By CATHERINE HAVEN

DETOIT — (NO) — The 1980 Republican Party platform will have obvious appeal to Catholics on some issues, but seriously differs with the U.S. bishops’ positions on matters such as defense spending and foreign aid.

In language more appealing to Catholics than its 1976 platform, the party supports a constitutional amendment protecting the right to life of unborn children and backs tuition tax credits for private education. The U.S. bishops also support a constitutional amendment on abortion and tuition tax credits.

But the platform also calls for increased military spending and questions aid to some Central American governments such as Nicaragua.

THE BISHOPS, through their civil action arm, the U.S. Catholic Conference, have urged against increased military spending because of the potential impact on U.S. domestic programs. They have also urged that aid be given Nicaragua to help that country recover from its civil war.

In a lengthy section on education, the GOP states that federal education policy must acknowledge parental rights and responsibility. It proposes a tuition tax credit for parents of students in private education on the elementary, secondary and college levels.

“This is a matter of fairness,” states the plank, “especially for low income families, most of whom would be free for the first time to choose for their children those schools which best correspond to their cultural and moral values.”

The GOP platform, which was approved July 15, is being praised by many party staffers as a demonstration of the party’s concern for issues that cut across ideological lines.

“I think that the party is trying to demonstrate that it is more open,” commented Michael Baroody, director of public affairs for the Republican National Committee and editor-in-chief of the platform.

“We’ve learned in the past that we can’t win elections merely by appealing to Republicans, who are barely a quarter of the electorate.”

BAROODY SAID the platform is structured on human categories such as family, neighborhood, and workplace — “categories which we think people in their daily lives tend to look at life through.”

Also pleased with the platform was Precious Blood Father Donald Shea, ethnic and religious liaison for the Republican National Committee.

“It is absolutely made to order for Catholics. If we can’t articulate this well in the Catholic community, it’s our own fault. Just look at the whole section on family, right to life, and tuition tax credits. You can’t get any stronger statements.”

Father Shea, on sabbatical as a professor of constitutional history at St. Joseph’s College in Rensselaer,

(Continued on Page 3)

Volunteer laity assist in priests’ ministry

By TORI STUART

With a motto of “wholeness, openness and holiness,” The Lay Pastoral Ministry Program (LPMP) developed in Miami last year as “light in the dark,” according to Dr. George Loiselle, director.

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News At A Glance

Bishop denied voice on abortion bill

MEXICO CITY — (NC) — Anti-clerical groups kept bishops from testifying on a bill to legalize abortion in Mexico. Following a tradition of anti-church laws, anti-clerical groups protested an invitation to the bishops to testify.

Spanish missionary assassinated

GUATEMALA — (NC) — Father Faustino Villanueva, a Sacred Heart missionary from Spain, was killed at his highland parish by unknown assassins. He was the third priest known to have been killed since May.

Hearings requested for patenting of life

WASHINGTON — (NC) — Congressional hearings on the patenting of new life forms have been urged by three leading officials of Catholic, Protestant and Jewish groups. Their concern follows a June 16 Supreme Court ruling that new life forms created in the laboratory are patentable.

"Compassionate consideration' urged for survivors

TUCSON, Ariz. — (NC) — Bishops James S. Rausch of Phoenix and Francis J. Green of Tucson have asked U.S. Attorney General Benjamin Civiletti to give "humane and compassionate consideration" to 14 Salvadorans who survived an attempt to illegally enter the United States through the Arizona desert.

Church of England holds synod for unity

LONDON — (NC) — Debate at the Church of England's general synod on proposals that the church join with four other Christian churches in covenanted togetherness as the first step toward organic unity showed strong opposition to such a move. The other churches are The Methodists, United Reformed Church, Moravian Church and Churches of Christ.

Arafat asks Pope to Palestine

ROME — (NC) — The head of the Palestine Liberation Organization (PLO) wants Pope John Paul II to visit Palestine. "I am not aware of an action in the past history of Calvary carrying their cross. The Palestinian people also walk on the way of Calvary carrying their cross," he said. In an interview with the Italian news agency ANSA, in mid-July, PLO leader Yasser Arafat invited the pope "in the name of both Christian and Moslem Palestinians." Arafat also wants Pope John Paul to visit Bethlehem and Jerusalem "when the city has been liberated" and an independent Palestinian state established.

Journey-weary Pope begins 2 month vacation

VATICAN CITY — (NC) — One day after returning from his longest international papal journey, Pope John Paul II July 15 went to his summer retreat in Castelgandolfo, Italy, to begin a two-month vacation.

Catholic legal agency raided by security forces

SAN SALVADOR, El Salvador — (NC) — July 7 raid by Salvadoran security forces on the San Salvador Archdiocesan legal aid agency, Socorro Juridico, was aimed at suppressing evidence of government repression and atrocities, according to an agency statement.

Archbishop Edward A. McCarthy
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Archbishop's Trip to Nicaragua

Dearly beloved:

It all started with a phone call on July 9, Bishop Thomas Kelly, General secretary of the Conference of American bishops, was calling from Washington to say that the White House had requested that a bishop be a member of the United States presidential delegation going to Managua for the commemoration of the first anniversary of the Nicaraguan Revolution. I was being asked to go.

I did have a concern over the reaction of the Nicaraguan Communist Party. As a member of the Church hierarchy, I was under great pressure to go communist, I assume our State Department felt the pressure and the Catholic bishop on the delegation would be a sign of friendship since the Nicaraguans realized the Church's role in championing their cause. It would also be a sign of encouragement to the Christians who are attempting to withstand Marxist influence in its new government.

The delegation was led by Donald McHenry, the U.S. representative to the United Nations, and included Senator Zorinsky of Nebraska, Congressman Leland of Texas (the two legislators had also been in securing building funds): Esteban Torro, the special assistant to the President for Hispanic Affairs; William Bowdler, Assistant Secretary of State for Inter-American Affairs; William Rhodes, Senator Vice President of Citizens of New York; Mr. Howard E. Vander Clute Jr., Commander and Chief of the Department of Citizens of New York; Ms. M.D. Taresico, President of the Puerto Rican Legal Defense and Education Fund of New York; Mr. Howard E. Vander Clute Jr., Commander and Chief of the Department of Citizens of New York; Ms. M.D. Taresico, President of the Puerto Rican Legal Defense and Education Fund of New York; and myself. In addition there were ten staff members and six security officers.

It was a new experience to fly in a presidential jet bearing the insignia of the "armed forces of the United States" and beautifully equipped with large rooky seats, desks, a telephone, a television, a bar and a machine. The courteous and efficient attendants served a lobster and stone crab lunch on the way down and a cordon bleu dinner on the way back. They also taught me to play a card game they had learned the way back. They also taught me to play a card game they had learned the way back. They also taught me to play a card game they had learned

The delegation then visited Archbishop Obando y Bravo, a strongly respected voice for Christian, social progress in the reform movement. He had won the hearts of his people by daring to condemn publicly the war criminals that had been regime leaders. People responded by consolidating their nickels and dimes to see that he had a Fiat. Under the new government the Archbishop continues to hold an independent position of challenging Christian principles, encouraging the developments that are good for the people, and not edifying on the defeat of the Marxists learnings within the government. After a most interesting hour-long exchange between the Archbishop and Ambassador McHenry, the Archbishop invited me to his Fiat and Eucharist with him in a nearby church. In the sacristy I was handed a note from a woman petitioning five of the young children, asking my prayers for her husband who is still being held a prisoner of the National Guard. We then had a meeting with Nicaraguan political and religious leaders, including the U.S. Deputy Chief of Mission, Mr. Thomas O'Donnell.

We made a quick stop at our hotel (the Intercontinental). It was so crowded that we had to share rooms. Ambassador Cowdler was my non-smoking room. We then attended a reception given by the government for all the delegations. I was uneasy over the presence of Fidel Castro and his son Raúl — they took too much space. They had an opportunity to meet, with the help of the local representatives. After a press conference at the airport (which for security had been closed to commercial and private flights) we were joined by some of the new government and gave a motorcycle escort to the home of the American ambassador, Lawrence Pezzini. On the way we observed destruction caused by the earthquake and by the violence of the revolution. The cathedral was weakened by the earthquake that it can no longer be used. We did see a large market complex being rebuilt with U.S. aid. We visited the plant of the newspaper, La Prensa, which had been bombed out. The Security forces and now being rebuilt. We also saw the houses of many poor people and became aware of the great number of boyish gun-carrying soldiers, providing such tight security. Later you could hear a mosquito. In the pleasant shaded veranda (then tropically hot) — not even the diplomats wear suit coats — we had a lengthy exchange about the war — the war to be cut. The delegation then visited the Eucharist with him in a nearby church. In the sacristy I was handed a note from a woman petitioning five of the young children, asking my prayers for her husband who is still being held a prisoner of the National Guard. We then had a meeting with Nicaraguan political and religious leaders, including the U.S. Deputy Chief of Mission, Mr. Thomas O'Donnell.

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Delegate to Nicaraguan Anniversary

(Continued from Page 3)

and seemed anxious to assure me that theirs is a “Christian revolution.”

Early the next morning, we were bussed with a police escort, to the reviewing stand of the new July 19 Plaza to observe the public rally commemorating the first anniversary of the new government. I estimate there were 200,000 people present, including a great number of uniformed young soldiers, and many banner bearers — some with Christian and some with Communist symbols. Many people had arrived early and as the day wore on under the tropical sun, the stretcher bearers were busy carrying off those who had fainted in the heat. Various heads of state were called upon to talk. Some speeches were revolutionary. Fidel Castro was obviously the most popular as he had promised the night before that he was not strongly critical of the U.S. He even thanked the U.S. for the 120 million dollars of help given to Nicaragua. In his lengthy speech, he decried that he had forfeited the revolution saying that the people were volcanoes that erupt themselves when they are mistreated. He pointed out that in Nicaragua diverse viewpoints had a say in government, and that he had come to Nicaragua to learn. This gave us some of the hope, perhaps native, that he might be having second thoughts about Cuba.

After Daniel Ortega, junta member, gave a long fiery speech there was a short parade. Then came the rain as we scurried for the of-green, and home sweet home!

I came home from the experience with mixed and troubled feelings. It is good to see what looks like a general sense of satisfaction and pride and rejoicing of a people freed from repression and injustice. It is good to see the involvement of young people seriously committed to a better future. At the moment the role of the Church and the Church’s social teachings are highly regarded and one hopes that the new system being developed may become a model based on Christian principles for other Latin American countries struggling to solve the problem of extreme poverty. Yet the country is still enjoying a honeymoon. It is not clear in which direction it will move.

I am concerned by the great popularity of Castro and by the presence of so many delegations from Communist countries — the Soviet Union, East Germany, Czechoslovakia, North Korea, Vietnam, Poland, Romania. I fear that the Nicaraguans may not realize the threat of Communism to them and to Latin America. In accepting favors from Communists they may find, as Ambassador McHenry warned that those who ride on the back of the tiger often end up in his stomach.

I am troubled, too, lest United States policy and business interests by supporting dictators who are friendly to us, drive their people of oppressed countries, to seek help in desperation from Marxists.

I now better understand the concern of the Holy Father, and of the Latin American Bishops that the Christians take responsible leadership in the struggle for social justice and human rights. The alternatives now threatening complacency are too frightening. As our Holy Father said in Brazil, justice will come either “through profound and courageous reforms, according to principles expressing the supremacy and dignity of humanity or by the forces of violence... each of a must get involved in this dilemma. Each of you must make the choice now, at this historic moment. All societies, if they do not want to be destroyed from within, must establish a just social order.”

As South Florida becomes increasingly our bridge with Latin America new opportunities are opening for us to proclaim, and witness to, this teaching of the Holy Father.

Devotedly Yours

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Marist Brothers Elect Provincial

Brother Philip Robert Ouellette, FMS, 49, has been elected Provincial of the Esopus Province of the Marist Brothers of the Schools whose communities and schools extend from Florida and Georgia, through Texas and Pennsylvania, to New Jersey and New York. With over 400 Brothers in the two United States provinces, the Marist Brothers number 7,000 in sixty countries, more than forty of whom live and work in the Archdiocese of Miami. Marist Brothers own and operate Christopher Columbus High School in Miami and help to administer and staff Mrs. Pace High School in Opa-Locka. They also have two retirement homes in the Archdiocese. As Provincial, Brother Philip will serve as Chairman of the Board of Trustees of Columbus H.S.
Talking about the Church we have to say this: Where are the black bishops? Where are the role models to show that we blacks are welcome in the decision-making bodies of the Church?*

Dr. Cyprian Rowe

Black Justice — The national view

By TORI STUART

As long as the Catholic Church works for justice, peace and charity, and against racism, then it is not only helping black catholics, it is helping all catholics, said Dr. Cyprian Rowe, executive director of the National Office for Black Catholics (NOBC).

But black catholics face other problems, within the church structure: lack of role-model leaders, and feelings of cultural isolation in seminaries and Masses.

In the following interview, Dr. Rowe discusses these frustrations candidly, emphasizing the ambiguous role black catholics face in the church, and the need for the American Catholic Church to adapt itself to a multi-racial existence.

Dr. Rowe is a Marist brother — the first black Marist brother in the United States. He has spent most of his life teaching in colleges and universities according to the Marist tradition. (In Miami, Marists teach at Christopher Columbus High School).

Q. Do you think black Catholics as a group have a different perspective on current problems from blacks of other denominations?

A. One of the things that has to be perfectly clear is that black Catholics are just like other blacks. What determines our points of view, our lifestyles, our basic values, would be our lives as black people in this country and not necessarily as a sect.

I feel I have to put it this way. My perspective would not be different as a black Catholic; my approaches might be different. But what I see as problematic by black brothers and sisters would also be seen as problematic by me.

For example, I as a black Catholic would completely reject the idea of abortion. Not only can I attribute this to catholicism, but it is abhorrent to our African background and sense of life.

Dr. Rowe has an M.A. and a Ph.D. in African studies in addition to his B.A. and Comparative Literature. He lived in Ghana, Africa for two years, spending part of that time touring the continent extensively.

Q. You have heard about Miami’s recent riots. Do you think this was a strictly local event, or is this a symptom of an underlying national frustration felt by blacks?

A. “I think that you have touched upon it. We have to be very clear as to what is happening.

We blacks were very enthusiastic about the possibility of change in the early 70’s, even though the rhetoric was still pretty strong at that time. There was a nascent belief that things were definitely going to change.

Then, slowly, a war of attrition was carried on, and all of the advances we thought had been made were lost.

Now things are being completely compounded because of policies that were being followed, the Vietnam war, economic problems, a realization that even though schools were supposed to be open to all of us, many are still totally uninsegregated.

There are some places where integration has been pretentious. Children are segregated inside the school.

Also, the majority population is no longer of a mind to pretend that its direction is toward justice, equality and sharing.

I’m not blaming the white homeowner in Miami. I understand that that person is as much caught up in pressures as anyone else. His freedom is certainly not as great as he might think.

On the other hand, I do believe that anyone, if they studied the issues, could come to an understanding that what they are concerned about for themselves is the very same thing that other people are concerned about for themselves.

This general concern should show itself at the ballot box.

Q. What are some of the Church’s current actions for black catholics on a national level?

A. It’s misleading if we talk about what the Church has done for black catholics. Anything that is done for justice, peace and charity, and against racism, is not done for black catholics — it’s done for the soul of the Catholic Church. It’s done for everyone who is a catholic.

I can’t attribute it on a national level. Black catholics live in dioceses, and that is where what is going to happen, happens. It is up to the bishops in the dioceses.

For example, Archbishop McCarthy has spoken for the Haitians and the refugees many times. And we find there are bishops around the country who are doing many things for peace and justice. But after all, this is the mission of the church.

As long as there is any racism or economic injustice then the Church must continue to work in that behalf.

Q. Do you believe there is a black catholic experience, and is it different from the white Catholic experience?

A. We all come to what we do out of our ethnic and cultural background. I think our approaches to religion can be different, certainly.

I believe there is an authentic black experience which can enrich Catholic worship.

For example, I want to have gospel singing at my liturgy. I want my liturgy to be one where good preaching takes place.

Q. What do you see as some of the causal factors of black dissatisfaction with the Church?

A. If we’re talking about the Church then we have to say this: Where are the black bishops? Where are the role models to show that we blacks are welcome in the decision-making bodies of the Church?

Have there been substantive changes in seminary training so that those who go, who are white, realize that the Church must be universal, and come to an understanding that there is a multi-cultural experience in the American Church?

Are seminaries and houses of formation congenial atmospheres for the black catholic experience, and is it different from the white Catholic experience?

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Q. What do you see as some of the causal factors of black dissatisfaction with the Church?

A. If we’re talking about the Church then we have to say this: Where are the black bishops? Where are the role models to show that we blacks are welcome in the decision-making bodies of the Church?

Have there been substantive changes in seminary training so that those who go, who are white, realize that the Church must be universal, and come to an understanding that there is a multi-cultural experience in the American Church?

Are seminaries and houses of formation congenial atmospheres for the black catholic experience, and is it different from the white Catholic experience?

There are some places where integration has been pretentious. Children are segregated inside the school.

Also, the majority population is no longer of a mind to pretend that its direction is toward justice, equality and sharing.

I’m not blaming the white homeowner in Miami. I understand that that person is as much caught up in pressures as anyone else. His freedom is certainly not as great as he might think.

On the other hand, I do believe that anyone, if they studied the issues, could come to an understanding that what they are concerned about for themselves is the very same thing that other people are concerned about for themselves.

This general concern should show itself at the ballot box.

Franciscans Continue

General Chapter of 1980

The Franciscan Sisters of Allegany, New York, will continue their 1980 Chapter at their Motherhouse in Allegany from August 15-25.

The Congregation serves the Church in various Dioceses along the East Coast, as well as in Jamaica, W.I., and South America.

This phase of the Chapter will concentrate on matters of concern to the Apostolic Ministry of the Congregation, as well as to Community / Spiritual living.

Since a Chapter truly affects the entire Church, your prayers are sincerely requested for the outpouring of the Spirit on this Chapter.

The Franciscan Sisters of Allegany staff Corpus Christi School in Miami and St. Francis Hospital in Miami Beach.

Dr. CYPRIAN ROWE

There are 4,000 ordained clergy in the A.M.E. Zion Church.

There are one million black catholics, and we have only 250-300 black priests, about 700 black sisters, and perhaps 100 black religious brothers...in other words, about 1,100 in all.

The question is, why are there so many black clergy in a denomination comparable to the number of black catholics in the country?

I refuse to believe that the lower numbers in the Catholic church are attributable to celibacy and the difficult life of a priest.

Certainly it is not a racial reason. It seems very clear to me that black people, hardly see, in their day to day lives, any role models.

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In 1950, our promise to you was to pay the highest interest the law allows. Always.

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Shepard Broad, Chairman
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AMERICAN

SAVINGS

Miami, Florida / THE VOICE / Friday, July 25, 1980 / Page 5
**Love Canal: glimpse of future**

Time capsules are usually buried and uncovered years later. A nice photograph of the event is preserved.

But the drama in the Love Canal neighborhood of Niagara Falls, N.Y., is a time capsule of another type. The human anguish there, stemming from the burial of chemical wastes years ago, presents a sobering sign of trends, public-policy issues and moral challenges to be faced increasingly in the future.

Society is dominated by large, seemingly inaccessible, unaccountable and impersonal institutions. Decisions that affect our lives are made by people whose names we do not know and whose faces we cannot see. To the people of Love Canal, frantic over the attack by invisible chemicals on their land, their bodies and their children, have watched corporate and government officials argue, delay and pass the buck for years. Naturally, some of the people feel we live in a world where "no one seems to be listening."

One underlying public-policy issue of the Love Canal drama concerns the public responsibilities of private corporations. For years, the Hooker Chemical and Plastics Company had the best of both worlds. It was permitted to keep the benefits of chemical production (the profits) while passing on a major cost, the safe disposal and ongoing management of toxic wastes.

There was nothing unusual or extraordinary about this. Many industries internalize the benefits and externalize the cost in this way, because it has long been an article of faith in our economic system that the private pursuit of maximum profits will produce the public good. Love Canal is perhaps the most serious and visible evidence yet that the costs of technology and production must be borne somewhere.

Some costs are hideous. They are imposed on God's air, land and water in the form of long-term chemical pollution, and imposed on God's children in the form of damaged chromosomes, miscarriages and birth defects. If we are wise, we will recognize that Love Canal has provided a glimpse of the future, and we will decide now how to answer its most serious and visible question. How can those who reap the benefits of technological production also be made to bear the costs? How will we as a people compensate the innocent victims of technology, those alive today as well as those yet unborn?

Almost without notice, we became a society in which technological "progress" is worshiped as an end in itself, where a "technological priesthood" of experts has emerged to manage and interpret this progress for us. In Niagara Falls the experts developed and produced the chemicals. Now they argue over chromosome test results, the size of statistical samples and other such secondary issues while the people who unquestionably need help wait in terror. Technical questions seem more important than human beings.

"Technology was made for man, not man for technology." That thought reflects the spirit of the Gospel. For 50 years the Catholic Church has been concerned about the ascendency of technology over human values. Pope John Paul II recently observed that we "live increasingly in fear... that what we produce... can radically turn against us."

Christians face the moral challenge of reclaiming human life and welfare as a priority over technology, and ending the idolatry which elevates economics and technology above responsibility to God and his creation.

Love Canal shows us the importance of applying our faith to the many issues of energy and industrial technology which face us. We must insist that biblical principles, democratic values and the humble recognition of human frailty guide the technological choices we make in the future.

Mgr. George Higgins
(Guest editorial)

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**Facts on priestly celibacy**

Q. In light of the present controversies concerning celibacy in the priesthood, I have two questions.

Do we have any examples of a celibate life in the Old Testament? And when was celibacy for the priesthood made mandatory in our church? (Saskatchewan, Canada)

A. To my knowledge, we are not certain that any biblical figures in the Old Testament were celibate. The very idea of a celibate life for women, marriage and a house filled with children was seen as a mark of God's blessing.

The first general law in the Western church obliging the clergy to a celibate life did not appear until the later part of the fourth century. Damasus (366-384), and numerous local councils in Africa and Europe.

During the next 700 years the marriage of priests, deacons and bishops was unlawful in the Western church. The movement toward clerical celibacy finally culminated in the universal church in the 12th century, where the Second Lateran Councils, between 1139 and 1184, established 29 institutions — schools, orphanages and hospitals — for the aged, sick and poor of the Pacific Northwest. The statue was a gift from the state of Washington.

A. At least one Catholic godparent is required for baptism. This Catholic should have received all the sacraments of Christian initiation — baptism, confirmation and the Eucharist.

In place of a Catholic godparent, a Christian of another religious denomination who is willing to participate in the baptism may be a godparent, together with a Catholic godparent at the baptism of a Catholic infant or adult.

As a Christian witness of the baptism, your friends therefore are acting quite properly in being godparent at the baptism, at least according to the regulations of our church. In all such instances the individuals involved should be sure that their action is not contrary to the regulations of their own church as well.

Q. Must both godparents at a Catholic baptism be members of the Catholic faith? Can one be a Catholic and the other of another religion? A friend of mine who is not Roman Catholic (Russian Orthodox) was recently godmother for her friend's baby. Is this permissible? (New Jersey)

A. At least one Catholic godparent is required for baptism. If the person to be baptized is a member of one of the separated Eastern churches, which would include the Russian Orthodox, a member of one of these churches may be godparent, together with a Catholic godparent at the baptism of a Catholic infant or adult.

Q. In light of the present controversies concerning celibacy in the priesthood, I have two questions...

A. At least one Catholic godparent is required for baptism. This Catholic should have received all the sacraments of Christian initiation — baptism, confirmation and the Eucharist.

In place of a second Catholic sponsor, a Christian of another religious denomination who is willing to participate in the baptism may be a relative or friend of the family, may serve as a Christian witness of the baptism with a Catholic sponsor.

A Catholic, incidentally, can do the same for a member of a Protestant denomination.

In both cases, of course, the responsibility for the Christian education of the person baptized belongs to the godparent who is a member of the church in which the person is baptized.

An even closer participation is permitted when the person to be baptized is a member of one of the separated Eastern churches, which would include the Russian Orthodox. A member of one of these churches may be godparent, together with a Catholic godparent at the baptism of a Catholic infant or adult.
God's Graces for Us

By Fr. John Sheerin, CSP

Pope backed Christian liberation

Pope John Paul's recent visit to Brazil focused a powerful light on that country. He illuminated an entire nation's scene of poverty, incredible inhumanity to the poor and gross brutality on the part of a ruling clique. If reforms result from his visit, the pope's trip will be well worth the expense in time and money.

Back in 1968, the conference held by the Latin American bishops in Medellin, Colombia, revealed problem situations in many other Latin American countries. At about the same time, Pope Paul VI warned that Christians "cannot be associated with systems and structures which cover up and favor grave and oppressive inequalities among the classes and citizens of one and the same country."

THE BISHOPS identified these systems as forms of "internal colonialism." The Medellin statement concludes, "The Christian recognizes that in many instances Latin America finds itself faced with a situation of injustice that can be called institutional violence."

A leading advocate of liberation theology, Father Gustavo Gutierrez has said, "the desire of oppressed peoples to seize the reins of their own destiny is central to the Christian teachings." For many in Latin America, therefore, Christ appears as a savior who liberates people not only from sin, but also from the roots of social injustice.

Pope John Paul does not condemn violence in the struggle to obtain social justice. In a major address to the council of bishops conferences of Latin America, he said the church's proper role is to "denounce injustice in order to defend man when his rights are wounded," but not to "provoke or deepen divisions, to sharpen conflicts or heighten them."

SOME BISHOPS may have been dubious about liberation theology. However, the pope has not censured it. In fact, Pope John Paul, in a talk on the work of Christ in Latin America, described this work 14 times as "salvation" and 26 times as "liberation."

Moreover, the pope endorsed the theology of liberation adopted by the Latin American church but cautioned that "liberation of the poor and oppressed must be in line with Christian, rather than Marxist, concepts."

IN HIS WELCOME to Pope John Paul, at a Mass attended by a million people, the cardinal stated that the Brazilian bishops propose to pay particular attention in future years to "the problems of possession of land, the dilemma of the workers, the organizing of the people, the struggle for the oppressed slum dwellers in their constant struggle for justice and solidarity."

Vatican II also was strong in its attention to land reform. In its document on the church in the modern world, the council indicated the church's awareness of the problem. The council fathers said that "it is not rare for those who are hired to work for the landowners, or who till a portion of the land as tenants to receive a wage or income that is insufficient to support a human being. Deprived of security, they live under such personal servitude that almost every opportunity for action on their own initiative and responsibility is denied to them."
A sense of community often begins in the family. A special moment between father and daughter can become a foundation experience on which to build a better relationship.

**Small communities; big appeal**

**By MITCHEL B. FINLEY**

**Neighborhoods are changing in many parts of the United States today. Simply living next door to a family is no longer sufficient for neighbors to really share in each other's lives as they once did. Even though children living on the same block still find it easy to get to know one another, adults often complain about the unfriendliness of their neighborhoods.**

There are many reasons for this. In the recent past, people who lived in the same neighborhood shared similar backgrounds. Many, living in ethnic neighborhoods, which meant they shared a common race, culture and value system. Often neighbors shared similar educational backgrounds. Many times other family members lived nearby or even in the same neighborhood. Most frequently, adults — a parent or grandparents — were home most of the day.

**Today people can expect to live next to neighbors from widely varying backgrounds. They may not share the same religion, education or values. Many choose their neighbors for social or economic reasons, with the price of the home as an important consideration.**

Frequently neighborhoods are deserted by day, as most adults commute to work some distance from home. Consequently, easy, informal mixing among neighbors occurs less frequently.

Parishes in the United States have been affected by the changing lifestyles of neighborhoods. The parishes of the past often reflected their tight-knit, homogeneous neighborhoods. This is not as common today. Many parishes are large, but often live in different neighborhoods.

Despite their increased mobility, the people today still hunger for community experiences. Many look for these experiences in small groups of people who share similar values, interests and goals, but often live in different neighborhoods.

**People find these communities in several ways. First, some Catholics are becoming deeply involved in church-related communities that promote marriage enrichment, Bible study, prayer or discussion. Many testify that they form deep bonds of friendship and support in these prayer and support groups.**

**Another way is work in the inner city.**

**By TOM LENNON**

**ONE SUMMER day at the Over-the-Rhine Soup Kitchen in Cincinnati, Ohio, a student volunteer, Tom Geiger, was painting the interior walls. A middle-aged hobo appeared at the open door to ask a curious favor.**

"Man, could I borrow your paint and brush for a minute?"

"What for?"

"I'd like to paint something on the outside of the front door."

"Like what?"

"An X. A big X."

"But, what...?"

"It would be a sign — a sign to all hobos who see it that they can get a good meal here."

Tom let him paint the big X, which is still there today, a symbol that someone cares. It is an appropriate sign, for the crossed lines also represent the intersection of two cultures. At this soup kitchen, volunteer workers from the affluent suburb mingle with the derelicts, the alcoholics, the genteel poor who have run out of money and work, perhaps some hobos as well as those who can't cope with the competitive pressures of work. On the other side are various representatives of middle-class America — a teen-age girl, a homemaker, a bachelor, a professor, a young man searching for ways to help the poor.

The kitchen was founded in the Over-the-Rhine district in 1976 by Father Thomas Bokenkotter, professor of church history at St. Gregory's Seminary in Cincinnati. No one seeking food has ever been turned away. At the same time, starving spirits have been nourished by simple games of checkers or in one-on-one conversations with volunteer workers.

Perhaps this tells something about the types of people who now intersect in the lives of the people who run this type of place. Consider Hoppy, whose last name is unknown, and Jerry Barney. Hoppy, who has no home, is bearded and dirty and has been an alcoholic for 25 years. He is a stop-talker, perhaps hoping to fend off probing questions that could challenge his way of life.

Once when he was miraculously sober for three days, he was asked why he didn't stay sober and change his life.

"Man, lots of people ask me that, and I can answer: I drink because I like to drink. If I like to drink, why shouldn't I?"

So, his life is monotonously on. He roams the streets aimlessly, endlessly by day. At night he used to sleep in the warm Drop-In Center, but once in a drunken fit he smashed his fist through the glass door. He will not be admitted now until he pays for the door. His nights are cold and long outside.

"Hoppy knows Jerry Barney well. This 26-year-old seminarian comes from a neat, middle-class home in Toledo. All one summer he lived in rooms above the soup kitchen where he worked by day as cook, maintenance man and informal counselor. As a priest, he hopes to work in the inner city."

Hoppy speaks candidly of the first weeks at the soup kitchen: "I was afraid to go, but I thought it would be a valuable experience. The first couple of weeks were traumatic, what with the dirt, noise and heat. But finally I got to know people and feel at ease."

"Some guys look awful; they're dirty; they gross you out. But once you get to know them, you discover great warmth and often very interesting personalities."

**Editor's notebook**

It is often said that when a sense of community is lacking among people, what is really lacking is communication among them. That may be a statement of fact. But what is its significance?

If people are to communicate, they must have time together. Perhaps the fact that people have not spent time together tells much about why they do not feel a part of one another's lives, why they do not feel a greater sense of responsibility for each other. People who don't spend time together have not listened to each other and do not know each other well. Often the barriers between people fall when their time together helps them overcome first impressions or misunderstandings: when their time together reveals their common interests.

Perhaps this tells something about why the church can contribute to the quality of people's lives in local communities. The church can, in a number of ways, help people spend time together. The church is eminently involved with the formation of a sense of community among people who can enhance one another's lives.
**Community is everywhere**

**By JAMES AND MARY KENNY**

**NEIGHBORHOOD** has traditionally been defined geographically. Neighbors are usually people who live near each other. My wife and I, however, prefer to define neighbors as those people with whom one shares interests. For most people, being in community means joining with others who are compatible. Thus one’s neighbors in a mobile society are friends from church, colleagues from work or fellow golfers. Community can be almost accidentally when people set about a common task. Other times people deliberately work at establishing community.

1. When we moved into our neighborhood many years ago, a neighbor described the community to us: “We’re not much for glad handing and ‘Hi, how are you?’ You may not even think we care. But whenever you need us, we’re there.”

**FOUR YEARS** later, when my wife was in the hospital, they were there. All our meals were brought in as if by magic, hot and ready to serve. Baby-sitters appeared on the scene to take care of our younger children. This covert community emerged to meet our need. When the need was over, the community resumed its customary quiet.

2. Community can surface in the wrong place. They heard the word “community” and they took it at face value. They saw us looking for ways to be in community. For those with eyes to see, community is everywhere. Human beings are naturally social animals and continually reach out in some way to others. Unfortunately, some Americans are so isolated they do “your-own-thing” mentality that they can see no further than their own noses.

Yet even for the most compartmentalized city dweller, the opportunity for community exists. One reason community fails to develop is that people frequently look in the wrong place. They include the word “community” and they think of a religious group, a family, a commune or some other formal organization. They are so concerned with a visible organization that they are unprepared to notice community when it occurs naturally.

**COMMUNITY REFLECTS** the need to surround oneself with others who share interests and like goals. Clubs and organizations are one way to develop community, but a narrow and limited way, in our opinion. A broader way is to be able to recognize the many opportunities in everyday life for building ties with others. This article is about where to look for community.

Community is likely to arise naturally in one of four ways: from necessity; because of a common cause; spontaneously; and, by plan.

Sometimes community occurs almost accidentally when people set about a common task. Other times people deliberately work at establishing community.

1. When we moved into our neighborhood, one person described the community to us: “We’re not much for glad handing and ‘Hi, how are you?’ You may not even think we care. But whenever you need us, we’re there.”

**FOUR YEARS** later, when my wife was in the hospital, they were there. All our meals were brought in as if by magic, hot and ready to serve. Baby-sitters appeared on the scene to take care of our younger children. This covert community emerged to meet our need. When the need was over, the community resumed its customary quiet.

2. Community can surface around a common cause. How many people have come together to form car pools to meet the energy crisis? How many apartment renters have joined together to fight a landlord who wants to evict them so he can form a condominium? People historically have joined hands to raise a barn or fight a common foe. Somehow in the process of working together ties are formed. Pathways for communications are opened. Affection and even love have a way of creeping in during such activities.

3. Communities can and should spring up spontaneously from what Gail Sheehy, author of the bestseller “Passages,” nicely terms “the urge to merge.” Follow that urge. Haven’t you ever felt like having someone over for a chat or for dinner for no apparent reason? Do it! HAVE YOU ever wanted to organize a spur-of-the-moment block party to welcome a new neighbor or say goodbye to an old one? Trust your instincts.

The challenge in modern society lies in recognizing the opportunities for community whenever and wherever they occur.

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**Who is my Neighbor?**

**By JOHN J. CASTELOT**

CHRISTIANS have to keep reminding themselves of a primary position love has in the religion which Jesus taught. People have a very human tendency to look for shortcuts to salvation, and there are so many other commandments that seem easier to keep than the demanding one of selfless love.

However, salvation is not won. God gives it as a free gift of his love. Our contribution to the process is to accept that gift gratefully on his terms and to express gratitude by committing ourselves in him and to each other in self-giving love. As Paul says, only one thing really counts, “Faith which expresses itself through love.” (Galatians 5:6)

Jesus stated this unequivocally: “I give you a new commandment: Love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another.” (John 13:34-35)

What characterized Jesus’ love for people? His was a completely unselfish and indiscriminate love, a love which expressed itself by giving of his very self “to the end.” (John 13:1)

FOR THIS REASON the cross is the universal symbol of the Christian, not because it was an instrument of torture, but because it sums up the career, the whole existence of Jesus—a career marked from beginning to end by love of his Father and very active love of his brothers and sisters. This is the cross which he told Christians they must carry if they really wanted to be his disciples.

When Jesus was challenged to commit himself on the question of the greatest commandment of the law, he unhesitatingly replied with the command to love God as stated in Deuteronomy 6:5. He was quick to add, however, “The second is like it: ‘You shall love your neighbor as yourself.’ ” He went on, very pointedly, to insist, “On these two commandments the whole law is based, and the prophets as well.” (Matthew 22:37-40)

Every human person is a neighbor whose love is encouraged as second in importance only to love of God. As Jesus says in Mark’s version (12:31), “There is no other commandment greater than these.”

John Wesley, the 18th-century founder of Methodism, hit upon a very simple but expressive phrase when he urged active love of neighbor “and neighborhood.” Jesus reached out not only to his neighbors individually, but to his neighborhood as well in an effort to establish God’s reign of love.

JESUS told us that we are to be the salt of the earth and the light of the world. But if this light never shines beyond the walls of our houses or the fences of our back yards, then we are hiding it “under a bushel basket” (Matthew 5:15).

This is where each person can begin to carry out the greatest commandment, the most challenging commandment and, in the long run, the only one which really counts.
As I write this column, Mimi and I are returning from giving a 1 day conference on Family Spirituality at Immaculate Conception Seminary in Huntington, New York.

The 10 days long program “Spirituality for the 80’s” provided the 170 participants with insights into what could be expected in the next decade in our church. The Bishops, priests and religious Brothers and Sisters that attended the program were primarily involved in formation work at their seminaries and novitiates, others that attended were in different areas of pastoral ministry.

WE SHOULD all be encouraged by the deep concern the priests and religious have for our Church. We are very gifted indeed to have people that care. They were intensely interested in family life, ministry and family spirituality. After our presentation one Carmelite Sister touched both of us deeply when she looked directly into our eyes and told us that she needed us and she had a greater awareness of the real importance of a ministry to persons who serve.

Most of the people at that Conference knew that they needed to be loved as well as to love. They are mature people, knowing that growing in the love of the Lord cannot be done only in isolation.

Their deep love of families including their own, allowed them to express the need to spend loving time with family people.

WE HAVE a great challenge ourselves from that kind of openness. Do we, as well seek support from our family? Do we see our family as a community from which we draw strength? Should we really begin asking family members for help when we are troubled? Although I do seek Mimi’s counsel often. I do not seek help or even opinions from my children very often. Every time I do, they feel affirmed.

They see that I regard them as worthy and their advice is really good.

There is a lesson for me in this, not only for growth but humility. We are somehow conditioned as Americans to be so self-sufficient, not even needing help. We are supposed to never need help, and the few times we do, it’s a big secret. We are so often given to never suggesting that we need support and love within the family, much less outside the family.

The next time you are with a loved one, a family member, or a good friend, take a deep gulp and say “I need your support” or “I need your help” or “I need your love.”

OPENING PRAYER:
Our Father in Heaven, how grateful we are for being able to share this time as a family. We pray especially for our grandparents and ask you to bless them in a very special way. Thank you, Father, for sharing this time as a family. We pray for our Lord Jesus’ grandparents, pray that they continue to grow in your love. Thank you, Father, for feeling God’s presence in a comforting way.

SOMETHING TO THINK ABOUT:
Perhaps we don’t think often enough of the home life of Jesus. Most likely Mary and Joseph often took Jesus to visit his grandparents, Ann and Joachim. His grandma probably baked his favorite cookies and his grandpa likely made him toys and told him stories as Jesus curled up in his lap. July 26 is the feast day of St. Joachim and St. Ann.

ACTIVITY IDEAS:

• Young and Middle Years Families — If grandparents live nearby, invite them over for Family Night. Have them tell stories they remember about their grandparents. If grandparents are not in town, write a family letter with each member adding a paragraph. Enclose some pictures you draw. If grandparents are dead, see if you can find pictures of them and have them tell about them.

• Adult Families — Read aloud Deuteronomy 4:9 and 2 Timothy 1:5. Recall some old stories about grandparents. What is so different about life today? If you could change one thing about today, what would it be?

SNACK TIME:
Serve grandparents’ favorite snack or dessert.

ENTERTAINMENT:
Put on some records and have the whole family, grandparents too, join in dancing.

SHARING:

1. Share a time when a memory made someone especially happy last week.

2. Share a time when someone felt God’s presence in a comforting way.

CLOSING PRAYER:
Dearest Lord Jesus, praise you wondrous Jesus! Bless us as we strive to serve you daily. Help us to continue to grow in your love. Thank you for tonight and for our grandparents, St. Joachim and St. Ann, our Lord Jesus’ grandparents, pray for our families Amen.
Broward 'Right to Life' Promotes Letter Campaign

Broward County Right to Life, Inc., is presently promoting a letter writing campaign for the purpose of keeping Planned Parenthood out of Broward County's School system.

According to Mrs. Florence Davis, Corresponding Secretary for Right to Life, Inc., Planned Parenthood is planning to move into Broward County and go into the public schools to promote their version of sex education."

According to the Right to Life Newsletter, students and irate parents are calling their office to complain that "sex education" is being presented to them by abortion clinic sales personnel. The Right to Life Group has expanded their educational effort to provide pro-life presentations to the school system.

Over the past few months Right to Life has presented slide and movie programs to a number of private and public high school students. Their goal is to cover all Broward County High Schools during the upcoming school year and to include as many middle schools as possible.

If you wish your child's school included, please give the name of the school and the name of the health, child care, or Science teacher. (You may contact Mrs. Vicki Bell, Education Chairman at 584-4879.)

The abortionists are apparently bringing to the school an assortment of birth control items, explain their use and distribute literature which describes abortion as a form of birth control, according to the newsletter. Parents have called Right to Life appalled that their 7th and 8th graders were subjected to birth control method descriptions presented by a representative of a local abortion mill and incensed by the birth control-abortion brochures distributed to their youngsters, the Right to Life Bulletin stated.

Obituary

Mrs. Mary Rimkus

A Mass of the Resurrection was concelebrated in Our Lady of the Lakes Church for Mrs. Mary Rimkus, an employee of the Archdiocese of Miami for the past 18 years, who died on July 15 at age 55 after a short illness.

Auxiliary Bishop John J. Nevins, who died on July 15 at age 55 after a short illness.

Mrs. Rimkus had served as secretary-bookeeper in the parishes of St. John the Apostle, Hialeah; and St. Augustine, Coral Gables. She also was an employee of the Archdiocesan Education Department and from 1972 until June of this year was a member of the business office staff at Pace High. At the time of her death she was employed in the business office at St. John Vianney Seminary.

Burial was in Our Lady of Mercy Cemetery.

Sister Mary Doran Celebrates 25th

Sister Mary Doran, O.L.V.M., a member of the Archdiocesan Religious Education Staff, has given twenty-five years of service in the congregation of Our Lady of Victory Missionary Sisters. She will celebrate her Silver Jubilee on August 5 at the mother-house, Victory Noll, Huntington, Indiana.

Sister Mary is the daughter of Lillian and the late John Doran, formerly of St. James parish, Ludlow, Ky. Jubilee plans include a family reunion at the home of Mrs. Lillian Doran in Fort Mitchell, Ky.

This free booklet tells why every father should make a will . . . even if he's young and healthy!

Sixteen pages, clearly written and colorfully illustrated, tell why you should make your will and how to go about it. Charts on page 3 show what your heirs can lose if you die without a will. Page 6 goes into detail about how to start and what to include. No father, young or old, should neglect his will. Maryknoll's booklet will convince you!

Mail the coupon for your free copy today!
Archdiocese School Calendars 1980

MONROE COUNTY 1980-81

August 18 - Teachers Report
August 21 - Students Report
September 1 - Labor Day - Holiday
October 27 - Professional Day - No students
November 11 - Veterans Day - Holiday
November 27 - Thanksgiving Holiday
December 19 - Christmas Holidays begin at close of class
January 5 - Classes Resume
January 6 - Last Day for Students
June 6 - Last Day for Teachers

BROWARD COUNTY 1980-81

August 18-22 - Teachers Report - No Students
August 25 - Students Report to School
September 1 - LABOR DAY - No classes
October 24 - End of First Quarter
October 27 - TEACHER WORKDAY - No classes
October 28 - Second Quarter begins
November 27-28 - THANKSGIVING HOLIDAYS
December 8 - HOLY DAY - Optional Holiday
December 19 - CHRISTMAS HOLIDAYS begin at close of school day.
January 5 - Classes Resume
January 6 - Last Day for Students
June 6 - Last Day for Teachers

Palm Beach County 1980-81

August 18-22 - Teachers Report - No Students
August 25 - Students Report to School
September 1 - LABOR DAY - No classes
October 30 - End of First Quarter
October 31 - Teacher Workday - No classes.
November 14 - Teacher Planning Day - No Students
November 27-28 - Thanksgiving Holidays
December 19 - Christmas Holidays begin at close of classes
January 5 - Classes Resume
January 6 - End of Second Quarter
January 9 - TEACHERS' PROFESSIONAL DAY
February 25 - PRESIDENTS' DAY - No classes.
March 27 - End of Third Quarter
March 30 - TEACHER WORKDAY - No classes.
March 31 - Beginning of Fourth Quarter
April 16 - EASTER HOLIDAYS begin at close of school day.
April 27 - Classes Resume
May 1 - MEMORIAL DAY - No classes.
June 9 - Last day for students.
June 11 - Last day for teachers.

DADE COUNTY 1980-81

August 18-22 - Teachers Report - Discretion of Principal
August 26 - Students Report
September 1 - LABOR DAY - No classes
October 20 - End of First Quarter
October 27 - TEACHER WORKDAY - No classes.
October 28 - Second Quarter begins
November 27-28 - THANKSGIVING HOLIDAYS
December 8 - HOLY DAY - Optional Holiday
December 19 - CHRISTMAS HOLIDAYS begin at close of school day.
January 5 - Classes Resume
January 6 - Last Day for Students
March 13 - TEACHER PROFESSIONAL DAY
March 19 - Fourth Quarter begins
March 30 - TEACHER WORKDAY - No classes.
March 31 - Beginning of Fourth Quarter
April 16 - EASTER HOLIDAYS begin at close of school day.
April 27 - Classes Resume
May 25 - MEMORIAL DAY - No classes.
May 27 - Ascension Day
June 10 - End of FOURTH QUARTER - 44 days - Last day for students
June 11 - LAST DAY FOR TEACHERS

Total days 182. If Optional Holy Day is "out of session", the calendar has 180 days.

Lay Carmelites

Lay Carmelites of Miami will meet at Villa Maria Nursing Home, 1050 N.E. 125 St., N. Miami, on Sat., Aug. 2, 1980 at 2:00 p.m.

Widowers

The Catholic 40-80 widowers club will hold its monthly meeting at Nativity Hall, 200 Cham Drive, Hollywood, on August 1 at 7:30 p.m. Program, dancing and refreshments. For information phone 987-4950 or 987-8810.

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Iran Closes Catholic School: Says Staff are Spies

By NANCY FRAZIER

ROME — (NC) — Iranian officials have closed a Catholic school in the capital of Teheran and said the Italian Salesians who run it are Israeli spies, according to reports July 17 in several Italian newspapers.

The reports said the Andishe (Andicheh) School, founded by the Salesians in 1944, was shut down July 16, shortly after the Iranian government announced the imminent nationalization of all non-Muslim schools.

A spokesman for the Ministry of National Education told Radio Teheran that the closing was ordered after the discovery of "documents which demonstrate the existence of relations between (the school's) directors and Israeli organizations."

THE SALESIANS connected with the school "have been put under surveillance and are forbidden to leave the territory," the spokesman added.

The Iranian daily newspaper Kayhan said the documents discovered at the school by three inspectors of the education ministry in early July "are more important than those found in the embassy of the United States in Teheran."

Vatican officials had no immediate comment on the closing of the Andishe School. Italian newspapers said Archbishop Annibale Bugnini, apostolic nuncio in Teheran, has been meeting with the Iranian foreign minister in an attempt to prevent further closings.

ARCHBISHOP HILARION CAPUCCI, apostolic visitor for Melkite-Rite Catholics in Western Europe, has also been participating in the meetings, the reports said. The Vatican has consistently denied that Archbishop Capucci represents its interests in Iran.

The Andishe School, which had 170 students, is one of 14 Catholic educational institutions run by Religious in Iran. About 150 Italian priests and nuns work in Iran.

Kayhan, the Iranian newspaper, said the directors of the school have had frequent contacts with Israeli and travel there often. The Salesian generalate for the Middle East region is located in Israel.

The Teheran daily also accused the Salesians of corrupting the students, showing "indecent" films during class time, collaborating with the secret police of the former shah and tearing up a picture of the Ayatollah Ruhollah Khomeini.

THE CLOSING of the Andishe School came several weeks after Iranian officials shut down the St. Louis Institute in Teheran, a 140-year-old Catholic school run by French Vincentians. No reason was given for the closing of the St. Louis Institute.
Archdiocesan Schools Prepare for Fall Opening

By MARJORIE L. DONOHUE

It's back to school next month for more than 61,000 elementary and high school students who will be enrolled in 68 parochial and 18 high schools of the Archdiocese of Miami.

With the exception of San Pablo and St. Mary Star of the Sea elementary schools and Mary immaculate High School, Key West, all in Monroe County, which open on August 21, all other Catholic schools in South Florida resume classes on August 25 with a holiday scheduled on Labor Day, Sept. 1.

A new parochial school and two new high schools will also open this year.

St. Kevin parochial school, Dade County's newest elementary facility, has recently been completed at 4002 SW 171st Ave. More than 650 pupils are enrolled in grades kindergarten through eighth.

Novas, formerly a member of the faculty at St. Therese School, Coral Gables, is principal of the school where classes will be taught primarily by lay teachers.

Archbishop Edward A. McCarthy will visit the school to celebrate a Mass of the Holy Spirit with students participating.

John Paul II High School, located at 4000 N. Military Trail, Boca Raton, will open with 300 freshmen, juniors, and seniors, according to Carmelite Brother Michael Wielch, supervising principal.

Other grades will be added during the next two years until complete high school courses are available at the school, the first in the U.S. named for the present Holy Father.

Funds donated from 14 parishes in south Palm Beach and north Broward Counties to the 1980 Archbishop's Charities Drive, have aided in the construction of the first phase of the building built at an estimated cost of $3.7 million.

The faculty of 28 persons includes seven Carmelite priests and Brothers of the eastern province, establishing their first community in the Archdiocese.

Eighteen interscholastic sports and a marching band will highlight the opening of the high school expected to relieve overcrowding and long waiting lists of applicants.

Father McCarthy will officiate at Barry College Graduation Open House Wednesday, Aug. 6, at 6:30 p.m., in the Wiegand Building at the northern corner of the campus.

Faculty leaders of graduate programs will be talking about their respective disciplines, and they will be available for questions.

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Caught between the salt and the pepper

By HILDA YOUNG

I read a terrific article recently that suggested ways to keep children from driving you over the edge in restaurants between the time you order and the time the food arrives. I've been in some places that give you calendars to time their service.

Anyway, anything has to be better than refereeing salt and pepper fights, ducking flying straws and telling Joey to keep his fist out of Michael's water glass.

Play games, it said. "Tell the children you are thinking of something that is in the room. See if they can guess in 20 questions or less."

I tried it when we went out last night. "Mom, Joey switched water glasses with me," whined Johnny.


"Mom, will you tell Michael to stop putting the saltshaker in my water?" said Joey. "I closed my eyes again. It helped. "The thing I'm thinking about is red, has letters on it."

"Our checking account," spouse mumbled again.

"Can you eat it?" asked Marie.

"No, you swallow it whole," said spouse.

"Mom, Joey switched water glasses with me," whined Johnny.

"Mom, will you tell Michael to stop putting the saltshaker in my water?" said Joey. "I closed my eyes again. It helped. "The thing I'm thinking about is red, has letters on it."

"Can you eat it?" asked Marie.

"No, you swallow it whole," said spouse.

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"Es Urgente el Cambio de Actitud": Mons. Walsh

Mons. Bryan Walsh

K: “Entonces se deduce que los dirigentes, aparentemente, no fueron efectivos en que la violencia fué demasiado rápida para que ellos pudieran hacer algo...”

W: “No; esto es poner la culpa en el lugar equivocado. Echo que los líderes negros sintieron las frustraciones que sintió todo el mundo. Ellos fueron tan víctimas como otros. La indiferencia y la omisión benigna, la

"Racismo es la Raíz del Problema": Athalie Range

Por MIREYA ZELL

Athalie Range, Católica de la raza negra es activa dirigente dentro del movimiento por derechos iguales para su raza. Nativa de Key West, escogió ampliar sus horizontes más allá de los límites no escritos, y no por ello menos realistas, que una mujer de su raza pudiera alcanzar, esperar, cuando aún era una jovencita.

Los años no han pasado sin dejar su huella en el sereno y aún muy bello estrecho de Athalie. Es pequeña, de porte elegante, delgada y muy calidamente humana. Es fácil hablar con Athalie Range porque parece estar espiritualmente envuelta con la vida, no sólo con los negros ni con la Fundación Range que dirige en North Miami, no sólo con los muertos sino envuelta, mucho más con los vivos, todos.

Por GEORGE KEMON

Monsenor Bryan Walsh, Director del Buro de Servicios Católicos de la Arquidiócesis de Miami, fue entrevistado por el autor en un esfuerzo por obtener una idea de cómo la Arquidiócesis contempla la situación del reciente motín racial en Miami; las razones para este suceso; qué pudiera haber prevenido la pérdida de vidas y el tremendo daño causado a la comunidad negra y cómo ve la situación en este momento.

Kemon: “Estima usted que la revuelta pudo haberse evitado o la creó inevitable?”

M. Walsh: “Yo no creo que nada que envuelva a seres humanos sea inevitable. Sin embargo, los que trabajamos en la comunidad prevéamos desde hace meses que la situación era un barril de pólvora esperando por la chispa que la prendería. El Arzobispo McCarthy y yo nos reunimos durante varios meses con expertos en relaciones comunitarias, profesionales, y discutido los temas de la polarización, el racismo y la violencia.

“Nos reunimos con el gobernador unas dos sesiones antes de los hechos ocurridos el 17 de Mayo y discutimos esos asuntos. Además, el Buró de Relaciones Comunitarias, un mes antes, en su reporte a la Comisión del Condado, previno a dicha Comisión. Así que tratamos de ganar la atención de la comunidad, a los “que movilizan y a los que guían” en la comunidad previéndoles del problema."

“Quién sabe si hubiera podido evitarse la chispa si ciertas cosas hubieran sido evitado de una manera ordenada."

K: “¿Cree usted que el caso McDuffie fué un catalizador que precipitó la revuelta?”

W: “La muerte de McDuffie, y el juicio de los policías fué más que un catalizador, fué una de las causas. Es uno entre unas docenas de casos de la forma en que algunos policías tratan a la comunidad negra y que muestra una dualidad en la justicia. McDuffie no fue muerto porque era pobre o ineducado — el no era pobre y tenía muy buena educación. No estoy seguro, pues es difícil emitir juicio en esta situación, pero creo que fue asesinado porque era una persona bien educada de la clase media negra y ellos pensaban que así daban una lesión de “justicia callejera”. (Las circunstancias de la muerte de McDuffie son bien conocidas.)

“La transferencia del juicio a Tampa hubiera sido una buena idea si era para alcanzar un fallo justo. Pero Tampa no era el lugar ideal puesto que tiene una larga historia de injusticias raciales, de absolución de policías acusados de maltratos a negros: Esto fue infortunado.

“Por añadidura el veredicto dado a conocer el Sábado fue también imprudente."

“La marcha organizada por la NAACP para protestar del proceso fue pobremente planeada. No tuvo protección policial ni tampoco fue solicitada. Fue tan mal planeada que los organizadores no tenían alto-paraantes a su disposición; por lo tanto, el caso de los que empezaron a perder el control los organizadores de la protesta no tenían medios de traerlos al orden. Una buena planificación de la marcha y diferente momento para darle publicidad al veredicto habría hecho una tremenda diferencia.”

Para ella racismo no es sólo “qué daño se ha hecho y se hace a la raza negra sino también a los blancos”. Athalie es católica desde su nacimiento y ella es una católica en todo el significado de la palabra. Las organizaciones a las que pertenece, locales y nacionales, son tantas que no podemos enumerarlas aquí. Está constantemente ocupada, día y noche. Los sin hogar vienen a ella muy a menudo buscando ayuda; y a menudo los guía en su propia casa si alguna agencia no puede ayudarles.

Agradecemos a Athalie Green en que el problema de los negros no es tanto económico como por la continuación del doble sistema; sin embargo yo daria más énfasis al hecho de que el desempleo y los problemas económicos entre los de la raza negra son problemas que continúan y no deben ser pasados por alto. No debemos olvidar que hay un grave problema económico. El hecho de que 47 por ciento del desempleo es entre los negros no deben ser desestimado.

Le preguntamos que cree ella está en el raíz del doble sistema de justicia y nos contesta sin titubeos. “Racismo. Eso es lo que está en la raíz. El sentimiento entre muchos sectores de la sociedad establecida de que la supremacía blanca debe ser un sistema de vida donde los negros tienen que continuar siendo subalternos de los blancos, cualquiera que sea la situación. Creo Athalie que que Arthur McDuffie fue muerto porque era negro. Expone que aunque hubiese sido el más rico de la ciudad aún habría sido igualmente maltratado porque era negro. Pero Athalie no condena a todo el cuerpo de la policia. Cree que dentro de la fuerza hay policías que en este caso hubieran actuado de distintamente manera.

Opina que la Iglesia debiera ofrecer un servicio de dirección espiritual a la policía.

“Los oficiales de la policía tienen necesidad de mucha guía espiritual y las iglesias ciertamente pueden proveer esta ayuda. Nos preocupamos por el hecho de que, por alguna razón que no comprendemos, muchos lo aseguran...”

Athalie Range
Santiago Apóstol

Santiago fue uno de los primeros en seguir al Señor. El y su hermano Juan eran pescadores junto a Pedro. Con Juan y Pedro, Santiago estuvo presente en la Transfiguración y en su y en su agonía en el huerto de Getsemaní.

Muy venerado en España, donde se le tiene como patron, después de la Santísima Virgen que es la Patrona Nacional, se le dedicó el gran catedral de Compostela que se ha convertido en centro de peregrinaje de todo el mundo. A Santiago se le acredita la conversión de España al Cristianismo aunque no hay datos ciertos de como llegó allí. Hay un hecho que tiende a confirmar su presencia en España: según creencia el cuerpo que reposa en la Catedral de Compostela es el de Santiago, que tuvo traído a España después de su ejecución por orden del dictador Herodes Agripa en el año 42, siendo el primer de los apóstoles en recibir la palma del martirio.

San Ignacio de Loyola

San Ignacio nació en Loyola, Guipúzcoa, con el nombre de Íñigo López de Loyola, en 1491. De naturaleza inquieta y arriñada toma la carrera militar alcanzando el rango de capitán. En una batalla cerca de Pamplona en 1521 fue herido y llevado al Castillo de Loyola, casa solariega de su familia, para su larga convalecencia. Allí se aburrió, no teniendo libros militares a mano lee la vida de Cristo y de los santos, entre ellos San Francisco de Asís y Santo Domingo.

Estas lecturas fueron el incentivo para continuar con la vida espiritual y de meditaciones y penitencias creando los famosos Ejercicios Espirituales.

San Ignacio, fundador de la Compañía de Jesús, convirtió a San Francisco Javier y otros muchos, mientras estudiaba en París. Murió en Roma en 1556.

Reunión en St. Agatha sobre La Espiritualidad

El grupo de Divorciados y separados de la Parroquia St. Agatha se reunirá el próximo Miércoles de 30 de julio a las 8 p.m. se reuniran de nuevo después de su reunión de meditaciones y penitencia el 3 de septiembre.

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¿Qué Vendrá Después?

Por P. MICHAEL FLANAGAN, S.P.

Buro Católico de Servicios

Todas las personas deben saber y los Católicos mejor que nadie, que una criatura en estado fetal, un niño, es algo único, por eso lo creado a imagen de Dios y algo muy preciado para El. Aun lo imperfecto es creado por Dios, ellos han sido creados imperfectos. Leemos en Exodo 4:11 que dijo al respecto el Señor a Moisés: “Quién ha dado al hombre la boca? ¿Y quien hace al mudo y al sordo, al que ve ha dado al hombre la boca? ¿Y quien hace al mudo y al sordo, al que ve al ciego? ¿No soy Yo, el Señor?” Si, Dios querer a los incapacitados y los ama con un amor divino.

Mi sobrina Debbie, fue creada por Dios hace nueve años con un defecto en el corazón y una pierna inacabada. Ella ha sido sometida a tres serias operaciones del corazón y el proóstata no ha sido bueno. Probablemente ella muera antes de cumplir los 25 años. Pero ella ha traído tanto a nuestras vidas! Por ella y sus deformidades, nuestra familia se ha unido más en amor, cuidados y oración.

¿Qué experiencia tan maravillosa cuando la unión fue bautizado.

“Si ellos lo hicieron también yo puedo hacerlo” se dijo. En adelante ofreció a la Iglesia su milicia.

En la abadía Benedictina de Monseñor dejó su espada a los pies de la Virgen y se fue a los montes donde permaneció en meditaciones y penitencias creando los famosos Ejercicios Espirituales.

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Publicado Librito del P. Santanta

Recientemente vio la luz el folleto titulado “El Bautismo y La Familia Hispánica” cuyo autor es un asesor de nuestra Arquidiócesis, el REV. P. Francisco Santanta, Pastor Asistente de la Parroquia de St. Kevin, en Miami.

Comienza el libro con un breve estudio de la presencia hispana en los Estados Unidos y el aporte cultural y religioso que hemos dado a esta nación, y la fuerza que la fe nos dió para sobrellevar la adaptación al nuevo ambiente; fuerza que nos viene con el Bautismo, promesa de “Salvación que comienza en la Tierra con nuestra iniciación a Cristo por medio del Sacramento”.

Este folleto del P. Santanta es un fácil y amena lectura, muy recomendable para todos los que han de participar, como padres o padrinos en el bautizo de una criatura así como para aquellos deseeso de saber más sobre el Sacramento.

En impresión también próximo a ver la luz, tiene otro titulado “La Unión de Enfermos y la Familia Hispana”.

En este dice el P. Santanta que “la enfermedad y la muerte en el proceso de la vida humana, aunque a veces estrechamente ligados, no son necesariamente parte de una misma realidad”, y explica lo que representa el Sacramento y la diferencia que existe entre unión y viático.

Estos pequeños libros editados por Publicaciones Clarétianas, son el produc- to de una invierno de la misma editorial el P. Santanta después del premio que me otorgara la Catholic Press Association, el 1979 “Journalism Award”, por el mejor artículo, (el escrito premiado fue “Estambul del Exilio” publicado en “La Voz” del “El Bautismo y la Familia Hispana”, bajo el título “En el Bautismo y la Familia Hispana” y está a la venta en las librerías. Puede también adquirirse ordenándolo a Clarétian Publications, 221 West Madison St., Chicago, Ill. 60606, a precio de veinticinco centavos.

Cementerio Catolico

La Arquidiócesis de Miami mantiene un lugar consagrado para el repouso eterno de los respetos y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Por lo cual puesta a nuestro disposición nuevos planes para reservar a nuestras familias. Para una informacion o visitas complete llama a 582-0521 o escribanos el cupón adjunto.

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Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, Fl. 33152

Nombre
Dirección
Teléfono

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Página 2A / Miami, Florida / THE VOICE / Viernes, Julio 25, 1980
La "Operación Hermano" lanzada por la Unión de Cubanos en Exilio (creada bajo inspiración de Mons. Eduardo Boza Masvidal), desde que comenzó el nuevo éxodo de cubanos provenientes de Mariel, necesita la cooperación de todos los cubanos para cubrir las necesidades de los refugiados que siguen llegando y las de muchos que no tienen familia ni amigos que los ayuden están pasando una muy triste situación.

Con tal motivo "Operación Hermano" solicita con urgencia toda clase de artículos y ropa para hombres, en especial tallas entre 30 y 34 de cintura, ropa de segunda mano, ropa de recien nacidos, ropa de niños, y en general alimentos que no se pierdan por falta de energía. Contribuciones económicas también son aceptadas.

Las oficinas de "Operación Hermano", en 24 SW 8 Calle, están abiertas desde las 9:30 a.m. hasta las 5:30 p.m. de Lunes a Viernes (Están situadas en el Kohly Shopping Center local No. 9).

Por Tori Stuart

"¡Como baqlawa, bebe arak y alégrate en el hafiil! Con este tema patrocinó el Grupo Juvenil de St. Timothy, del Centro de Estudiantes de St. Augustine, de la Universidad de Miami, el HAFLL, un tipo de festival folklórico árabe donde predominan la comida, la música y las danzas árabes.

La idea fue del Padre Daniel Crahen, OMI, de la Parroquia de St. Timothy, como un medio de recaudar fondos para ayudar a los huérfanos cristianos de la reciente lucha bélica en el Líbano.

Phillis Gesse, coordinadora del festival, dice que el Padre Crahen le "pasó" la idea a ella y aunque nunca había oído hablar de tal fiesta le gustó la idea y se puso a buscar datos para llevarla a cabo. La recaudación pasó a los $3,000 que fueron enviados en ayuda a la Asociación Católica para el Medio Oriente, con base en New York.

Un buen número de los asistentes vinieron de la Iglesia Maronita "Ntra. Sra. del Libano", católicos que usan el lenguaje arameo en su liturgia. El conjunto musical Medio Oriente amenizó el acto que tuvo de todo, hasta los refugiados del exilio, entre las que figuraban las hermanas Anita y Lourdes Feito con disfraces alquilados para estar a tono.

El salón estaba abarrotado y todos encontraron la fiesta estupenda.

Phillis Gesse, la coordinadora, dice que esta fue sólo el primer Hafiil y que piensan continuar con ellos, en que el futuro serán mejores.

Misa en Memoria del Arzobispo Carroll

Con motivo de cumplir el tercer aniversario del fallecimiento del Arzobispo Coleman Carroll, S.E. Edward A. McCarthy, Arzobispo de Miami, ofrecerá una Misa concelebrada en su memoria el Sábado 26 de Julio, a las 3 de la tarde en la Capilla del Seminario St. John Vianney, 2900 SW 87 Avenida. Por este medio se invita a todos los fieles de la Arquidiócesis a participar en esta Misa Commemorativa para orar por el Arzobispo Carroll, a quien tanto agradece la colonia cubana de Miami.

NOTICIAS DE LA SEMANA

¿Salesianos "Espías"?

Teheran – El gobierno de Irán acusado de la supuesta instalación de una red de espías en el Vaticano, denunció que el gobierno iraní de que sus sacerdotes salesianos que funcionan en Israel, los 11 sacerdotes del colegio permanecen en arresto domiciliario y la escuela cerrada.

Acusaciones falsas...

Roma – Un informe de que los sacerdotes salesianos de la iglesia, sede del Papa, niega las acusaciones del gobierno iraní de que sus sacerdotes en Teheran son espías de Israel. Dicen los salesianos que sus acusaciones "están basadas en las amargas luchas de varias facciones locales".

Reformas sociales

Brasil – En las últimas horas de su visita de 12 días al Brasil, el Papa Juan Pablo II reafirmó la preferencia de la iglesia por los pobres, predica justicia social, advirtiendo al clero no meterse en política de partidos, y defendió aspectos de la religión popular. También escuchó los lamentos de los indígenas desplazados por programas estatales y de grupos de autocultivación. Se les había pedido que ofrecieran folklore como en otras ocasiones.

De regreso en Roma el Papa renovó sus audiencias generales en San Pedro, se refirió a su visita a Japón para exhortar a que logren "reformas indispensables y sistemáticas" en Brasil en busca de justicia social y paz, única forma de que esa nación se salve "de las dolores tribulaciones y experiencias que a unos pueblos conozcan en esa región del mundo: subversión, revoluciones, derramamiento de sangre, heridas a los derechos humanos ..."

Artículos Religiosos y de Regalos

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Comité Judío Honra a Mons. Higgins

Mons. Higgins

New York.— La Labor de Monseñor George C. Higgins, verdadero líder en la causa de la justicia social, que por muchos años se ha auspiciado las relaciones judaeo-cristianas, fue elegida por el Comité Judío Americano en ocasión de su retiro del cargo de Secretario de Temas Especiales de la Conferencia Católica de los Estados Unidos.

En una carta enviada por el rabino Marc H. Tanenbaum, Director Nacional de Asuntos Interreligiosos del Comité Judío Americano (A.J.C.), a Mons. Higgins, el prelado pidió que no se alabara por “todos los años de extraordinario y dedicado servicio que usted ha brindado a tantas grandes causas humanas”.

Recientemente, en un discurso pronunciado ante la Comisión de Asuntos Interreligiosos del Comité Judío Americano (A.J.C.), en una reunión efectuada en Washington, Mons. Higgins dijo: “Hay muchos en la comunidad cristiana y en la mística que aún no comprenden la profunda relación que existe entre el pueblo judío e Israel”.

“Si continuamos permitiendo el aborto a petición, porque los niños son una carga indeseable”, dicen el Dr. Koop, Jefe Cirujano Pediatra. Todo es cuestión, según el Dr. Koop, bien conocido por su exitosa operación para separar a dos mellizas siamesas, añadió: “Ha sido muy claro para mí por muchos años, que espiritualmente yo estoy mucho más cerca de los católicos romanos que de los protestantes. Mi experiencia en el movimiento Pro-Vida en todas partes del mundo ha hecho muy claro que mis hermanos y hermanas católicos no solo ven la santidad de la vida humana como yo veo sino que ellos también saben que todo lo que atenta contra esta santidad humana, sea aborto, infanticidio o eutanasia, es una grave pecado”. (Viejo de la Pag. 1 A)

Racismo, Raíz...

“¡Si hacen falta pruebas visuales contamos con películas tomadas en el vientre desde la concepción hasta el parto, que muestran que el o ella nace siendo de una pulgada de largo ya se ven como seres humanos. Quiere recordarles que este ser aun no habla, es indefenso, incapaz de política ni de protestar en las calles. El o Ella necesita defensores y nosotros somos lo que podemos proveer esa defensa que necesitan”. (Viejo de la Pag. 1 A)

Urgente Cambio de Actitud...

“La Iglesia católica ha estado haciendo mucho por los negros de Miami en particular, ha sido muy efectiva con los hispanos, el Arzobispo McCarthy me mencionó que la relación entre sacerdotes hispanos y los policías cubanos debiera enfatizarse. Incidentalmente, el policía que propinó el golpe fatal a McDuffie era cubano”.

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