The ‘ME’ generation of college students

Study finds today’s students conservative, hard to reach

By Prentice Browning
Voice Staff Writer

Today’s new college students are conservative politically, liberal sexually, and hard for the Church to reach, a new study has found.

And local Catholic college leaders agree that these findings are largely true.

Dean R. Hoge, a professor of sociology at Catholic University of America, Washington, D.C., after a study covering 300 colleges and universities, concluded that incoming freshman, part of the “me” or “mercenary” generation, enter college with “set” values and are not greatly influenced by the authority of either the church or the college.

“We have been in the midst of divorce,” said Fr. Patrick O’Neill, president of Biscayne College. “Students are formed by that and are seeking more conservative values.”

They were still toting on their first bicycles when their older brothers and sisters were enjoying four days of freedom and music at Woodstock. High school was still years away for them when four college students were killed at Kent State.

A straw poll before the presidential...
Helping people is only way to stop Marxists

WASHINGTON (NC) — The feminist movement in the church is the work of the Holy Spirit, according to Bishop Maurice Dingman of Des Moines, Iowa. The bishop took part in the "Women Moving Church" conference in Washington May 20-22. The conference, sponsored by the Center of Concern, a social justice center in Washington, focused on spirituality for women in the 1980s and the role of women in the church. Bishop Dingman told participants to look on feminism as a movement and said that "movements are agents of change in the church. They are the working of the Holy Spirit. When you are speaking about the feminist movement in the church, you are speaking about the Spirit moving the church," Bishop Dingman said.

Maryknollers to stay in El Salvador

MARYKNOLL, N.Y. (NC) — Six U.S. missionaries working in El Salvador under the Maryknoll mission society decided to continue in the posts in El Salvador. The four priests and two nuns made the decision at a series of meetings in Guatemala after consulting with Salvadoran church officials, said spokespeople at Maryknoll headquarters. The decision to remain was made after church officials at Maryknoll and in El Salvador feared for the lives of the missionaries following Maryknoll Father Roy Bourgeois' 11-day stay with Salvadoran guerrillas.

Church takes no part in So. African festival

DURBAN, South Africa (NC) — The Catholic Church is not taking part in South Africa’s Republic Festival (independence day) May 31 - June 1 to protest the white-minority government’s racial laws and policies. "The Catholic Church is taking no part in the festival," said a letter written by Archbishop Denis Hurley of Durban. The letter said blacks, the majority of the population, "see no reason for participation in the festival." Archbishop Hurley said blacks’ participation in the festival would indicate support for the government’s policies. The festival commemorates the date, May 31, 1961, when South Africa ceased being a British Dominion and became a republic.

Is Morris West Predictive?

NEW YORK (NY) — In Morris West’s new novel, "The Clowns of God," a former pope, who has been forced to abdicate, is stalked by a man seeking to assassinate him. "One critic found this an intolerable exaggeration," West said. "But it was not long before it happened in St. Peter’s Square. Today fact outruns fiction." West’s fiction has proved true-to-life in previous books. "The Shoes of the Fisherman," perhaps his best-known book, opened with the death of a pope and appeared just as Pope John XXIII was dying. It also had a pope elected from behind the Iron Curtain, though from Russia rather than Poland.

Britain helps So. Africa become "Military State"

LONDON (NC) — British supplies have helped South Africa become a "military state," according to a report published by Christian Concern for South Africa, an interdenominational group with support from the major churches in Britain. The report, "Arms for Apartheid," was published May 22. It concluded: "First, South Africa has now become a military state, efficiently equipped with the weapons and technology required to deal with the enemy within and without. Second, Britain, through government and business, has been one of the chief enablers in this process."
Nuclear energy and the churches

WASHINGTON (NC) - Long before the 1979 crisis at Three Mile Island, America's nuclear energy policy was the subject of intense debate. And off to one side another debate was also the subject of intense debate. America's nuclear energy policy was the 1979 crisis at Three Mile Island yet been resolved, the churches have fuel cycle, including reactor operation, fabrication and waste management, technically objectionable.

"AT MANY STAGES in the nuclear fuel cycle, including reactor operation, transport, reprocessing, fabrication and waste management, opportunity exists for catastrophic releases of plutonium and other radioactive materials through accident or malice," the NCC said.

The statement was promptly criticized by a top federal energy official, who said discernment of ethical and technical questions in nuclear energy was "a Solomon's task" not well suited for church participation.

That didn't stop the NCC, which two months after Three Mile Island called for an energy policy which would not utilize nuclear fission. The possibilities of permanent damage to the environment and to the human genetic pool were cited as reasons for such a drastic reversal.

At about the same time as U.S. bishops' committee began exploring the possibility of developing a Catholic foundation to help in the development of the statement was secured, and a pair of consultations bringing together energy experts from both citizens' groups and the energy industry was held.

WHAT RESULTED was a 10,000-word statement (plus footnotes) exploring all aspects of the energy debate. Some 700 words were devoted specifically to nuclear fission.

"As everyone knows, atomic energy is America's nuclear controversy," remarked the statement, "many uncertainties surround this complex technology, and both pro- and anti-nuclear advocates seem prone to exaggerate claims, creating an atmosphere in which rational public discussion is difficult."

The statement said individuals can disagree "in good faith" on the course of nuclear policy and added that proposals to increase the reliance on nuclear power or to abandon the nuclear option both involve risks.

"While nuclear energy is not evil in itself, it can be great evil," the statement continued. "If consequences of a core meltdown or an accident involving 'hot' wastes could be catastrophic, far outweighing any good society derives from the electricity fission could supply."

"If the defenders of nuclear power are to prevail, they must be able to demonstrate its safety beyond reasonable doubt," the statement said.

THE SECTION on nuclear fission concluded by calling for referendums on nuclear power to ascertain better citizen opinion on the issue. "At the very least, responsible leaders of various persuasions would have the chance to educate people on the choices they faced, helping dispel the mythology and reduce the tensions that cloud the nuclear issue."

Elsewhere, the statement defends church participation in the debate over nuclear and other forms of energy. Noting the threats of war over Middle Eastern oil and the requirement that technology be used in a moral and ethical manner, the statement says energy is an issue that will profoundly affect all segments of society.

That won't end the debate over whether churches have the know-how to participate meaningfully in the debate over nuclear energy. But there are those outside the church who agree that moral issues such as the use of natural resources and the welfare of future generations can be better addressed when they are raised by the churches.

Observed one expert, "Such issues tend to get ignored when technocrats dominate the debate, so it may take the churches to tell us whether nuclear fission is a gift from God or a temptation from the devil."

Protesting against nukes at a Washington rally. Inset, the reactors at Three Mile Island in Pennsylvania.
Poem from Boca student to Atlanta killer

The bodies of 27 youths have been found in Atlanta since July 1979. This poem, written by Debbie Linnder, a sophomore at Pope John Paul II High School in Western Boca Raton, expresses her feelings about the Atlanta killings.

JOURNEY INTO A DEGENERATE

Open you head
And let me step inside.
I’m here to make no judgments
I just came for the ride.
I want to see the things
That make you do what you do.
What constitutes the breaking point?
What gives you the clue?
Why are you filled with
So much brutality?
What makes you laugh off
One more fatality.
What in your brain
Attest the erosion?
What triggers off
That violent explosion?
How many diseased cells
Has your mind accumulated?
Does it equal in number
The boys you have mutilated?
Why must you bathe in
Pools of young blood?
Why do you cut life
As it’s beginning to bud?
Have you even gone as far
While planning the next decep-
tion
to lacerate the fetus
Just barely after conception?
To further pursue
Your rotted extermination?
Are you going to tear one more
With that hell-begotten blade?
Drawing out the final breath
From a list God had made?
Why has your skull
Overflowed with insanity?
What do you have
Against all humanity?

As quick as I had entered
Into your twisted mind,
This distorted energy
I pray is left behind.

Praying for Atlanta in N.Y.

At a memorial Mass and novena at St. Aloysius Church in Ridgewood, N.Y., for the murder victims in Atlanta, Giulio Flaim, left, and John Dolce, both 12, of St. Aloysius, exchange the greeting of peace with Michael Gilliam, 5, and Paul Brown, 13, of St. Clement Pope parish in Jamaica, N.Y. “We want our brothers and sisters in Atlanta to know there are other people praying for them,” said Father George Schuster, St. Aloysius pastor. (NC Photo).

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Joseph, Alexander, Patricia, Alexander Patrick... The KOLSKI Family
De Paul Society opens facility at Little Flower

A 'Palace' in Hollywood

By Prentice Browning
Voice Staff Writer

"This is a palace, this is a dream," beams Filomena Tedesei of Little Flower parish in Hollywood about her new surroundings.

Like many of South Florida's elderly living on slim incomes, Mrs. Tedesei had been forced to live in a poorly maintained apartment building in a seedy area of town.

But for her and other people like her in Hollywood there is now another alternative, thanks to the St. Vincent De Paul Society which recently opened an adult living facility at 1618 Polk St.

NEW RESIDENTS like Mrs. Tedesei gathered with city officials and many of the people who worked on the 24-bed residence, during a blessing ceremony this Saturday held by Archbishop Edward McCarthy.

The society has been working for two years in fixing up the residence, a former convent, which it has purchased from the Miami Archdiocese through Little Flower parish.

"The people of the parish come together as a people of faith. When a meeting is held, this fact needs to be made clear. Real time should be given to the reflection about faith and the prayer that are the context of the people's deliberations – the main reason for the meeting." (Father Philip Murnion, in a recent Know Your Faith article.)

"Jesus himself was one to spend whole nights in the hills, alone to pray. At the great moments in his hasty life he was said to be praying... Jesus' prayer walks pace by pace with his work, as left foot and right tread beside one another on one trail." (Father James Burchard, in writing in "Philemon's one trail." (Father James Burchard, in writing in "Philemon's one trail." (Father James Burchnall writing in, "Philemon's one trail." (Father James Burchnall writing in, "Philemon's one trail." (Father James Burchnall writing in, "Philemon's one trail." (Father James Burchnall writing in, "Philemon's one trail." (Father James Burchnall writing in, "Philemon's one trail.")

"While desiring to be alone, I was frightened of being left alone... I needed to step back and wonder... is there a still point where my life is anchored and from which I can reach out with hope and courage and confidence." (Father Henri Nouwen in "The Genesee Diary," 1981.)

The building had remained vacant for several years, the victim of vandalism, when George Lavoie, president of St. Vincent De Paul Society, approached Archbishop McCarthy at a gathering two years ago with his proposal to turn the convent into a residence for the aged.

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Miami, Florida / THE VOICE / Friday, June 5, 1981 / Page 5
Parishes get new priests, deacons

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

THE REV. JOHN F. FINK — to Catholic Representative to the Broward County Chapter of the National Conference of Christians and Jews, effective May 20, 1981.

THE REV. RICHARD SOULIERE — to Associate Pastor, Little Flower Church, Hollywood, effective June 17, 1981.

THE REV. KENNETH D. WHITTYAKER — to pursue higher studies in Rome, effective June 1, 1981.

THE REV. STEPHEN HILLEY — to Associate Pastor, St. Brendan Church, Miami, effective June 17, 1981.

THE REV. FRANCISCO MARTIN — to Associate Pastor, St. Michael the Archangel Church, Miami, effective June 17, 1981.

THE REV. OMAH HUESCAS (newly ordained) — to Associate Pastor, St. Hugh Church, Coconut Grove, effective June 17, 1981.

THE REV. CARLOS MIYARES (newly ordained) — to Associate Pastor, St. Mary’s Cathedral, Miami, effective June 17, 1981.

THE REV. JOHN McGRaw (newly ordained) — to Associate Pastor, St. Bernard Church, Sunny Isles, effective June 17, 1981.

THE REV. PHILIP SCHEIDING (newly ordained) — to Associate Pastor, St. Augustine Church, Coral Gables, effective June 17, 1981.

THE REV. THOMAS CAULEY (newly ordained) — to Associate Pastor, St. Richard Church, Perrine, effective July 6, 1981.

THE REV. MR. DAVID SMITH — to Permanent Deacon, St. Juliana Church, West Palm Beach, effective May 24, 1981.

THE REV. MR. WILLIAM BENNETT — to Permanent Deacon, San Marco Church, Marco Island, effective May 24, 1981.

THE REV. MR. IGNATIUS DILEONARDO — to Permanent Deacon, St. Stephen Church, Miramar, effective May 24, 1981.

THE REV. MR. VINCENT FARINATO — to Permanent Deacon, Little Flower Church, Coral Gables, effective May 24, 1981.

THE REV. MR. JOSE GUERRA — to Permanent Deacon, Our Lady of Divine Providence Church, Miami, effective May 24, 1981.

THE REV. MR. JAMES HAMPTON — to Permanent Deacon, St. James Church, Miami, effective May 24, 1981.

THE REV. MR. JOSEPH PEARCE — to Permanent Deacon, St. John the Apostle Church, Hialeah, and Associate Director of the English-Speaking Cursillo Movement, effective May 24, 1981.

THE REV. MR. GEORGE SUTCAYCAGE — to Permanent Deacon, St. John’s Church, Miami, effective May 24, 1981.

THE REV. MR. ROGER SHAW — to Permanent Deacon, St. John the Apostle Church, Hialeah, and Associate Director of the English-Speaking Cursillo Movement, effective May 24, 1981.

THE REV. MR. VINCENT FARINATO — to Permanent Deacon, St. James Church, Miami, effective May 24, 1981.

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THE REV. MR. JAMES HAMPTON — to Permanent Deacon, Little Flower Church, Hollywood, effective May 24, 1981.

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Pope gives ‘singer’ to girl

ROME (NC) — Pope John Paul II sent a singing gift to a fellow patient at Rome’s Gemelli Polyclinic June 1.

The gift arrived along with a white skull cap and a note from Emilia Carla, an Italian girl named Sabrina, who had written to the pope from her room one floor below the pope’s 11th-floor hospital suite.

Pope John Paul had received the bird from a Korean child living in Italy named Emilia Carla.

When Sabrina received the pope’s gift, according to Vatican Radio, “she began to smile and cry at the same time.”
“We are raising a generation of Catholic illiterates,” says Fr. O’Neill. “It is a generation that has not been introduced to the faith.”

The ‘Me’ generation

continued from p. 1

election at Biscayne resulted in an ironic situation, with the students voting overwhelmingly for Reagan and the staff voting for Carter. “THEY ARE a lot more conservative and uninvolved,” continued Fr. O’Neill. “They see issues in a much more intellectual way.”

Though they talk about world crisis, they are removed from the experience,” continued Fr. O’Neill. “They are picking out issues; they are not necessarily apathetic.”

In his previous post as an education director for the Catholic Conference in Washington, Fr. O’Neill found students more involved in the practical tasks of pursuing an education and getting a good job.

“Young people are concerned about developing resources for education,” he said of his experience in traveling from campus to campus.

They are also worried about employment possibilities at a time, he says, when only a fifth of those who graduate find positions in their field of study.

Frank Gamberdella, president of the student government at Barry College, agrees.

“The WAY the economy is going we have to be really practical in assessing the future.”

“It’s not that most students are apathetic; they are going out and getting an education; they want to do something with their lives.”

To some this may sound like a return to the earnest ‘getting ahead’ attitude of the 1950’s, when life was relatively uncomplicated and the word ‘apathy’ was only a good password term.

Joe Gulino, a former student council president at Biscayne College attempted to put his generation in perspective.

“WE ARE in the middle. We are looking past the way it used to be and into the 80’s and 90’s – the way it’s going to be.”

Gulino, in fact, has been writing a novel on this theme during the summer months for the past several years with a friend from his home state of New York. He does not expect to make much money from the effort although he already has a publisher picked out, but he says he hopes that it will help him to collect his thoughts before pursuing other career goals.

“The 70’s were basically unstable,” he says, “especially for American youth. American youth was in limbo. There are about 50 choices which way to go and about 50 people behind us telling us which way to go!”

ON APATHY: “In general the majority of the people are apathetic. When I ran for student council president only 300 or 400 students out of 1500 voted.”

If there is less public protest, nonetheless students are aware of international problems and affairs, Gulino says. Some of the peace on campus may be indicative of the end of the period of intensive self-seeking that characterized the sixties.

“Students mature faster,” said Mary Ellen Hrukta, director of counseling at Barry College. “Some of social maturation doesn’t take place in college.”

“People coming in have goals,” said Gulino.

“They are no longer backing into college,” O’Neill concurs. This means the students are more discriminating and demanding when it comes to their higher education.

“It’S NOT a one-way conversation but we are more carefully looking into the needs of the students,” says O’Neill.

Gradually a picture emerges of today’s Catholic student as apathetic but not lethargic, practical but not idealistic, holding onto many conservative values during a time of rapid growth yet also keeping their hard won personal freedoms.

But what of the impact of the Catholic Church on today’s young? Hodge predicts that young people are on a collision course with the Church because its teachings on sexuality are not in line with youths’ moral beliefs.

LOCAL EDUCATORS were less pessimistic but they point to the poor religious education that teenagers receive in secondary schools.

“We are raising that generation of Catholic illiterates,” says Fr. O’Neill. “It is a generation that has not been introduced to the faith.”

Fr. Gerald Shaw, chaplain at Biscayne College agrees.

“In terms of religious background they don’t know what’s going on.”

Shaw says he hears comments like “My brother told me,” or “My cousin said,” preceding remarks on religious topics.

The students seem interested more in the social aspects of the church.

“THEY are maintaining contact emotionally and psychologically,” says Frank McGarry, dean of student life at Biscayne College.

“The basic rituals (i.e. Mass, confession) are not as important as we thought they were,” to the students.

Retreats, however, have become popular, says Fr. Shaw, after students having enjoyed earlier retreats and told their classmates that the sessions were not highly structured.

The impression is that today’s students are more discriminating and are making their own values formed, they are less concerned about following church tenants and practices that run counter to their own feelings.

It is a more challenging generation, having lived through Watergate, Vietnam, and the subsequent erosion of faith in authority.

NEVERTHELESS, despite traditionally poor church attendance Rev. Shaw sounds far from depressed.

The chaplain has seen recent interest

from the students in community programs. He hopes next year to develop a volunteer youth leadership program devoted to helping people in the community.

“They have to see their faith in action rather than sitting around and talking,” he concludes.

Churches distrusted on campus

HUNTINGTON, N.Y. (NC) “The crucial test of campus ministry is how to communicate back to the larger church what the experience is,” said Father Robert S. Smith, Rockville Centre Diocesan director of campus ministry, at a meeting of the bishops of New York state.

The meeting on campus ministry was held at Immaculate Conception Seminary in Huntington.

“Part of campus ministry is working for the individuals who find themselves on campus,” Father Smith said.

“Another part is bringing, as much as you can, the riches of our tradition into the central institutions of our society in most of which Christianity is generally suspect.”

To be religious is seen as ‘dishonorable, a sign of psycho-sexual maldevelopment,’ said Father Smith.

“The university environment is often hostile to religion. People are phobic over religion. Campuses are the world with a vengeance. We experience what it is like to be a believer in that world.”

We are raising a generation of Catholic illiterates,” says Fr. O’Neill. “It is a generation that has not been introduced to the faith.”
Vatican warns U.S. Catholic press

WASHINGTON (NC) — The Vatican is concerned that some articles and columns in U.S. Catholic newspapers “cause harm to the faith of the people because of lack of respect for the teaching authority of the church.”

The concern was expressed in a letter sent to U.S. bishops by Archbishop Pio Laghi, apostolic delegate in the United States. 

THERE ARE 162 Catholic newspapers published in the United States, most of which are diocesan weeklies having the local bishop as publisher. The Catholic Press Assn. questioned the blanket criticism and lack of specifics in the letter.

Archbishop Laghi’s letter said, “With increasing frequency the Holy See receives letters from the United States complaining about articles...”

What do Catholic readers want?

CINCINNATI (NC) — Readers look to diocesan newspapers and Catholic magazines to give them moral values and to help them “become better Catholics,” pollster George Gallup Jr. told members of the Catholic Press Association.

His research showed, he said:

• A desire for articles which focus on family concerns with special emphasis on practical topics.

• An openness to, even a welcoming of, articles on controversial topics.

• An interest in reading about ecumenical efforts.

• A preference for news of a local or parish nature.

The research done by the Gallup organization in Princeton, N.J., also reveals that for two-thirds of those polled, the diocesan paper was the only Catholic publication they receive and that half of them, when asked what they liked least about the publication, had no criticism at all. A specific study of the attitudes of Hispanic readers showed the majority of them are interested in articles relating to literature, specifically religious music and bible study.

‘With increasing frequency the Holy See receives letters from the U.S. complaining about articles...’

— Abp. Pio Laghi

‘The experience of our Catholic press leads us to believe that issues are clarified, not confused, by free and open discussion.’

— Fr. Norman Muckerman
Question of values, not medical science

Regardless of what happens to the human life bill now being aired in Congress, one thing is clear: The question of human life and what it means has finally come out of the closet.

Even if the bill, which would define human life as beginning at conception, fails to pass, it will have served to bring the life issues forcefully before the public and before the nation's leaders.

And that is probably the most important aspect of the bill, since, if it passes, the Supreme Court will no doubt strike it down.

Editorial

anyway. The court that legalized abortion is not going to let Congress circumvent its constitutional power through mere statutory law.

Now, what of the question being debated — can Congress determine when human life begins?

Our point is this: It is not a question of determination but one of definition. The reason for this is that a definition is what you make of it.

We don't really need to determine when human life begins, because that is obvious. After conception takes place, whether you have two cells or a million cells, you have life. One cell is a living thing. When sperm and egg unite, the cell does not die, but multiplies.

If the sperm and egg were human sperm and human egg, then the resultant life must be human, containing human chemistry, chromosomes and traits. No human sperm and human egg have ever in the history of the universe, it is safe to say, united to result in the birth of a yak or a snapdragon.

Therefore, the only question that can possibly remain is: (1) whether humanness develops in degrees as the cells multiply, and (2) what value should be placed on this human life substance at its various levels of development.

Theologians have debated over the centuries the question of when human life is infused with a soul, but as medical knowledge has advanced the thinking has trended toward conception rather than toward birth.

And since we cannot determine this scientifically, we are left, then, only with the option of defining the value of human life. That is why the current hearings are important. For the first time in years, people are having to consider the origins of human life and its value.

In other words, doctors can not answer the question for us. Society must place a value on human life.

On religious garb

To the Editor:

The basic point of Antoinette Bosco's article, "When Commercials turn Religious" in the May 29th VOICE seems to be 'nothing succeeds like success'. Why is it that whenever nuns are depicted by Hollywood or Madison Avenue they are always shown in traditional garb? This poignant message of the media seems apparently lost on so many of today's 'dressed-down' nuns. Hollywood knows a good thing when it sees it. Don't you think, perhaps, going back to the 'tried and proven' just might be a step in the right direction? Vocations were 'up' in those days, remember?

While I truly admire and respect Margaret R. Budenz and her colorful past (I enjoyed every page of her recent autobiography STREETS) she seems to have completely misunderstood my remarks in the May 22 'Matter of opinion' page. I, too, am most grateful for all Religious men and women who are dedicated to doing justice, feeding the hungry and spreading the Gospel. However, it is not UNIMPORTANT that Religious should wear some distinctive garb as symbols of their full-length dedication to Christ and His Church.

The Church long ago decided that the value of human life begins at conception. Hopefully, congress and society will conclude likewise.

When you can kill human life in its early stages, it is not surprising that human life in its later stages has become so cheap, so undervalued, so material oriented.

Maybe now a new trend is being born, one that will prize human life for the miracle that it is, whether born, unborn, retarded, bright, black, white, young or old.
"If you want a good subject to write about, why not do something on returning fathers? Kristin was bom in 1970. I caught a tone of sarcasm, tinged with confusion in her voice.

The woman working was 34, a single mother named Rose. When she was three months pregnant 10 years ago, her husband got up one morning and told her he would never be a husband and father. He packed his bags and left.

As the walls which had defined her life came tumbling down that day, Rose called her older sister, crying hysterically that she wanted an abortion. She wouldn't have a child unwan ted by its father, she explained.

HER SISTER, also a single mother, moved Rose into her own home and suggested that the worst time to make decisions, especially on life and death issues, was when you feel devastated. She pointed out that the child was also Rose's child - the one she had wanted for so long.

By days end, Rose stopped talking about abortion and was concentrating on survival. It wasn't easy. Feeling rejected by her husband, she had trouble to feel worthy of living. What helped her considerably, she reports, was knowing that even while she felt agitated over Kristin's emotional problems, her husband was coping with his own problems caused by not having a father at home.

Now that question has changed, unexpectedly. A few months ago, Kristin's father moved back to the area. He finally wants to act like a father. He visits Kristin every day, helping her with homework, taking her shopping and spending time with her.

Rose is not objecting. "I'm exhausted," she says, commenting on the past 10 years. "I can use help and I'm first to offer." She says she bit terness she felt for her husband in the past has disappeared. She even speaks about him to her friends. "We were both so immature," she admits.

Then she adds, "We have both grown up now."

KRISTIN IS ACCEPTING her father - but only to a point. Then she becomes aloof and tells her father to leave. I imagine she is testing, she wonders, perhaps, if he will disappear again, leaving her with a new hurt which might become worse than the old one. Even a child knows enough to protect herself from the emotional devastation of another rejection by someone who claims to love her.

"What should I do," Rose asked. "Take him back?"

"I don't know," her friend replies. "Will anyone else an can answer that question for her. No matter how she decides, Kristin's future is perilously at stake.

Notes on the Pope's power

Not long ago I saw a woman in Washington in a wheelchair, assisted by her husband. She told me she had tried to have some Lourdes water sent to the project to help him recover from his bullet wounds.

Actually, there was no need for this devout woman. Lourdes water to the pope, but I found her thoughtfulness and prayerfulness a profound inspiration. Like all of us, she used the pope to help the pope was duplicated in thousands of similar instances all over the world. It is regrettable, however, that this kind of devotion and concern does not receive the kind of recognition it deserves in the media.

Many newspaper accounts of the shooting focused attention to the status of the pope as a political figure. The New York Times, for instance, said: "Papal power in world politics now derives largely from a pope's personal magnetism and moral suasion, and from moral authority over the world's 720 million Catholics.

IT IS TRUE THAT THE pope has been called the most vigorous wielder of papal power in modern times. However, the term smacks of the political power and prestige enjoyed by princes or kings in earlier centuries. The pope undoubtedly has made a tremendous impression on his era; nonetheless, it would be altogether wrong to think of the pope as a political monarch.

The fact is, Pope John Paul II constantly stresses the primacy of God, not of politics, in his life and work. His aim is to do all for the glory of God - the heart and center of the pope's life. This aim is in sharp contrast with the secular man's motivations so often found in our world.

The Pope strives to help the poor and the oppressed because they are the Children of God - but they are not God. They are made to God's image and likeness but that image is often blurred. At this moment in history, terrorism and abortion are flagrant examples of the way in which the divine image is defaced.

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In the pope's scale of values God comes first. What comes next in this scale? I would say it is ecumenism. Time after time in his public addresses, the pope has said that the reunion of all Christian churches has first priority in his program of action.

UNQUESTIONABLY, he gives to his ecumenical work a strong biblical flavor and emphasis. For at the heart of his ecumenical program is the prayer of Christ at the Last Supper, reported in Chapter 17 of the Gospel of John: "And he disclosed to them all things.

"Father are in me, and I in you. I pray that they may be one in us, that the world may believe that you sent me."

This is the great ecumenical prayer. In it we find the core of the whole ecumenical movement. It is what has been found Pope John Paul II's sincere hope that all the followers of Christ eventually will form one great world fellowship.

A striking feature of the pope's reaction to the shooting incident is the rather casual fashion in which he speaks about martyrdom, possibly because he is aware that he is a vulnerable target. In his recorded message at Rome, he said very quietly and simply, "United with Christ, as a witness and victim, I offer my sufferings for the church and the world.

LET US HOPE that we will never again hear of violence such as that inflicted on the pope. As Elie Wiesel recently remarked: "It is the age of violence and now the violence has reached the highest levels.

What about pornography?

Dear Readers:

This is the second of three articles in answer to the question: "Are Playboy, Hustler, Chic, or Oui bad for me to look at?"

Last week we heard from Brad about his unhappy experiences in connection with magazines which feature nude women or pre cious to young men their opinions of magazines like these. Here are some replies:

"Man, some of those pictures can really mess up your mind. Some have had more bad influence on me than Brad."

"HUSTLER WOULD GIVE YOU some wrong ideas about sex. Some of the stuff it shows is bad. It isn't what sex is really like."

"Sometimes I'll look at one of those magazines, and then put it down and think I'll forget all about it. But those images are stored in your mind - something like a computer."

"It's not just pictures. Some of the articles are really bad."

Some of these remarks hint at problems with mental hygiene. Magazines which feature nudity are sought out in certain circles precisely for the obscenity in them. A psychiatrist who has seen a lot of life told me that the spirit behind such magazines has led to profound tragedies among some of his patients.

A CHRISTIAN VIEW of such magazines will take into account teaching in the New Testament. One example is found in Chapter 5 of the Epistle to the Ephesians: "Be imitators of God as his dear children . . . As for sexual conduct, let no one think promiscuous or lust of any sort, let them not be mentioned among you; your holiness forbids this."

"Man, some of those pictures can really mess up your mind. Some have had more bad influence on me than Brad."

One highly sophisticated woman described both male and female nude magazines as "dehumanizing" not only to the person photographed but to the viewers.

I checked the dictionary. O DEM is defined this way: "To lower in dignity." I think a person can become a prostitute by "selling" his or her body to viewers of magazines.

AND SO - IS IT bad for you to look at such magazines. Absolutely. Stay away from them.

But what can you do when all your friends are looking at them? Next week we'd deal with the problem of how to say "No" in a "Yes" society.

(Notes on the Pope's power by Fr. John B. Sheerin, CSP)
There has been a disagreement about whether parochial schools are exempt from paying unemployment taxes. An actual case before the Supreme Court concerns a Lutheran parochial school but it has been a controversial matter in relation to Catholic parochial schools, too.

There is a federal policy that grants churches exemption from paying such taxes. The question is whether church schools are eligible to receive the same exemption given to the church.

When there was a decision to crack down on abuses of church exemption applied to organizations or properties operating under church sponsorship, it was aimed primarily at churches involved in operating secular businesses or factories and claiming the exemption.

**BUT AS THE CONTROVERSY** has developed it has come to a discussion of the nature of parochial schools. The question is whether they are primarily educational institutions or primarily institutions to teach their children religious beliefs.

I think most Catholics would agree that Catholic parochial schools exist for both purposes, that they are fully educational institutions but that they exist to teach children within the context of their religious faith.

There is truth in this general opinion but the fact is that you can not have it both ways. We can not insist that Catholic parochial schools exist for both purposes. On the other hand, we also can not insist that Catholic parochial schools be viewed first of all as educational institutions and at the same time insist they should be viewed first of all as means for teaching religious faith.

It seems to me we are going to have to make a decision on this. By that I do not mean, we must make a choice between schools that teach only secular subjects and those that teach religious subjects. There is no reason Catholic schools cannot do both. But we have to decide which is the primary function.

**FROM MY OWN OBSERVATION** of Catholic schools, I have no doubt that Catholic schools are primarily educational institutions. They teach the same subjects that are taught in public schools and they do it as completely, and in many instances more competently, than do the public schools.

THE EVENTS OF OUR TIMES** have so often confirmed this truth in recent years that some of us are experiencing a loss of nerve. We are beginning to wonder if civilization can survive.

At first glance, the late Stewart Alsop might appear as a case in point. One of Washington's most respected journalists, Alsop wrote a book shortly before he died that described what it means to live with a terminal disease and to confront daily the prospect of one's own death.

"For a few weeks now," he wrote, "I have been haunted and depressed by a sense that the American system is falling apart; by a sense that we are a failed nation, a failed people . . . The thought has occurred to me quite often in recent weeks that perhaps this is a good time to bow out."

**BE A MISTAKE** to take this to mean Alsop was some sort of latter-day Stoic who believed death was the end of the human story. All I have heard and read about him indicates he believed in an afterlife and retained his religious faith in the resurrection.

The shootings of President Reagan and Pope John Paul II and the senseless murders of so many of the world's leading citizens in recent years serve a purpose, perhaps it is to remind us that life and death make little sense without a theology of hope.
Letter from a 12-year old

‘How I became a Christian’

Dear, “The Voice.”

I am a young 12 1/2 year old girl, who is hoping that you will print this letter about how turning to God has helped me and can also help others.

It all started during a summer about 3 1/2 years ago. My mother decided that she wanted my little sister and I to learn about the religion we never had. I am not saying that other members of my family did not stay with their religion because they did. My mother just fell away from it.

So we went to see the Pastor at St. John the Apostle church in Hialeah, which also has a private school. In fact my mother attended it when she was young. We went to ask him about CCD classes. He said, “Instead of CCD classes, why doesn’t she put us in St. John’s School where we could learn our religion in class.” She said, “okay.”

When August came around I became a student of St. John’s and a candidate for Baptism. I will admit I was scared and anxious. Besides taking religion during class at school, I was also taking classes on Tuesdays and Thursdays after school.

Then it was time, I was ready. I received baptism, First Penance, and First Holy Communion. I really felt like somebody and I was at the level of everyone else in my class.

The year finished, sixth grade went by and seventh grade began. I knew something big was coming up. I was going to be confirmed in a few months. There was a lot of studying, researching, and service projects to be completed. When we were ready, rehearsals started.

On the night of February 18th of this year, Bishop Nevins confirmed us. It was beautiful. I felt very close to God and was really considered a Christian.

I have received Jesus into my heart, and there He will live forever. I do look forward to my life with Him. This is how I became a Christian.

Sincerely Yours
In Christ
Melody Famminen


Pope speaks to youth

Aim high — don’t settle for mediocrity

The church is not frightened at the intensity of your feelings. It is a sign of vitality. It indicates pent-up energy, which of itself is neither good nor bad, but can be used for good causes or for bad.

In your case it is not only food or material things that are involved. It is the destiny of your country, the future of your generation and the security of children yet unborn. It is without any doubt an exciting but crucial challenge for you, my dear young people. You will agree with me that it is worth your while to accept self-discipline, which not only indicates strength of character on your part but also offers valuable service to others.

Towards your goal, you look to the future. You are not stagnantly fixed in the present. You must therefore decide in what direction you want to go, and then keep an eye on the compass.

Young people do not like mediocre ideals. They prefer to launch out into the deep. It is your right — or rather, it is your duty — to aim high. Your aspirations must be sublime; your ideals must be high.

Dear young people, strive to build a character that is strong, rich and consistent, one that is free and responsible, sensitive to genuine values, a character that accepts the superiority of “being” over “having,” one that perseveres in challenges and shuns escapism, facile compromise and heartless self-centered calculation.

In going forward along the path of truth, sincerity and authenticity, you will face a kind of ‘Congratulations and best wishes’ card, in the form of this address to young people from Pope John Paul II.

If you are in a position tomorrow to fulfill your threefold mission as fully mature adults, servants of society and representatives of the Gospel, you must today live to the full your vocation as young people, as university students, as religious communities and as real Catholics.

First and foremost, be genuine young people. What is it to be young? To be young means possessing within oneself an incessant newness of spirit, nourishing a continual quest for good, and persevering in reaching a goal.

Do not settle for mediocrity. Your future is to give himself as food for your journey...

Dear young people, the mission that Christ gives you is a universal one, but at the same time it is to be realized in a unique way by each one of you. The particular way the mission is carried out depends on the missionaries, on you...

Each of you is called to take up the torch and proclaim the truth of Christ. You can do it. You can do it with your youthful enthusiasm and with the confidence — the assurance — displayed by the first apostles when the church was young. You can do it, provided you do it together, and provided you do it with Christ and his church.
Pace High kids: 'We love Catholic schools'

We'd like to take time out and tell you about Pace. First of all, we're very proud of our school. The student-teacher relationship is unlike that of any other school. There is a tremendous amount of cooperation because we make the school what it is. We try to be number 1 because that's what's important.

"The school spirit is terrific. We really appreciate the benefits of a Catholic school."

... We admit that at times school is the last place we'd like to be, but once we arrive the thought never again crosses our minds.

"We have learned a lot at Pace and we are very proud and grateful that we have been given the opportunity to be part of the family at Pace."

Thanks for listening.

Annette Lopez
Lourdes Vazquez
Lizette Hernandez
George Hernandez
Michael Ahern

"We all agree that there is something very special that bonds everyone together: something besides the motivation instilled by the teachers...

The work required of us does get a little tough, but I think we all understand that it is better for us in the long run and we will benefit from it. As far as extra-curricular activities go, there are many to choose from. There are a variety of sports teams and several clubs in which everyone is invited to join. If you're not into sports or don't want to be involved in a club but have plenty of school spirit around, everyone claiming 'Spartans are the best,' which gives us a feeling of unity."

Sincerely yours,
Lourdes Barcinas
Richard Gomez
Cynthia Melendez
Leanora Young
Arthy Coneni

Miami, Florida / THE VOICE / Friday, June 5, 1981 / Page 13

"We're a group of students from Pace High School and we read the Voice regularly in our religion class. We'd like to take time out and tell you

about Pace. First of all, we're very proud of our school. The student-teacher relationship is unlike that of any other school. There is a tremendous amount of cooperation because we make the school what it is. We try to be number 1 because that's what's important.

"The school spirit is terrific. We really appreciate the benefits of a Catholic school."

... We have teachers who are more than just people standing in front of a classroom for 50 minutes. They're friends whom we share our good times and bad.

Raul Aneiros
Lazar Barosa
Steve Allen
Joe Grenelle
Maritza Servia

"Pace, to me, is my second home. I have all of my friends here and I love it. Ever since I came to Pace my faith has grown and I find myself stronger and surer of myself than I have ever before in my life..."

Sincerely,
Maria Luna
Cecilia Hernandez
Emily Galicia
Caroline Costa
Cathy Tower
Joanne M. Autore

Maria Gomez
Elizabeth Fleites
Tom Elliott
Vivian Valenciano

"We read the Voice in our religion class. It tells us what is going on with Catholic schools around the world. The Voice also informs us of the Catholic schools. The article in the Voice, on Catholic schools get an 'A', proved to be a very interesting one. And it also supported the education taught in Catholic schools.

"The following are excerpts of letters sent to The Voice by members of the sophomore class of one of those schools, Msgr. Edward Pace High School in Opa-Locka. Read what our children are saying.

"We're a group of students from Pace High School and we read the Voice regularly in our religion class. We'd like to take time out and tell you that live on the school grounds, that..."

... We admit that at times school is the last place we'd like to be, but once we arrive the thought never again crosses our minds.

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"We all agree that there is something very special that bonds everyone together: something besides the motivation instilled by the teachers..."
Dear Mary: My children, ages 11 and 9, look forward to summer vacation as much as all children. But after a few weeks they seem bored. We usually take a vacation as a family and they also join some community activities, but it does not seem enough. I don’t know how to keep them occupied all summer. (Missouri.)

A. With the many camping, sports and craft programs offered, it is a wonder that children run out of things to do. But your children are not unusual. Sometimes even the most avid swimmers get tired of spending every afternoon at the pool.

FAMILY ACTIVITIES HAVE SOME advantages over those provided by the community. Family activities are individualized. They reflect the unique talents and interests of your small unit. Summer is free from any family exertion which may have been necessary when you were parents and busy children find time for each other. The talents and skills you share with your children are part of their heritage. Special ways of doing things, large and small, are unique to your family. Cooking classes can be taught in school, but only you can pass on favorite family recipes.

Son learns which green beans grow best in your climate. Daughter learns that not all pie crusts come from the supermarket. She can and does make one from scratch. A teen-ager learns how to make grandma’s oatmeal bread, and the recipe remains alive and well into the third generation.

HERE ARE SOME SUGGESTIONS for selecting activities and carrying them out:
1. Pick something you and your child both enjoy. If you are not a reader, don’t pick reading because you think it would be good for your child. You might quickly lose interest. On the other hand, if you want to learn about horses, call horse hospital and find out if they have a riding program for the horse lover.
2. Pick only one activity per child. Together, your child might like to keep track of other summer activities as well — bowling, baseball, swimming, lessons, books read. That’s fine. The chart belongs to the child and helps him persevere.

We never went every day or it would have been boring. We usually manged lunch once a week on the canal during nice spring and fall weather. A real bonus was that it gave...us a chance to be alone without other family members around, particularly younger siblings.

When Beth left for junior high, Mike was ready to meet me for lunch on the canal, and three and a half years later when he departed. Since his place. Now, with Steve’s last year of elementary school, it marks the end of our canals for the next few years. Today we didn’t find any asparagus, but that’s not important. (He loves to hunt it but can’t stand the thought of eating it.) As we sat on the old terry towel reserved for canal lunches, he told me about Orion and how it is both a star and a mythical hunter and why. Without pausing for a change of subject, he pointed to a crevice in the aged cottonwood tree under which we were sitting and said that he and his friend had stored some corn nuts there for the squirrels and he would have to check if they found them. Lunch time, or oval here. A real bonus was that it gave...us a chance to be alone without other family members around, particularly younger siblings.

SHARING

Each family member praise three qualities in each of the other family members.

Farewell, elementary school

By Dolores Curran

I just had lunch in a secluded place with one of those men in my life. It was wonderful but when we parted, I felt some pangs of pain because I know we can’t go on like this much longer.

The man! My twelve-year-old son, Steve. The place! A lovely spot of wilderness called the Highline Canal planted in the middle of our concrete environment. We’re fortunate in having it less than a block away and if you don’t pick reading because you think it would be good for your child. You might quickly lose interest. On the other hand, if you want to learn about horses, call horse hospital and find out if they have a riding program for the horse lover.

Now, that doesn’t exactly call for mourning but there are things that are coming to a close in my life, like picnics along the canal during school lunch time. These delightful one-on-one times. These delightful one-on-one times.

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FAMILY ACTIVITY IDEAS

Younger Middle Years Families

PROXY PRAYER BOX. Find a large shoe box and cut out and glue on it pictures from magazines that in some way praise God. Together compose prayers of praise from the family.

Begin: “Lord, we praise you....” Place these prayers in the box. Decorate the lid of the box and write the name of each family member on it.

Adult Families.

Read together Psalm 145:1-2 and Psalm 146, parts or all of it. Then each write a prayer of praise; share these at prayer time or plan to use one each night as part of the mealtime prayer.

SNACK TIME

Try creating some unusual ice cream sodas. Bright colored sherbets served with Sprite or 7-UP are terrific. It’s fun to have a different family member in charge of serving and preparing the snacks each week. Record the same song on the family calendar so everyone knows when his or her turn is coming.

Family Night

OPENING PRAYER

Lord, there’s so much we want to tell you, there’s so much we want to share. We want to praise you, but find it hard. Lord, we want to thank you, but we don’t know how. Lord, we want to ask you, but feel embarrassed to have to say “help.” Lord, we don’t like to say, “I’m sorry, forgive me,” because we don’t like to have to admit we might be wrong. So, we do need to pray. Teach us, O Lord, teach our family to pray. Amen.

SOMETHING TO THINK ABOUT

The prayer of praise rings music to heaven from our hearts and it opens a floodgate of joy to our hearts. When we say prayers of praise, we end up in laughter and smiles, feeling all good inside. What we give God in praise is poured back upon us like many ripples that come from but a single pebble dropped in a pond. That’s what the prayer of praise does to each of us. Yet the prayer of praise is difficult for most of us. When we say the prayer of praise our focus is on God, not ourselves.

ACTIVITY IDEAS

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ENTERTAINMENT

1. Take a walk outside and have each family member point out at least five things of spring.

2. Sing songs indoors or play a game of body tag outdoors. Whoever is “it,” while trying to tag someone else, has to hold one hand on the part of the body where he or she was tagged.

SHARING

Family members praise three qualities in each of the other family members.

CLOSING PRAYER

Lord God, we sing your praises. Your praise is a song, a song to sing and sing on and on and on, everlastingly. We give you all glory and honor, now and forever. Amen.
Cardinal Wyszynski mourned by millions

By Jerry Filteau

"Better to be a priest who is laughed at than a czar who is given glory," Cardinal Stefan Wyszynski of Warsaw and Gniezno, Poland, said during his three-year arrest by Polish communist authorities in the early 1950s.

In death, the once-imprisoned primate of Poland was honored by a national mourning such as rarely befalls the most beloved secular rulers of a country. "For more than 30 years (Cardinal Wyszynski) was the keystone of the unity of the church in Poland," said the primate's compatriot and protege, Pope John Paul II, in a message broadcast in St. Peter's Square and around the world on May 31, the day the 79-year-old prelate was being buried in his cathedral in Warsaw.

FROM HIS DEATH May 28 until his funeral three days later, millions of Poles flocked daily to the churches for Masses and prayers of mourning. The communist government, which had once imprisoned him and which he frequently criticized with a severity rarely tolerated in the Soviet bloc, praised him as a "great Polish patriot."

For the funeral Mass in Warsaw's Victory Square a monumental wooden cross, more than 40 feet high and dramatically draped with a priest's stole, towered over the altar platform.

It was the same powerful symbol that two years earlier on precisely the same spot, on June 2, 1979, had joyfully marked Pope John Paul's triumphal entry into history as such. "I would like to be present among you personally to render final homage to the primate. God has decided otherwise," said a message from Pope John Paul that was read at the funeral by his successor in the Cracow Archdiocese, Cardinal Fran- ciszek Macharski.

THE PRIMATE Poland Catholics to observe "the venerable liturgical tradition of the church" by mourning the primate for 30 days. He also indicated a strong desire to visit Poland again soon. "I hope God will restore my strength and strength of spirit, forged by long years of severe moral and spiritual discipline, made him a protagonist who will not be forgotten in the tragic and heroic times of his land," the pope's representa- tive said.

"His love for the church and the fatherland did not flee from struggle when his conscience demanded it of him," he added. "But in him strength went hand in hand with that Christian prudence, that respon- sible moderation, which are also the signs of love."

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"His love for the church and the fatherland did not flee from struggle when his conscience demanded it of him," he added. "But in him strength went hand in hand with that Christian prudence, that respon- sible moderation, which are also the signs of love."

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Sr. Innocent dies; was hospital head

By Marjorie L. Donohue

FORT LAUDERDALE — A Mass of Christian Burial for Sister M. Innocent Hughes, R.S.M., whose name is synonymous with the growth of Holy Cross Hospital, was celebrated Monday in Pittsburgh.

The 79-year-old native of Bedford, Pa., who observed the golden jubilee of her religious profession in 1975 died on May 28 of cancer at the hospital where she headed for 16 years.

**Between 1959, when she arrived from Pittsburgh with the help of Mercy to assume the management of the financially troubled 125-bed hospital, and her retirement as chief executive officer, Sister Innocent directed three major expansions of Holy Cross, now a 556-bed center for health care.** She saw the staff increase from 230 employees in 19 departments to more than 1,200 persons serving in 51 departments providing the newest diagnostic and treatment services.

From 1944 to 1950 Sister Innocent, one of a family of seven children, had been administrator of Pittsburgh’s Mercy Hospital staffed by her community. She had a Bachelor of Science degree earned at Carnegie Tech, now known as the Mellon Institute, and studied nursing at the hospital’s School of Nursing.

When, at age 21, she entered the religious life, she chose the name of a deceased aunt, Sister Mary Innocent, also a Sister of Mercy, who had been superintendent of the Pittsburgh hospital from 1909 to 1914. Known throughout South Florida for her civic and professional activities, Sister Innocent had served on the board of directors of the United Way and the American Red Cross. She was a member of the committee for the mayor’s Prayer Breakfast and had also served as president of the Broward County Health Planning Council. In addition, she was a long-time member of the American College of Hospital Administrators and was listed in Who’s Who in America.

**DURING HER jubilee year she was named Citizen of the Month by the Greater Fort Lauderdale Chamber of Commerce as well as Broward County’s first Woman of the Year in Business.**

A Memorial Mass was celebrated Monday at St. John the Baptist Church by Fr. William Mylchreest, who was from 1972 to 1977 the first director at Holy Cross Hospital. Ordained in 1980, he is associate pastor at St. Brendan Church.

Sister Innocent, who was buried in Mt. Mercy at the Motherhouse of her community, is survived by a sister, Mrs. M.J. Hannigan, Monongahela, Pa.; two brothers: Conrad Hughes, Bedford; and Dr. Joseph Hughes, Pinehurst, N.C.; as well as several nieces and nephews.

St. Hellen’s grads first 8-year class

**Sr. Grace Immaculate**

Sister Grace Immaculate, Miss Mary Higgins, died on Friday, May 22, 1981. Sister Grace taught in the Epiphany School from 1969 until the present year. At least 1,000 children were taught by her here.

Interment was at Immaculata, Pennsylvania in the cemetery of the Sisters, Servants of the Immaculate Heart of Mary, the community to which Sister Grace belonged.

**Fr. Foley celebrates 50th**

Fr. Maurice Foley, who has assisted at St. Elizabeth Parish, Pompano Beach, for seven years, invites his friends to share the joyful occasion of his Golden Jubilee to the priesthood on Sunday, June 7th, at the 12:30 p.m. Mass. Reception will follow in the Parish Hall.

**Fr. J. Pucci celebrates 40th**

More than 500 people and 20 fellow-priests gathered at Cardinal Newman High School in West Palm Beach recently to celebrate the 40th anniversary in the priesthood of Fr. Joseph J. Pucci, OMI, associate pastor of Mary Immaculate Church, also in West Palm Beach.

A buffet dinner was served in the school’s cafeteria immediately after the noon Mass. Many friends from out of state joined Fr. Pucci on the happy occasion.

**Pre-Cana classes in Plantation**

A Pre-Cana program for those in the Broward area contemplating marriage in the Catholic Church will be held at St. Gregory’s Church in Plantation. The series of four classes will be conducted by Dr. Henry McGinnis, a specialist in marriage and family therapy, on June 21, 24 and 25 and July 1, from 7:30 to 9:30 p.m. For reservations call 473-6261. St. Gregory’s is located at 200 N. University Drive.

**Mission in Creole at Indiantown**

Holy Cross parish in Indiantown will sponsor a three-day mission in Creole at Indiantown June 8, 9, and 10 for the Haitians residing in that area. Fr. Thomas Wenski and Sr. Agnes of the Pierre Toussaint Catholic Haitian Center in Miami will conduct the mission, which will begin at 7 each evening. Holy Cross is located at 15927 S.W. 150 St.

**Lay ministers to be commissioned**

At a special liturgy on Trinity Sunday, Archbishop Edward A. McCarthy will commission the new Ecclesiastical Lay Ministers for the Archdiocese of Miami. New candidates for the Lay Ministry Program at St. Joan of Arc will also be accepted at that time. The Office of Lay Ministry extends an open invitation to all to come share in the joyous occasion June 14 at 2 p.m. at St. Mary’s Cathedral.

**DRE Programs set for Summer**

The Department of Religious Education for the Archdiocese will present the following programs in the upcoming Summer months:

The Archdiocese is co-sponsoring with Florida International University a special course for teachers entitled “Workshop in Religion”, course number: EDE 6926-6926.

Location is St. James School from June 29 to July 10, 1981 from 9:00 a.m. to 1:00 p.m.

The university will give 4 quarter hours credit to those who enroll for $22.00 per quarter hour, that is, a total of $88.00 for the whole course. These credits will help those who are seeking to renew their certification.

Fr. Paul Vuturo will be the instructor covering contemporary developments in theology and catechetics as they affect a teacher in parochial schools, high schools or parish religious education programs.

Those who wish to enroll for credit in this course should apply to Sr. Carmella. The number of these auditors (at no charge) will be limited to the space available.

Fr. John Tickle will conduct an evening’s program entitled “Teacher Techniques and Teacher Transformation” at two locations: St. Joan of Arc, August 25, at 7:30 p.m. St. Louis, August 26, at 7:15 p.m.

Those of you who have heard Fr. Tickle before will want to see him again. If you have never had the opportunity to hear him, you should look forward to a very inspirational and practical evening program.
Physicians breakfast at Mercy

The monthly breakfast meeting of the Catholic Physicians Guild will be held on Friday, June 5, 1981 at 7:30 a.m. in the fifth floor conference center of Mercy Hospital, 3663 S. Miami Avenue, Miami, Fla. For information, call 854-7374 or Father Richard Scherer, Spiritual Director of the Guild, at Mercy Hospital 854-4400.

Film series at St. James

On June 7, 1981, Holy Family Catholic Church, in North Miami, is presenting the sixth film in the series, Focus on the Family, by Dr. James Dobson. The film titled, "What Wives Wish Their Husbands knew about Women - The Lonely Housewife," begins at 7:30 P.M. Volunteer babysitters available. For information, call 945-6201.

On June 14, 1981, Holy Family Catholic Church, in North Miami, is presenting the seventh film in the series, titled "What Wives Wish Their Husbands knew about Women:" Money, Sex and Children, begins at 7:30 P.M.

Mass and Dinner for handicapped

All handicapped are invited to celebrate the Year of the Handicapped with Mass and dinner at St. Clement's Church, 2975 N. Andrews Ave., Ft. Lauderdale, July 12, at 3 p.m. Archbishop Edward A. McCarthy will be host and celebrate the Mass. RSVP by July 5, to St. James Deaf Center, 18340 N.W. 12th Ave., Miami, Fla. For information call in Dade County: 653-3147, in Broward call 563-6571.

"Anyone in any position of authority, be it in business, in government, in the church, in one's home, must allow Christ and His Spirit to take over. Service is our Christian vocation." (1981 Lenten pastoral letter of the Catholic bishops in Ugan da, Africa.)

D.C. Archbishop moving to 'working class' section

WASHINGTON (N.C.) - Archbishop James A. Hickey of Washington is selling his residence in an upper middle class Washington neighborhood and moving to a new pastoral center in a former seminary in a working class section of the city.

Archbishop Hickey, who succeeded Cardinal William Baum as head of the Washington Archdiocese last year, also announced the appointment of six new administrators in a major reorganization of the archdiocesan administration. Two of the new administrators are women, a nun and a black laywoman. Located on a 16-acre site purchased from the Oblates of St. Francis de Sales for $2.15 million, the new pastoral center will house all archdiocesan administrative offices; the offices of the Catholic Standard, the archdiocesan newspaper; and the archbishop's residence. Archdiocesan service agencies are to remain at their present locations.

By Stephanie Overman

WASHINGTON (N.C.) - Dr. Evelyn Billings said she was in the United States to promote the method of "preventive medicine" which she and husband, Dr. John Billings, discovered. The "preventive medicine," the Australian doctor was describing is the Billings Method of natural family planning, a method of anticipating periods of fertility and avoiding pregnancy without using drugs or devices.

"THE BILLINGS Method," by Mrs. Billings and Ann Westmore, was published in May in the United States after being on the bestseller list in Australia. It explains the Billings' research that shows how a woman can determine whether she is fertile or infertile by examining changes in vaginal mucus during her menstrual cycle.

In addition to touring to promote her book Mrs. Billings was in the United States to speak at the World Organization of the Ovulation Method-Billings U.S.A. in New York.

May 28-31.

The Billings Method is so easy to learn, according to Mrs. Billings, that "women could read the book, learn and get themselves onto the method. Teachers have been trained to explain the Billings Method and we teach everybody who wants to know. We think a woman should understand and respect her physiology," Mrs. Billings said.

THE METHOD does not have the side effects that some artificial methods do, it is approved by the Catholic Church and it can be used to plan as well as to avoid pregnancy, she said in an interview in Washington. And, "it's cheap - we have nothing to sell," she said.

Recent studies conducted by the World Health Organization in India, the Philippines, El Salvador, New Zealand and Ireland showed a 97 per cent effectiveness rate, Mrs. Billings said, and "the women learned it simply, easily."

The doctor said she sees a growing interest in natural family planning because "people are disenchan ted by contraceptive devices and pills." She decided to write the book "because I thought it would be a good idea to have a book by a woman for women about the subject."

"There is still a great deal of ignorance about natural family planning. "A lot of people, a lot of doctors, think it's the rhythm method that went out 15 years ago. "Women just don't know the significance of the signals from their own bodies. They don't know that the mucus means fertility, they often think it means some disease," she said.

The women's movement has become very interested in natural family planning, according to Mrs. Billings. "The women's movement wants to get away from the pills and loops (IUDs). That's the real liberation."

Unfortunately, in Mrs. Billings' view, these women sometimes use natural family planning to determine their cycles and then rely on artificial birth control during the fertile periods. "We're strongly opposed for both moral and practical reasons, she said. "They're introducing an inaccuracy. There's nothing as accurate as abstinence during the fertile phase," she said, and also "there is confusion of the woman's recognition of her fertile phase" when other methods are introduced, Mrs. Billings said.
PENTECOST


By Fr. Richard Murphy, O.P.

Pentecost, the 50th day after Easter, was a harvest festival of the first fruits. It was also called the Feast of Weeks, for it occurred seven weeks after Passover. It was a day to celebrate the giving of the Law on Mt. Sinai to Moses. Associated with it are thanksgiving, joy and hope. Such sentiments are especially appropriate as we celebrate today the birthday of the Church.

BIRTHDAYS usually mean gifts from friends and family. St. Luke tells us how on the Church's birthday, God bestowed a choice and very mysterious gift on His Church — the Holy Spirit.

In describing the coming of the Holy Spirit, Luke is at his dramatic best. The reader is impressed by the mystery of what happened. What was heard was not a wind, but something like a great wind. What was seen was not fire, but something like fire. One is aware of both warmth and power.

The effects of this gift were remarkable indeed. The apostles were suddenly men without fear, and spoke boldly about the magnalia Dei, the great things of God, in tongues that made sense to the many strangers in the city. The burden of their message was Jesus’ death, and His resurrection.

Speaking in tongues is what we call a charismatic gift, a special grace given more for the good of the Church than for the sanctification of the recipient. On that first Pentecost, the Church profited handsomely from this gift — 3000 souls were added to the believing community.

OTHER GRACES (called sanctifying or habitual grace) are given for the good of the recipient. God has many spiritual gifts for his children, some of them spectacular. Usually however they are quiet homely gifts which bring the recipient closer to God.

The gifts of the Holy Spirit, instead of dividing, unite us. “In the one Spirit we were all baptized, and one Spirit was given to us all to drink.”

Jesus is God’s incredible gift, the Son of God in human flesh. The Church is one of God’s great gifts too, for it sustains us of His constant presence, and the proclamation of His saving word.

Since we are such a pragmatic people, we may well be thinking: “Rhapsodize all you want, but the fact is that even with the gift of the Holy Spirit, nothing has changed. The world is still a wicked place, and sinners are everywhere.”

YES, BUT GOD’S gifts make us neither angels, nor robots. Grace perfects our nature, but does not destroy it. People change the face of the earth (only God can do that), but they somehow make people aware of the beauty of goodness and peace and trust and energy. Like leaven in the dough, they work in strange and mysterious ways to improve the world. In them, one senses the warmth and the power of the Spirit.

The saints were wise people, full of understanding and knowledge, daring and courageous, open to others, and always aware of God. They are the sanest of people, a breath of fresh air in a wicked world.

The apostles did a lot of growing, after Pentecost. We ought to imitate them, and become ever more willing instruments of God.
John Polce, composer and performer of Christian music, will be featured on "REAL TO REEL," weekly television program of the Archdiocese of Miami, on WCKT-TV, Channel 7 at 9 a.m. Sunday, June 7.

Polce was interviewed by Carol Gallahger, TV producer for the Miami Archdiocese, and segments of a Polce concert April 30 at St. Louis Church in Kendall were video taped for inclusion in the June 7 "REAL TO REEL" program.

Polce became a member of the Community of Brotherly Love in Providence, R.I. in 1973 and began to compose music which, he says, "expresses the love of Jesus." His professional career, however, began before that, in the field of blues and rock music.

Polce credits his entry into religious music to an "inner conversion" from "self-glory" and "frustrations of life." Through the efforts of a friend, the composer-musician "saw the darkness and coldness within" changed to "the light and warmth of God's love."

Polce has produced two recordings—"The Call" and "Your Love Is Changing the World." Another, "Here is My servant," will soon be released, he said.

According to Carol Gallahger, TV segments such as the Polce interview and concert, are made possible "by the generosity of our people to the annual Catholic Communications Campaign, through which we were able to purchase the television and sound recording equipment necessary to illustrate on television significant highlights of religious life in the Archdiocese of Miami."

Here are the USCC symbols and their meanings: A-I, morally unobjectionable for general public; A-II, morally unobjectionable for adults and adolescents; A-III, morally objectionable for adults; A-IV, morally unobjectionable for adults, with reservations; B, morally objectionable in part for all, C, condemned.

A Change of Seasons (C)
Agatha Christie's The Mirror Crack'd, A-III (PG)
Agatha Christie's The Witness for the Prosecution, A-I (PG)
Agatha Christie's Ten Little Indians, A-II (PG)
Agatha Christie's The Mysterious Affair at Styles, A-I (PG)
Agatha Christie's Murder on the Orient Express, A-I (PG)
Agatha Christie's Murder in the Aquarium, A-I (PG)
Agatha Christie's Murder on the Orient Express (TV), A-I (PG)
Agatha Christie's Death in Venice, A-I (PG)
Agatha Christie's The Secret Adversary, A-I (PG)
Agatha Christie's The Man in Black, A-I (PG)
Agatha Christie's The Secret Adversary (TV), A-I (PG)
Agatha Christie's The Secret Adversary (TV), A-I (PG)
Agatha Christie's The Mystery of Hunter's Memphis, A-I (PG)
Agatha Christie's The Seven-Per-Cent Solution, A-I (PG)
Agatha Christie's The Man Who Could Work Miracles, A-I (PG)
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Students win honors in academic olympics

Palm Beach County students combined to win numeorous national championships at the 16th Annual National Academic Games Olympiads, held recently. Over 650 students from across the nation competed in the areas of Languages, Arts, Social Studies, and Mathematics.

In the Middle Division (grades 7-8) the St. Ann's team consisting of Greg Ackerman, Tomas Tio, Nancy Neitz, Todd LaVogue and Thomas Tai won first place in "Linguistic" and were the Overall Language Arts National Team Champions.

Also in the Middle Division, the team of Greg Ackerman, Tom Metzger, Marl Andrews, Jeff Tocher and Coleman Prevett won every available team honor in the Social Studies competition, sweeping "American Euro-Car" and "Mr. President."

Tomas Tio placed 3rd in the nation individually in "Linguistic," and Nancy Neitz placed 2nd individually in "Propaganda."

According to Larry Liss, Director of the Local Academic Center, the Palm Beach County's and St. Ann's School performance in the National Academic Games Olympiads was the most impressive by any area or school in the 16 year history of the tournament.

Fransiscan Order to order Saturday

St. Joseph's Fraternity of the Secular Franciscan Order will meet June 6, 1981, at 10:00 a.m. at St. Anthony's Church, 407-439 Ninth Ave., S., Naples on Saturday, June 13 from 1:00 p.m. till 3:00 p.m. Fee for the day is $4 including lunch.

Please send letters of recommendation and registration (including your check for however many will be attending) to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138 no later than Wednesday, June 10th.

Villa Maria dinner dance

A buffet dinner dance sponsored by the nursing staff of Villa Maria Nursing and Rehabilitation Center will be held at 6 p.m. Friday, June 12 at the north Miami P.B.A., 13525 N.E. 2nd Ct. Admission is $15 and open to the public. For reservations call Sonia at 891-8850.

Eucharist training

There will be a Training Day for Eucharist Ministers at St. Ann Parish, 407-439 Ninth Ave., S., Naples on Saturday, June 13 from 1:00 p.m. till 3:00 p.m. Fee for the day is $4 including lunch.

Please send letters of recommendation and registration (including your check for however many will be attending) to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138 no later than Wednesday, June 10th.

Rev. Mr. Thomas Cauley

Thomas Cauley to be ordained

The Rev. Mr. Thomas F. Cauley, Jr. of Chicopee, Mass., will be ordained to the priesthood for the Archdiocese of Miami during rites of ordination at 1 p.m., Saturday, June 6 in St. Anne Church, Chicopee.

Bishop John J. Nevins, Auxiliary Bishop of Miami, will be the ordaining prelate.

Recently graduated from the major Seminary of St. Vincent de Paul, Boynton Beach, Fl., the ordained is a native of Holyoke and the son of Mrs. Mary H. Cauley.

He attended Kirtland Grammar School and Holyoke Catholic High, Holyoke, before matriculating at the University of Massachusetts where he was awarded a BA degree in sociology. He studied philosophy at Resurrection College before completing his theological studies at St. Vincent de Paul Seminary.

In addition to his mother, the Rev. Mr. Cauley has three sisters who will be present for his ordination: Mrs. Anne Baron, Chicopee; Mrs. Mary Jesionowski, S. Hadley, Mass., and Mrs. Margaret Andrews, Atlanta.
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Miami, Florida / THE VOICE / Friday, June 5, 1981 / Page 21
In "Above Suspicion," the thriller I read most recently by Helen MacInnes, a British university couple, rather inexperienced in the workings of international espionage, were dispatched on an intricate and important mission in Germany and Austria. The days just before World War II, they were to discover the whereabouts of an agent who had disappeared.

The couple's mission began with a set of complex instructions they were given once and expected to recall more or less perfectly later on. The instructions led the couple from one fleeting undercover contact to another until finally — after a close call with a German's plunge off a mountainside and the knitting of a killer dog — they discover and rescue the missing agent.

Then, with the help of still more agents — but only when the British woman was rescued after being recognized and kidnapped in Innsbruck by her chief German antagonist — the couple escapes Austria to safety.

THE STORY is quite exciting. But what interested me is just how well all these undercover agents, including the relatively inexperienced couple, work together to accomplish their goal.

When difficulties are encountered, including serious ones, they are successfully overcome.

Frankly, my own experience in this complex, fast-paced world is that people do not always work together that well. In fact, considering how necessary it is for people to work together on all kinds of projects — perhaps we could even say that "working together" is basic for modern life — it is amazing how much of a problem it can be.

But even though people plan a project and work on it together, the goal may remain a bit fuzzy. Communication is crucial and misunderstood as easy to come by. At the beginning of many projects, the people working together often don't envision the goal in the same way.

Then there is remembering what has been said about how a project will be carried out. Again, communication is essential. But days and weeks after a successful planning session, even the most experienced people tend to forget parts of what was decided. Total recall is rare; its rarity is the source of problems.

Finally, if serious difficulties are encountered by a team, they are not always readily overcome. The difficulties may delay the project greatly or lead to re-evaluation of the project's worth.

There are good reasons why people should work together on projects. First is the utter necessity of doing so. Many valuable projects cannot be accomplished by one person working alone. A family, for example, cannot achieve new goals unless members communicate and cooperate. A school community cannot achieve educational goals by going off in separate directions.

If you encounter difficulties, you attempt to work them out quickly. Working alone, you don't have to cope with the attitudes, the feelings or the varying abilities of fellow workers. Your frustrations will be largely with yourself or with the project. And only one person can quit the project you. Cooperation, it seems, isn't always easy, no matter how worthwhile. To cooperate well, people have to think about the process of cooperation: about the gifts of others, the way the project appears to others, the roles of the others, the reasons why others are involved.

To work well together, people need to know what makes cooperation difficult — and what cooperation can accomplish. No matter how basic it may be for contemporary society, working together well does not always come naturally.

The parish and its people

After roundly criticizing the Corinthians for their scandalous conduct in liturgical worship, Paul returns to the questions sent to him by the community.

The Corinthians apparently were experiencing some confusion about "spiritual gifts," and so Paul starts Chapter 12 of First Corinthians, "Now, brothers, I do not want you to leave you in ignorance ..." This is his unusual way of saying, "I want you to understand clearly," a form he also uses elsewhere.

It is hard for us to appreciate the extraordinary activity of the Holy Spirit in the early church. The New Testament bears abundant testimony to this activity but, unfortunately, gives us very little specific information about its various manifestations. That is tantalizing, but it should warn us against giving precise definitions for those gifts in our day.

At any rate, these gifts of the Spirit seem to have been both a blessing and a source of trouble for the Corinthians. One problem was that of discernment. How could one be sure that, in any particular instance, he or she was really being led by the Spirit and not by wishful thinking, fantasy, self-delusion? That is the Holy Spirit in the early church. The New Testament bears abundant testimony to this activity but, unfortunately, gives us very little specific information about its various manifestations. That is tantalizing, but it should warn us against giving precise definitions for those gifts in our day.

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The ‘Gym-uniform’ syndrome

Or how to pull parish councils out of the quagmire of details

By Bill Wetterer

“We recognize we are our brother’s keeper,” said Father Harold Kurtenbach.

“Accepting responsibility for one another” is the concept by which we operate a Resurrection Parish, explained the pastor of the eight-year-old parish in Grand Island, Neb. Developing a caring community is a high priority for Resurrection’s 1,200 parishioners.

At Resurrection, community is fostered through a system of five miniparishes and a parish council that never casts a single vote, operating strictly by reaching consensus.

But how does consensus work? NO ACTION by the council is taken unless everyone agrees on what is to be done. When a person cannot do this, the measure is tabled for future consideration. When this happens, members often pay for further guidance, Father Kurtenbach said.

The “consensus system really does work,” the pastor asserted, but people have to do their homework and be informed about parish activities and proposals. “Some say that consensus is not the most efficient method for managing a parish,” Father Kurtenbach remarked. But he thinks efficiency is less important than the unity which comes out of the consensus process.

According to pastoral minister, Sister Celine Taskan, “Sometimes you have to let go of your ideas ... it makes you consider everyone’s way of looking at issues.”

Sometimes it takes longer to make decisions,” explained Sister Rosemary Carrher, a pastoral minister, but “you get more ideas, as people are forced to consider many different angles” of a proposal. And sometimes people find new wisdom and better ways of doing things as well, she added.

HOW DO PEOPLE become council members?

The parish council at Resurrection is made up of 11 members -- 10 lay persons, the pastor and the two pastoral ministers. To choose council members, the parish sends each family a letter explaining council duties and listing desirable qualifications for candidates.

Along with a faith which is “alive and active,” candidates should be “creative and energetic, and have the kind of family life where they are free to commit themselves for three years to the council,” explained Father Kurtenbach. People also have to be “willing to work with a team to reach consensus,” which eliminates some people at the start, the pastor stated.

Parishioners then are asked to nominate two persons. Individuals whose names appear two or more times are asked to serve. When the person agrees, his or her name is put into a basket. Following a Sunday Eucharist at which the Holy Spirit is asked for guidance, the names of new members are drawn from the approximately 30 names in the basket.

One proposal that came out of the parish council is the miniparish system. AT RESURRECTION, the miniparishes are set up geographically, so members live close to each other. Each miniparish is encouraged to set annual goals and is responsible for a two-month period of ministry in the larger parish, providing people to help at parish events, for instance.

People within the miniparishes are actively involved with each other. Along with social events such as bowling and family nights, they reach out to people in need. According to Father Kurtenbach, people in miniparishes sponsored five refugees from Vietnam, helping them with housing and locating jobs. Today the refugees are leading independent lives.

At Resurrection, we still have our share of problems, concluded Father Kurtenbach, but “we make a special effort, through prayer and discussion, to be open to the guidance of the Holy Spirit.”

Miami, Florida / THE VOICE / Friday, June 5, 1981 / Page 23
**New drug chief has a God connection**

Hershey, Pa. (NC) — The new head of the federal Food and Drug Administration, Dr. Arthur H. Hayes of Hershey, is also a permanent deacon who sees a link between his job and his ministry.

"I think a good deal of my ministry will be involved with my job," says Hayes, appointed FDA commissioner by Health and Human Services Secretary Richard Schweiker, a former Pennsylvania senator.

"THE LEADERSHIP provides an opportunity to use those things the church teaches makes the deaconate important to the community," he said in an interview prior to taking office at the FDA last month.

"The education, the grace of the Sacrament of Orders, the experience — all are very important in exercising that role."

Hayes, chief of the Division of Clinical Pharmacology at the Pennsylvania State University College of Medicine at Hershey, is a permanent deacon in the Diocese of Harrisburg.

He hopes to continue diaconal service in the Archdiocese of Washington.

Regulating drugs and other health-related items involves much doubt and few certainties, Hayes asserted, "in many issues, a high degree of morals is important for a person regardless of religious persuasion, but they're generally not the type of issues in which you are acting against conscience."

The job of overseeing 7,500 people and a budget of more than $300 million while regulating and monitoring drugs, food, additives, vaccines and devices such as pacemakers seems awesome to the Hayes physican.

"WERE NOT ONLY talking about regulating a billion-dollar industry but also talking about the health and safety of 226 million Americans," he said. "But it is a job that can be done."

He said much of his work will probably center on testifying before Congress on drug safety and other matters under FDA authority.

"One of those things undoubtedly will be saccharin," said Hayes, adding, "I don't know how I stand on that because I have not been privy to all the data."

He said he also expects to have to face the question of whether vitamins should be considered drugs. And shortly after his arrival in Washington, the FDA announced that the agency is launching a five-point plan to monitor and reduce the salt intake of Americans.

Hayes, who was attracted to his field by Theodore Koppany, a pioneer in the science of clinical pharmacology, says it is a discipline that is concerned with the individual.

"DRUG TESTING or education, it is still a people-oriented discipline," Hayes said. "It is trying, to help develop, use and monitor better drugs to keep people more healthy and free of symptoms."

In addition to a degree in medicine from Cornell University, Hayes holds a master's degree from Oxford University in philosophy, politics and economics. He was a Rhodes Scholar and a Danforth Fellow, served as an instructor of public speaking at Georgetown University, and held assistant professorships in medicine and pharmacology at Cornell University Medical College.

**Hypocrite's Oath**

By Hilda Young

NC News Service

"Quit screaming at me across the house," I screamed at Johnny across the house.

"I hate it when you say, 'hate,' " I told Marie.

"I slapped Joey on the hands. "Haven't I told you not to hit your little brother?" I asked.

"I'm sick and tired of picking up your shoes, coats, toys and junk all over the house," I huffed. I plucked Johnny's jacket off the dining room table and uncovered my scarf.

"Can't you find anything better to do than watch that tubbey spouse" spouse asked the children as he came home from work. The day before he had watched six consecutive hours of golf, baseball and basketball.

"Don't be fibbing to me, young man," I told Joey as I parked in a parking place marked for the handicapped. When Joey pointed it out I said, "It's OK, I'll be just a minute."

"I thought I told you to clean your room! Get it done now!" spouse told oldest son. Oldest son's bicycle has been sitting in the garage with a broken chain for two weeks since spouse said he'd help fix it.

"Yes, you have to go to Mass, spouse and I told Marie in unison Sunday morning. Two hours later we were complaining in the car about the sermon and the parking lot.

"Share your toys with Joey," I told Johnny. "No, you may not use my typing paper," told Joey a little later.

"I'm not your servant," I told Marie.

"Get up and find the scissors yourself," I called my own mother this afternoon and confessed: "Mom, I'm a darn hypocrite with the kids. Whoever came up with the old saying, 'Do what I say, not what I do,' must have lived at my house."

"That's no way to talk to your mother," she laughed.

"Thanks, Mom," I sighed. "I needed that."

**ST. BARNABAS**

"There was a certain Levite from Cyprus named Joseph. He sold his farm and donated the money, laying it at the apostles' feet. The apostles gave him a new name: Barnabas, which means 'Son of Encouragement.'

"He was a good man, full of the Holy Spirit and of faith, and was chosen to the fast growing church of Antioch."

Barnabas preached in Antioch along with Paul for a year, then the two set out together to Cyprus and the cities of Asia Minor. They preached with great success, after a miracle at Lystra the people regarded them as gods, but the two said, "We are just men, bringing you the good news that will convert you to the living God."

Later, Barnabas and Saul separated; Barnabas taking Mark to Cyprus, and Paul taking Silas to Syria. They were reunited later.

The feast is on June 11.
Millones de polacos rinden tributo a Cardenal Wyszynski

El Cardenal Wyszynski amó a la Iglesia y a su patria con incomprensible devoción y coraje intransigente nacido de una fe incontestable y un ardiente amor a Jesús y a María», diría el Papa Juan Pablo II en su mensaje de dolor transmitido desde la Plaza de San Pedro el día 31 de Mayo.

El Primado de la Iglesia polaca, quien murió de cáncer en su residencia en Varsovia, estuvo expuesto en capilla ardiente en la Iglesia San José durante los tres días antes del entierro. El Cardenal Wyszynski falleció a los 79 años el pasado 28 de Mayo. En su muerte, el uno vez prisionero en Polonia fue honrado con un duelo nacional como rara vez se le tributa a los buenos gobernantes seculares de un país.

Desde su muerte hasta el momento de su entierro millones de polacos llenaron las iglesias diariamente para ofrecer Misas y oraciones de duelo.

El propio gobierno comunista que lo tuvo encarcelado en su propia casa durante tres años por la oposición del Primado a la política totalitaria del sistema y sus frecuentes críticas a la falta de libertades civiles y religiosas, lo elogiaron llamándole un “gran patriota polaco”. Una delegación encabezada por el Cardenal Agostino Casaroli viajó a Polonia en representación del Papa que no pudo asistir debido a su convalecencia en el hospital.

Quisiera estar presente entre ustedes para rendir homenaje final al Primado de nuestra patria. Pero Dios ha decidido otra cosa,” decía el mensaje leído por el sucesor del Papa en la Arquidiócesis de Cracow, el Cardenal Franciszek Macharski.

El Papa expresó su deseo de visitar a Polonia nuevamente muy pronto “si Dios me da salud y oportunidad”. Entre los que asistieron a los funerales estaba el Presidente Polaco Henryk Jabłonski, tres Vice Primer Ministros, el cuerpo diplomático y una extensa delegación de la poderosa Unión de obreros independientes Solidaridad dirigida por Lech Wałęsa.

Stanisław Kania, primer secretario del Partido Polaco de Trabajadores Unidos, no asistió a los funerales pero en una conferencia del partido en Varsovia el día antes, prosiguió un gran elogio al Cardenal: “Ha muerto un gran sacerdote y un gran ciudadano”, dijo. “El entrará, sin dudas, en la historia como tal. Hizo notar que “El fue por largo tiempo un severo crítico de la Unión Soviética, pero trabajó por la unidad y el progreso de la nación.”

El mas reciente papel del Cardenal Wyszynski en la vida de Polonia fue el de mediador extrajudicial durante los días de la huelga de 1980 y la amenaza de invasión por parte de Rusia. Respaldó vigorosamente el derecho de los obreros a organizarse en asociaciones de su elección y este apoyo fue la clave para el reconocimiento legal del movimiento Solidaridad. Pero a veces, también les aconsejó no retirar sus huelgas con mucha frecuencia sino también trabajar para mejorar la producción ayudando así a sus hermanos polacos a resolver sus problemas económicos.

El cardenal Wyszynski fue una de las fuerzas que hizo poderosa y unida a la Iglesia de Polonia, siendo la primera la gracia de Dios en la acción del Espíritu Santo: guió al catolicismo polaco a través del caos y derrotas del comunismo. Fue por largo tiempo un severo crítico de la Unión Soviética, pero trabajó por la unidad y el progreso de la nación.

La violencia política, de izquierda o derecha, atenta contra la estabilidad de la joven democracia. Mucho de la violencia izquierdistas viene de los Grupo Vascos que demandan independencia.

El pasado Abril los obispos vascos declararon que la violencia de las guerrillas y los esfuerzos para combatirla ponían en peligro la frágil democracia.

Pidió al gobierno español noticias completas y honestas sobre “lo que está pasando en estos días y sus implicaciones”. Los críticos del gobierno alegan que el Primer Ministro Calvo Sotelo tiene una política muy debil contra el terrorismo y que las informaciones incluso sobre la acción de los terroristas son vagas.

“Hagamos lo mejor que podamos en esta amarga hora para preservar la pacífica coexistencia en España y logramos preservar nuestras autoridades en su difícil tarea”, dijo el Cardenal Jubyrey. El Cardenal Vicente Enrique y Tarancón de Madrid, también hizo advertencias similares recordando que aquellos que desean el paso a la institución de la Iglesia en modo que los cristianos puedan llenar las vacantes de la sociedad contemporánea.

El Arzobispo Emilio Benavente, Vicario Militar de España, habló del carácter moral de las fuerzas armadas y de la confianza que el pueblo debiera tener en ellas... “Debemos permanecer fieles a la promesa de Dios de que la verdad triunfara sobre la mentira, la justicia sobre el odio... La gran mayoría de los españoles ha anhelado profundamente la paz y la justicia”.

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San Norberto

JUNIO 6
Nació Norberto en el año 1080 en la ciudad ahora conocida como Xanten, en Alemania Occidental. Sus padres eran miembros de la corte del emperador Enrique V. Muchos hechos han contribuido a su santo, sirviendo al Arzobispo de Colonia y en la corte del emperador donde llevaba una vida cómoda, sin necesidades.

Contaba 30 años de edad cuando un día fue tirado de su caballo por un pavoroso relámpago. Norberto Vio en este suceso una llamada de Dios para buscar una vida de perfección y en adelante vivió sosteniendo una vida penitente, durante tres años. Después de su ordenación trató de reformar los cánones de Xanten sin resultado.

Dando ejemplo de austeridad reunió sus bienes, los dio a los pobres y marchó descalzo en peregrinación hasta Saint Gilles, Francia, para ver al Papa Gelasio II quien lo autorizó a predicar por toda Europa ganando muchas conversiones para la Iglesia católica.

En 1121 y residiendo en Francia, el Arzobispo de Laon lo invitó a retirarse al bosque de Voix, en un lugar llamado Premontre y formar allí una orde

Sábado: “Baile de Valenzo”, en el salón de Little Flowers, 8:30 p.m. Entrada: $3.00 por persona.

Domingo: “Reflexión sobre los Santos”. Cafetería del Seminario St. John Vianney a la 1:00 p.m. Al final tendremos la Celebración Eucarística en la Capilla a las 5:30 p.m.

Un fin de semana juvenil

Todos los jóvenes están invitados a participar en el “Weekend Juvenil” que se celebrará del 12 al 14 de Junio. Se tendrán las siguientes actividades:

- Vientos: “Joven, Busca la Alternativa” en la Cafetería del Seminario St. John Vianney a las 8:00 p.m.

En BROWARD COUNTY

EN PALM BEACH COUNTY

El S.E.P.I. inicia nueva fase

El South East Pastoral Institute, S.E.P.I., ha comenzado una nueva fase en la expansión de su programa con M. VIRGILIO ELIZONDO, teólogo hispano internacionalmente conocido y autor de diferentes libros sobre evangelización y cultura hispana, fue el primer profesor que nos visitó en este año para compartir sus conocimientos y formar a los cursos que tienen como objeto la formación de ministras laicas y religiosos en el apostolado hispano. El Padre Mário Vizcaíno, Director del Instituto, nos explica esta nueva fase del instituto.

“El Instituto Pastoral nació en 1979 como respuesta a las necesidades pastorales de la región; según los acuerdos del II Encuentro Nacional Hispánico de Pastoral y por decisión de la Junta Directiva de la Región en 1978.


La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es.

“Sencillo” no quiere decir insignificante. Las Publicaciones Claretianas por medio de la serie de folletos ilustrados “Hablemos de” desean transmitir mensajes importantes y grandes verdades de la fe de una forma sencilla y al alcance del pueblo.

De tal forma el texto e ilustraciones de estos folletos transmiten con eficacia y creatividad las sencillas verdades del amor de Dios por nosotros mediante los eventos religiosos que tienen lugar en el hogar. La familia es un simulacro de amor de Dios en nuestras vidas.

Tres de los folletos más recientes en esta serie son: “Hablemos de la familia”, por Eugenia Acosta; una edición bilingüe; “Hablemos de la con- firmación”, por el P. Francisco Bon Marché

Cementerio de Base” dirigido por el P. José Marítes y su experimentado equipo. Tendrá lugar en St. John Vianney Seminary, 2900 S.W. 87 Avenida, Miami, del 8 al 14 de junio, miércoles y viernes de 7:30 a 10:30 p.m. El gálibo de 9:00 p.m. El domingo de 9:00 a.m. a 12 m.

Para mas información llamar a María Luisa Gastón al número 223-7711.

Folletos en español para enriquecer la fe

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El próximo curso de S.E.P.I. será “Comunidades Eclesiales de Base” dirigido por el P. José Marítes y su experimentado equipo. Tendrá lugar en St. John Vianney Seminary, 2900 S.W. 87 Avenida, Miami, del 8 al 14 de junio, miércoles y viernes de 7:30 a 10:30 p.m. El gálibo de 9:00 p.m. El domingo de 9:00 a.m. a 12 m.

Para más información llamar a María Luisa Castón al número 223-7711.

Un fin de semana juvenil

Todos los jóvenes están invitados a participar en el “Weekend Juvenil”, que se celebrará del 12 al 14 de Junio. Se tendrán las siguientes actividades:

- Vientos: “Joven, Busca la Alternativa” en la Cafetería del Seminario St. John Vianney a las 8:00 p.m.

Sábado: “Baile de Valenzo”, en el salón de Little Flowers, 8:30 p.m. Entrada: $3.00 por persona.

Domingo: “Reflexión sobre los Santos”. Cafetería del Seminario St. John Vianney a la 1:00 p.m. Al final tendremos la Celebración Eucarística en la Capilla a las 5:30 p.m.
“La renovación litúrgica debe interesar a todos”

El hermano Alfredo Morales es oriundo de Cuba. Con el apoyo de su familia, una familia de músicos, desde muy joven comenzó a estudiar piano, teoría y solfeo, así como composición musical. Asistió al Conservatorio Lecuona de la Habana, después especializó en el área de la pedagogía y obtuvo un doctorado en pedagogía en la Universidad de La Habana y se especializó en ese campo.

Salió de Cuba en el año 1961 y continuó sus estudios en universidades de Belgica y Francia. Actualmente reside en Santiago, República Dominicana donde trabaja como profesor en el Colegio de La Salle.

Con mucha frecuencia grupos hispanos y liturgia en los Estados Unidos le piden que venga a dar seminarios y talleres sobre música litúrgica y por tanto el Hermano Morales ha viajado a este país con mucha regularidad en los últimos años, tanto a Florida como a Nueva York, y otras zonas del país.

Estos son artículos que ha escrito, el Hermano Morales tiene un libro de cantos litúrgicos editado por la Editorial Pueblo de Nueva York.

Recientemente el Hermano Morales dio una conferencia en la reunión anual del Instituto de Liturgia Hispana celebrada aquí en Miami y tuvimos la oportunidad de compartir con él algunas de sus inquietudes, esperanzas y preocupaciones sobre el desarrollo del litúrgico del pueblo hispano en los Estados Unidos.

He aquí una pequeña cápsula de nuestra entrevista:

-¿Si las celebraciones litúrgicas deben ser celebraciones jubilosas del Pueblo de Dios que alegre y esperanzado fija sus ojos en Dios y lo alaba. Entonces, con quien se alegre y con quien se alabe es el Pueblo de Dios que peregrina en el mundo, las procesiones de la Iglesia como Pueblo de Dios en marcha.

-El Ministerio de los músicos, la armonía y el canto, es responsabilidad de todos los cristianos. "celebración" y "acciones de gracias" en su trabajo diario, en la hora, en el cuarto de trabajo, en las reuniones con los demás en la colectividad, en el vacío, en la vida comunitaria, en su santo espíritu, en el amor a los hermanos.

-¿Qué rol usted cree que la comunidad católica hispana de los Estados Unidos tendrá en esta década de los ochenta? Específicamente, ¿cómo podremos los hispanos contribuir a la realización más completa del Reino en nuestra situación diaria, en medio de nuestros tumultos internos y nuestras diferencias?

-Existe una estrecha relación entre fe y cultura. Cultura no se agota en las creencias religiosas, sino que forma parte de nuestra vida cotidiana. De lo contrario, nuestra fe no tiene poder ni sentido. Por este motivo, creemos que es importante educar a los hijos en la cultura de su pueblo, en su idioma, en su historia, en sus costumbres, en su música, en su arte, en su comida, en su vestimenta.

-El ministerio de las liturgias es una responsabilidad de todos los cristianos. "celebración" y "acciones de gracias" en su trabajo diario, en la hora, en el cuarto de trabajo, en las reuniones con los demás en la colectividad, en el vacío, en la vida comunitaria, en su santo espíritu, en el amor a los hermanos.

-¿Cuáles son los símbolos esenciales de la liturgia?

-El símbolo más importante es el de la cruz. La cruz es un símbolo de la salvación, de la resurrección, de la vida eterna. Es un símbolo de la unión con Dios, de la unión con los demás, de la unión con el mundo. Es un símbolo de la esperanza, de la fe, de la victoria, de la gloria, de la victoria, de la paz, de la vida eterna. Es un símbolo de la unión con Dios, de la unión con los demás, de la unión con el mundo. Es un símbolo de la esperanza, de la fe, de la victoria, de la gloria, de la paz, de la vida eterna.

-¿Qué importancia tiene nuestra estado de ánimo en la celebración litúrgica?

-Muchos cristianos aún varían de Misa para cumplir un mandato, para obtener un beneficio o costumbre recibida de sus mayores. No se les ha dado la oportunidad de percibir la celebración de la Iglesia, la esencia de la liturgia. ¿Es la culpa de ellos? Por invención de los documentos de la iglesia insisten muchos en la formación litúrgica de los creyentes. Cuando no existe, se nota una gran monotonía entre los que "oyen la Misa" o "asisten a Misa". No se puede usar más las expresiones, ahora se dice, "participar en una celebración", "en la fiesta de la salvación", "en la acción de gracias, alegría y esperanza. De lo contrario, ¿cómo llama la Misa a la celebración?"

-¿Qué cunde Ud. que debe ser la posición y la labor de los laicos en las celebraciones y creaciones de la iglesia como Pueblo de Dios en marcha?

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Visita a California obispo de Salvador

California — "El Salvador se está sacrificando para salvar a América Central del comunismo", dijo el Obispo Pedro Aparicio Quintanilla a un pequeño grupo de estudiantes de la Universidad de California en Berkeley.

La visita de Monsenor Aparicio, Obispo de San Vicente en El Salvador, fue patrocinada por dos grupos "controversiales", el Frente Patrótico de salvadoreños Unidos y la Asociación Colegiada para la Investigación de Principios, de la Iglesia de la Unificación del Rev. Sun Myung Moon.

El Obispo Aparicio dijo que los comunistas salvadoreños estaban usando a Cuba como base para los asaltos a su patria. Allí reciben entrenamiento, armas y ayuda económica.

"Si El Salvador cae, toda la América Central caerá en manos de los comunistas", declaró el obispo. "El terrorismo comunista comenzará en el sur de los Estados Unidos, y con tal motivo favorécen la ayuda militar americana.

El Obispo Aparicio se entrevistó con el Arzobispo de San Francisco, Mgr. Flying McElroy, quien invitó al obispo a visitar a la capital del estado. "Si queremos que Rusia y sus aliados lo dejen", dijo el obispo, "no debemos hacer de nuestra sociedad una escuela de guerreros aterrorizados".

La Iglesia, dijo el obispo, "es esencial mantenerla como la fuente inicial; por tanto se debe asumir el proceso de su liturgia y se le acusa de no ser un comunista. Poco después el P. Aparicio fue expulsado de El Salvador. La Comisión también señaló que el Obispo Quintanilla cuando el Arzobispo Romero fue muerto en El Salvador. "El Obispo Aparicio contestó que él se honra con la amistad de García, a quien llama "su discípulo" porque es un hombre sensible que "tiene que estar preparado para cualquier situación".

El Obispo Aparicio afirmó que "El Salvador se está sacrificando para salvar a América Central del comunismo", continuó el obispo. "Si El Salvador cae, toda la América Central caerá en manos de los comunistas, y con tal motivo favorécen la ayuda militar americana."

EE.UU., el cual tenía retenida la información. Agregó el Obispo Aparicio que había informado a las autoridades eclesiásticas, al ex-presidente de El Salvador, José Napoleón Duarte del lugar donde estaban los cadáveres de las mujeres religiosas que fue revelado cuando un grupo de campesinos aterrorizados vieron a él para informar.

La Comisión de Justicia Social de la Arquidiócesis de San Salvador criticó la visita del Obispo Aparicio alegando que de acuerdo con informaciones recibidas el Obispo salvadoreño no había puesto presión en la autoridades de su país para que se investigara el asesinato del Padre Aldino N. Macías de su diócesis, en Agosto de 1979. Un miembro de la comisión dijo que el Obispo había acusado al sacerdote Faviano Amaya de haber matado a Vicente, el cual era el relator de los asesinatos.

El Obispo Aparicio también pidió a EE.UU. y la naciones del mundo ejer- zan influencia para que Rusia deje de enviar armas a El Salvador al tiempo que solicitaba de Cuba y otras naciones vecinas para que dejaren de enviar armas a El Salvador, entre los que habrá también, seguramente, sacer- dozos religiosos como en su viaje a California.

Los comunistas confían más en la poca memoria de los pueblos que en el amor y el perdón de los cristianos.

Remoción...

Ellos, los demás, presentes don- dequiera que hayan residido, que cura o una lágrima que eje- se fotografíen, que se separen de los patriotas, el terrorista, el terrorismo, el terrorista comunista, en el sur de los Estados Unidos, y otras potencias del mundo se comprometan a impedir que Rusia y sus aliados lo sigan haciendo.

Las armas vienen a El Salvador desde Cuba y Nicaragua pasando por Honduras y México y nadie dice una palabra contra ésto", siguió diciendo P. Aparicio. Así que "el terrorismo comunista" comenzará en el sur de los Estados Unidos. "El terrorismo comunista se convertirá en el sur de los Estados Unidos, y con tal motivo favorécen la ayuda militar americana.

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Perigrinación... 

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Renovación...

Viene de la p. 3A

común con la realidad que viven los primeros cristianos, ¿Cómo compaginar estos dos mundos tan diferen- tes, estas dos realidades tan distintas?

— Las primitivas comunidades cristianas son las fuentes del Cristianismo y, por tanto es esencial mantenerlas como referencia de nuestras vidas cristianas en el mundo de hoy. Muchas veces los años nos han hecho olvidar esa primera realidad eclesial, y aún más nosotros en la Edad Media se insistió demasiado en el sacerdocio ministerial (El Orden Sacerdotal) centrando la vida de la comunidad cristiana en la per- sona del sacerdote y promoviendo el clero como la fuente de vida, el que vive dentro de la Iglesia, pues son concedidos por el Espíritu para el crecimiento de la propia comunidad eclesial. No deben verse como fenómenos raros o independientes de la Fe de la comunidad. Existen criterios para distinguir los ver- daderos carismas de los falsos.

— ¿A qué se refiere cuando dice "que para que haya renovación litúrgica tiene que haber ins- piración y participación de todos los niveles del Pueblo de Dios, sin gretitos ni clan- destinidad, en diálogo sincero con la jerarquía donde no hay yo al autonomismo ni fran- ciotirados"?

— La renovación litúrgica — y no solo la reforma exterior de los ritos - supone un aporte espiritual de todos los cristianos, no sólo los especialistas o profesionales de la liturgia. Tampoco se va a obtener "por decreto". Nuestra liturgia tendrá inspiración, cuando todos participen con sus dones y carismas. Pero esto debe hacerse de manera desorganizada, ni con actitudes irresponsables, sino procurando integrar esfuerzos e ideas, experiencias en un clima de respeto mutuo.

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America is a land of Catholic shrines and historical monuments.

From the shrine of Nombre de Dios at St. Augustine, Fla., founded in 1565 and the oldest mission in the U.S. to the famous Spanish missions of California founded by Fray Junipero Serra at the same period that our nation was fighting for its liberty, from New Mexico and Texas and New Orleans in the South to the Indian missions of the north – The United States is hallowed with myriads of sites where labored and lived an died and sometimes were martyred the heroic missionaries and saints who brought the Faith to this land.

How many realize, for example, that in Virginia – near the capital of the United States, Father John Baptist de Segura and seven Jesuit companions were martyred in 1571 by the Indians they sought to instruct and educate? This was some 36 years before the founding of the first permanent settlement at Jamestown, in 1607.

Maryland, founded in 1634, was the birthplace of religious freedom in the United States. The first Mass was offered there by Jesuit Father An- 1680.

The historic Alamo itself was built at the mission of San Francisco de Solano, in Arizona, near Tucson, its historic Mission San Xavier del Bac, perhaps the architectural jewel of all Spanish missions.

And along the California coast, like beads on a rosary, are the missions founded by Fray Junipero Serra, whose cause for beatification is advancing, and his confreres. Many of the missions are well preserved and provide an inspirational visit. Such are San Juan Capistrano, San Gabriel, Santa Barbara, San Carlos Borromeo at Carmel, and others.

Summer, Vacation
No Time to Neglect God and Religion

By Linus M. Riordan

Going on a vacation? Will God have a place in that vacation? Surely no real Catholic would plan a holiday that would leave out God. But it is a sad fact that there are those, affected by the times in which they live, who consider vacation not only a time to be away from the worries of business and running a home, but also a period when they are free to forget all about God. 

In Texas, near San Antonio, are several missions dating back to Spanish days. This is the Alamo. But it is a sad fact that the overpowering branch of the black tree , which seems menacingly to reach out its tangled tentacles toward the shrine.

The small but solid form of the shrine, with its straight vertical lines, is softened by the curves of the dome and chapels, glistening white in the bright sunlight. This contrasts sharply with the ragged tangled branches of the black tree. That seems to hover over it.

It suggests something of the mysterious presence of the Church in today's world... Is the Church to be a great, awesome, powerful reality... compelling admiration by its sheer size and influence... or is it to be a diminishing community, in and increasingly confused and menacing world... A community that captures the imagination and affection of people... not by its numbers or money or power... but by the lives of its members... and the ideals they stand for... justice, honesty, reverence for life, concern for the poor and weak, mutual support and care, peace, joy and love.

What is your image of the Church in today's world... What image of the Church might Jesus feel more comfortable with?
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Our Lady of Guadalupe chapel at the National Shrine of the Immaculate Conception, Washington, D.C. (NC - Photos)

The founding of the first Catholic parish in the U.S. at St. Augustine, Fla., in 1565 is commemorated in this mosaic on the outer wall of the National Shrine of the Immaculate Conception in Washington.

America has its beautiful Cathedrals too. Few would visit New York without seeking St. Patrick's, yet few know that both the Cathedral of St. Paul, Minn., and that of St. Louis, Mo., out rank it in size. Few would want to miss the Shrine of the Immaculate Conception in Washington, D.C., or the new Cathedral of Our Lady, Queen of the Universe, in Baltimore.

The ancient, historic Cathedrals are monuments to the faith in America. The Cathedral in Bardstown, Ky., for example, and that in Vincennes, Ind., though no longer see churches, are cradles of Catholicity in the region. In the graveyard of the Vincennes Cathedral is the tomb of the Rev. John F. Rivet, founder of the school system in Indiana in 1791.

Shrine of Martyrs

Perhaps the holiest place in the U.S. is the Shrine of the Martyrs at Auriesville, N.Y., where St. Isaac Jogues and two companions were put to death for the faith. In New York, at Columbus Hospital, is the tomb of St. Frances Xavier Cabrini, first canonized citizen saint. In Emmitsburg, Md., is entombed Mother Elizabeth Seton, first native American canonized. In St. Charles, Mo., is the tomb of Bl. Philippine Duchesne; in Philadelphia, that of Bishop John N. Neumann, likewise a candidate for beatification.

When the National Shrine was dedicated in 1959, Pope John XXIII greeted the hierarchy and people of the U.S. and spoke of the Shrine as "a pleasing and sacred sanctuary for your people who, through the centuries, will flock to it in crowds and, meeting with a generous response to their prayers, will there obtain solace, light and peace."

Largest of all Catholic churches in the U.S. and the seventh largest religious edifice in the world, the National Shrine of the Immaculate Conception is located in Washington, D.C.

The idea of erecting such a shrine to the patroness of the nation was conceived in 1914 and the foundation stone was laid in 1920. The crypt, a beautiful underground or basement church, was finished in 1926. The upper church and superstructure were not dedicated until November 20, 1959.

Built as were the medieval cathedrals, without a steel skeleton or framework, the Shrine is fashioned entirely of stone, brick, tile and concrete. The bell tower, a million-dollar gift of the Knights of Columbus, is one of the most impressive of its kind in the world.

Adorning the outer walls are 137 separate pieces of sculpture, colorful mosaics and other pieces of ornamentation relating to the Blessed Virgin and the Faith in the U.S. The outer walls are regarded as a permanent museum of some of the finest art work of this era by American artists.

The massive dome is constructed of multi-colored tile in which gold, red, blue and white predominate. The dome and the adjoining bell tower or campanile are conspicuous forms on the skyline of the nation's capital. The splendid architecture of the great structure harmonize perfectly with that of the city.

The Shrine is open daily
7:00 A.M. to 8:00 P.M.

Schedule of Services
Sunday Masses - Upper Church
Saturday - 5:15 P.M.
Sunday - 7:30, 9:00, 10:30 A.M., 12 Noon, 1:30 and 4:30 P.M.

Weekday Masses - Crypt Church
7:00, 7:30, 8:00, 8:30 A.M., 12:10 and 5:15 P.M.

continued from p. 1

Page 2 B / Miami, Florida / THE VOICE / Friday, June 5, 1981
Our Lady of Charity Shrine in Miami

Thousands of Latins, as well as some Anglos, will again throng to the Miami Marine Stadium this fall for the annual dedication of the Feast of Our Lady of Charity, Patroness of Cuba.

The celebration will feature the traditional flotilla accompanying the statue of Our Lady born across Biscayne Bay from the Cuban Shrine in her honor, a procession into the stadium Mass celebrated by Archbishop Edward A. McCarthy and all priests who wish to participate.

The celebration honoring the Cuban Patroness also ties in with the Feast of the Nativity of the Blessed Virgin as well as the anniversary of the first Mass offered in the United States in 1565 at St. Augustine. All three events fall on September 8.

No Time to Neglect God and Religion

He was sick at heart, for he found out that better than half of the children had not received the sacraments a single time in their vacation.

This failure to receive the sacraments falls on the parents. Certainly they must have failed by example, for it would seem that if the children did not go to the sacraments, then the parents must not have gone.

Beyond the example that the father and the mother should give, there is the fact that they should supervise their children closer and should see that the children go to Confession on Saturday afternoon and receive Communion on Sunday morning.

Some pastors have transferred the time for First Communion from the end of the school year in May and June to the beginning of the school term in the fall because then the nuns and priests can help young first communicants acquire the habit of frequent Communion. Otherwise too many times, the little children never received Communion again after the First Communion until they resumed classes in the fall.

The conditions point to an attitude that has developed in which some Catholics have fallen into the habit of forgetting God during the summer vacation. It is serious and every one should examine his or her own conscience on this matter.

And so take your vacation this year, but make it a good one by taking God with you, and He will be with you, if you fulfill your religious obligations.

Thousands of newly arrived Cuban refugees participated. Present at that Mass was an image of Our Lady that had been brought to Miami that same day by two refugees. Since then the Mass has become an annual event which Archbishop McCarthy has continued.

According to the tradition of Our Lady of Cobre, the statue appeared to three fishermen off the northwest coast of Cuba in the middle of a tropical storm.

In search of salt, the three men, two Indians and a black, were forced to seek refuge in a hut in a place called Cayo Frances. It is here that the statue appeared to them. Upon examining it closely, they found that despite the heavy rains, the statue was dry. Inscribed upon its base was "I am the Lady of Charity."

The statue was taken to Barajague and it was later moved to El Cobre parish for three years. After it disappeared once, the statue was found atop El Cobre hill, where it remains to this day. A duplicate of the statue is now housed in the beautiful chapel next to Mercy Hospital.
Shrine of Nombre de Dios
On site of 1st Parish Mass

Long neglected by the history books, ancient Mission of Nombre de Dios in St. Augustine, Fla., the site of the first parish Mass said in what is now the U.S., and of the first shrine ever dedicated to the Blessed Virgin in this country, is rapidly becoming better known and appreciated, not only by Catholics but by all Americans who love the historical beginnings of their land. St.-Augustine is the oldest continuously existing town in the U.S.

The history of the ancient grounds emphasizes the important part the Church played in the early days of our country.

The birthday of the Mother of God was also the birthday of America’s oldest community. On Sept. 8, 1565, Father Francisco Lopez de Mendoza Grajales offered the first parish Mass in the U.S. near where Don Pedro Menendez de Aviles fixed a cross on soil of present-day St. Augustine. A rustic altar on the mission grounds commemorated this first Mass.

42 Years Before Jamestown

In 1567, Misión del Nombre de Dios, Holy Name of God Mission, became the first mission of the Church in the U.S. From this center for two centuries missionaries went forth to the Indians in present-day Georgia and the Carolinas and Alabama and Mississippi. Misión del Nombre de Dios was in full swing 42 years before the first English settlement at Jamestown, and over 200 years before the founding of the California missions and the Declaration of Independence.

Some time between 1602 and 1620, the Spaniards established, on the very grounds where Father Grajales had offered the first parish Mass, Mary’s first shrine in our land. This was the Shrine of Nuestra Senora de la Leche y Buen Parto, Our Nursing Mother of Happy Childbirth.

The devotion to Our Lady of La Leche is one of the most ancient of Marian devotions but was popularized in Spain only a few years before the Florida shrine was established.

Blood of Martyrs Blesses Auriesville

Perhaps there is no holier a spot in North America than the green-covered site of the Mohawk Village of Oseernenon, today called Auriesville, N.Y. It was once covered red with the blood of the first North American martyrs.

Here St. Isaac Jogues, great hero of America, was butchered and burnt in 1646; here St. John LaLande, dedicated layman, was tomahawked and mutilated; here America’s first Martyr Saint, Rene Goupil, was agonizingly buried by the loving hands of his padre, Father Jogues; here rest Rene’s blessed remains in a ravine; here the withered heads of Jogues and Lalande gaped over the palisades of Oseernenon in the winter of 1646-47; here in 1656 the saintly Indian girl, Kateri Tekakwitha, was born.

All this happened less than 37 years after Henry Hudson and Samuel de Champlain explored the land that is now New York State. The site has been developed into one of the largest and most important religious shrines in the nation.

Close to 500,000 persons visit the grounds during the pilgrimage season that begins on the first Sunday in May and continues, through mid-October, according to the director, the Rev. Louis A. Devaney, S.J.

The shrine is open to every one, and admission is free. Entered by 72 doors, the unique church was finished in May and continues, through mid-October, according to the pilgrimage season that begins on the first Sunday in May and continues, through mid-October, according to the director, the Rev. Louis A. Devaney, S.J. The shrine is open to every one, and admission is free.

Hill of Prayer

Among the impressive sights in the area are the groups of pilgrims making their way up the long Hill of prayer on which St. Rene Goupil was tomahawked for blessing an Indian child. Another striking feature is the vast colonnade-like Church of Our Lady of Martyrs, one-sixth of a mile in circumference and with a 10,000-seat capacity. Entered by 72 doors, the unique church was built to fulfill a dream of St. Isaac Jogues when a prisoner of the Mohawks.

Instrument of Grace

According to Father Devaney, Auriesville’s “most satisfying and exciting story” is the fact that it is “an instrument for grace and conversion.” Confessions are numerous. The comment heard most frequently is: "What a holy place! It makes you think of heaven just to walk on these grounds.”

Special programs are provided for visitors who come as pilgrims.
OF OLD SOUTHWEST

Santa Barbara Mission
CALIFORNIA

San Xavier del Bac Mission
ARIZONA

Mission San Jose
SAN ANTONIO, TEXAS

SOUTHWEST

colony. Santa Barbara is one of the famous missions of California founded by Fray Junipero Serra. San Xavier del Bac mission near Tucson, Ariz., called the architectural gem of all Spanish missions in the U.S., was founded by the famed Father Eusebio Kino, S.J. Mission San Jose is the most complete of four Spanish missions still standing in or near San Antonio. It was founded in 1720.

SHRINE IN ROCKIES

One of the striking features of the Shrine of Mother Cabrini (at right) in the foothills of the Rocky Mountains west of Denver is the Rosary walk and the stations of the Cross leading to the top of a mountain where St. Frances outlined in white stones an image of the Sacred Heart. Below there is a chapel and a continuously flowing spring discovered by the saint. The shrine is on the site of a summer camp developed by St. Frances Xavier Cabrini for her beloved orphans. Three crosses of the Stations are outlined starkly against the summer sky. The ground is covered with a profusion of mountain flowers. She was the first American citizen to be canonized.

TOMB OF MOTHER SETON

In this chapel (below), in the cemetery of the Sisters of Charity at Emmitsburg, Md., rest the remains of Mother Elizabeth Seton, who was the first native-born U.S. citizen to be canonized. Her cause is rapidly advancing in Rome. She died in 1821.

TOMB OF BISHOP ST. JOHN NEUMANN


IN SAN FRANCISCO

The Mission San Francisco de Asis, popularly called Mission Dolores from the nearby Laguna de los Dolores, stands in the Presidio of San Francisco, Calif. The sixth mission founded in Upper California under Father Junipero Serra, O.F.M., it was established June 26, 1776, five days before the Declaration of Independence was proclaimed.

IN OLDEST PARISH

St. Ignatius' Church, St. Thomas' Manor, pictured is situated in the oldest active parish in the United States. It was founded at Chapel Point, Md., in 1641 by Father Andrew White, S.J. The present church was erected in 1741.

Great Painting of Our Lady of the Ecomenical Council is enshrined on the monastery grounds of the Marian Fathers in Stockbridge, Mass.

A shrine in St. Patric Co-Cathedral, Fort Worth, has as its central object of devotion an icon (above) of the Blessed Virgin with the infant Jesus, which was brought to this country from Russia in 1917. Dedicated in honor of Our Lady of Return, the shrine is the site of a perpetual novena to Our Lady of Russia for the unity of Christians of the East and West.

Miami, Florida / THE VOICE / Friday, June 5, 1981 / Page 5 B
“The Catholic Pilgrim” serving the Archdiocese

Among the many travel offices in South Florida THE CATHOLIC PILGRIM, a division of Conducta Tours Inc., of Miami, is one of the few professional companies providing a very complete and highly personalized service to the Catholic community of our Archdiocese.

No longer is it necessary to deal with companies outside of Florida; Elvira and lan Herold, experienced and knowledgeable owners of THE CATHOLIC PILGRIM, who plan, prepare, operate and personally escort most of their groups, are right here in Miami.

The many who already traveled with one or the other of their groups, experienced the great care and attention to detail the Herold’s take from the moment of departure to the return. Be it in the Holy Land, Italy, Spain, France or almost any country in Europe, the Herolds are “at home” there just as much as they are in the USA and Canada. Hotels, motor-coaches, guides and all other services are carefully selected and contracted by them based on their many years experience.

The next group, sponsored by “The Voice”, with Father Jim Reynolds as their Spiritual Director, will leave from Miami later this month for the tour “Romantic Europe”. Provided the Holy Father’s condition permits it, participants hope to receive the Papal Blessing while visiting Rome.

Other equally interesting tours are being offered during the months to come and during 1982 to those wishing to join a congenial group from their students, be it educational or for pleasure, sports or recreation.

The company now also offers a complete service for the individual traveler: flight reservations and tickets to any destination, bookings of hotel accommodation, car rental, cruises or a vacation package. Most information can be provided by telephone. So why not contact THE CATHOLIC PILGRIM next time you plan to travel!

No Vacation This Year

As millions of Americans take to the planes, trains, and highways this year for a carfree vacation, it is well for them to remember the millions of others enslaved in Communist lands who not only will have no vacation but are suffering persecution for the Faith. Catholic Americans, who enjoy freedom of worship, should make use of their spiritual opportunities, even on vacation, and take the occasion to pray for their persecuted brethren who have no such freedom.

Direct Miami to Shannon
Flights Start Today

CAPEL HOLIDAYS is a new name to most Floridians although they have been involved in Florida Tourism for the past 3 years. A totally Irish Corporation with offices in Dublin and Miami they have consistently for three years been the largest Tour Operator to Florida from Ireland, carrying thousands of Irish Holidaymakers in that time.

With an impressive history of first class service and reliability Capel Holidays have now extended their Miami office to offer to Floridians travelling to Ireland the same service and value so much appreciated by the Irish themselves.

Starting on June 5th a service commences for the very first time that will carry people directly from Miami to Shannon a major breakthrough for the many people who prior to this in order to get to Ireland had to make the tediously long and costly trip via New York, London or Boston. $491 is the roundtrip air fare – amazing value for a direct flight to Europe in this day and age of rising prices and inflation. The Airline is AIR FLORIDA, the fastest growing Airline in the United States, again a Corporation renowned for service and reliability and very much respected within the Travel Industry for bringing Europe a little closer to everybody’s pocket.

Capel Holidays have brought from Dublin specially to handle their Irish program a very popular and experienced young man – Danny Skehan. Danny along with Regional Director of Capel Holidays, Paul Shortall (a fellow Dubliner) have many years experience in the Travel Industry both in Europe and the United States and are ready and waiting to answer any questions regarding car hire, hotels, coach tours and onward travel from Ireland. Just pick up the phone and call 949-3136 and believe us you will feel after talking for a few minutes that you are halfway there already!

The Catholic Pilgrim

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Planet Ocean’s Marine Environment Workshop made Fran Mahr a TV star... and that’s no fish story!

Fran Mahr discovered the secrets of the deep during a fascinating Marine Environment Workshop at Planet Ocean. The non-profit attraction is owned and operated by the International Oceanographic Foundation, an organization dedicated to exploring and explaining the mysteries of the world’s oceans.

The idea behind the workshop, which consists of lectures, films and field trips, is to make people aware of the rich marine environment that is so much a part of our South Florida lives. That’s where Vision Cable comes in... we’re attempting to reach even more people with that message and other stories of community interest through the art of videotape.

It’s all part of Vision’s Operation Scrapbook, a wide range project to document and record the life of the Miami area today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami. Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That’s why we’re planning ahead now by videotaping all the things—big and little, serious and lighthearted—that make Miami special to you.

Like Planet Ocean’s Marine Environment Workshop, Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that’s both entertaining and informative. Helping Miami residents keep in touch with, and participate in, the activities of the community. We’ll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it’s regarding Operation Scrapbook.

Putting the city of Miami in focus.