Jerusalem Status not what Vatican proposed

By JERRY FILTEAU

VATICAN CITY - (NC) - The Israeli government’s formal decision to make a united Jerusalem the capital of Israel raises new questions and problems for the Vatican, which only recently restated its position on the holy city.

The Israeli action seems to move Jerusalem further from the status desired by the Vatican.

THE HEART OF Vatican policy is a special status for the city, with some kind of international guarantees, which would recognize Jerusalem’s sacred character and its religious importance for Christians, Moslems and Jews.

The precise nature or arranging of the international guarantees is something on which the Vatican has shown a certain flexibility.

A key aspect is “that this be achieved through an ‘appropriate juridical safeguard’ that does not derive from the will of only one of the parties interested,” said the statement of the Vatican position published in the Vatican daily, L’Osservatore Romano, June 30, a month before Israel’s Knesset (parliament) voted definitively to make Jerusalem the capital.

The Israeli decision makes it less likely that Israel will accede in the future to the 1947 United Nations Resolution calling for internationalization of Jerusalem or to any other special international juridical status that would be in accord with the Vatican’s desires.

The new Israeli law includes a provision that the places sacred to the various religious faiths will be protected from desecration or from any obstacle that could prevent freedom of access by believers.

BUT THE QUESTION of “free access” is only one of several issues which concern the Vatican.

The new law also reunites the long-divided city in a formal way.

The Vatican and many nations favor unification of Jerusalem — but (Continue on Page 13)

Redistribute clergy?

By NC News Service

Clergy and Catholic editorial writers welcomed the recent Vatican document which calls for a redistribution of the world’s priests, but they pointed out difficulties involved.

“I think it’s a good idea,” said Auxiliary Bishop Walter Schoenherr of Detroit, who was archdiocesan delegate for the clergy from 1968 to 1977. “After all, we are a world church. But in light of the human implications involved, I think it would be difficult to implement.”

Bishop Schoenherr pointed out that most priests in the United States have adjusted to an urban metropolis and have roots there. He also noted that the proportion of priests to Catholics has diminished in the United States. “About 19 years ago, for instance, Detroit had one priest for every 500 families. Today that’s more like one priest for every 1,500 families.”

HE ADDED: “We have an arch.
Hispanics often hit worse by crime

WASHINGTON — (NC) — Hispanics living in the United States are more frequently victimized by crime than non-Hispanics, a Bureau of Justice Statistics study found.

Using National Crime Survey data from 1973 to 1978 compiled by the Bureau of the Census, the study noted that households headed by Hispanics have higher average rates for residential burglaries, household larcenies and motor vehicle thefts.

For personal crimes, there were no significant differences in the rates for rape or assault, but individuals of Hispanic origin had a higher robbery victim rate than did non-Hispanics.

For the following crimes, the rates per 1,000 persons for Hispanics versus non-Hispanics were:
- Robbery: 8.7 vs. 2.1
- Robbery with injury: 5.6 vs. 4.3
- Robbery without injury: 3.1 vs. 2.1
- Personal larceny without contact: 82.5 vs. 93.0
- Some comparisons in the rates per 1,000 households were:
  - Burglary: 100.9 vs. 88.5
  - Householder larceny: 140.5 vs. 119.9
  - Motor vehicle theft: 27.6 vs. 17.6

In general, Hispanics are as likely as non-Hispanics to report crimes to the police, the study said.

The study said Hispanic men are much more likely than women to be the victims of violent criminal attacks. Moreover, persons aged 12 to 19, regardless of sex, have a much higher rate as victims of violent crimes than do the elderly.

The differences in categories of victims are similar among non-Hispanics. Within both populations comparatively high violent crime rates existed for the poor, the elderly.

In about two-fifths all crimes involving Hispanics, one or more guns, knives or other weapons were used.

Catholics/Baptists
Open to Dialogue

TORONTO — (NC) — The Catholic and Baptist churches are open to starting international dialogue but officials are proceeding cautiously, according to information presented to the general meeting of the Baptist World Alliance in Toronto.

Study on Minor Changes in Mass Completed

WASHINGTON — (NC) — A three-year study which may prompt minor changes in the way the Mass is celebrated in the United States has reached the end of its first phase with the approval of a 175-page document covering current celebration of the Mass. The document was approved at a meeting of the Federation of Diocesan Liturgical Commissions and the bishops’ Committee on the liturgy’s secretariat.

Nun is V.P. Candidate of Socialist Party

PATTERSON, N.J. — (NC) — The 1980 vice presidential candidate of the Socialist Party USA is Sister Diane Drufenbrock, a School Sister of St. Francis with a doctorate in mathematics and a history of social activism.

REPUBLICAN PRIEST— Precious Blood Father Donald Shea, on leave for the past three years from his history professorship at St. Joseph’s College in Rensselaer, Ind., sits at his desk at the recent Republican National Convention in Detroit. As ethnic and religious liaison for the Republican National Committee, Father Shea has been meeting religious leaders throughout the country to discuss their needs and concerns.
CINCINNATI — (NC) — Father Eugene H. Maly, 59, vice rector and dean of theology at Mt. St. Mary Seminary, Cincinnati, and biblical scholar and Catholic press columnist, died July 30 in Cincinnati.

His body was found July 31 in the seminary gymnasium. It was presumed he had suffered a stroke or heart attack while jogging.

When learned of Father Maly’s death, Archbishop Bernardin spoke of him as “a prayerful, gentle and compassionate man” who was held “in high,” esteem by all who knew him.

“He was one of the most outstanding priests of the archdiocese and was highly respected throughout the country as a Scripture scholar”, said the archbishop. “During his many years as a professor at Mt. St. Mary Seminary, he influenced the lives of hundreds of future priests. We will all miss Father Maly very much.”

FATHER Maly, who received a doctorate in Sacred Scripture from the Pontifical Biblical Institute in Rome, authored numerous books, commentaries and magazine articles on scriptural subjects; wrote weekly columns — mostly on biblical topics — for as many as 15 diocesan newspapers, including the Catholic Telegraph, Cincinnati archdiocesan newspaper; and was in demand as a lecturer, workshop leader and retreat director.

He was chairman of the editorial board of The Bible Today, bimonthly publication of the Liturgical Press, and was past president of the Catholic Biblical Association of America.

In these last few days before the rigor of school return, it’s nice to concentrate on nothing more than something cool and yummy.

Another private school-IRS fight

By JIM LACKEY

WASHINGTON — (NC) — In a battle that has divided some segments of the Catholic community, Congress is headed for another showdown over government efforts to keep private schools from discriminating against minorities.

On one side are the representatives of private schools concerned that the Internal Revenue Service not be given the power to dictate minority enrollment and hiring practices for their schools.

On the other side are civil rights groups which fear that some private schools are havens for avoiding integration. The groups want the IRS to have ample power to remove the tax-exempt status for those schools found to be discriminatory.

The showdown will come when the House debates the appropriations bill for the Treasury Department — which includes the IRS — sometime shortly after Congress reconvenes after the Democratic National Convention.

A year ago Rep. John Ashbrook (R-Ohio) and Rep. Robert Dornan (R-Calif.) succeeded in attaching amendments to the appropriations bill prohibiting the IRS from using any of its funds to implement its most recent regulations on private schools and tax exemptions.

But the appropriation lasts for only one year, and the appropriations committee refused to include the amendments in this year’s bill. Ashbrook has promised that the amendments will be introduced again on the floor of the House.

At issue are IRS regulations first published in August 1978 and then revised in February 1979 aimed at making sure that the Catholic academies springing up across the country were not actually “segregation academies.”

The regulations required that schools founded or expanded at the time of public school desegregation prove they were not discriminating in their enrollment or hiring practices. To do that the schools would have to show that they had a minority enrollment equal to a percentage of the minority population in a community or some special circumstances prevented them from reaching such a percentage.

Ashbrook and Dornan said their amendments were necessary because the IRS, in issuing the regulations, was involved in setting social policy rather than enforcing the tax laws. Without specific guidelines from Congress, they argued, the IRS should do nothing but enforce its previous regulations on tax exempt schools.

The two congressmen also objected to the way the regulations put the burden of proof on the schools, making them “guilty until proven innocent.”

While the same arguments will be advanced this year, the debate will have a slightly different twist because of a federal court decision in May ordering the IRS to take immediate action to remove the tax exemptions for private schools in Mississippi which were judged to be discriminatory.

According to the IRS and its supporters, the procedures which were ordered implemented by the court were similar to the procedures which the IRS is prohibited from implementing because of last year’s Ashbrook-Dornan amendment.

Thus, the argument continues, the IRS can no longer wait for congressional guidance on how it should deal with discriminatory schools because it has been ordered to take action by the court.

OFFICIAL

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

THE REV. JOSEPH ANGELINI to Chaplain of Santa Maria Council No. 6995 of the Knights of Columbus, Riviera Beach, effective July 18, 1980.

THE REV. FRANCISCO ACOSTA - to Associate Chaplain, Mercy Hospital, Miami effective Aug. 15, 1980.

ROOF PAINTING

AND WATER CLEANING
INDIANTOWN
Rural parish fights poverty of spirit

By DICK CONKLIN
Voice Correspondent

Holy Cross Church at Indiantown is not your typical South Florida parish. Isolated from population centers, it can be found on a desolate stretch of the old Beeline Highway between West Palm Beach and Orlando. The parishioners are transient — mostly migrants that come to the area during the harvest season.

The Martin County parish is sustained by a permanent base of 50 mostly English-speaking families who work closely with pastor Fr. Frank O'Loughlin to serve the special needs of the poor people who come here. And their prayers are answered by the quantity and quality of the volunteers who come to Indiantown — clergy and lay people, young and old — who simply want to help.

SOLVING PROBLEMS OF THE migrant people — 1/3 Hispanic, 1/3 Black, and 1/3 white — requires determination, special skills, adaptability to the environment, and a strong faith in the Almighty. Typical of this special kind of person is Sister Carol Putnam of the Sacred Heart Order. She recently set up three family-oriented day care centers for migrant children, two for the 2-5 age group and another one for infants. All are now self-sustaining. What started off as the construction of a new parish hall — much of the work being done by volunteers — has evolved into a new community school for migrant children. Called the "Hope Rural School", the aim of the project is to provide what the name implies — hope — for many who need it so badly. Opening this fall with three grades, first, second, and remedial, the school will try to instill a sense of dignity and self-esteem in the children while at the same time it helps their parents realize the value of a good education. Sister Joan (also from the Sacred Heart order) explains the importance of starting early. "If you don't reach these kids by the time they are ten, they may have lost their sense of self-esteem forever."

SOME PROGRESS is being made. In Martin County schools, the average student attends classes for 180 days a year, while the migrant child only does 80. But the day care centers for younger kids — remaining open during the parent's working hours, 6 a.m. - 6 p.m., have achieved a 154 day average. The new Hope school has similar goals. The people of low-income Holy Cross parish are giving of their time and talents in the building of the new school, and some generous donations (St. Vincent de Paul Society, Lewis Foundation, Raskob Foundation) have helped pay for the materials. A representative community school board made up of many black and Hispanic parents will guide the project.

Over at the Indiantown El Centro service center, Sisters Joan and Sharon help people with a variety of problems. For example, the remoteness of the area (25 miles to the nearest hospital or social service agency) make it difficult for poor people to secure help when they need it. In one recent month, El Centro helped 150 qualified families apply for and receive assistance (Continued on Page 18)
Young and Vital
How seminarians cope with worldly pressures

By TORI STUART
Voice Staff Writer

They are all young, extremely talented and physically attractive. They radiate vitality. If you look deeply enough into their eyes you can see a joyous sparkle that gives you the impression they can somehow see more than what their eyes reveal. They could have had anything, done anything with their lives, but

“I’ve had opportunities to date, but I had to decide what was really important. Every day is a challenge.”

Kevin McGee

they wanted everything.

To get everything, they chose to have nothing.

However, seminarians at St. John Vianney College Seminary in Miami live an apparently ambiguous existence.

BORN INTO THE most ‘self’ conscious and sexually aware generation in the history of our country, how do they adapt their lifestyles to the seminary, especially regarding the issue of celibacy? They are under no formal obligations now, still at the minor seminary level, and the world they know, the society they grew up in, is spiraling into an era of mindless hedonism.

“The word seminary means seedbed, or seed,” said Paul Deegan, who graduated from St. John’s last May. “I can’t just be Paul Deegan with a collar...it’s a tremendous calling and a tremendous responsibility.”

“You do a lot of deciding before you walk in the door,” Paul added, “but you come here to discover; you come here to grow.”

For Liam Quinn, beginning his sixth year or his second at the major seminary of St. Vincent de Paul in Boynton Beach, this fall the vows he will take are something he lives right now, everyday.

“THE VOWS aren’t something like BANG! HEY!, you wake up and they’re there,” Liam said.

Kevin McGee, a sophomore, also views his seminary years as a time of preparation.

“People are always asking me why I don’t date while I’m in the seminary, but you can’t stop cold when the time comes to take your vows,” Kevin said.

“But I haven’t stopped living,” he stressed. “I’m a man still and the temptation is always there.”

This constant temptation is a necessary part of growth to Guy Brown, who will start this fall as a pre-theologian.

“EVERYTIME I feel temptation between doing something else and being a priest,” Guy said, “I feel even better when being a priest wins over.”

“But I haven’t completely shut off the real world,” Kevin added. “I haven’t stopped dancing or drinking (Uh — oh!, he said as an aside, “Is this going to get me into trouble?!) but I don’t go out of my way to do it. I keep myself under control.”

“My obligation of course is to God. If I wasn’t serious about making this commitment to him, I wouldn’t be here. But you have to take each day as it comes.”

“I’ve had opportunities to date, but I had to decide what was really important. Every day is a challenge.”

FOR ROBERT KAY, each day’s challenge is guided by the Holy Spirit.

A 42-year-old delayed vocation seminarian, Robert believes celibacy is not a rejection of the world, but rather a way of opening himself to the holy spirit, to broaden his love “with no parameters attached.”

“Celibacy is a form of perfect love for Christ,” Robert said. “You’re at ground level, searching for that perfect love, so that when you find it, you can disseminate it to the community.”

However, for black youths, celibacy is an extremely difficult issue to cope with and learn to accept, according to Carlos Harvin, the only black seminarian at St. John’s.

“They’re into the macho thing,” Carlos explained. “Sex is a status symbol.”

Robert Kay, a 42-year-old delayed vocation, meets each day’s challenge with the help and guidance of the Holy Spirit.

Carlos Harvin, the only black seminarian at St. John’s, and Liam Quinn, shared some of their thoughts and experiences about celibacy and the priesthood.

Paul Deegan and his spiritual father Bishop John J. Nevins, previous rector of St. John Vianney College Seminary, enjoy a special summer picnic for seminarians which follow the Archbishop Carroll memorial Mass last month.

Carlos Harvin
They offer peace to sick

St. Francis Hospital

Franciscans in Florida? Only at St. Francis Hospital on Miami Beach. Fr. Simeon Capizzi, O.F.M. and Fr. Linus Tigue, O.F.M. wear their order's traditional robes in their daily visits to the sick, finding that it helps patients to accept them more readily.

Rabbi Solomon Schiff emphasized the special "non-denominational" quality of the Pastoral Care department. He spoke to her minister and many others, but no one could persuade her to change her mind. When Rabbi Schiff came to her, he brought with him his extensive knowledge of the Old Testament, from which Fundamentalism is taken.

"I SAT WITH her as a teacher sits with a student and showed her that the scriptures against the ingestion of blood applied only orally," Rabbi Schiff said.

"The fact that Rabbi Schiff helped a non-Jewish patient is not unusual. At St. Francis, the chaplains go where the need is. 'We're not strictly denominational,' Fr. Brown said.

They can't be; there just aren't enough of them to go around. St. Francis has a bed capacity of 203, which increases considerably during the tourist season. 75 percent of the patients are Jewish, 18 percent are Catholic, 4 percent Protestant, and 3 percent are other. So the Catholic staff visits all patients, while the minister usually concentrates on Protestants, and the Rabbi visits non-affiliated Jews. (Jews who do not belong to a synagogue or temple in the local area.)

"Mainly we try to be positive. Illness of any kind brings depression, especially traumatic surgery that involves a change in lifestyles," Fr. Patrick Brown, chaplain.

Fr. Brown emphasized that his staff concentrates on the dying, patients in intensive care, pre-surgical and post-surgical.

"Mainly we try to be positive," he said. "Illness of any kind brings depression, especially traumatic surgery that involves a change in lifestyles." Fr. Brown cited mastectomies, colostomies, amputations, heart surgeries, and recipients of renal dialysis as examples.

A VISIT CAN last anywhere from two minutes to two hours, depending on the patient's need. "You must take the patient as you get them," Sr. Lucian Walsh, O.F.M., explained. "You get a feeling for how they will respond. Most are open and accepting." Fr. Patrick Brown, O.F.M., director of Pastoral Care for the past seven years, was able to experience his department's ministry first-hand when he had a heart attack several months ago.

Administering the Eucharist is the main part of Sr. Lucian Walsh's ministry to the sick at St. Francis.
Dear Friends in Christ:

The Church in Florida has a special relationship with the Church in Latin America. Our early Catholic heritage was established by Spanish Missionaries who also brought the faith to Latin America.

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

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

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

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Extension Society gives $100,000

By MARJORIE L. DONOHUE

A donation of $100,000 has been made recently by the Catholic Church Extension Society to the Archdiocese of Miami to aid in the education of future priests for various dioceses in Puerto Rico.

Founded 75 years ago the Extension Society is a national organization which is directed by a board of laymen and clergy and assists the neediest missions in the nation. Since its inception the society has aided in the building, remodeling, or furnishing of thousands of chapels, catechetical centers, rectories and in the education of seminarians.

IN SENDING the donation to the Archdiocese, Fr. Edward J. Slattery, president, explained that “We know the tremendous cost and financial burden which comes to the Archdiocese of Miami and that the Archdiocese has been bearing the total cost of educating these young men from Puerto Rico.

“The Extension Society’s purpose is to assist the very poor, small dioceses around the country. That is why all dioceses of Puerto Rico receive Extension Society aid. Our donors feel privileged, when making contributions, because it is their way of participating in the missionary work of the Catholic Church,” Father Slattery stated.

“Catholics of the Archdiocese of Miami have also been sharing in this work through their great generosity in recent years especially in care and concern for Cuban and Haitian refugees,” he added.

Fr. Felipe Estevez, new rector of the Seminary of St. Vincent de Paul Boynton Beach, noted that the seminary “recognizes the very generous assistance of the Extension Society in the educational development of many of our students and graduates who have benefitted from this charitable spirit of so many people from the U.S.”

SOME 40 PUERTO RICAN seminarians are enrolled at St. Vincent de Paul Seminary and at St. John Vianney College Seminary, Miami, at the present time. Both seminaries have accepted needy students from the island since they were opened.

According to Fr. Robert Lynch, rector of St. John Vianney, the cost of educating a seminarian is approximately $8,300 per year.

PRIEST-ASTRONOMER—Jesuit Father George Coyne, an astronomer at the University of Arizona in Tucson, sees no conflict between science and religion. They are "two different ways of knowing" and all a part of "the search for the ultimate truth," he says.
Mideast time bomb lit again

Once again the situation in the Mideast is in crisis stage and one wonders why a city so rich in religious history should be at the heart of so much conflict.

The decision by Israel to make Jerusalem its "eternal capital" is like a stinging challenge to surrounding Arab states and is sure to lead to more killing.

Yes, it is true that under Jordanian control, parts of Jerusalem were restricted, whereas Israel, since the war in 1967, has made it a relatively open city with easy access by Christians, Moslems and Jews alike.

But as the Vatican has stated for years, Jerusalem is unique in its international and religious nature, a focal point of three of the world's major religions.

For one of those religions, having gained control of the city in a war, to declare the sacred city its new capital, diminishes any equality or sense of sharing between the religions so necessary as a stepping stone to peace in the Mideast.

We understand the historic plight of the Jews throughout the world and their desire for security in their homeland. We can also understand a reluctance to internationalize such a precious possession as Jerusalem under the UN which has proven itself morally inconsistent and unable to provide security when the chips are down.

Recent peace initiatives have failed and the Northern Irish need help from its friend and ally, America.

Torture, personal humiliation and degradation have been reported practiced daily in the prisons of Northern Ireland. Lack of jury trials and inhuman jail conditions are symptomatic of the bankruptcy of the British will as it applies to Northern Ireland.

British investigators have admitted that torture takes place and Irish-Americans have a special interest to ensure the cessation of torture and degradation of prisoners as reported at a convention of the Ancient Order of Hibernians at Miami Beach this week.

The inhabitants of the Northern Irish police state cannot achieve justice and freedom alone — they need and must have American support.

In an election year, Irish-Americans should unite to pressure the Presidential candidates and other office seekers to take a position in favor of human rights in Northern Ireland. (G.R.K.)

Help in Northern Ireland

My beloved:

One of the nice things of the more quiet Summer days is that they offer an opportunity to catch up on things you have been wanting to do. For a number of weeks there has been a folder on my desk containing the petitions of the Confirmation class of one of our schools. Today I had an opportunity to read them. They include statements that the young people made about service projects to which they have committed themselves, as an expression of living out their Christian life in the Holy Spirit. The ideals, the generosity, the commitment of these young Catholics is heart-warming and an answer to those who grumble about what the younger generation is coming to.

One young person is committed to visiting a nursing home because she wants to help people smile. Another will help in teaching religion because this will "help children learn more about God, also, my project brings me closer to God." Another will help old people write letters in the hope that their relatives "will write them back and, in doing so, make them happy." Another plans to "do what I am told around the house without the usual argument." Another plans to help her mother with some of the housework, "like picking up the mess I make in my room, so that my mother will not have to worry about the house being so dirty." Another plans to "take out one or two elderly people to lunch and then we can go to a park for the afternoon so that I will bring more joy, happiness and love into the elderly people's lives. I also hope to give them fond memories." Another intends to help her grandmother to face the loss of her grandfather.

I frequently meet young people excited about building a more authentic Catholic community and they are impatient with hypocrisy, looking for opportunities to serve.

Some time ago, when I visited the Archdiocesan Youth Convention, I inadvertently referred to our young people as "the Church of the future." They responded that they are "the young Church of the present." That is a very good point.

We are too inclined to think of what we must do for our young Catholics. It is important that we trust them to recognize that they themselves have a contribution to make to the Church community and that we give them opportunities and encouragement to do so. We need to rely more on them both to reach the members of their age group in the name of Christ and also to participate in the general life of the Church and of our Archdiocese.

Devotedly yours in Christ,

Mary C. Boulanger Hilesh

Archbishop of Miami
Trouble can pave the way

No one likes trouble. How's that for the understatement of the year? The fact is, however much one person may differ from another in race, culture, personality, likes and dislikes, when it is a matter of adversity we all look the same.

We spend a considerable part of our lives trying to avoid trouble or get out of it. The fear of problems makes some so cautious and timid that they hesitate to do anything constructive as the try to hide from reality. Others, resigned to inevitable setbacks and disappointments brace themselves to see them through and get them over with.

YOU CAN WELL imagine the reaction of a cardiac patient when a pious, but indiscreet, friend tells him as he is breathing oxygen, "You know, Joe, this will be the best thing that ever happened to you." Hearing that, Joe probably feels he wished he had strength enough just to wrap the oxygen hose around his buddy's neck.

But the fact is the friend could be very very right. There is many a hardhitting business man who could find no time for God and very little for his family, until he was flattened out and forced to realize to his amazement that the world kept on its orbit without him.

We wrote last week, or maybe it was the week before, that God's thoughts are not ours, his ways are out and forced to realize to his amazement that the world kept on its orbit without him.

Today and tomorrow to him have meaning only in the light of eternal life. He shapes all the events of daily life in order to draw us into the paths which lead directly to union with him. God's friend has become lukewarm or cynical about God. It is the divine way of offering reconciliation.

Trouble can pave the way.

REMEMBER THE officer in the Gospels who begged Christ to come and cure his son? Jesus refused, but, testing his faith, told him, "Go your way, your son lives." The man believed. When he reached home, he was told the lad was cured at the moment Jesus had given his promise. St. John adds this provocative touch, "And he himself believed and his whole household."

The officer very likely would never have turned to Christ if he had not been in trouble. If his son had not been critically ill, if all other resources had not been exhausted, the man would not have found time or interest to approach the Lord.

He obviously had heard people speaking of Christ in glowing terms and was aware that many believed in him. But he could have turned that off -- as many do today -- by saying, "Well, some people go for religion, but the rest of us don't need it."

Trouble became his best friend. A serious problem which brought grief changed totally for good the lives of his whole family.

This is another example of "My ways are not your ways." Prosperity, the absence of serious problems for a time, can drug people into forgetfulness of God. Vocations to the priesthood and religious life just now are low because we have it too good. Despite inflation we never had it so good. We are all moaning about high taxes and the awful cost of everything, but the roads have never been fuller, tourist areas have never been more successful, planes have never been in greater competition.

All this is good. Vacations are great and good for soul and body. Family reunions are beautiful events, no matter what the cost. But if enjoyment of the 'good earth' puts God in the shadowy area of life, then watch out.

Men and women in history have become great saints only because adversity turned them to God. Paul had to be knocked down and blinded before he was willing to open his ears to Christ.

God always knows what he is doing when he allows trouble. We do not. If affliction touches the unbeliever, this is his chance to look up humbly and see the welcoming hand of God. If illness attacks the person who has become lukewarm or cynical about God, it is the divine way of offering reconciliation.

Russia oppresses its finest

By Fr. John Sheerin, CSP

The Soviet Union wants to vindicate itself in the eyes of the Free World, but seems to be defeating this goal by oppressing its own people. Soviet officials treat with special harshness any Jews who want to emigrate to Israel.

Sakharov but they seem to affect him about as much as water rolling off a duck's back.

"Sakharov...lives in an apartment house that is guarded night and day by a policeman outside the entrance. He has no telephone. If he attempts to phone Moscow or Leningrad from the public telephone bureau at the post office, KGB agents immediately disconnect the phone."

"Tell him to phone Moscow or Leningrad from the public telephone bureau at the post office, KGB agents immediately disconnect the phone."

By Msgr. James J. Walsh

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отовая

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отовая
Church dropouts mostly youths

By RONALD KRIETEMEYER

Those who count the number of young adults under the age of 30 attending Sunday Mass do not need sophisticated research data to know that a great many young adult Catholics are not active members of the church.

Nevertheless, the data is startling. Older Catholics still participate in Sunday Mass and other church functions with a high degree of regularity. But among those under 25, there has been a massive dropout. It appears that about half those who have stopped practicing their faith in the past three years are between the ages of 16 and 25. The result: a church which is missing many vital and energetic members of whom the future life of the church depends.

Overall, there are an estimated 12 million inactive or non-practicing Catholics in America — roughly one in every four Catholics.

Too often today, people do not turn to the church for support. Some commentators on modern life believe that many people are replacing traditional religious practice with what can be called "secular religion." In secular religion, people seek community in secular affairs rather than in church. Shopping centers replace sanctuaries as places of worship. Sunday "liturgies" take place in football stadiums rather than before church altars. Inspirational messages are given from the television screen rather than the pulpit. People share Schlitz beer and taco chips rather than bread and wine.

WHY ARE SO MANY CATHOLICS, especially the young, alienated from the church? What can be done to bring them back? Obviously, there is no single cause of the problem. Nor should people jump to the immediate conclusion that the fault lies entirely within the church.

First of all, American society has undergone a virtual revolution in lifestyle and social attitudes in recent decades, particularly in the area of sexual morality and personal freedom. The U.S. economic system has produced a level of material wealth unprecedented in human history. Yet, as a people, Americans increasingly are characterized by competitive individualism rather than unselfish service to the common good. Profit and efficiency too often come before family and community values.

THESE TRENDS and external forces spell rough times for the church in the coming years to the phenomenon of the alienated Catholic.

On the other hand, there are aspects of the church which many people feel are a problem. Some youth of the current age are impatient with certain church positions, for example in the areas of personal and sexual ethics. They may feel that church teachings on such issues as divorce, premarital sex and birth control are incompatible with their own lives.

OTHERS say the church does not do enough to meet social and human needs or focuses too much on finances. The church is boring, some say. Or, they may feel it should be more socially active, more challenging.

Again, for many Catholics the church is simply no longer the center of daily life that it once was. In the past the local church was more often an integral part of the daily lives of Catholic individuals and families.

CATHOLICS then were a struggling people, an immigrant people trying to adapt to a new country. The church was their pillar of support, the defender of their struggles. The church was at the heart of their lives, not only religiously but also socially and culturally.

Despite the large number of Catholics who do not actively participate in the church, some thinkers see hope for the future. They think the realization is emerging that, in the end, the secular religion of material consumption and competitive individualism is totally unsatisfying. In the most profound moments of their existence, secular religion is revealed as a hollow creed. It leaves people empty — without a sense of community, without deeper personal fulfillment or a strong sense of community. People are left without an awareness of the ultimate, the transcendent. They still seek a response to those kinds of profound and universal human needs.

When the church's large family gathers around the altar to celebrate the Eucharist, many family members are missing. The family even may have lost track of some members.

THESE ABSENT family members often are called lapsed Catholics or fallen-away Catholics. Sometimes they are referred to as inactive or alienated Catholics. According to slightly newer terminology, they are unchurched Catholics.

The many unchurched Catholics, who live near parish communities everywhere, constitute a diverse group. They do not represent a single challenge for the church — they represent many challenges.

Among lapsed Catholics are people disturbed about changes in the church. Some feel the church has changed too much, too fast. Others feel the church has changed too little and not quickly enough. The changes that disturb alienated Catholics may be in the way the church celebrates the Mass and the other sacraments. Or they may be in the architecture — of church buildings. On the other hand, some unchurched Catholics are bothered by church positions on moral issues.

SOME ALIENATED Catholics have questions about God and religion that have never been settled. Some people have not discovered how religion and science can be compatible. Others, for example, are disturbed by the evil in the world around them. They ponder the danger of a nuclear holocaust or the violent murders recounted in newspapers and find it difficult to imagine that a God exists who would allow these situations to occur.

Such people need personal attention from church members and church leaders. After all, the church has pandered to the problem of evil in the world for centuries. Unfortunately, too often people in the church have no way of knowing that a particular individual has such questions about the faith. Another difficulty is that these people are much less visible and vocal in church communities than those who are upset by the obvious changes in the church.

ARCHBISHOP FRANCIS Hurley of Anchorage, Alaska, spoke about unchurched people in an address to the U.S. bishops two years ago: "The archbishop, chairman of the bishops' Ad Hoc Committee on Evangelization, said: "If the frontier of evangelization are to be found where men's minds meet, then the evangelizers must learn what is left without an awareness of the ultimate, the transcendent. They still seek a response to those kinds of profound and universal human needs."

A priest gets a friendly reception as he visits a parishioner. Christian communities which care enough will reach out to their lost sheep and find ways to minister to them. (NC Photo)
In pursuit of unbelievers...

A "tide of unbelief" is spreading over the Western World, shaking the foundations of faith and traditional supports for the Christian life, said Father Ernan McMullin during a recent interview.

The Professor of philosophy at the University of Notre Dame said this process is occurring most rapidly in Europe, in such countries as England and France where recent polls show less than 20 percent of the people attend church. This low figure is "widely thought to have been a sign to the others.

Church interest in unbelievers is coupled today with great interest in inactive Catholics. These Catholics may be outside the church for a wide variety of reasons. Perhaps some more or less drifted out of the church. Others may have become inactive after a divorce or they may have postponed participation in the church when they were young and continued in the habit as they grew older. Whatever the reason, there are many of these people.

A committee of the U.S. bishops recommended in 1978 that evangelization efforts focus particularly on the "unchurched" — those Catholics so functionally inactive in the church that they can be classed as churchless.

The word "evangelization" is frequently used today to refer to efforts to spread the Good News to Catholics who have stopped participating in the life of the church and to others who are outside the church for various reasons.

Among questions asked about evangelization are these: Why do some people stop participating in the church? And, what can people in the church do to show others that the life of Christ really constitutes a homecoming week featuring a series of seminars aimed especially at non-practicing Catholics.

UNBELIEVERS can differ greatly from inactive Catholics. But the two groups may have some similar problems. In America there has been an effort to "identify the sources of unbelief in Christian life," said Father McMullin. The priest, who was a consultor to the Vatican Secretariat for Non-Believers from 1965-79, emphasized that most Christians experience doubts about their faith sometime during their lives. They carry on a dialogue between belief and unbelief within themselves to resolve these doubts.

There is a feeling among some church leaders that the success of evangelization efforts is "deep-rooted Western materialism," he said. Over the past half century, prosperity has grown so enormously that it is almost an "addiction" for many people. Father McMullin explained that the "devotion to material objects" is linked with a "decreased hold on other-worldly, spiritual values." Many begin to regard religious values as part of a "Santa Claus world" that is unrelated to reality or to one's behavior, he observed.

Unbelievers and inactive Catholics represent a sort of missionary frontier for the church. But this mission land is not far away. As often as not, it is right next door.

Two priests listen to divorced and separated Catholics discuss their problems. The divorced and separated frequently are among those who no longer attend Mass, but they still should be regarded as part of the parish community. (NC Photo)

By FATHER JOHN J. CASTELO

In Luke's Sermon on the Plain there is a series of sayings beginning with, "Be compassionate!" (6:36). These sayings seem to be loosely connected, from a formal point of view. But perhaps all could be summed up in this paraphrase: "Be compassionate for your brother, who is compassionate!" (6:36). Engaged in the struggle for perfection and always aware of how difficult it is for us, we must be aware of our weaknesses, we can become subtly annoyed at the sight of those who apparently could not care less. They seem completely unaware of their mediocrity and quite content with themselves as they are, even though that leaves a great deal to be desired. We succumb to the fatal error of comparing ourselves to others, and comparisons, as the saying goes, are odious, and very misleading.

Perhaps that is why, just a few verses later, we are brought up short by these blunt questions: "How can you say to your brother, 'Brother, let me remove the speck from your eye,' yet fail yourself to see the plank lodged in your own? Hypocrite, remove the plank from your own eye first; then you will see clearly enough to remove the speck from your brother; eye." (6:41-42).

NOW, ALL OF THIS may be perfectly clear, but it is far from simple. For one thing, it can paralyze us, leading to a self-centered kind of religion which shows not the slightest concern for the spiritual well-being of our brothers and sisters. Oh, we can reach out most generously to bring the love of Christ to people thousands of miles away by assisting missionaries. And that is wonderful, of course.

But who is going to reach out to the members of our own family or parish who have abandoned active participation in the life of the Christian community? If we don't do it, who will? Can we just sit back, leaving them to struggle alone?

REACHING OUT to these brothers and sisters of ours is a sacred obligation: it is not playing God. We are not condemning, simply inviting.

It is surprising how many people are just waiting for an invitation, for some sign of welcome. In issuing an invitation - sensitively, subtly - we are not holding ourselves up as self-righteous paragons of virtue. On the contrary, we are very humbly admitting that we are weak and struggling and that, left to ourselves, we are helpless.

Inactive Catholics waiting for invitation

DER'S notebook

EVANGELIZATION is a word heard often in the church today. It seems from an ancient word in the church for Gospel. People who spread the Gospel — the Good News — are involved in the work of evangelization.

The word "evangelization" is frequently used today to refer to efforts to spread the Good News to Catholics who have stopped participating in the life of the church and to others who are outside the church for various reasons.

Among questions asked about evangelization are these: Why do some people stop participating in the church? And, what can people in the church do to show others that the life of Christ really constitutes a homecoming week featuring a series of seminars aimed especially at non-practicing Catholics.

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Complicating the picture, Father McMullin said, is the fact that society no longer offers much support for Christian belief. Aspects of ordinary life make it increasingly difficult for people to maintain their faith. In addition, some people experience intellectual difficulties with the faith.

But few people today abandon religion primarily for intellectual reasons, Father McMullin continued. Instead, many cease to believe when they observe how unimportant religious values are to so many around them.

Another contributing factor is "deep-rooted Western materialism," he said. Over the past half century, prosperity has grown so enormously that it is almost an "addiction" for many people. Father McMullin explained that the "devotion to material objects" is linked with a "decreased hold on other-worldly, spiritual values." Many begin to regard religious values as part of a "Santa Claus world" that is unrelated to reality or to one's behavior, he observed.

Unbelievers and inactive Catholics represent a sort of missionary frontier for the church. But this mission land is not far away. As often as not, it is right next door.
Son is good but ignores Mass

Dear Mary: I am writing to you for help with my older son. Steven is a good, kind, loving son but he has stopped going to Mass. I don’t believe he has any negative feelings concerning the church; he just does not think it is necessary to go to Mass.” I know I cannot force him as he would drive him even further from the church. I feel that he is floating — but one of these days he will have to make a decision concerning his faith. I hope my son will enjoy the comfort and support the faith has given me. I love my son very much and only want the very best for him.

A. Thank you for your letter. You show a positive, loving attitude toward your son and insight into his feelings. You have analyzed and answered your own problem. I can only comment on a few of your very perceptive phrases.

By Carol Farrell

I had taken some of the children over to Greywolds Park one Sunday afternoon. As they played hide and seek and chased each other over the “mountain” I sat under the shade of some trees at the top of a little hill and enjoyed the breeze and the activity around me. A young father and his son played skillfully with their frisbee; a group of teens were roller skating; bikes and mopeds whizzed around us. A grandfather waited tranquilly until the two boys were satisfied and then moved deliberately to the fountain. How did it happen that we learn to wait?

WE KNOW that in time we generally become more patient, more willing to accept a delay in the satisfaction of our needs and wants. Sometimes we even learn that we can do without. Time and experience temper us.

I thought of my own impatience with the children. Not just the impatience a parent feels with a child who will not finish his dinner but the deeper urgency and impatience I experience about sharing my hard-won growth and insights about life. I especially feel that way about my faith, my relationship with God. I want them to be with me where I am right now: skip the doubts, the questions, the struggle. I want to shortcut the process and say “Here are the answers. Believe as I believe.” It is certainly a case of monumental pride to think that wherever it is I am in my faith life is the ultimate place to be!

BUT GOD is like the grandfather. His “experience” of mankind, of time of eternity, of love, of life, all permit Him to take the long view and to be patient with us. He knows how irresistible is the pressure of His love. He knows that He has built into us a desire for this perfect, unconditional love and that our hearts are restless until they rest in Him. He knows what it is we seek even when we do not. He will be there ready to satisfy the longing of our heart whether we turn to Him now or fifty years from now. And so He waits.

AS PARENTS, we must be God-like. We love and hope for a return of that love. We try to live our beliefs and share them with our children, but there are some things that we cannot do for others. No one can love another with another’s heart.

So ultimately we must wait. We must “keep the faith” and know that God’s love and life is a powerful magnet that draws each of us to Him through time and through eternity.

Learn to wait as God does

By Dr. James and Mary Kenny

OPENING PRAYER:
Oh wondrous Lord, you always were, always are, and always will be. Each of us is locked into time and frets about yesterday, worries about tomorrow and often misses the joy of the present moment. Teach us, Lord, to trust in you, for in you alone is there everlasting security and peace. Amen.

SOMETHING TO THINK ABOUT:
There is no time with God, no past, no future. God is the eternal ever-present present. Teach us, Lord, to trust in you, for in you alone is there everlasting security and peace. Amen.

Family Night

By Terry and Mimi Reilly

OPENING PRAYER:
Oh wondrous Lord, you always were, always are, and always will be. Each of us is locked into time and frets about yesterday, worries about tomorrow and often misses the joy of the present moment. Teach us, Lord, to trust in you, for in you alone is there everlasting security and peace. Amen.

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(Continued from Page 1)

Jerusalem's new status bucks Vatican, UN

JERUSALEM'S divided status continued until the Six-Day War in 1967, in which Israel occupied the Jordanian territory west of the Jordan River. The annexation defies numerous standing U.N. resolutions and on June 30 a U.N. Security Council resolution declared that such a claim by Israel is illegal.

The Vatican's position on the status of Jerusalem dates to the time of Pope Pius XII and the 1947 U.N. resolution on Palestine. That resolution partitioned Palestine into two states, one Arab and one Jewish, and created a separate enclave of Jerusalem and its surroundings der U.N. supervision.

The Arab states rejected the resolution, and on the eve of the expiration of the British mandate on Palestine in 1948 the Jewish National Council and the General Zionist Council in Tel Aviv proclaimed the Jewish state of Israel.

THE TERRITORIES held at the end of the ensuing war became the basis in 1949 for the provisionally agreed boundaries of modern Israel, including the division of Jerusalem into the Israeli-held New City (the western part) and the Jordanian-held Old City. The new state of Israel was admitted to the United Nations the same year.

Jerusalem's divided status continued until the Six-Day War in 1967, in which Israel occupied the Old City and the whole West Bank.

IT SAID THAT: "1) That the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate religious measures;

"2) That religious freedom in all its aspects be safeguarded for them;

"3) That the complex of rights acquired by the various communities over the shrines and the centers of spirituality, study and welfare be protected;

"4) That the continuance and development of educational, religious and social activity by each community be ensured;

"5) That this be acted with equality of treatment for all three religions;

"6) That this be achieved through an appropriate juridical safeguard that does not derive from the will of only one of the parties interested."

The Vatican statement makes clear that the Holy See regards some kind of effective international juridical structure as essential for Jerusalem.

Who is this that datfceneth Counsel by words without knowledge?

THE TERRITORIES

Proponents of Israeli rule also insisted that "the significance and value of Jerusalem are such as to surpass the interests of any single state or bilateral agreements between one state and others."

The new Vatican statement noted six other principles which it said must also be met. These are:

"1) That the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate religious measures;

"2) That religious freedom in all its aspects be safeguarded for them;

"3) That the complex of rights acquired by the various communities over the shrines and the centers of spirituality, study and welfare be protected;

"4) That the continuance and development of educational, religious and social activity by each community be ensured;

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The new Vatican statement insisted that "the significance and value of Jerusalem are such as to surpass the interests of any single state or bilateral agreements between one state and others."

PROPOSTORS OF AN ISRAELI-Governed Jerusalem argue that under Jordanian rule from 1948 to 1967 whole sections of Jerusalem suffered from neglect and in some cases destruction, while the Israeli government made significant improvements and carefully protected the status quo of the holy places.

They also argue that Jewish and Christian access to holy places was restricted under Arab rule, while Israel has guaranteed free access to all.

Opponents have complained of what they call efforts to "Zionize" Jerusalem since 1967 and change its character — particularly through the construction of thousands of new houses and apartments ringing the city.

Proponents of Israeli rule also point to the politicized nature of the United Nations and ask how well the religious rights of Moslems, Christians or Jews would be protected by U.N. member states who are sworn enemies of religion.

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New Seniors group launched in WPB parish

'I am grandfather myself,' priest tells the club

WEST PALM BEACH — Two dozen elderly pioneers blasted a trail in Holy Name Parish on the feast of Sts. Joachim and Anne. "I am a grandfather myself, and have four grandchildren," so I know quite a bit about the grandparent business. Father Edward Brown's opening statement may have startled one or two in the gathering, but not for long, as he filled in the details. A "late vocation" priest, Father Brown graduated from Rome's Beda College (a special seminary for widowers and older men,) and is now assistant to the pastor at Holy Name Church. Grandparents and great-grandparents, and anyone old enough to be such, met for the first gathering for Seniors (part of the new Family Life Program) under the direction of Lorraine and "Brownie" Zukauskas. (She drives and he listens.)

"YOU'RE A SMALL group but a beautiful one," Lorraine told her attentive audience, "and this is just the start of our monthly gatherings which will offer spiritual, educational, and social opportunities."

Next month, for instance, Sara Larkin will speak about Social Security and Medicare and stay on to answer questions and help solve problems.

The Family Life Ministry is only one of a dozen in a widening range of new parish programs which attempt to be all things to all parish members. None of them is handed down from on high. Each of them comes to life entirely through the efforts of "ordinary" people who quietly set about moving mountains, a pebble at a time. Such as the Folk-Mass program recently begun by Tina and Peter Mazzella; and who, incidentally, filled the Grandparents Day with the sounds of music.

WITH ONLY a little over a year's experience behind them, Tina and Peter do... feel fully qualified to offer advice to other young couples in the Pre-Marital Inventory Ministry, another facet of the Family Life Ministry. "We don't even have a family yet, all we have is a dog," Peter grinned. "We're practicing on the dog."

The FMI, however, is exactly Father Brown's cup of tea, so to speak, and he's working with young couples who have been trained as counselors. "I became a priest after my wife died. That's a different version from the priest marriage news story," he says with a twinkle. "And when you been there, people tend to listen more seriously."

Lorraine had a prize for the oldest grandmother, Bernadette Keyes, and for the grandmother with the most grandchildren, Louise Matesic, we all sang one more song, and a new trail had been blazed.

Perhaps Father Brown should have gotten a prize, too?

The goal of the Mariapolis is to lead the world back to God THROUGH His Beloved Mother... Christ came to us THROUGH Mary, His Mother—Let us return to Him THROUGH Her.

Seventeen international and national speakers along with guest homilist Father Stefano Gobbi, International Director of the Marian Movement of Priests in Milan, will show us the way to solve the world's problems.

Fr. Brown (R) joins singing led by Tina and Peter Mazzella.
Redistribute the priests?

(Continued from Page 1)

since we're pared to the bone now." An editorial in the July 25 issue of The Catholic Standard and Times, Philadelphia archdiocesan newspaper noted problems in implementing a program of clergy sharing:

"First, there can be no permanent solution to a clergy shortage in any particular area without the development of a local clergy, individuals from the local community who are aware of the needs of the local community and who have a love for and an understanding of the local community. Other measures are merely stopgap efforts, but they are nevertheless necessary and can be extremely effective...

"Second, great care must be taken to prepare clergy who will be going to different areas - and especially to different countries. The efforts of American clergy and Religious who went to Latin America in the 1960s after a dramatic appeal by Pope John XXIII had mixed success because many priests and sisters lacked the cultural and linguistic preparation for the work they were called upon to do.

"THE EDITORIAL also noted that areas of the world which once had an abundance of priestly vocations no longer do. "In some U.S. dioceses," it said, "three of four times as many priests are dying and retiring as are being ordained, and the dilemma for American bishops is not where to place the clergy they have but how to cut back without doing irreparable harm to the work of the church in a particular parish or apostolic endeavor."

Father Januarius Carillo of the Verona Fathers office in Montclair, N.J., described the Vatican document as a step in the right direction, but also pointed out: "I am afraid it's impossible to just tell a priest to leave a place like Montclair and go to Brazil."

Father Carillo said missionaries see a waste of priestly manpower in the eastern United States. He cited parishes where no priest has to say more than one weekend Mass. He noted also that many priests are doing work such as teaching and administration which could be done by lay persons.

LOUIS MENNITT of Lyndhurst, N.J., who served in Honduras before leaving the ministry, expressed skepticism about a program of clergy redistribution. "I don't think it's very realistic at all," he said. "It has already been attempted. It reached a point where the need at home was felt to be so great that they couldn't continue."

Mennitt, now a public high school teacher, said a radical re-thinking is needed. "One aspect of the solution is ordination of married men to the priesthood. The other is the redistribution of the powers and responsibilities that belong to the priest to other ministers and the development of new ministries so that the Gospel could be preached and the sacraments given even though there might not be a priest available."

FATHER JAMES ZELINSKI, director of missions for the Detroit-Midwest province of the Capuchins, said temporary service by priests in priest-poor areas is almost a necessity "since today's priests are not as willing to stay a lifetime in a mission post."

"But," he added, "I hope that the redistribution plan is not the Vatican's way of avoiding the celibacy issue in foreign lands." He explained that the Capuchins have 30 priests in the Nicaraguan missions, aided by about 800 to 1,000 catechists who baptize, conduct funerals. All that is keeping them from being priests, he said, is that they're married.

An editorial in The Catholic Voice, Oakland, Calif, suggested:

"Should the official discussion of the Roman Rite's discipline on priestly celibacy be resumed? That is, is it time to re-open the book on married clergy, as the Indonesian bishops asked recently?"

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Miami, Florida / THE VOICE / Friday, August 8, 1980 / Page 15
Fr. Vizcarra goes to Texas parish

Fr. Angélico Vizcarra of St. Dominic Parish is leaving the Archdiocese of Miami after 21 years of service. He came to Miami at the request of the late Archbishop Coleman Carroll in 1969. At the time, he was Superior of the Dominican Fathers, stationed in the Dominican Republic and was also Vicar General of the same Province and of Texas. In Miami, he was the first pastor of St. Dominic's Parish, a co-founder of Panamerican Hospital, was Chaplain for the Jai-Alai players and was director of the Hispanic movement to Miami. Fr. Vizcarra and other Dominicans will go to the Diocese of San Angelo Texas to create a new parish.

Mariopolis to be celebrated Sept. 8-11 in Inverness

Pilgrims will travel from all parts of the United States to Our Lady of Fatima Church in Inverness, Florida from September 8 through 11, to celebrate the annual Mariopolis.

During the four-day period the Faithful will consecrate their lives to helping Mary, the Mother of God, to bring the world back to her Son.

Father Stefano Gobbi, International Director of the Marian Movement of Priests, from Milan, Italy, will be present.

The "Unwanted Madonna" was a national gift given to Cuba by Pope Paul in 1970. The communist government refused the statue entry.

Since Our Lady of Fatima Church at Inverness, Florida, was the nearest Church to Cuba under Her patronage it was decided by the Bishops of the peninsula of Florida that the image be placed in this church.

The treasured image was received by the late bishop Charles McLaughlin and placed in a small shrine within the church.

On Oct. 13, 1976, Bishop Juan Venancio traveled from Fatima, Portugal, to enthroned the statue there permanently. In view of the fact that the Cuban government did not want the statue it has become commonly referred to as "The Unwanted Madonna".

Royal Palm 'Mother of Year'

In commemoration of the 1980 "Year of the Family" the Royal Palm Festival Saint Jude Outreach Committee has selected Jeanne Stotler as Mother of the year. Mrs. Stotler will be honored at the R.P.F. Prayer Breakfast, Aug. 16 at 9:30 a.m. to be held this year at the Saint Jude Parish Hall, Tequesta. The Prayer Breakfast is open to all neighboring church representatives and friends.

Jeanne (Mrs. Richard) Stotler has been a Jupiter resident for the past eight years. After the death of her husband Richard Stotler in May 1976, Jeanne was left with ten children. A former Confraternity of Christian Doctrine Teacher, she has held her family together through her determination and dedication to family life. Jeanne has been a District Manager for the Palm Beach Post-Times.

Jeanne is working towards her R.N. Degree. Upon graduation she hopes to open a Day Care Center for physically and mentally handicapped children in the Jupiter Tequesta area.

Mrs. Stotler's family consists of seven boys and three girls and a recent new comer, a grandchild, a little girl.

Boston Archdiocese Buys Land

BOSTON – (NC) – The Boston Archdiocese is in the process of buying farm land in Scituate, Mass., for a mixed-income housing project development after members of a parish in the resort town had earlier opposed turning over parish land for the project. The parish deems it want to use the parish land for a cementery.

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Hibernians told Americans key to N. Ireland peace

By GEORGE KEMON

Some 1,000 men and women of the Ancient Order of Hibernians in America, meeting in national convention at the Sheraton Bal Harbour hotel last week, heard two speakers at the convention describe Irish American support and government pressure as "the only hope for, and the key to, peace in Northeast Ireland." The Ancient Order of Hibernians in America is the oldest and largest, the only national, Irish-American organization in the United States.

CELEBRATING a Mass for "Peace in Ireland" at the Sheraton, Archbishop Thomas Drury of Corpus Christi, Texas, National Chaplain of the A.O.H., said in his homily: "The conflict in Ulster is an American issue. The Irish in America hold the key to peace in Northern Ireland. I believe that if the A.O.H. continues and increases its work with other Irish American groups, peace and freedom will come to Ireland."

The Irish-born prelate urged his fellow Hibernians and Irish Americans to "work to end the conditions that must give excuse for violence work to obtain peace and tranquility and to restore Ireland to its former status as a total nation.

We Hibernians and other Irish Americans can play a vital role in bringing about truth, justice, charity and freedom in Northeast Ireland. And in doing so, we will not only be good members of the Order, not only good Americans, but also good Catholics," the prelate concluded.

A Communion breakfast followed in the Grand Ballroom of the hotel with Archbishop Edward A. McCarthy as principal speaker. Sharing the speaker's program was Professor David Lowery, of the University of Belfast.

The Congressman went on to say that he has succeeded in having a plank inserted in the 1980 Democratic Platform "Advancing the cause of peace, justice and human rights for Northern Ireland, this has never before been done in a national political platform."

The Congressman concluded his speech with the comment, "When we celebrate our 3rd anniversary of the committee on Sept. 27, we will look back on what we have accomplished with satisfaction, but not with complacency. There is much left to do and it will take the kind of persistence and commitment which has characterized the Committee from the beginning. It will also require your continued support for our work."
Rural parish

(Continued from Page 4) which was available to them, yet effectively out of reach because of distance and bureaucratic red tape. The sisters are sometimes called on to drive expectant mothers to the hospital to give birth when the local ambulance is unavailable.

STILL ANOTHER project has attracted youthful summertime volunteers from St. Ignatius Church in Palm Beach Gardens and Kendall United Methodist Church in Miami. By purchasing fix-up materials with Department of Energy grants, they winterize many of the barely-livable migrant homes by repairing floors, walls, and ceilings, protecting the occupants inside from the rain and winter cold outside. The winterization project also includes the help of two Marist Brothers from New York State, while four other Brothers tutor high school students.

Men from the Knights of Columbus Council in Stuart also lend a hand. Father O’Loughlin tries to make the days in Indiantown a form of renewal for the teenagers by using the evenings for prayer and discussion. On a recent warm Friday evening, they showed a movie, “Day Without Sunshine,” a Channel 2 documentary (the name is a play on the TV orange juice commercials) showing the plight of citrus farm workers.

Another time he used a movie, “Excuse Me, America!” about poverty-fight Archdiocet Helder Cereza of Brazil, which included testimonies of people like Mother Teresa and Cesar Chavez. The message: “Those extra clothes in your closet are just as useful as the car you’ve been shut in a church 24 hours a day.”

Carlos, originally from Washington, D.C., is entering his fourth year at the seminary. Being the only black student there has sometimes been difficult for him.

“EXPRESSING MY OWN blackness as a catholic is more difficult here,” he said. “I can get my training here to be a priest, but to be effective in the black community, I have to learn it in the streets.”

Carlos feels that with several black bishops helped him develop the confidence he needed to adjust to the requirements of the priesthood, specifically celibacy.

“I’ve been fortunate because I’ve seen black role models as priests in other parts of the country,” Carlos said, “I didn’t have those role models, I’d feel less confident.”

Although the seminary discourages dating, Carlos has friends he considers family, and he has no qualms about taking them to a disco or skating party in a group.

Even in Ireland, where seminaries are more strict regarding dating, Liam remembers, seminarians are always allowed to attend ceilis, which are large informal gatherings.

“You can go out and have a good time and not get yourself into trouble,” Liam explained.

Robert is a college professor and administrator at schools including the University of Alabama Columbia University, and Leningrad University in the U.S.S.R.

However, he feels that although he has experienced so much of life, the adjustment to the demands of the priesthood will not be any more difficult for him.

“My vows are more meaningful because I know what I’m giving up,” he said.

P.E.T. numbers

The next P.E.T. Course in Miami is being presented at United Family and Children Services, 2190 NW 7th Street, by Dr. Lois Kroy, Director of Certified Parent Effectiveness Training Instructor. It will run for six consecutive Thursday evenings beginning Oct. 9. Call 643-5700 to register.
LEGALS NOTICE OF ADMINISTRATION

IN THE COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR Dade County, Florida, Case Number: 80-5591

IN RE ESTATE OF LILLIAN DOLAN

NOTICE OF ADMINISTRATION

TO ALL CREDITORS, CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE: ATTESTED copy of this Notice has been published.

YOU ARE NOTIFIED that the administration of the estate of LILLIAN DOLAN, deceased, has been commenced. The personal representative of the estate is Carmen L. Leon, 270 Catalonia Ave., Miami, FL. 33138.

The personal representative's address is 1059, Miami 33138.

At least three months prior to the date of the first publication of this Notice, the name and address of the personal representative will be published in the Florida Times-Union.

This public notice was filed with the Circuit Court in and for Dade County, Florida, on August 1, 1980.

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Dona $100,000 Extensión Católica Para Seminarios

Por Marge Donahue

Una donación de $100,000 hecha recientemente a la Arquidiócesis de Miami por la Sociedad Extension Católica permitirá la educación de futuros sacerdotes para varias Diocesis de Puerto Rico.

La Sociedad (en inglés Catholic Extension Society) es una organización católica nacional, fundada hace 75 años para ayudar a las más necesitadas misiones de los Estados Unidos, dirigida por un comité de laicos y clérigos. Desde su creación la Sociedad ha construido, remodelado y habilitado miles de iglesias, capillas, centros catequísticos, rectóras, asistido en la educación de seminaristas, etc.

Al enviar la donación el Rev. Padre Edward J. Slattery, actual presidente, explica que “sabemos el tremendo costo y carga financiera que representa para la Arquidiócesis de Miami el costear totalmente la educación de estos jóvenes de Puerto Rico para que sirvan las necesidades espirituales de nuestros hermanos de la Isla.”

El propósito de la Sociedad Extension Católica es asistir a las más pobres y pequeñas diócesis del país. Por ello es que todas las diócesis de Puerto Rico reciben nuestra ayuda. “Nuestros donantes se sienten muy privilegiados cuan- do hacen sus contribuciones porque esta es su manera de participar en la labor misionera de la Iglesia Católica”, declara el Padre Slattery.

La ayuda de Extension llega a todo rincon de EE.UU. y en Alaska donde la necesidad es de toda clase, la lleva en aviones cuando no pueden llegar otros medios. En ellos se transporta la Sagrada Eucaristía a los fieles cuan- do el sacerdote no puede ir y una hermana distribuye la Comunión.

“Los católicos de Miami han participado también de este trabajo misionero a través de su gran generosi- dad y especialmente en su cuidado e interés por los refugiados haitianos y cuba-

Para Aliviar Necesidades Estamos Aquí...

Por TORI STUART

“Mi paz os dejo, Mi paz os doy”, dijo Jesús a sus apóstoles hace 2,000. Para el Departamento de Cuida- dos Pastorales del Hospital St. Francis, en Miami Beach, es todavía un mensaje vigente.

Colecta para Latino América

Mis queridos amigos en Cristo: La Iglesia en la Florida tiene una relación muy espe- cial con la Iglesia en América Latina. Nuestra herencia fue establecida por misioneros españoles quienes también la llevaron a la América Latina.

Compartimos una fe común con nuestros herma- nos y hermanas Católicos en Latino América. También compartimos con ellos la responsabilidad de ayudar a la Iglesia, particularmente en América Central y del Sur. Una tercera parte de los Católicos del mundo viven allí, pero muchos de ellos no han re- cibido la instrucción de los preceptos básicos de nuestra fe debido a la escasez de sacerdotes y religio- sas en general.

La Colecta Anual para la Iglesia de América Latin- na se celebrará el próximo fin de semana en todas las parroquias de la Arquidiócesis. Les agradezco vuestra ayuda en esta petición.

Invoco la bendición de Nuestra Señora de Guada- lupe, Patrona de las Américas, sobre ustedes y sobre vuestros seres queridos.

Devotamente en Cristo,

Edward A. McCarthy
Arzobispo de Miami

Iglesia de Maunabo, P.R.

para que han arribado a Miami Beach.

El Padre Felipe Estévez, nuevo Rector del Seminario St. Vincent de Paul, Boyton Beach, señala que “el Semi- nario reconoce con gratitud

(Pasa a la Pag. 3A)

La ayuda de Extension Católica ha prologado a la Iglesia de los EEUU. a través de la construcción de iglesias, capillas, es- cuelas y otras facilidades; proveyendo al sustento de sacerdotes en áreas distantes y los muchos otros me- dios de nuestra existencia a nuevas diócesis y a otras necesi- dades que inspiraron la fundación de la Sociedad. Estoy cordialmente agradecido por estos servicios que espero continúen con el mismo celo y generosi- dad. Ruego a Dios que haga florecer aún más a la So- ciedad y derrame sus favores sobre todos ustedes. Con todo mi corazón les doy la Bendición Apostólica.

Juan Pablo II

el Padre Slattery reconoce con gratitud

(Pasa a la Pag. 3A)
San Lorenzo

Nació este santo mártir de la Iglesia Católica en Huesca, España, en 258, a los 36 años más o menos.

Lorenzo, Arcipresto del Papa Sixto II también mártir junto a otros clérigos romanos cuatro días antes que Lorenzo, alcanzó la gloria de ser llamado tercero patron de Roma y cuya santo de ser llamado tercer patron de Roma y cuya santo de ser llamado tercer patron de Roma y cuya santo de ser llamado tercer patron de Roma y cuya...
P. Vizcarra, Dijo Adios a Miami

Al ver la luz esta edicion de "La Voz" estará a punto de abordar el avión que lo lleve a su nuevo destino en el Vaticano II, en St. John to ano de estudios para los Padres Columbanos, dice representando a Dios."

David Silver, ya en el cuarto de que venimos para los recién llegados. de tarjeta de presentación. ta inicial es a veces difícil".

Misa en español y casi hizo parroco de Sts. Peter and Paul donde dijo la primera predicación 其tro campo donde hay pocos obreros"; y una vez más dice como Samuel "Señor, manda, estoy pronto". Junto a dos Domínicos americanos bilingües ha sido designado por su Superior para fundar una obra de Dios dice que por su nombre y en- tonces es el Señor de la mies derrame sobre el y sus compañeros las bendiciones de su Gracia para, que su nombre es un estímulo para iniciar una conversación, porque los pacientes tienen curiosidad por su nombre y en- tonces es el Señor de la mies derrame sobre el y sus compañeros las bendiciones de su Gracia por su nombre y en- tonces es un estímulo para iniciar una conversación, porque los pacientes tienen curiosidad por su nombre y en- tonces es un estímulo para iniciar una conversación, porque los pacientes tienen curiosidad por su nombre y en- tonces es un estímulo para iniciar una conversación, porque los pacientes tienen curiosidad por su nombre y en- tonces es un estímulo para iniciar una conversación, porque los pacientes tienen curiosidad por su nombre.

Al mismo tiempo era párroco de Sts. Peter and Paul donde dijo la primera Misa en español y casi hizo de la parroquia un refugio para los recién llegados.

En 1962 se le encomendó el trabajo de directivo en la parroquia de St. John Vianney, el costo de educación de un seminarista es hoy de unos $8,980 al año. Poco después de establecida la Diócesis de Miami en 1958, la Sociedad Extension ha dado en la construcción de la Iglesia St. Joseph the Worker, en Moore Haven y St. Ann, en Naranja; así como dos más que hoy pertenecen a la Diócesis de Orlando: Sacred Heart en Okeechobee y St. William Mission en Sebastian.

La Sociedad Extension Católica desde su fundación ha contado con la cooperación de los laicos y actualmente son varios miles los que cooperan activamente con la Sociedad. Además de esta actividad que envuelve tiempo y dedicación, la Sociedad Extension Católica tiene otros objetivos de cooperación económica, Miembro de Tarjeta Dora da, de Tarjeta de Plata y de Tarjeta de Bronce. Los primeros con una suma anual de $50 abonada de una vez, dos veces o trimestral. Los segundos con la suma de $25 anuales abonados en la misma base trimestral y por último $12 al año pagadores en iguales condiciones. Existen además otros planes de donaciones como testamentos etc., y el recientemente creado plan de Anualidades de Extension que es un plan de pensiones por el cual usted ayuda a Extension y se ayuda a sí mismo en el futuro. Como no podemos dar aquí todos los detalles, cualquiera sea el medio de ayuda que usted elijan, si pue- se coo-pear con la Asociación en su socorro a las parroquias pobres de la nación le reco- mendamos escribir al Rev. P. Edward J. Slattery a: Catholic Extension So- ciety, 35 East Wacker Dr. Chicago, Illinois 60601.

¿Y qué tiene que ver un circo con Extension? Pues, el circo Ringling tiene el único capellán "full time" para servir a los artistas y sus familias en los Estados Unidos y Ex- tension provistó al Padre David Hennessy con un trailer donde vive y que va con el circo. Como no recibe estipenti- dios ni hace colectas en el circo Extension lo ayuda económicamente. Su "parroquia" está compuesta de gentes de todas partes pero eso no es obstáculo porque él habla 5 idiomas. Celebra la Misa entre funciones usando uno de los ruedos.

Por las Necesidades....

Lucian Walsh, O.F.M., explica que "deben "ver" al paciente como "le presenta". Así tiene una idea de cómo el paciente reac- cionará a su presencia. "Romper el hielo en la visita inicial es a veces difícil". El Padre Capizzi y el Padre Tigue, franciscanos, dicen que el hábito les sirve de tarjeta de presentación. "La sotana carmelita y los cordones con nudos son para todos como una recomen- dación de que venimos representando a Dios."

El seminarista católico David Silver, ya en el cuarto año de estudios para los Padres Columbanos, dice que su nombre es un estímulo para iniciar una conversación, porque los pacientes tienen curiosidad por su nombre y en- tonces les explica su origen judío y su conversión al ca- tolicismo.

La Hermana Margaret McManus, O.S.F., administradora del Hospital aclara que "aunque por su tradición siempre hemos tenido más capellanes franciscanos (el hospital fue fundado por las Hermanas Franciscanas y operado por ellas desde hace 64 años) el Hospital está abierto a todos los institutos religiosos.

Curso sobre Comunidades de Base

El Instituto Pastoral del S.E. ofrecerá un curso sobre Comunidades de Base, siguiendo las normas del Vaticano II, en St. John Vianney Seminary los días 25 al 31 de Agosto. Este curso será dirigido por el especialista en esta materia José Marín auxiliado por su equipo. Viene a Miami invitado por el SEPI
Hijas de la Caridad
Honran a María

Evansville, Ind. — Mas de 500 miembros de las Hijas de la Caridad de San Vicente de Paul se reunieron en Mater Dei Provincia, en Evansville, los días del 18 al 20 de julio pasado para conmemorar el 150 aniversario de la aparición de la Santísima Virgen a Santa CatalinaLabouré, quien fue hija de la Caridad, y para dar gracias a la Virgen por la protección que ha dispensado a la Orden durante los 347 años de su existencia.

Entre los dignatarios presentes en esta celebración Mariana especial estuvo el Muy Rev. Francis Shea, Obispo de Evansville, las 5 Superiores Provinciales de los Estados Unidos y los sacerdotes Directores Espirituales de cada una de estas provincias.

También como invitado especial estuvo el Rev. Sylvester A. Taggart, de Emmitsburg, Mariland, quien fue valioso instrumento en la Canonización de Sta. Elizabeth Seton.

De Francia, representando a la Madre Superiora General, vino a la celebración Sester Julia Denton, quien es Consejera General para los países de habla inglesa. Sister Denton trajo un mensaje grabado de la Madre Rogé, desde la capilla en la casa matriz de las Hijas de la Caridad, en Paris, donde ocurrió la aparición de la Virgen a Santa Catalina. En el mensaje les pide oraciones por las necesidades de los pobres en el mundo y les dice: “Sean fieles en su dedicación y amor hacia los pobres”.

NOTICIAS DE LA SEMANA

La Situación de Bolivia
Bolivia (NC) — El cardenal Clemente Maurer de Sucre logró un acuerdo entre los mineros y la junta militar para que mediante garantías a la vida la libertad así como al trabajo de los líderes, estos depusieran las armas y hayan tomado en oposición al golpe del 17 de julio que frustró la confirmación por el congreso de una revolución civil. Hernán Siles Zuazo, de la Unión Popular Democrática, de izquierda, que había logrado el mayor número de votos en las elecciones. Los militares alegan que quieren salvar el país del comunismo y del caos económico. En una reunión de emergencia el comité permanente de los obispos condenó la violencia desatada por tropas y escuadrones paramilitares contra la población civil, y denunció el arresto y desaparición de once sacerdotes, varias monjas y muchos dirigentes seglares. Varias iglesias y conventos fueron invadidos y registrados y dos radioemisoras católicas, Fides y San Gabriel, fueron destruidas además del cierre temporal del diario católico Presencia. La nunciatura, donde se refugió la presidenta interina Lidia Guiller, distribuyó a la prensa, una vez levantada la censura de los primeros días, un mensaje del Papa Juan Pablo II en que expresa su preocupación por “la grave situación” en Bolivia y alienta “todo esfuerzo humanitario y pacífico por los derechos de la persona humana.” Los obispos defendieron al arzobispo de La Paz Mons. Jorge Manrique, quien previamente había denunciado los abusos de un llamado Frente Cristiano Universitario que lo llamó comunista, y calificó de focos de propaganda marxista al diario y a las emisoras católicas. “Columnas de gente irresponsable,” dijeron los obispos. Exhortaron además al pronto retorno a la normalidad constitucional y exigieron que el gobierno deshane los escuadrones paramilitares y levante el estado de sitio.

El Abrazo Mas Grande del Mundo — Con este título se llevará a cabo el encuentro Matrimonial Mundial en los campos de la Universidad del Sur de California el 8 al 10 de Agosto y al que asistirán unos 15,000 miembros de todas partes del mundo. Don y Linda Glaza, dos de los coordinadores, trabajan sobre el plano del área del evento.

Los beneficios que se deriven de esta exposición se dedicarán a los esfuerzos de Rescate en favor de los refugiados cubanos. La Galería Bacardi está situada en 2100 Biscayne Blvd.

Pro Vida Ofrece Película Gratis

El Movimiento Pro-Vida de Miami “Miami Right to Life Inc.” presentará los días 22 y 23 de agosto a las 7:30 p.m., completamente gratis, una magnífica película titulada “Whatever Happened to the Human Race?” (¿Qué le ha sucedido a la raza humana?) producida por Francis A. Schaefer y el Dr. C. Everett Koop, famoso pediatra. Filmada en cinco países, en el curso de dos años, la película es una impresionante producción cinematográfica en cinco partes. Las tres primeras partes serán presentadas el viernes 22 de agosto y las dos últimas partes el sábado 23 del mismo mes a las 7:30 p.m.; ambos días en el colegio Pine Lakes Elementary, situado en 18700 S.W. 109 St. Terminada la función, se realizará un panel de un médico, un abogado y un sacerdote, para responder a las preguntas de los asistentes.

Exposición de Arte
Pro Refugiados

El Comité de Rescate Internacional presentará una exposición de Arte en la Galería Bacardi desde el 22 de Agosto hasta el día 16 de 9 a.m. a 8 p.m. todos los días.

Los beneficios que se deriven de esta exposición se dedicarán a los esfuerzos de Pro Vida en favor de los refugiados cubanos. La Galería Bacardi está situada en 2100 Biscayne Blvd.

Viva la Victoria de Miami — Miami — Por primera vez, en el marco de las celebra- ciones oficiales por el 400 aniversario de la ciudad, hubo un evento que reunió a la comunidad católica en la Plaza de Armas, donde se celebró una misa y se bendijeron los beneficios de misa que se llevan a cabo en el mundo. La ceremonia fue presidida por el cardenal Juan Carlos Arredondo, y participaron el obispo de Miami, Mons. S. Peter Derick, y el secretario general de la Conferencia Nacional de Obispos de los Estados Unidos, Mons. Francis A. Schaefer.

MARCHA CONTRA VIOLENCIA — Un día después del asesinato de un young americano-mexicano en Stockton, Cal., el Obispo de Stockton, Monseñor Roger Mahoney, dirigió una “Marcha Espiritual” por todo el barrio hispánico; esta marcha fue uno de los varios medios tomados por el Obispo y otros seguidores para poner fin a la “guerra” que ha tomado ya la vida de 33 muchachos en los últimos cuatro años.

Pro Refugiados

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