior. Fidelity in keeping all his commandments, the constant acceptance of his will. Not for weeks or months, but until the last moment of life.

Men and women who have indeed persevered stress that the great obligations in the spiritual life can be met faithfully, if we persevere in fidelity to the little duties of every day life. This is really the key to perseverance.

TAKE THE MATTER of prayer again. When the soul is listless and lukewarm, to be enthused over the "new status symbols." These physicians that yogurt, vitamins, etc., have caused a backlash. When the results soon do not become visible, the urge to quit is very strong.

...What a pity! Hang in there...

ODDLY ENOUGH, this attitude caused a backlash. When the results of medical care did not meet people's great expectations, disappointment and anger were severe. Malpractice suits are now commonplace, holding physicians hostage and causing an explosion in health-care costs. It seems that when medical "miracles" are not forthcoming, people will settle for something.

I view the movement away from the "my-doctor-says" phase of American medical care as a sign of pessimism. I fear that people are losing their sense of preventive health care and responsibility for one's health became obscure.

The belief that medical science was the victor over God gained such popularity for a time that people began to expect doctors to provide quick cures for everything, starting with the common cold...

THE VICTORY of God over the common cold...

The movement also recognizes implicitly that the divine physician was the author of preventive health care — giving people bodies which, barring unusual attacks, work well when they receive respect and cooperation.

Health care: beyond the doctor

By Antoinette Bosco

For a long time, people looked to the medical profession for the cure to every ailment. Now an increasing number of people seek alternative ways to stay healthy. A proliferation of medical self-help programs and programs are available, clearly expressing this message: The person most important to your health care is you!

Recently, a professor of public health from Yale University commented during a symposium for physicians that yogurt, vitamins, meditation and jogging had become the "new status symbols." These symbols are symptomatic of society's growing interest in self-care and are more than a passing fad, Professor Lowell S. Levin added.

NORMAN COUSINS and his "laugh therapy" are popular topics of discussion today. Cousins was for a long time editor of the Saturday Review magazine. He wrote an account of his battle with a serious illness. The story was published in the New England Journal of Medicine.

Cousins was told his illness was fatal. He would not accept that. He would laugh at the illness. Preposterous? Maybe. But his laughter therapy worked. He became well. His story of self-care is now told in a book titled, "Anatomy of an Illness."

I think the book derives its popularity from the fact that so many people are now ready to believe miracles of healing are not so much from doctors and drugs as from the marvelous human body itself.

"Drugs; attack by viruses or tumor-causing cells; injuries; overload of the body's effort; forces that remain whole constituted an overwhelming reminder to me, and still, of the creator's genius and compassion."

The belief that medical science was the victor over God gained such popularity for a time that people began to expect doctors to provide quick cures for everything, starting with the common cold...

The belief that medical science was the victor over God gained such popularity for a time that people began to expect doctors to provide quick cures for everything, starting with the common cold. I remember an article a few years ago calling for the secularization of American medicine. Secularization, the author had become the "new priest's" of society, the author observed. He said people revered them much as primitives revered witch doctors, said people revered them much as primitives revered witch doctors, as fallible humans, would have done from the marvels of healing come not so much from doctors and drugs as奇迹的知恵にかかってこない。

"We pray and we look immediately for some action if the results soon do not become visible, the urge to quit is very strong...What a pity! Hang in there..."

God's presence in our lives is very important. "We pray and we look immediately for some action if the results soon do not become visible, the urge to quit is very strong...What a pity! Hang in there..."

" only the Lord knows how often one was just about to receive the grace of a cure, when one threw in the spiritual sponge and started praying. God delays an answer, it is because His ways are higher than our ways."

"Men and women who have indeed persevered stress that the great obligations in the spiritual life can be met faithfully, if we persevere in fidelity to the little duties of every day life. This is really the key to perseverance."

"Health care: beyond the doctor" by Antoinette Bosco
All the days of my life...

By FATHER JOHN J. CASTELOT

Psalm 23 is one of the most widely known and used passages in the Bible. In fact, there seems to be an unwritten law: When in doubt, use Psalm 23.

Admittedly, the popularity of this psalm is well-deserved. It is a beautiful and most reassuring prayer of confidence in a God who cares tenderly for his sheep. Still, people must wonder and worry occasionally as they recite the last verse: “Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the Lord for years to come.”

Willgoodness and kindness follow me literally “all” the days of my life, even if I am old or senile or a bother? The answer depends on the constancy of those who love me and are kind to me now. How long will I be able to count on them? That depends, in turn, on how seriously they take admonitions of scripture such as the following: “ABOVE ALL, let your love for one another be constant, for love covers a multitude of sins. As generous distributors of God’s manifold grace, put your gifts at the service of one another, each in the measure he has received...The one who serves is to do it with the strength provided by God.” (1 Peter 4:8-11)

This passage is concerned with interpersonal relationships within the Christian community. It should apply, then, with even more compelling force to such relationships within the natural family. A realistic note is struck by the allusion to serving “with the strength provided by God.”

For it goes without saying that the care of a senile relative, no matter how close or how dear, is physically and emotionally taxing. Left to their own resources, people would just give up — or turn loving service into resentful and even damaging disservice.

RELYING ON God’s strength, however, means that people can rise above such attitudes and love themselves to undreamed of heights of truly heroic love — and grow tremendously as persons in the process. When this happens, the dependent odixer realizes that he or she is truly dwelling “in the house of the Lord for years to come.” God’s love turns the family home into his home, for all who are there.

The book of Sirach addresses the subject directly: “My son, take care of your father in his old age; grieve him not as long as he lives. Even if his mind fail, be considerate with him; revile him not in the fullness of your strength. For kindness to a father will not rot. In time of tribulation you will be recalled to your advantage, like warmth upon frost it will melt away your sins. A blasphemer is he who despires his father; accursed of his Creator, he who angers his mother.” (Sirach 3:3)

A practical response to these admonitions has become increasingly difficult. As members of modern society, we are not only coldly impersonal, but often personify in our own way this rejection of the natural family. Families, faced with this situation, have to work out their own solutions. However, the solution should respect the dignity of the human person, the crying need of that person; love, goodness, and kindness to follow me all the days of my life.”

Faith changes daughter’s duty to love

By LEE BARTRAM

For many years Maria helped her parents, now in their 90s, out of a sense of duty. An only daughter, she frequently interfered with plans she made with her husband and children.

Her mother has been a semi-invalid for 22 years, ever since Maria became a mother herself. For years Maria cared for both her parents in the basement apartment of their house. Recently Maria became a member of the Focolare Movement. This lay Catholic movement is dedicated to Christian spirituality and stresses unity. After encountering Focolare, she saw her parents’ situation with new eyes and was touched by their loneliness. They were the neighbors God had given her to love.

Maria indicated that her attitude began to change after she became a member of the Focolare Movement. This lay Catholic movement is dedicated to Christian spirituality and stresses unity. After encountering Focolare, she saw her parents’ situation with new eyes and was touched by their loneliness. They were the neighbors God had given her to love.

Maria’s father was admitted to the hospital after becoming ill. He suffered an undetermined amount of brain damage.

A nurse was needed to help him regain his memory and that this would be possible only by returning him to familiar surroundings. Maria brought her father home.

His care proved to be a 24-hour-a-day task. Before the first week ended it seemed almost impossible. Feeling helpless one day, Maria asked God to show her what to do. That afternoon she thought she saw a flicker of recognition in her father’s eyes. On the weekend, with everyone home, there seemed to be a breakthrough. By the time her mother came home to stay, he was only somewhat senile and very docile.

TO GIVE the help her parents need, Maria and her family find it best to eat with her parents. It is difficult to listen to another parent in a manner which respects his or her dignity during times of crisis. But the family has held on, and the experience has been beautiful.

Maria’s family is now three generations. Her young daughter, her husband and baby live in the basement apartment. They have a son who has been away from his parents for two years. They now have four generations in one home.

According to Maria, the arrival of the baby has been very important for her parents, especially her mother who has had a life changing her — giving her a special interest.

THE FAMILY has in its presence the beginning and ending stages of life, a visual reminder of God’s plan for creation.
Senility, by definition, is a loss of mental faculties that is associated with old age. Though senility is not common, for some people old age does bring a mental loss which can create tremendous heartache for others in the family.

Senility may be temporary or permanent. As a temporary state, it is the result of a physical disorder which can be corrected. Sometimes a person who has been living in seclusion seems senile, but on moving into a family setting or an institution, the person responds to social stimulation and again becomes mentally alert. The permanent state of senility is caused by an irreversible disorder of the brain.

When senility is temporary, a family hopes for recovery. When the condition is chronic and permanent, however, life becomes extremely difficult.

Since senility is caused by different disorders it has various symptoms: suspicion, irritability, aggressiveness, compulsive behavior, confusion and an obvious loss of memory and judgment. The person may be terribly anxious and demonstrate walking difficulties. Such behavior creates many problems for the family or a spouse, who often are torn by feelings of anger, grief and guilt.

Not surprisingly, the children of senile people frequently consider the parent's condition a reflection on themselves. The image of the doddering parent shakes their self-esteem. A child and even a son or daughter-in-law may harbor resentment over the investment of time and money in the older person's care. Family tranquility is often shattered. Sometimes a husband and wife are alienated.

Caring for the elderly can also suffer because of the senility. Inevitable frustration often brings total estrangement. Sometimes it leads to violence.

Those of the senile who are not considered dangerous to themselves or to others may continue to live with their families. In many cases cases, medication can improve an intolerable situation. Various tranquilizers are used to reduce combativeness and other undesirable behavior. However, a small number of persons do not respond to medication and must be institutionalized. It should be noted that drug tolerance decreases with age so physicians should review medications regularly to make sure that side effects are not increasing the patient's problem.

In caring for senile people, families should consider some basic guidelines. Safety precautions are necessary as they are for children, especially if there are poisons, firearms or open stairs in the residence, or a possibility the person will wander away. When family members are at work, the senile person could be placed in a day-care facility. During vacations a nursing home is a possibility.

A structured, set routine of daily living tends to suit a senile person. Every effort should be made to orient the person in regard to time, places and people. It is not a kindness to ignore errors of disorientation. But corrections should be made in a matter-of-fact manner, not judgmentally.

Aging relatives sometimes are cared for at home and sometimes in institutions such as Notre Dame Hospital in Manchester, N.H. (NC Photo)

Senility, by definition, is a loss of mental faculties that is associated with old age. Though senility is not common, for some people old age does bring a mental loss which can create tremendous heartache for others in the family.

DEPRESSION is often mistaken for senility. It has many of the same symptoms. Recommendations for the treatment of depression include the establishment of warm, friendly relationships, the use of reality orientation, reading together, discussion of current events and encouragement of daily activity. Participation in activities has a double benefit: It provides needed exercise and stimulates the motivation needed to overcome the depression.

Sometimes it is not feasible to keep the senile parent at home. But the decision to institutionalize carries its own problem. With either course of action there will be times when one can be sustained only by the Lord's promise, "whatever you do to the least of my brethren, you do unto me."
Parenting of society's children

A recent news account told of a group of young boys who fell into an excavation basement at a downtown construction site. One was killed, the rest seriously hurt. The tragic part of the story was that several adults admitted passing by, recognizing the inherent danger of their play, and walking on because they weren't their children and they didn't want to intrude.

Those who study families tell us that one of the chief differences between rearing a family in the past and today is that we no longer take a communal responsibility in rearing children. Therefore, parents have to be with their children at all times to insure their safety. Parents can't count on other nearby adults to tell their children to get out of dangerous places, to stop bullying or vandalizing, or generally to behave according to society's rules.

DR. RAYMOND LEIDIG of the Colorado Dept. of Institutions spoke to this in an address before the White House Conference on Families. He said we have to give adults permission to be responsible for the welfare of all children, not just their own. He recounted that when he was a little boy in New York and playing with friends on the sidewalks, if he did something wrong or strayed too close to the street, there were a dozen grandmas leaning on the windowsill ready to call down, "Raymond Leidig, you behave yourself or I'll throw you in the pen when she gets home.

Yet, when he cautioned a neighborhood girl against coming too close to his burning leaves, her parents overheard him and said, "Do you always tell other people's kids what to do?"

That's why we're so reluctant to be the responsible adults that a caring society requires in order to rear children. We try to "mother" the young mother. The new mother with a "doula," a person adorable baby ever. She recognizes needs with confidence. She needs to resist.

A helpful grandmother's most likely mistake is to give the mother time to rest. This temptation is hard to resist.

The good grandmother is enthusiastic about her grandchild. She does things that only a loving, velvety baby ever. She recognizes that her role is to support the mother. Here are some practical ways:

1. Encourage the new mother. Point out how well the baby eats, how contented it is. If the baby is fussy, do not add to the mother's concern but try to assure her. Do not insist on your way when her way is as good. If she uses paper diapers and you prefer cloth, if she feeds on demand and you think babies should eat every three hours, don't force your opinion. Such decisions are hers. What difference do they make so long as mother and baby are happy?

2. Take care of necessary tasks such as the wash and cooking. Freeing the new mother from those demands is the greatest practical help you can give her.

3. Find out the new mother's feelings about her friends and guests. Congratulations add to the family's happiness, but some guests every family can do without. If she has too many visitors, deal with them tactfully.

4. Support her especially on "down" days. The happiest, healthiest new mothers have days when they get tired and easily upset, when everything seems to go wrong. If you give her plenty of time to rest, see that she eats well and stay calm and supportive, you can be a great asset.

5. Enjoy that grandchild. Letting the young mother learn how to mother does not mean you must not force your opinion. You can make that decision. You can never touch the baby. Hold and rock it to your heart's content. Bathe and dress the baby. If you don't, the mother welcomes your help. You cannot spoil a baby. Most newborns like to be held whenever they are awake. There is plenty of time for both the mother and other family members to enjoy the baby.

Your role demands maturity. Your experience will stand you in good stead. If you do your job well, you will aid your daughter-in-law, who might not have had as much training. You will help your grandchild to a wonderful start in life and you may develop a closer, warmer relationship with your son and his family than you would ever experience otherwise.

By Dolores Cuyan

A role for baby's grandmother

Q. Dear Mary: In two months our daughter-in-law is due to give birth to our first grandchild. I'm writing to ask a question before the baby is born. I've noticed in many cultures that babies are allowed to be left with someone else when the mother needs a break. I'm wondering if this is a good idea? How can we help our daughter-in-law who is due to give birth to our first grandchild?

Mary Kenny

By Dr. James and Mary Kenny

SOMETHING TO THINK ABOUT:

Amen.

A role for baby's grandmother

OPENING PRAYER:

Dearest Father, each of us changes as we pass along on life's journey. We hardly seem the same with us yesterday, today, and tomorrow. We love you, Father. Amen.

SOMETHING TO THINK ABOUT:

It has been said that the only constant in our world is change. We can always count on change. Truly, nothing stays the same. Our families, our homes, our work, our interests—all change. Only God remains the same.

ACTIVITY IDEAS:

1. Young and Middle Years Families
   - Life Line—Materials: paper, crayons, pencils. Each draws a life line across a page of paper, marking the date he or she was born on one end and today's date on the other. Each family member chooses four places along the life line that have been times of significant change. Mark the date on these places and why they are important. Each share his or her life line with the family.

2. Future Telling. Take a minute of silence to think about the future five years from now. Take a few minutes and then answer the questions.

   1. I live...
   2. I work or go to school at...
   3. My favorite clothes outfit is...
   4. I have traveled...
   5. My faith situation is...

3. SHARING:

   Describe how you felt when a major change happened.

4. SNACK TIME:

   Popcorn: Talk about how it changes.

5. ENTERTAINMENT:

   Choose a very dark room. One person closes his or her eyes and counts to 30. Others hide about the room, keep silent and freeze at the count of 30. The person who is "it" feels his or her network closed) until he or she touches all the people. The first person touched is "it" for the next round. It's fun.

CLOSING PRAYER:

Dearest Father, thank you for our sharings this evening. Thank you for helping us discover the many ways we each change with time. Bless us this week, Father, and may we spend our time wisely. Amen.

By Terry and Mimi Reilly

FAMILY NIGHT

A role for baby's grandmother

OPENING PRAYER:

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Voter drive held at Queen of Martyrs

A voter registration drive meeting, held at Our Lady Queen of Martyrs Church in Ft. Lauderdale on July 9, featured guest speakers: Rep. Tom Bush; Senator Van Poole; Joyce Baker; Senator George Williamson’s aide; and Georgia Ulseth, a delegate to the three day White House Conference on the Family.

The speakers stressed the importance of voter registration and urged active involvement in the political process, at the meeting sponsored by the M.A.C.C.W. Legislation Committee and the Stop ERA Committee.

Arlene Conklin, chairperson of the Legislation Committee, recommended sending out information flyers, using church bulletins, having telephone committees, providing transportation and baby sitting for voters, and stressing voting in primaries to promote voter registration.

Saying that the family is the glue that holds society together, Marie Palmer, chairperson of the Stop ERA committee, added that the family has been threatened by the International Woman’s Year Conference, The International Year of the Child, and the White House Conference on Families.

Palmer opposes these groups because of their support of the ratification of ERA, homosexual rights, government sponsored day care centers, and abortion.

"The meeting was held to set up voter registration in the individual parishes, and to find ways we can help the candidate of our choice with moral issues," said Mary Bennett, South Broward Deanery legislation chairperson.

"Fifteen parishes from Broward were represented at the meeting, also many from Dade, Palm Beach, Monroe, and Collier," Bennett said.

Our Lady of Lebanon Church, Anthony R. Abraham, Honorary Consul for Lebanon in South Florida and a major benefactor of Our Lady Queen of Martyrs Church.

"The honor of unveiling this shrine has been bestowed on Anthony R. Abraham, Honorary Consul for Lebanon in South Florida and a major benefactor of Our Lady of Lebanon Church."

The bust of St. Sharbel was carved, by local sculptor Tony Lopez, from a stone which was shipped to Miami from the Mount Lebanon Quarry.

The honor of unveiling this shrine has been bestowed on Anthony R. Abraham, Honorary Consul for Lebanon in South Florida and a major benefactor of Our Lady of Lebanon Church.

Presiding at the liturgy and dedication will be Archbishop Paul Tabet, a native Lebanese, who serves as Papal Nuncio for Trinidad, Tobago and Jamaica. He is also the Apostolic delegate for the Antilles. Concelebrating will be His Excellency Francis M. Zayek, Bishop of the Diocese of St. Maron and Monsignor W. Peter Tayah, pastor of Our Lady of Lebanon Church.

Lady of Lebanon Shrine dedication

On Sunday, July 20, 1980 at 4 p.m., Our Lady of Lebanon Church will dedicate a Shrine in honor of St. Sharbel, "Hermit of Lebanon".

The bust of St. Sharbel was carved, by local sculptor Tony Lopez, from a stone which was shipped to Miami from the Mount Lebanon Quarry.

The honor of unveiling this shrine has been bestowed on Anthony R. Abraham, Honorary Consul for Lebanon in South Florida and a major benefactor of Our Lady of Lebanon Church.

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SHROUD AND THE COIN — A researcher at Loyola University in Chicago says marks on the Shroud of Turin (enlarged at left) appear similar to coins (right) used around 30 A.D., about when Christ died. (NC Photo)

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Page 14 / Miami, Florida / THE VOICE / Friday, July 18, 1980

CHICAGO — (NC) — The imprint of a coin from the time of Pontius Pilate may be used to date the Shroud of Turin, honored for centuries as the burial cloth of Christ, according to Jesuit Father Francis L. Filas.

Father Filas, a theology professor at Loyola University, Chicago, has studied markings detected on photographs of the shroud and found them similar to those on a coin issued between 29 and 32 A.D., during Pilate’s regime.

In a 7,000 word copyrighted report released June 29, Father Filas said the chances were “astronomical” that markings could have resulted from deceptive patterns resulting from the weave of the shroud cloth or from plate screens used in printing photos.

“To have these four letters appear from the Greek alphabet in proper order by chance already amounts to one chance in eight million,” Father Filas said.
Young families brought together by parish fete

"I have become very much aware of the need for young families to get together," says Fr. Patrick McDonnell, Pastor of St. Clement Parish in Ft. Lauderdale.

He adds, "I believe that when we get together in an informal atmosphere and get to know each other, we can be supportive to each other."

WITH THIS in mind, Fr. McDonnell, along with Parish Family Life Coordinators, Andre and Donna Demeter, hosted a casual Sunday afternoon party recently. Everyone who had a child baptized at St. Clement in the last four years was invited. While parents were getting acquainted over hot dogs and drinks, the children were having their own get-together under the supervision of the parish Girl Scouts.

The idea for the party came about after some recent Baptismal Conferences. In talking with some of the couples, Fr. McDonnell discovered that many of them found it difficult to meet other young families. Having a young baby, as well as today's economy and the transient nature of the community, can make it hard to make friends and develop a social life.

Fr. McDonnell believed that the parish could offer assistance in this area by giving young families an opportunity to meet each other, and at the same time, letting them know that they are welcome as a vital part of the parish community.

RESPONSE TO the idea by those families invited was enthusiastic. During the afternoon, several couples were seen exchanging phone numbers and overheard inquiring about the different parish organizations and activities.

Fr. McDonnell and the Demeters plan to contact those who attended for feedback to determine how the parish can better meet their needs. Also underway are plans to have this type of get together on a frequent basis, with the next one being scheduled for some time in the Fall.

Liturgists see Church as 'we' rather than 'they'

The Church is neither an "it" nor a "they" but a "we", liturgists and catechists emphasized during a national meeting.

Fr. Juan Sosa, associate director of the Archdiocese of Miami Religious Education Dept., was one of hundreds of liturgists and catechists participating in the four-day meeting funded by the William H. Sadlier, Pub. Co.

Theme of the forum was "Ecclesial Conversion," a process by which the Christian grows in a sense of ownership and responsibility of the Church's mission and ministries.

According to Fr. Sosa, participants identified the ecclesial conversion process, described principles and norms relating to the process and made recommendations on pastoral application for fostering a deeper understanding of the process.

Significant aspects of ecclesial conversion surfaced during the forum emphasized that the Church itself is a pilgrim Church in constant need of reform and conversion, that personal presence and small groups within the large Church are valuable in promoting intimacy and faith sharing so important in the ecclesial conversion process.

Scholarship Awards

The St. Joan of Arc Women's Guild has announced two scholarships for the academic year 1980-81 school year. The recipients will attend the new Pope John Paul II High School.

The first award is for Full Tuition for One Year Renewable for Second Year: To Miss Margaret Hatton, Daughter of Mr. and Mrs. Jerome Hatton; and to Miss Maria Yap, daughter of Mr. and Mrs. Albert Yap.

A $500 Scholarship went to: Miss Lisa Capurro, daughter of Mr. and Mrs. Jerome Capurro and to Miss Susan Pfaff, daughter of Mr. and Mrs. Walter Pfaff.

I was hungry... thirsty... a stranger... naked... sick..."

Christ is still suffering the same forms of human misery He enumerated 2,000 years ago. And we are still called to help Him in our brothers and sisters. How? By keeping missionaries present to minister to His spiritual and physical needs around the world.

Can we turn away from Him? Our help is speeded to missionaries serving Christ in His brothers through the Society for the Propagation of the Faith.

In return, may all of us hear His "Come, you whom my Father has blessed..."
Indians: We want to talk, not dance

CATHOLIC CEMETARY

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consolation could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church.

It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families in Dade County be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces at our grounds. Crypts in our Mausoleum or in our Monument section.

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PHONE

Pope John Paul bends down to kiss a happy Indian boy, prior to meeting with a group of Indian leaders.

MANAUS, Brazil — (NC) — Indian leaders were firm. They would not dance for Pope John Paul II.

Instead, they wanted a regular meeting so they could explain their problems.

They got what they wanted, and when Pope John Paul II met with 18 chiefs representing 58 Indian nations on July 10 he saw no dancing.

Instead, he listened to a series of criticisms of government policies and then appealed to the government to be attentive to the Indians’ plight.

Prior to the meeting, Indian leaders discussed their reasons for refusing to dance.

“Dancing is no good. Indians need to talk with the pope of their suffering, not dance for a festival,” said Mario Juruna, chief of the Xavante tribe.

“How can we dance if we are still in mourning for our dead?” asked Francisco Luis dos Santos, father-in-law of Angelo Cresta, an Indian chief who was murdered less than a year ago.

At the meeting, the Indians gave the pope a series of documents outlining their complaints. One document listed 15 government officials and leaders of political parties as the “15 worst enemies of the Indians.”

“Our lands are invaded. Our lands are taken,” said Lino Pereira Cordeiro of the Sateré-Maue tribe in a short speech to the pope.

“Brazil was not discovered in 1500. It was taken from the Indians,” he added.

Pereira gave the pope a letter from his tribe.

“We are massacred, exploited,” the letter said.

“Many times our brothers are killed for defending their lands,” it added.

After receiving gifts from the chiefs, the pope asked government authorities to “recognize the right” of Indians “to live in peace and serenity without fear and without the real nightmare of being thrown off their lands to benefit others.”
Religious dimension of Pope's trip

(Continued from Page 1)

lead paragraph or headline.

As a result the casual reader skimming the papers during the papal visit might easily come away after two weeks with the vague overall feeling that the pope was, in the last analysis, meddling in Brazilian politics.

That feeling might come out, for example, in surprise that a pope who was speaking out so strongly on the rights of the poor and the need for social reform would tell Brazilian priests: "Let it be very clear that priestly service, if it is to be true to itself, is a service that is essentially and par excellence spiritual."

The key that made the pope's stands clear was the essentially spiritual, religious view of the dignity of man which he always referred to as the basis for his social comments.

HE MADE IT clear when he addressed Brazilian President Joao Baptista de Figueredo in Brasilia on June 30, his first day in Brazil.

"The trips that I am taking...have a specific apostolic character and strictly pastoral objective, but in addition to this religious character, they carry also a message specifically about man, his values, his dignity and his social life," the pope said.

The pontiff's call to priests to give a service "that is essentially and par excellence spiritual," or urgings in a similar vein to bishops, nuns, catechists and basic Christian communities must all be understood in this light.

FOR POPE JOHN PAUL THERE was no conflict in this religious mission when he addressed a workers' rally in Sao Paulo one night and the next morning consecrated a national shrine to Mary and preached on devotion to the Blessed Virgin.

At the opening of the 10th national Eucharistic Congress in Fortaleza July 9 — the event that the pope called the goal of his voyage — Pope John Paul called the Eucharist man's most intimate encounter with Christ.

Pope caresses a statue of Our Lady of the Pines before celebrating Mass at the Curitiba civic center.
Charismatic conference here sets speakers

Two noted evangelistic priest authors are among those scheduled to speak at the Archdiocesan Catholic Charismatic Conference Oct. 3-5 at the Danin Jai-alai (Tennis) Club.

Father George Montague, S.M., and Father Robert DeGrandis, S.S., both noted speakers, will address the gathering expected to fill the fronton.

Father Montague is a Marianist priest from St. Louis, Missouri. He has a doctorate in Sacred Theology from the University of Fribourg in Switzerland. He is an active member of the Catholic Biblical Association of America and has served as the Editor of the Catholic Biblical Quarterly. A longtime adviser to the Charismatic Renewal, author of

FR. DEGRANDIS  
FR. MONTAGUE

eleven books and numerous articles in many Catholic periodicals, Father Montague is no stranger to the Catholic Church in America or to the Catholic Charismatic Renewal. His lecture tours have taken him throughout several countries.

Father DeGrandis has been especially active in black communities and the Ministry of Divine Healing. He has been the keynote speaker at the Brazilian National Charismatic Convention, a main speaker at the National Methodist Charismatic Convention and has served as leader and teacher in Chile, Peru and the West Indies, as well as in this country. He has written five books including Healing and Catholic:

Father DeGrandis has recently appeared on the nationally televised “700 Club” and “P.TL. Club.” In Mobile, Alabama he classes on “The Power of Holy Water Prayer” attracted over 300 people weekly.

Local Charismatic leaders, Father Dan Doyle, S.M., Bible teacher at Chaminade High School, Father Mike Eivers, Pastor of St. Boniface Parish and Father David Russell, Pastor of St. Louis Parish will be featured speakers at the Conference.

Father Steve O’Dea from Holy Rosary Parish in Perrine and Mr. Bob Watson of St. Louis Parish will conduct the Youth Workshop. The joyful Noise ensemble will perform a joyful rending of “The Witness.”

Archbishop Edward A. McCarthy will celebrate the Mass for the Saturday morning liturgy on October 4th. Bishop Rene Gracida of the Pensacola-Tallahassee diocese will be the main celebrant at the Mass for the closing of the conference on Sunday, October 5th.

Many of the faithful from the neighboring Caribbean islands are expected to attend this First Charismatic Conference to be held in the Archdiocese of Miami. Seating of course is limited. All interested parties should register as early as possible. Please mail in the registration blank that appears elsewhere in today’s issue of “The Voice.” For further information you may write to Catholic Charismatic Services, P.O. Box 51052, Hollywood, Florida 33021, or call (305) 967-8641. Registration cost is:

Single Person (18 or over) - $10.00
Married Couples $20.00
Children (under 12, 18 years old) - $20.00
Registration accepted only with payment. Mail to: CATHOLIC CHARISMATIC SERVICES: P.O. Box 6128; Hollywood, Fla. 33021.

(Continued from Page 3)

Mr. and Mrs. William Boehm of St. Boniface Church in Pembroke Pines were opposed, “No,” they said. “We feel there is not enough Church attendance.”

Sister Agatha Gerlita, O.L.V.M., says, “It’s the lesser of two evils. Many are not going to Church anyway.”

Fr. Paul Vuturo, Director of Religious Education for the Archdiocese said, “It’s good that they are examining the concept of holy days because most of the ones we have now are not really observed much as feasts. People, in fact do not seem much interested in attending Mass on these days. Most parishes provide an abreviated Mass schedule often with no music and with nothing special at these Masses.”
IN THE CIRCUIT COURT FOR Dade County, Florida, PROBATE DIVISION
Filed Number 80-4487
File Number 80-5027

IN THE ESTATE OF

JOHN WILLIAM COLLINS, JR. deceased, File Number 80-4487

July 18th, 1980

publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN.

If you are interested, write to S. O. L. E. 703 N.W. 3 Ave., Miami, Fl. 33101.

Attorney is available to help.

THE VOICE / Friday, July 18, 1980

Call: 754-2651

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IN THE ESTATE:

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Man of prayer
keeper of flame

NEW YORK — (NC) — At 7:30 a.m. Capt. Gabe Madison sounded a blast on the horn and eased the 90-foot Liberty II into New York Harbor for the daily voyage which transports National Park Service employees to their jobs on Ellis and Liberty islands.

As the vessel chugged through the green water and morning haze to Liberty Island, Charles DeLeo gazed at the massive Statue of Liberty, pointed to the tip of the torch and said, "That's where I pray.

At 8 a.m. DeLeo raised Old Glory on the 100-foot pole and went work with the maintenance crew the monument that has been the symbol of freedom since its dedication on Oct. 28, 1886.

AFTER A 154-FOOT elevator ride through the pedestal, the muscular, brown-haired DeLeo thanked a spiral staircase with the sound of footsteps echoing through the space. When he reached Liberty's right shoulder, DeLeo locked a metal gate and branched up into a narrow stairwell that has been closed to the public since 1916.

DeLeo maneuvered his compact frame and entered through the pedestal, the narrow ladder for the final 63-step climb.

At the top, past four sodium vapor bulbs, the equivalent of 10,000 candles, DeLeo opened the door and as met by a gust of fresh air, climbing onto a small catwalk around the flame of the torch, he had a spectacular view of lower Manhattan. "This is my chapel," he said.

For the past eight years the 32-year-old DeLeo has been "Keeper of the Flame." He keeps the torch free from dust and dirt, cleans the 200 windowpanes in the crown and torch, and does general maintenance on the statue.

"On March 22, 1972, I was out of work and decided to visit the Statue of Liberty," he said. "About halfway over on the ferry the Holy Spirit inspired me to ask for a job as soon as I got here."

DeLeo said just that. "Through God's intervention I was immediately hired as a laborer on the maintenance staff," he said.

"Soon after I dedicated the torch as a chapel to the Lord Jesus Christ," DeLeo goes there to pray and meditate during breaks.

The third of four children of a Greek-American mother and an Italian-American father, DeLeo is a member of Blessed Sacrament Parish, Brooklyn, N.Y. He quit high school to enlist in the Marines.

In Vietnam he survived six mortar attacks. "I became more aware of my Catholic faith over there," he said. "I knew God saved me for a purpose. I felt God was calling me in a big way to spread his word."

DeLeo said he believes he'll marry some day. "When the time is right, God will introduce the right woman to me."

SINCE A TELEVISION crew from the show "Real People" did a feature on him, children from around the country ask for him and he has received scores of letters addressed simply to "Charlie DeLeo, Statue of Liberty," He has answered every one.

Last October, as Pope John Paul II addressed a crowd at Battery Park a mile and a half away, DeLeo lit the statue's torch and prayed "for a successful mission," he said.

DeLeo is the job of his dreams and expects to stay there for a while.

I was born for this job," he said. "Who could imagine a guy like me being keeper of the flame?"

You Took the Words Out of My Mouth

By HILDA YOUNG

Sometimes I lose my head and decide I should take a more active part in oldest son's conversational life. It must be the same emotion that sparked Phyllis Diller to buy a mirror or Miss Lillian to join the Peace Corps.

Maybe I'm driven by guilt. Maybe Dr. Doldrem's on Channel 13 is right. Down inside my adolescent is yearning to share the trauma of emerging adulthood with me.

I took the (pardon the phrase) bull by the horns. "How was your day at school?" I asked oldest son cheerfully when he came home yesterday.

"About a six," he said, heading for the stairs.

"Not really," I said. "But Alice Whooper mentioned the other day that the gym was destroyed by fire. The faculty has been threatening to strike and that the school cook was arrested for catering lawn parties with leftovers."

"Forgot," he chewed. "How's your zoology class going?" I asked.

"Boring."

"Are you still making a hangman's scaffold in woodshop?"

"Is there anything you want to talk to me about?" I asked.

"What's for dinner?"

Come to think of it, Dr. Doldrem didn't look old enough to have teen-agers.

Charlie DeLeo had dedicated the torch as a chapel to Jesus.
“Encíclica Social Andante” el Viaje del Papa

Una niña de origen japonés, vestida con atavíos tradicionales, saluda al Papa durante la visita que hiciera a una escuela de Sao Paulo, una de las etapas de su viaje por Brasil.

Brasil—(NC)—En su visita al mayor país del mundo católico, el Papa Juan Pablo II regaló su anillo pontificio a la parroquia de una favela (tugurio) en Rio, donde recordó la necesidad de que los ricos hagan justicia a los pobres, bendijo el santuario nacional de Apa recida para alentar la devoción mariana de los brasileños, defendió la industria Sao Paulo el derecho de los trabajadores a organizarse y luchar por mejores salarios y condiciones.

En la Misa por el beato José de Anchieta, apóstol de Brasil, vio cómo el abogado que defendió a los obreros llegó al altar apaleado por desconocidos. Además evocó en Recife la triestemente condición de millones de campesinos: pidió más atención en Salvador, Baía, al sincretismo religioso del pueblo, y en Portaleza inauguró el congreso eucarístico internacional.

En toda la ruta (junio 30-julio 12) el tema principal fue la justicia social y la solicitud preferente por los pobres. He aquí algunos detalles.

—“Te doy mi anillo para esta parroquia,” dijo el Papa a Juan Pablo al P. Italo Coelho cuando visitaba (julio 1) la favela de Vidigal, con 20,000 pobres en una colina frente al Sheraton Hotel cerca de las playas turísticas de Rio. Unos 200 favelados a su alrededor mostraron conmovidos con el gesto. El Papa había pedido a los ricos “evitar el encerrarse en sí mismos, apegados a sus riquezas y ciegos espiritualmente” y en cambio compartir con los necesitados lo que poseen. “En todo el mundo la iglesia quiere ser la iglesia de los pobres, de los que vienen en la miseria y a los que considera tan cerca de Dios y su reino... Solamente una sociedad justa, que procura ser cada vez más justa socialmente, tiene razón de existir,” dijo. Poco después entraba inesperadamente en la casa de Elvira Almeida Lima, a quien besó diciéndole: “Madre, luces tan feliz...”

—Subió a la estatua de Cristo Redentor sobre el monte Corcovado para admirar entre la bruma la vista de la bahía de Rio de Janeiro y bendecir la ciudad, a la que llamó una mezcla “de luz y color en su vitalidad, de risas y alegría, con sombras de angustia y sufrimiento, odio y pecado.”

—Después de conmemorar con los obispos del Consejo Episcopal Latinoamericano (CELAM) en la catedral modernista de Rio el 25 aniversario de esta organización de servicio a la iglesia, el papa dijo misma en el estadio de Maracanã para más de 120,000 personas y ordenó a 70 sacerdotes: “Al sacerdote corresponde desempeñar su misión estrictamente en el campo de las almas, de su relación con...”

(Pasa a la Pág. 1A)
Conferencia Carismática Mundial

Tampa Adopla
Familias Refugiadas

Parroquia en Miami Beach Ofrece
Inglés a Refugiados Hispanos

Sacerdote
“Confiesa Traición”
La Familia: el Mejor Seminario

Por EUGENIA ACOSTA

North Webster, Indiana — “Ustedes pueden formar a los sacerdotes. Ustedes son los profesores en el seminario de la vida”. Con estas palabras el Arzobispo de Santa Fe, M.R. Roberto Sanchez se dirigió a más de 100 familias hispanas del Medio-Oeste reunidas en el campamento de verano Epworth Forest, en North Webster, Indiana, para disfrutar de una semana de estudios y reflexión sobre la misión evangelizadora de la familia hispana en los Estados Unidos, en la Conferencia de Evangelización de las Familias Hispanas que tuvo lugar del 8 al 14 de Junio pasado.

Monseñor Sánchez recibió informes de todos los participantes sobre las necesidades de la familia hispana en el área de la espiritual y religiosa, socio-económica, política y educacional. Monseñor Sánchez llevará estas inquietudes y reflexiones de las familias hispanas al Sinodo de Obispos en Roma sobre el Año de la Familia en Octubre de este año.

“Nosotros mismos tenemos que resolver nuestros problemas”, afirmó el Arzobispo, quien nos representará en el Sínodo de la Familia en Roma. “Nuestro pueblo tiene hambre y sed, tanto física como de justicia, consuelo y amor, en el hogar y dentro de la Iglesia universal.”

Entre las necesidades que se plantearon en esta conferencia de la familia hispana tenemos las siguientes: Cómo lograr tener una familia más personalizada, que se integre más a la basada y centrada en Cristo y en nuestro amor por nuestros hermanos y hermanas; la necesidad de una mejor formación de sacerdotes que comprendan nuestra cultura, verdaderamente se interesen en nuestras tradiciones y en nuestra diversidad de símbolos religiosos y devociones domésticas.

El Arzobispo Sánchez puso además énfasis en el papel crucial del ministerio de los laicos dentro de la comunidad de la Iglesia. “Si el sacerdote no está conscientizado podemos reunirnos en nuestras casas”, añadió.

Sobre la formación sacerdotal Monseñor Sánchez dijo que ésta debería learning con nosotros. “Comparar más con nuestros sacerdotes. La riqueza de nuestras costumbres, de nuestras tradiciones y de nuestra fe debe ser compartida.” concluyó el Arzobispo Sánchez, en su charla dirigida a las familias asistentes a la Conferencia, exhortándolas a un mayor compromiso ministerial dentro de sus comunidades y parroquias.

El Padre Gabriel Calvo, nacido en Barcelona, España, en el fundador de los Encuentros Matrimoniales y de los Encuentros Familiares, conocidos en todo el mundo, y estuvo también presente en esta Conferencia de la Familia Hispánica aportando su vasta experiencia en el ministerio familiar.

Con la siguiente historia, real o no, ilustró el P. Calvo su creencia firme de que “el año de la familia hispana” es el momento para la evangelización de las familias en la Conferencia de Familias Hispanas del Medio-Oeste.

“Cuentan, tal vez algo exageradamente, de una cierta parroquia donde, al llegar el Día de la Fiesta de la Santa Patrona, el párroco comenzó a llamar a los parroquianos allí reunidos, a que desfilaran en procesión alrededor de la iglesia, cada uno con un grupo, organización “movimiento” al cual pertenecía.

“Al terminar la larga lista de agrupaciones y movimientos — los hombres de la Acción Católica, las Damas de San Luis, las Hijas de María, los Carismáticos, los de la Sociedad del Santo Nombre, del Niño Jesús de Praga, las Primas de San José, los Encuentros Conyugales, los de San Vicente de Paul, etc. — el párroco observó que quedaban siete personas separadas llamadamente en el primer banco de la iglesia: una mujer, un hombre y sus cinco hijos. ’Señora’, le dijo el sacerdote, ’¿Por qué no han ido ustedes a la procesión? A esto contestaron ellos — ’Pues, Padre, es que no nos han llamado’. Pero si he llamado a todas las agrupaciones de la parroquia, ¿a qué grupo pertene- cen ustedes?’ dijo el sacerdote asombrado. La respuesta vino suavemente en un chispero... ’Nosotros no estamos en ningún movimien- to, sólo somos una familia cristiana. ¿Y vale esto?’ Des- pues continuó diciendo con énfasis que “El año de la Familia tiene que ser también el año de las Fami- lias.”

El Padre Calvo también explicó el origen y propósito de los Servicios de Experiencia para la Relación e Intercomunicación Familiar (cuyas siglas en inglés son F.I.R.E.S.). Es- te es un programa de renovación familiar ecuménico, para todos los miembros de las familias, esposos, hijos, abuelos, etc. Tiene como meta que cada persona descubra la poderosa energía que Dios ha puesto dentro de cada familia para transformar a la sociedad y a la historia, siguiendo el plan amoroso de Dios. ”Las familias” insistió el Padre Calvo con mucha convicción — son los fuegos de Dios. Por eso el nombre en inglés de este programa de renovación familiar es F.I.R.E.S., que significa “fuegos”.

El F. Gabriel puso mucho énfasis en la importancia de la oración y la acción y cómo estas dos partes importantes de la vida de un cristiano se complementan. “No puede ser todo oración y apatía, eso no fue lo que Jesus quiso”.

El preguntarle cuál cree él es el mayor problema en este gran problema en nuestras familias, ¿Cómo podemos resolverlo? y ¿Cuál es el modo más eficaz para formar una verdadera comunidad cristiana dentro de nuestras familias?

El Padre Calvo ha trabajado incansablemente por más de 25 años en el apostolado familiar, primero en el ministerio a los jóvenes, luego fundando y estableciendo grupos de Encuentros Conyugales y grupos de Encuentros Familiares, donde toda la familia participa.

Las presentaciones del Padre Calvo hicieron eco de las declaraciones de los obispos latinoamericanos Pueblo en lo que se refiere a “la vital importancia de dar prioridad a la pastoral familiar en la Iglesia.”
Enciclica Social...

(Viene de la Pág. 14)

Dios. Tal es su función al servicio del hombre y de la mujer contemporáneos. Ciertamente, cuando las circunstancias lo exijan, no puede negarse a prestar asistencia material por medio de las obras de caridad y de la justicia, pero éstos son servicios secundarios... Seamos claros, el suyo es un servicio espiritual, no el de un médico o trabajador social o líder político para darse a los hombres, el sacerdote debe antes darse a Dios.

—En Sao Paulo el Papa se dirigió a los obreros (julio 3) para defender sus derechos y apoyar al cardenal Paulo Évaristo Arns en su posición pro-obrera que le valió el apelativo de "co-positivo pro-obrera que le valió el apelativo de "co-"

—En Morumbi con cantos y vitores, Juan Pablo visitó el Sanatorio "Juan, Juan hermano" de "Juan, Juan hermano"..." que "el trabajo mismo debe antes darse a Dios. Tal es su función al servicio del hombre y de la mujer, el sacerdote... es un servicio espiritual, no los servicios secundarios..."

—En Salvador, Baia, donde visitó el barrio pobre de "Hacienda" y donde los presos esperaban recibir una bendición de Jesucristo, se dirigió al Papa a su llegada por helicóptero desde Sao Paulo a Aparecida, sede del santo... de "el tierno y fervoroso amor a la Virgen, tradicional característica de los brasileños..."

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