WASHINGTON (NC) - A Reagan administration proposal for sweeping reforms of U.S. immigration policy, like many of its plans before it, is running into a buzzsaw of opposition.

The plan, sent to Congress July 30, includes:
- "Legalization" opportunities for many illegal aliens presently in the United States.
- Fines of up to $1,000 for employers knowingly hire illegal aliens.
- An experimental guest worker program allowing 50,000 Mexican workers to enter the United States annually for a period of one year.
- A "guest worker" program for up to 500,000 guest workers from Mexico.
- Measures costing $40 million, plus an additional $3.5 million for construction of detention centers for aliens caught attempting to cross the border illegally.

Many of the ideas, which will not become effective unless Congress decides to enact the proposals, were being criticized from all sides. Some, for instance, said that the guest worker plan was not large enough while others said no such plan should be implemented.

The legalization proposals are also likely to be controversial since some oppose amnesty efforts while others contend the Reagan plan is too restrictive.

"I suspect that 5 million unemployed Americans would question the wisdom of an amnesty policy which rewards lawbreakers," said Sen. John East (R.N.C.) shortly before the Reagan plan was unveiled.

But proponents of amnesty — who say many of the estimated 3.5 to 5 million illegal aliens hold jobs that would not otherwise exist — charged that the administration's proposals amounted to a new form of slavery and would prove to be "anti-family."

The administration has suggested that aliens must show 10 years of continuous residence in the United States before they could apply for permanent resident status. In the meantime, they would pay taxes but would not be eligible for food stamps, welfare, or unemployment compensation and would not be allowed to bring their families into the country.

"This is like going back to slavery," said Javier Rabadan of the Chicago based interfaith coalition for Justice to Immigrants. He argued that it would force "second-class citizens" to work and pay taxes but be eligible for none of the benefits of "first-class" citizenship.

Equally as controversial is the administration's proposal to fine employers who hire illegal aliens, coupled with the administration's rejection of a proposal for a counterfeit-proof national identity card so local workers could prove their right to work.

Possibly equally as controversial is "the administration's proposal to fine employers who hire illegal aliens, coupled with the administration's rejection of a proposal for a counterfeit-proof national identity card so illegal workers could prove their right to work."

"The legalizati

The statement noted that as early as 1968 the U.S. bishops had described the possibility of such a weapon as the most dramatic illustration of "the anti-life direction of technological warfare."

And it criticized the "moral insensitivity" of the Reagan administration for announcing its decision at the same time that peace groups around the world were marking the anniversary of the atomic bombing of Hiroshima and Nagasaki.

Sing-ins, pray-ins, teach-ins and "die-ins" around the country Aug. 6-9 commemorated the 36th anniversary of the atomic bombings of Hiroshima and Nagasaki.

Catholic peace organizations and diocesan groups took part in commemorative Masses, rallies and demonstrations and endorsed campaigns to abolish all nuclear weapons.

Calling the 1945 bombing in Japan one of the most atrocious events in our age," Vatican Radio detailed the death and destruction.

"Within 300 meters (about 330 yards), people literally evaporated; within a kilometer (five-eights of a mile) everyone, or almost everyone, died right away; and they were the more fortunate ones, because those who had been from three to four kilometers (from the blast) took several weeks to die. Those who were further away escaped for the moment, but later many of them suffered from leukemia or went blind."

Commenting that the weapon used at Hiroshima seems "like an innocuous playingthing" compared to those today, Vatican Radio noted that "nations in possession of such weapons have amassed in their arsenals enough power to destroy the whole world many times over."

"Back to school time" See special section, Pg. 1B-8B

Archbishop McCarthy tells of his trip to Ireland, P8

Foes rip Reagan immigration plan

WASHINGTON (NC) - President Reagan's decision to approve production of neutron weapons is being strongly condemned by Catholic peace and social justice groups, who say the weapon is immoral and could help lead to nuclear war.

"We are not persuaded by the assurances that use of the neutron bomb will be, or even could be, limited to strictly military targets, said Pax Christi USA, the American branch of the international Catholic peace movement.

"And if it were possible," Pax Christi continued, "it would still not meet the traditional tests of the just means of warfare."

The neutron weapon kills with a huge dose of radiation while avoiding the massive blast which leveled Hiroshima and Nagasaki. Reagan administration officials said the weapon would be particularly effective in Western Europe to repel Soviet tanks and infantry while only minimally damaging property.

Pax Christi, in a statement by its national executive council released Aug. 11 called the decision "patently immoral" and said it is not objecting to it as would be a betrayal of our obligation as followers of Christ to give witness to his truth in the cause of peace.

The statement noted that as early as 1968 the U.S. bishops had described the possibility of such a weapon as the most dramatic illustration of "the anti-life direction of technological warfare."

"Within 300 meters (about 330 yards), people literally evaporated; within a kilometer (five-eights of a mile) everyone, or almost everyone, died right away; and they were the more fortunate ones, because those who had been from three to four kilometers (from the blast) took several weeks to die. Those who were further away escaped for the moment, but later many of them suffered from leukemia or went blind."

Commenting that the weapon used at Hiroshima seems "like an innocuous playingthing" compared to those today, Vatican Radio noted that "nations in possession of such weapons have amassed in their arsenals enough power to destroy the whole world many times over."

About 150 marchers in Miami's 'Little Haiti' protest U.S. policies.

Catholic groups protest N-bomb

"SUPPORT PATRIOTIC STRUGGLE FOR FREEDOM IN HAITI"

"Back to school time" See special section, Pg. 1B-8B

Archbishop McCarthy tells of his trip to Ireland, P8

Foes rip Reagan immigration plan

WASHINGTON (NC) - A Reagan administration proposal for sweeping reforms of U.S. immigration policy, like many of its plans before it, is running into a buzzsaw of opposition.

The plan, sent to Congress July 30, includes:
- "Legalization" opportunities for many illegal aliens presently in the United States.
- Fines of up to $1,000 for employers knowingly hire illegal aliens.
- An experimental guest worker program allowing 50,000 Mexican workers to enter the United States annually for a period of one year.
- A "guest worker" program for up to 500,000 guest workers from Mexico.
- Measures costing $40 million, plus an additional $3.5 million for construction of detention centers for aliens caught attempting to cross the border illegally.

Many of the ideas, which will not become effective unless Congress decides to enact the proposals, were being criticized from all sides. Some, for instance, said that the guest worker plan was not large enough while others said no such plan should be implemented.

The legalization proposals are also likely to be controversial since some oppose amnesty efforts while others contend the Reagan plan is too restrictive.

"I suspect that 5 million unemployed Americans would question the wisdom of an amnesty policy which rewards lawbreakers," said Sen. John East (R.N.C.) shortly before the Reagan plan was unveiled.

But proponents of amnesty — who say many of the estimated 3.5 to 5 million illegal aliens hold jobs that would not otherwise exist — charged that the administration's proposals amounted to a new form of slavery and would prove to be "anti-family."

The administration has suggested that aliens must show 10 years of continuous residence in the United States before they could apply for permanent resident status. In the meantime, they would pay taxes but would not be eligible for food stamps, welfare, or unemployment compensation and would not be allowed to bring their families into the country.

"This is like going back to slavery," said Javier Rabadan of the Chicago based interfaith coalition for Justice to Immigrants. He argued that it would force "second-class citizens" to work and pay taxes but be eligible for none of the benefits of "first-class" citizenship.

Possibly equally as controversial is the administration's proposal to fine employers who hire illegal aliens, coupled with the administration's rejection of a proposal for a counterfeit-proof national identity card so illegal workers could prove their right to work.

"The legalizati

The statement noted that as early as 1968 the U.S. bishops had described the possibility of such a weapon as the most dramatic illustration of "the anti-life direction of technological warfare."

And it criticized the "moral insensitivity" of the Reagan administration for announcing its decision at the same time that peace groups around the world were marking the anniversary of the atomic bombing of Hiroshima and Nagasaki.

Sing-ins, pray-ins, teach-ins and "die-ins" around the country Aug. 6-9 commemorated the 36th anniversary of the atomic bombings of Hiroshima and Nagasaki.

Catholic peace organizations and diocesan groups took part in commemorative Masses, rallies and demonstrations and endorsed campaigns to abolish all nuclear weapons.

Calling the 1945 bombing in Japan one of the most atrocious events in our age," Vatican Radio detailed the death and destruction.

"Within 300 meters (about 330 yards), people literally evaporated; within a kilometer (five-eights of a mile) everyone, or almost everyone, died right away; and they were the more fortunate ones, because those who had been from three to four kilometers (from the blast) took several weeks to die. Those who were further away escaped for the moment, but later many of them suffered from leukemia or went blind."

Commenting that the weapon used at Hiroshima seems "like an innocuous playingthing" compared to those today, Vatican Radio noted that "nations in possession of such weapons have amassed in their arsenals enough power to destroy the whole world many times over."
Ark copy found

DURHAM, N.C. (NC) — American researchers excavating in the Galilee area of northern Israel have discovered what is believed to be a piece from an ancient copy of the Ark of the Covenant.

It is thought to be the first such find.

The archaeological team found the first inked portion of the Ark shortly before conflict increased in the latest spate of fighting between Israel and Palestinian forces near Lebanon.

Made of white limestone, the stone shows two rampant lions and a scallop shell designed to hold an eternal light. It was found in the ruins of a Jewish temple that dated from about 200 A.D.

According to Erica and Carol Meyers, Duke University religion professors involved in the discovery, the stone is from a copy of the original Ark of the Covenant. As described in the Bible, the original gold-plated Ark of the Covenant was used to hold the stones of the Ten Commandments. It disappeared in biblical times.

A search for the original Ark is portrayed in the movie "Raiders of the Lost Ark." The action-film adventure film is packing theaters but it raises questions about its treatment of the ark as a subject matter, according to Michael Gallagher, a critic for NC News and staff member of the U.S. Catholic Conference.

"What did Christ do to save men? He gathered them together into a people, a family, that they might become sons and daughters of God, brothers and sisters in him." (Archbishop Joseph Plourde of Ottawa, Ontario, in a 1981 Lenten pastoral letter.)

"What children want to hear from their parents is not what they can learn from books, but what gives meaning to the parent's lives, what values they hold to . . . young people expect parents to share their life experiences with them." (Archbishop Joseph Plourde of Ottawa, Ontario, in a 1981 Lenten Pastoral letter.)

Contributions to charity deductible by all

WASHINGTON (NC) — The Senate has given overwhelming approval to a proposal to allow all taxpayers — not just those who itemize — to deduct their contributions to charity. The measure, which has been urged for several years by groups such as the National Council of Churches, was approved 97-1. Proponents of the measure have argued that increases in the standard deduction over the past decade have caused fewer and fewer people to itemize deductions on their tax returns.

Response to abortion questionnaire

PEORIA, Ill. (NC) — Nearly 60 percent of the constituents of Rep. Robert Michel (R-III) responding to a questionnaire said they favored either a total ban on abortion or a constitutional amendment limiting abortion in certain circumstances. Ten percent of those responding said they favored a total ban on abortion, 17 percent called for a constitutional amendment banning abortions except to save the life of the mother, and 32 percent called for a constitutional amendment which would include other exceptions such as rape or incest. Thirty-nine percent said they favored abortion on demand.

Black Catholics appoint lay director

Mr. James McConduit, President of the Board of Directors of the National Office for Black Catholics, announced the appointment of Mr. James R. Henderson of Washington as Executive Director of the organization. Mr. Henderson becomes the first lay person appointed executive director of the organization as NOBC enters its 11th year of service.

Joseph Davis, Marianist Brother of Dayton, Ohio and Bro. Cyprian Lamar Rowe, Marist Brother of Washington, D.C. were the first and second executive directors of NOBC. In announcing the appointment, Mr. Conduit stated, "We are pleased to have a lay person function in the position of executive director. It's a significant example of the Church's call to lay individuals to give service.

Mary Knollers not to return to El Salvador

ALBANY, N.Y. (NC) — A priest who was among six Maryknollers who left El Salvador last May to avoid potential danger to their lives, has announced that they have reached a joint decision with their superiors and Bishop Arturo Rivera not to return to the war-torn Latin American nation. The priest, Father John Spingola, will announce the decision at a press conference. He said that Salvadoran church leaders were "unable to insure our safety in the light of the increasing activity of death squads" and had recommended that they not return.

End abortion coverage

WASHINGTON (NC) — In another effort to limit federal funding of abortions the House has voted to end abortion coverage for government workers in federal health insurance programs. The sponsor of the measure, Rep. John Ashbrook (R-Ohio) said that federal health plans last year paid for 25,000 abortions at an average cost of $625 each with taxpayers paying 60 percent of the cost of federal health insurance benefits. "Both the House and Senate have agreed to ban Medicaid-financed abortions, yet we have no ban on tax-payer-funded abortions for federal employees," said Ashbrook.
Immigration plan hits opposition

continued from p. 1

Employers say they should not have to shoulder the burden of determining the residency status of potential employees, while Hispanic groups fear such fines might discourage employers from hiring anyone who looks like a foreigner.

That concern also was raised five months earlier by the USCC when a bipartisan immigration commission appointed by President Jimmy Carter made a similar recommendation.

"Since the recommended sanctions may raise the specter of discrimination, this is a matter of serious concern to the Catholic Conference," Bishop Thomas Kelly, USCC general secretary, said then.

At an initial hearing on the proposals before a joint meeting of the House and Senate immigration subcommittees, William French Smith, U.S. attorney general, said an identity card system, such as a new Social Security card that looks like a credit card, would be too expensive.

He also said that employers could meet their legal responsibility by examining the potential employee's driver's license, birth certificate, or other documents.

They would not be required to judge the authenticity of the documents, he said.

In Washington John McCarthy, director of the U.S. Catholic Conference Migration and Refugee Services, expressed relief at the proposed amnesty but strongly objects to specific parts of Reagan's proposals.

McCarthy called Reagan's plan of intercepting boat loads full of Haitians at sea and holding on the spot a "horror." He also said that employers couldn't meet their legal responsibility by examining the potential employee's license, birth certificate, or other documents.

"You're asking them to make a judgement at sea on who is a political refugee," he said.

McCarthy adds that such a judgement would necessarily be subjective.

He also called inhumane the plan of intercepting boat loads full of Haitians at sea and holding on the spot before a joint meeting of the House and Senate immigration subcommittees, William French Smith, U.S. attorney general, said an identity card system, such as a new Social Security card that looks like a credit card, would be too expensive.

He also said that employers could meet their legal responsibility by examining the potential employee's driver's license, birth certificate, or other documents.

They would not be required to judge the authenticity of the documents, he said.

Bishop Walsh, ex-China prisoner memorialized

For his life's journey to God, Bishop James Edward Walsh was called to tread "a difficult road, a path less traveled by," Msgr. William J. McCormack, National Director of the Society for the Propagation of the Faith, said at a memorial Mass for the bishop.

Bishop Walsh, a former superior general of the Maryknoll missionaries who spent 12 years in prison in communist China, died July 29 at 90 in Maryknoll, N.Y.

The bishop, Msgr. McCormack said, "enthusiastically accepted that sublime invitation to take up the cross — the mission cross of Maryknoll — and follow Christ; follow him even to the calvary of a prison cell from which the silence of 12 years spoke an extraordinary message of faith, hope and love to all the world."

The memorial Mass for Bishop Walsh was celebrated Aug. 3 in St. Patrick's Cathedral in New York City. Cardinal Terence Cooke of New York was principal celebrant.

"Youth ministry needs to pay more attention to youth in trouble. In the churches we run the danger of dealing only with the well-scrubbed and (of screening) out those who in one way or another are especially troubled. If we are to go Jesus' way, we must have special compassion for those at the edges of social groups and those who do not fit in." (Dr. Michael Warren in a 1978 address on youth ministry given in Richmond, Va.)
The Chancery announces that Archbishop McCarthy has made the following appointments:

**THE REV. MCG. DAVID BUSHBY — to Pastor, St. Pius X Church, Fort Lauderdale, effective September 1, 1981.**

**THE REV. JAMES P. MURPHY — to Pastor, St. Patrick Church, Miami Beach, effective September 9, 1981.**

**THE REV. JUAN SODA — to Associate Rector, St. Mary’s Cathedral, Miami, effective August 25, 1981.**

**THE REV. JOSE P. NICKSE — to Pastor, St. Brendan Church, Miami, effective September 1, 1981.**

**THE REV. ARTHUR DENNISON — to Chaplain, Christopher Columbus High School, Miami, effective September 1, 1981.**

**THE REV. SEAMUS DOYLE — to Chaplain, Knights of Columbus, Marian Council No. 3757, Miami, effective August 7, 1981.**

**THE REV. JOE L. MENENDEZ — to Associate Director, Youth Ministry, and Associate Director, Shrine of Our Lady of Charity, Miami, effective August 25, 1981.**

**THE REV. WILFREDO PENA — to Secretary, Advocate and Notary of the Metropolitan Tribunal, with residence at Blessed Trinity Rectory, Miami Springs, effective August 13, 1981.**

**THE REV. PATRICK HEALY, O.M.I. — to Chaplain, Knights of Colur®,, John W. Adamson Council No. 72 of West Dade, effective August 4, 1981.**

**THE REV. ROBERT THOMAN, S.J. — to Chaplain, Knights of Columbus, Council No. 2075 of Palm Beach, effective August 4, 1981.**

**THE REV. JOSEPH A. SPINELLI, O.S.A. — to Associate Pastor, Resurrection Church, Dania, effective August 15, 1981, upon nomination by his Superior.**

**THE REV. JACK FISKE, C.S.S.R. — to Associate Pastor, Our Lady of Perpetual Help Church, Opalocka, effective August 20, 1981, upon nomination by his Superior.**

**THE REV. MR. PAUL EDWARDS — to Deacon, Sacred Heart Church, Homestead, effective August 7, 1981.**
Pope shooting a plot?
He may visit Poland

ROME (NC) — Archbishop Josef Glemp of Czestochowa said he feels sure that Pope John Paul II will visit Poland next spring to mark the 600th anniversary of the arrival in that country of the revered image of Our Lady of Czestochowa.

In a press conference in Rome on July 29, Archbishop Glemp, who holds the title of primate, or principal churchman, of Poland, told reporters he was disappointed that the recent trial of Mehmet Ali Agca, had not clarified that question of a possible conspiracy in the attack on May 13.

ARCHBISHOP GLEMP, named by the pope on July 7 to head the Archdioceses of Czestochowa and Warsaw, restated what he has said in nearly every public appearance since his elevation that the principal role of the church is pastoral and spiritual one, though that may overflow into the social order.

Archbishop Glemp held the press conference a day after lunching with Pope John Paul at Rome's Gemelli Polyclinic, where the pope is recovering from wounds suffered in the May attack.

The archbishop said that, although "everything naturally depends on the state of his [the pope's] health," he felt "almost certain that the Holy Father will come [to Poland] for the 600th anniversary of the Madonna of Jasna Gora." That anniversary will take place next May.

The pope last visited Poland in June 1979. Many Vatican observers believe that trip, during which he was received jubilantly by millions of Poles, was the psychological springboard for much of the drive for Polish liberation which has been the focus of the world's attention since that time.

Archbishop Glemp said the attack on the pope caused the Polish people great anxiety and suffering. "No one knows from whence came the inspiration," for the attack, he said. Noting that it has not been clarified whether the attack was the work of an "isolated fanatic" or whether Agca had "in the background someone who was supporting him," the archbishop said, "We had believed that the trial was going to be able to shed some light on this problem." But "nothing at all" happened at the trial, he said, "so the questions of the whole world remain."

ASKED WHETHER he and Pope John Paul had spoken the previous day of "recent developments" in Poland, Archbishop Glemp replied, "Certainly, but always with a view to the pastoral problems." Continuing, he explained, "The church ought always to save souls and to proclaim the Gospel. Therefore I want to abstain from politics. We must do what is our responsibility. If, then, there is an indirect influence [on the social and political order] that is another thing."

The archbishop said the church's fullness of its mission of proclaiming moral principles can have social repercussions. "If there are social disorders, there are always negative consequences on ethics and on the morality of the people."

FOOD FOR POLISH CHILDREN — A nun from a home for blind children near Warsaw, Poland, unloads canned fish, meat and other food for the children. The food was donated by the police, who confiscated it during a crackdown on black market activities. The unidentified nun is assisted by a driver, also unidentified. (NC Photo)
Ending the marriage penalty tax

By Jim Lackey

WASHINGTON (NC) — If you are married and your spouse works, Congress has just decided to bestow a new tax break on you: a slice in the so-called "marriage penalty" that taxes working couples higher if they are married than they would be taxed if they were single.

The problem, many agree, is that the tax system is being hindered by the higher rates on their combined earnings. The deduction will jump to 10 percent of the lower earning spouse's income from their total adjusted gross income. The deduction will jump to 10 percent of their combined earnings.

Meanwhile, members of Congress are constantly asked to do something about the marriage penalty by ordinary working couples who simply recognize that it must be coming to Washington to demand a fair shake just as working couples did before 1948 as Congress on another. That's what has been happening to married couples and singles since before 1948 as Congress periodically tinkers with the tax system and married taxpayers.

The problem, according to tax experts, is that any time you create a tax break for one group you almost automatically increase the tax burden on another. That's what has been happening to married couples and singles before 1948 as Congress periodically tinkers with the tax system.

Married couples now pay more tax than unwed couples

After the marriage penalty was created in 1969, the added tax serves as a disincentive for wives to find their place in the workforce. The current system, in effect, taxes the wife's earnings at a much higher rate than her husband's since her earnings are treated as if they were stacked on top of his.

Meanwhile, the current system taxes the wife's earnings at a much higher rate than her husband's, which the husband — usually the lone earner — could file a joint return and split his income with his wife, a wage earner — could file a joint return and split his income with his wife, a decided tax advantage. Taxpayers in other states couldn't do that, so in the 1970s as more and more two-worker marriages were created, there was still something of a "marriage bonus" for one-worker married couples, who continued to enjoy a tax advantage over their single counterparts. But by lowering taxes for single Congress widened the marriage penalty.

That, however, automatically created a perceived bias against single taxpayers, who paid as much as 42 percent more in taxes than a one-income family. Congress, bowing to religious and pro-family groups in some future decade might turn around and say that the new tax break acts as a disincentive for two-income couples considering giving up one of their jobs so someone can stay home and raise the baby.

The problem, many agree, is that there is no way to design a perfectly equitable tax system which offers the same breaks to all categories of single and married taxpayers.

A married couple might pay $1,399 in taxes, depending on deductions, dependents and other factors. But if the same husband and wife were single and each earned $32,500, their total tax liability would be $3,170 — a $229 penalty for being married.

The disparity grows as higher tax brackets. On a total income of $50,000 a married couple would pay $10,183. But if they were single and each earned $25,000, their total tax liability would be only $8,728 — a $1,455 penalty.

Ending the New law, which won't go into effect for another year, will be able to deduct five percent of the lower earning spouse's income from their total adjusted gross income. The deduction will jump to 10 percent of their combined earnings.

But while slicing the marriage penalty had overwhelming support in Congress, some analysts are beginning to charge that, by the same token, it also makes the tax system at least somewhat less fair to taxing families that do not have two incomes. Why, for instance, should a one-income family earning $50,000 a year pay more in taxes than a two-income family earning the same?

There also has been speculation that religious and pro-family groups in some future decade might turn around and say that the new tax break acts as a disincentive for two-income couples considering giving up one of their jobs so someone can stay home and raise the baby.
Many languages spoken by S. Florida priests

Although the term “bilingual” usually refers to persons speaking English and Spanish in South Florida a large number of priests in the Archdiocese of Miami speak other foreign languages fluently.

Spanish is the leading second language among the clergy in the eight counties which comprise the Archdiocese with one-sixth of the priests able to converse in the language of Cuban and Nicaraguan refugees. One-fifth of the clergy, including those retired in the Archdiocese from other areas of the country, speak French and many others also speak Spanish as well as a third language.

Italian is spoken fluently by some 80 priests while 40 are able to understand and converse in German. Eleven clergy speak Portuguese, a dozen others speak Polish, Lithuanian and Ukrainian are each understood by four parish priests.

The Archdiocese has three priests who speak Russian, six who converse in Slovenian, five who understand Hungarian, two who speak Dutch, and one who speaks Maltese.

Although, according to the history of the Church in Florida, most of the Catholic clergy came here from Ireland in past years, there are only five priests who read, write and speak Gaelic, according to Chancery records.

“Six of the priests serving the large influx of Haitian refugees speak and celebrate Mass in Creole. Other languages spoken by individual priests include: Orya (Indian), Tai-winese (Chinese dialect), African (Haus, Yoruba), Chibemba, Arabic, Chinese, Persian, Vietnamese, Croatian, Greek, Five members of the clergy speak Japanese.

“Families... must be concerned about the welfare of others and the injustices that exist in our world. Families must be open to dialogue with their own members as well as with other families to learn how to be about this work of justice.” (James and Mary Kenny in “Making the Family Matter,” 1980.)

Latin America needs help in missions

The Catholic Faith was established in Florida over 400 years ago by Spanish Missionaries, therefore the Church in Florida has a special relationship with the Church in Latin America. Our early Catholic heritage was established by Spanish Missionaries who also brought the faith to Latin America.

We share a common faith with our Catholic Brothers and Sisters in Latin America. We also share a responsibility to support the Church, particularly in Central and South America.

One third of the world’s Catholics live there but many of them are unstructured in the basic teachings of our faith because of the lack of priests and other religious. There is still an urgent need for thousands of priests and religious in Latin America.

The Annual Appeal for the Church in Latin America will be held next weekend throughout the Archdiocese.

I thank you for your support of this appeal.

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

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami
My dearly Beloved,

This month I had a delightful experience which I should like to share with you. I went to Ireland to ordain Father Aiden Wynes a priest for our Archdiocese, to speak to some of the Bishops and Seminary Rectors of our need for priests, and to spend a few days visiting relatives and searching in cemeteries and old people's memories for my roots.

I was accompanied by my sister, Mrs. Robert Betchel, and, everywhere we went, by Irish priests from our Archdiocese who were home on vacation and became the most wonderful guides in the world as they proudly showed us their homeland. Ireland is a beautiful country, so green and colorful with flowers that you take the frequent rainfall in good spirits for you know it is the "heavy dew" that brings the lush growth.

Maybe it's even the gray skies that elicit the cheerful, witty, gracious attitude of Irish men and women. As we gradually adjusted to the terror of driving on the "wrong side of the street", we enjoyed comparing the workings of the American to our own. A divided highway is a "rural carriageway". No passing is "no overtaking", soft shoulders is "soft margins", Loose gravel is "loose chippings."

When we arrived in Shannon we were met by the brother-in-law of Father Mike Hickey, Mr. Sean Casey who is a customs officer in Shannon Chancery and Little Flower Church, and who simplified the arrival procedures. Father John Vaughn of the American standards we are 500 priests short in the Archdiocese of Miami. I found all of them most graciously concerned. They were especially impressed when I pointed out that by American Catholics we have settled here, some Americans we are 500 priests short in our Archdiocese, as well as to import them to keep us in mind should they become aware of any young seminarian looking for service in Ireland. I found all of them most graciously concerned. They were especially impressed when I pointed out that by American standards we are 500 priests short in the Archdiocese of Miami. I pointed out that about 35,000 American Catholics move into our Archdiocese each year and that in the recent past, some 80,000 Cuban Catholics have moved to our Archdiocese. I showed them the graduates from 40 nations. This gave me a fortuitous opportunity to visit with Bishop O'Dwyer of Castle Maine area, the Bishop of Ardagh (Longford). I spoke with the bishops of the serious need of our archdiocese for more priests.

The following day Monsignor Olden, President of Maynooth, assisted me in hosting a luncheon for many rectors of Ireland. I had an opportunity to thank them for the many priests who had come from their institutions to serve our Archdiocese, as well as to import them to keep us in mind should they become aware of any young seminarian looking for services in Ireland. I found all of them most graciously concerned. They were especially impressed when I pointed out that by American standards we are 500 priests short in the Archdiocese of Miami. I pointed out that about 35,000 American Catholics move into our Archdiocese each year and that in the recent past, some 80,000 Cuban Catholics have moved to our Archdiocese. I showed them the graduates from 40 nations. This gave me a fortuitous opportunity to visit with Bishop O'Dwyer of Castle Maine area, the Bishop of Ardagh (Longford). I spoke with the bishops of the serious need of our archdiocese for more priests.

Before returning to the States we spent the weekend with our relatives in Ireland in the Castle Maine area. The word got around that I would celebrate a Mass on Sunday morning for relatives. The Church was half full and I am still trying to figure out how this third generation Irishman is related to all those people. As I understand it my grandfather was the brother or maybe the nephew of a young widow who at the time of the potato famine was expelled from her home by a British landlord after the death of her husband. In order to support her children she took a position as governess for the family of a widower named O'Brien. In due time O'Brien suggested that they marry. She preferred not but suggested that instead she marry her 16-year-old-daughter -- which he did. Her daughter was the great grandmother of the churchful of O'Briens, for whom I celebrated the Eucharist.

Sister Emmanuel O'Brien, Sister of Mercy, stationed in Killarney, is the communication hub of the relationship. We stayed with the family of Mary Murphy, a young widow, who with her children is carrying on the enterprise of operating a dairy farm and an inn and pub. Sunday evening is family night at the pub. It was an unusual experience. People were wall to wall. There was much dancing of the Irish polka but at 10 o'clock sharp by law the ale stopped flowing. The orchestra played the national anthem and most everyone went home.

We had the beautiful experience of driving through the countryside of the Bay of Dingle, visiting the stone "beehive" huts of the early monks and we also attended a performance of "Siamsa" by the National Folk Theatre of Ireland in Tralee.

As we left Ireland, detouring through London because of the air controllers strike I felt that I had gained a new deeper appreciation of the beauty of the Emerald Isle. It is not only the physical beauty that is everywhere but especially the beauty of the deep faith life of the people, which becomes immediately evident in the warmth of their hospitality, the sayings and expressions of their language, the shires of the roadsides, the crowded Churches on weekdays and Sundays and the presence of young people. At religious services, the pilgrimages to the Holy Wells or Altar Rocks where, in October, they celebrated the Eucharist in hiding.

One hears stories of suffering for the Faith, such as refusing to "take the soup" (during the famine those who renounced the Faith were permitted to eat at the soup kitchens being provided by the government for the starving). Something of continued melancholy and suffering is reflected in the occasional black flags one sees along the highways, expressing sympathy for those suffering in North Ireland.

Devotedly yours in Christ,
Edward A. McCarthy

Archbishop of Miami
Only God knows

One can plumb the depths of one’s soul and still not find words adequately to express the feelings of compassion for little Adam Walsh and his parents John and Revere, Broward County parishioners.

In the face of it, we can only turn away, as best we can, from the pain of this world and trust that the wonders of the Hereafter will be so perfect as to annihilate such sufferings as the Walshees have endured.

Meanwhile, may God be with them.

Why the changes?

A reader writes a thoughtful letter (see below) concerning the “traditionalist” Catholics as reported on in the July 31 Voice.

He states that while remaining a regular Catholic, he finds the old Mass (Tridentine Latin) and traditional music a more “worthy” setting than folk music. Further, he feels that the new Mass has lost some of the more beautiful passages of the Tridentine Mass.

We would not attempt an in-depth discussion here, but in an attempt to improve understanding and perspective, let us say this:

As for the language of the Liturgy, it is true that many elegant passages were cut. We have heard priests and others bemoan this fact. But the prevailing point of view, not arrived at easily by Vatican II experts, was that simplicity and clarity spoken in the language of the people so as to communicate real meaning was of paramount importance. To teach as Jesus taught, Mystery can also be obscurity. Further, simplicity can have a subtle beauty of its own, as in the poems of Frost, or the prose of Hemingway.

As for the music, that is really a matter of taste as well as, in many parishes, practicality.

Certainly a finely trained classical choir and orchestra such as one might hear at St. Mary Cathedral, for instance, is quite inspiring. But many parishes have difficulty gathering and training a good choir and are left with weakly performed traditional music with a dated sound which some people say they find boring or uninspiring. That’s practicality.

On the other hand, three or four young people with guitars and youthful exuberance can bring a warmth and joy to the Liturgy that makes it a real celebration — which is what it is supposed to be.

Can we really say that the Eucharist is more comfortable amid adult voices than young ones, or with one kind of instrument than another? (Jesus never heard an organ but he did hear stringed instruments.)

Further, most parishes have guitar Masses and organ Masses as well, so there is still a degree of choice for everyone. There is just no valid reason for anyone leaving the true Church for the traditionalist movement whose leader, Archbishop Lefebvre of France, has had his faculties lifted by the Vatican, thus invalidating such movements.

Today’s true church has a place for everyone and, we feel, is enriched, not lessened by its new diversity.

Modern Mass loses mystery

To the Editor:

The July 31, 1981 edition of The Voice carried a story on “traditional” Catholics and an editorial on the same subject. The editorial concluded, “yes, the authentic Church will survive and in the end will prevail long after the new insertions are pretty pallid. The virtual suppression — outside Rome — of Latin is inexplicable in the light of the historically attested importance of a liturgical language, not only in Christianity, but in Judaism and Islam as well. Many exaggerated assertions are attributed to the traditionalists, but one thing they are right about is that in this era, when the Church seems able to accommodate so much, it is very strange that it will not preserve a glorious part of its own heritage.”

The Eucharist is the Eucharist, no matter in what language the priest says the words of Consecration, or which way he is facing when he says them. Precisely because it is the Eucharist, it should be surrounded by as worthy a setting as the Church can provide.

Despite its shortcomings, the Tridentine Mass and the music we used to use were far better setting than what we have now. Time was, when we were proud to bring non-Catholic friends to Mass or Benediction (remember Benediction?). Now, we have to wonder about the effect of the confusion, the appearance of disinterest and of lack of reverence on the part of the congregation, the folksy, in some cases almost ‘holly roller’ atmosphere, and the sub-standard, irritating hymns, which the congregation as a whole, understands, does not sing. You can hear a beautiful musical setting for the Mass on your local good music radio station, but you’ll almost never hear one used with an actual Mass in a Catholic church in the United States. What a waste.

What the Voice story and editorial did not bring out is that the traditionalists who have let themselves be provoked into placing themselves outside the mainstream of the Church and making untenable doctrinal pronouncements are the tip of the iceberg. There are many other people — by no means all elderly or inflexible — who have been putting up with the balloons and guitars all these years because they know that, sad as the vulgarization is, it’s the only way the Vatican is, it’s the only way the Church they love is currently available within the Church.

We are grateful for Pope John Paul’s wisdom in canvassing the world’s bishops to ascertain the state of interest in a Latin Mass. We pray that those who work on the replay realize there is an interest, and that they give a proper representation to the faithful who have not walked out — who have hung on for the long penance.

James M. Griffin

Miami, Florida / THE VOICE, Friday, August 14, 1981 / Page 9
What about grown children living at home? 

Is there anything good to say about grown children living at home? After 11 years of raising children, I am now finished with the day-in, day-out chores of it. But to hear people talk, a terrible thing may be in store. Some of my grown children may decide to move back home! 

Apparently the empty nest syndrome is a terrible new problem: the full-nest syndrome. Parents who yearned to be set free are now finding that their children aren't "in the house." It is a new problem for about 20 years or so. And it is harming the cause. 

THE VOICE, Friday, August 14, 1981

By Antoinette Bosco

me, the young one who graduated from Arizona State University and now you have no one at home. How do you like being alone?

Me: "I really don't know yet. I've only been alone three days so far. My daughter, Mary, just graduated from Harvard (slight bragging) and stayed with me until she could get her apartment. That was a week of peace. He likes to get away from the city. And Paul was with me last weekend.

Friend: "Oh, you poor thing. They like home too much. Just wait and see. You'll have them moving back in with you."

Me: Doing rapid calculations: "Considering that four of them pay a total of $5,500 a month for onecity

apartments, maybe that wouldn't be a bad idea. Too bad I live 60 miles away."

FRIEND: "You've got to be kidding. There's nothing worse than grown children living at home."

Friend: "Stunned silence."

I've had other, similar conversations, and they leave me baffled. All I can conclude is that the perceptions people have about family life must lie somewhere between horrible and awful. I can't see what the fuss is about.

MY DAUGHTER MARY, 27, was with grown children come back to take advantage of mom and pop?

THE YOUNG WOMAN I mentioned earlier is Laura Flynn whose article appeared in Newsday. She expressed a mature viewpoint worth repeating.

She said: "It is the individuals who lives at home who should be ashamed, but the society which criticizes... this full nest... does have a silver lining... the opportunity for family to strengthen the bond between its members; the chance for the individual in transition to discover that one doesn't have to discard childhood to enter adulthood."

By Dale Francis

The nomination of Mrs. O'Connor

A couple of days after Judge Sandra Day O'Connor was nominated for the Supreme Court, there were pro-life picketers outside the White House. They carried placards denouncing Mrs. O'Connor as pro-abortion, one placard read, "Madame Injustice." That was the late 1950's and early 60's my confrontation. We had great talks and walks. True, she borrowed my car a few times, but she picked me up at work. I missed her when she left.

I read one article by a 22-year-old college graduate, single and living at home. Her friends can't understand how she could give up her freedom. They ask her how she can stand living with her parents. She writes, "Maybe that's the trouble... I like my parents."

Coming from an Italian background, all the babbleabou about the disaster of

grown children living at home is alien to me. In my culture, children stayed in the house until they got married. Young children left to know their older brothers and sisters, their aunts, uncles and cousins — and not just as distant people, seen occasionally. We didn't have to discuss or define family. We loved it.

When was it decreed that older children living at home had become something of an evil? And who had the authority to decree this? Who did the research and concluded that parents make lousy housemates, or that

By Tom Lennon

Will you ever want to get married?

Q: In the past two years, three of my relatives have gotten divorces. I think I'd be afraid to get married. And yet in a way I think I'll want to when I'm old enough. Can you tell me how to avoid an unhappy marriage?

A: Ten thick books could be written to answer this question — and maybe even they wouldn't be adequate. In this limited space I can only give you one step to take, and that I'm going to give you a list of questions.

When you become serious about someone and think you might like to marry that person, ask her or him to sit down with you some Sunday afternoon and evening for a long talk. Try to answer together the following questions:

— After we're married will we prepare meals — and when?
— Who will wash the dishes?
— Would you ever hit one of our children as a punishment?
— Should we both have jobs? If not, which one of us should stay at home and work?
— Who will dust and run the vacuum cleaner on weekends?
— Will we have a joint bank account?
— If we have only one car, what will we do with it?
— How many children would we like to have?
— Is it important for a child to have brothers and sisters?
— What kind of apartment can we afford?
— Will we ever be able to afford a house?
— Whose parents will we eat Thanksgiving dinner with the first year?
— What recreational activities will we engage in?
— Are you a "night person" or a "day person"? If I like to go to bed early, are you going to have the television turned up loud and make a lot of noise when you come to bed?

Finally, you and your prospective spouse might find it interesting to complete, in writing the following: "The marriage license (that little piece of paper) is a symbol of..."

Your essay may consist of one word or 600.

(questions for this column may be sent to Tom Lennon, 1312 Mass Ave., N.W. Washington, D.C. 20005.)
The example of the individual Catholic

In the not so many years ago era of “making conversions,” there was an exaggerated caution, “to many non-Catholics, the individual Catholic is the Church.” It was an uncomfortable reminder that the Catholic, good or bad, fervent or lax, loyal or indifferent, represented Catholicism to those “outside” the Church.

It made us squirm a little. It caused uneasiness when the reminder was brought home in a sermon or on a retreat. But also there was perhaps in us a trace of regret that the nearly two thousand year Holy, Catholic, apostolic church should stand or fall in the minds of non-Catholics because of the example of a single Catholic. And if we objected that it was not a just standard, we were reminded that the question was not a matter of justice or fairness, but of the quirk in human nature which makes example so powerful a force.

“Convert making,” in those first years of ecumenism after Vatican II gradually slipped to the background of our thinking. Harsh judgements toward Prelates who pointedly held only a part of the heritage of Christ were mitigated, and we began to concentrate more on what united us than on what divided us. Moreover the Vatican Council’s teaching that a high degree of holiness existed among some non-Catholics seemed to take the edge off the fervor of the convert drive.

That being righted now. We don’t use the word “convert” as in the past sense. We speak now of receiving separated Christians into the fullness of the faith. And interest in this most praiseworthy endeavor to share the whole deposit of truth with others is being revived.

And once again, as in the past we are discovering that the example of the individual Catholic is the most influential force in interesting and helping non-Catholics to desire to share in the Eucharist, the sacrament of Penance and other benefits which many religious minded non-Catholics do not enjoy.

To dip into the past again for a moment. It once was that we were looked upon, almost universally, as “different.” We were the people who refused at home and at public dinners to eat meat on Friday, who fasted after midnight when planning to receive Christ in the Eucharist, who wholeheartedly pledged themselves to a fair and just treatment of anyone, who looked down on divorce, birth control and euthanasia as grave evils not only violating the law of God, but the not so many years ago era of “making conversions,” there was an exaggerated caution, “to many non-Catholics, the individual Catholic is the Church.” It was an uncomfortable reminder that the Catholic, good or bad, fervent or lax, loyal or indifferent, represented Catholicism to those “outside” the Church.

It made us squirm a little. It caused uneasiness when the reminder was brought home in a sermon or on a retreat. But also there was perhaps in us a trace of regret that the nearly two thousand year Holy, Catholic, apostolic church should stand or fall in the minds of non-Catholics because of the example of a single Catholic. And if we objected that it was not a just standard, we were reminded that the question was not a matter of justice or fairness, but of the quirk in human nature which makes example so powerful a force.

“Convert making,” in those first years of ecumenism after Vatican II gradually slipped to the background of our thinking. Harsh judgements toward Prelates who pointedly held only a part of the heritage of Christ were mitigated, and we began to concentrate more on what united us than on what divided us. Moreover the Vatican Council’s teaching that a high degree of holiness existed among some non-Catholics seemed to take the edge off the fervor of the convert drive.

That being righted now. We don’t use the word “convert” as in the past sense. We speak now of receiving separated Christians into the fullness of the faith. And interest in this most praiseworthy endeavor to share the whole deposit of truth with others is being revived.

And once again, as in the past we are discovering that the example of the individual Catholic is the most influential force in interesting and helping non-Catholics to desire to share in the Eucharist, the sacrament of Penance and other benefits which many religious minded non-Catholics do not enjoy.

To dip into the past again for a moment. It once was that we were looked upon, almost universally, as “different.” We were the people who refused at home and at public dinners to eat meat on Friday, who fasted after midnight when planning to receive Christ in the Eucharist, who wholeheartedly pledged themselves to a fair and just treatment of anyone, who looked down on divorce, birth control and euthanasia as grave evils not only violating the law of God, but the not so many years ago era of “making conversions,” there was an exaggerated caution, “to many non-Catholics, the individual Catholic is the Church.” It was an uncomfortable reminder that the Catholic, good or bad, fervent or lax, loyal or indifferent, represented Catholicism to those “outside” the Church.

It made us squirm a little. It caused uneasiness when the reminder was brought home in a sermon or on a retreat. But also there was perhaps in us a trace of regret that the nearly two thousand year Holy, Catholic, apostolic church should stand or fall in the minds of non-Catholics because of the example of a single Catholic. And if we objected that it was not a just standard, we were reminded that the question was not a matter of justice or fairness, but of the quirk in human nature which makes example so powerful a force.

“Convert making,” in those first years of ecumenism after Vatican II gradually slipped to the background of our thinking. Harsh judgements toward Prelates who pointedly held only a part of the heritage of Christ were mitigated, and we began to concentrate more on what united us than on what divided us. Moreover the Vatican Council’s teaching that a high degree of holiness existed among some non-Catholics seemed to take the edge off the fervor of the convert drive.

That being righted now. We don’t use the word “convert” as in the past sense. We speak now of receiving separated Christians into the fullness of the faith. And interest in this most praiseworthy endeavor to share the whole deposit of truth with others is being revived.

And once again, as in the past we are discovering that the example of the individual Catholic is the most influential force in interesting and helping non-Catholics to desire to share in the Eucharist, the sacrament of Penance and other benefits which many religious minded non-Catholics do not enjoy.

To dip into the past again for a moment. It once was that we were looked upon, almost universally, as “different.” We were the people who refused at home and at public dinners to eat meat on Friday, who fasted after midnight when planning to receive Christ in the Eucharist, who wholeheartedly pledged themselves to a fair and just treatment of anyone, who looked down on divorce, birth control and euthanasia as grave evils not only violating the law of God, but the
Nicaraguan priests stay in politics

By Raul Orozco

MANAGUA, Nicaragua (NC) - Four priests in the Nicaraguan government and the Nicaraguan bishops have reached an agreement allowing the priests to temporarily retain their posts as long as they "abstain in public and private from the exercise of their ministry." The agreement, announced July 15 by the Nicaraguan Bishops Conference, added that the priests "will not invoke or use their condition as priests to help or justify state or party functions and actions." The bishops stressed the non-partisan role of the priesthood.

The announcement came at the end of three days of meetings between the seven-member bishops' conference and the four priests involved, Maryknoll Father Miguel D'Escoto, Jesuit Father Fernando Cardenal, and diocesan Fathers Edgar Parrales and Ernesto Cardenal.

THE ARRANGEMENT is expected to ease tensions between the Sandinista-led government and the hierarchy and was accompanied by the establishment of a joint church-state commission to deal with issues of mutual concern. Both moves, according to observers, are welcomed in a country that faces difficulties in recuperating from the two-year civil war that toppled the Somoza dynasty in July 1979.

A conference announcement said the meeting dealt with the alternatives of whether the priests should continue in their government and political posts or devote themselves to the priestly ministry.

The four, like many other priests, Religious and laypeople, joined in the efforts to end the Somoza dictatorship. Father D'Escoto became foreign minister and Father Cardenal minister of welfare. Father Ernesto Cardenal heads the ministry of culture and his brother, Father Fernando Cardenal, is minister of the Sandinista Youth Movement.

"THE PRIESTS explained their conviction that their presence in the government is still needed. At the same time, however, they voiced their wish to remain faithful to the norms of the church. So they proposed a formula of exception to those rules so they could continue discharging their present government duties," the conference announcement said.

The state of exception to which the bishops agreed is based on these conditions:

"As long as they exercise their public or party functions, the priests abstain in public and private from the exercise of the priestly ministry."

"They will not invoke or use their condition as priests to help or justify state or party functions and actions."

"To preserve church communion and to remain faithful to the norms of the church, the priests believe in the force of the primary role of the priesthood, but will be tolerated for the time being." They added that "we earnestly repeat our request that these priests as soon as possible to the full exercise of their ministry, as the Holy See wishes and allowed." The "priesthood is a call to evangelization, to offer the sacrifice of the Mass and to serve unity in the name of Christ, the priest sacrifices the total liberation of the poor and the oppressed, but always guided by the Gospel," said the announcement.

"The priest believes in the force of the Spirit he does not fall into the temptation of becoming a political or social leader, but a servant of a temporal power," it added.

The bishops said that poverty and repression call for "a more vigorous presence of Christ and his message of liberation." But they also said that the priest must avoid factional politics in attempting to remedy those conditions.

"POLITICS is not an absolute value to be utilized. To judge everything from the point of view of a given political system leads to self-stabilization and intolerable dogmatism," the announcement said.

"On the other hand, 'to exercise the priestly ministry does not mean to op- pose the legitimate political or social change in history. It means to preach firmly on the need of evaluation and search of the new point of view of Christian values," it said.

Nicaragua hit by rights group

WASHINGTON (NC) - A study made in Nicaragua by the Inter-American Commission on Human Rights said supporters of ousted President Anastasio Somoza are not being treated with full justice and that full political and press freedom is curtailed by the government now in power.

The study said that some Somoza supporters were summarily executed in 1979 by the Sandinistas when they overthrew Somoza. But, it said, the executions occurred without the new government's approval and before it was in full control.

The commission said it gathered evidence on torture and summary executions, but also found that these were not the policy of the government, which took steps to avoid further violations.

On political freedoms, the human rights committee pointed out that "there is no legislation to guarantee and regulate the functioning of political parties."
Who murdered priest?

OKLAHOMA CITY (NC) — Archbishop Charles A. Salatka has disputed the Guatemalan government's explanation of the murder of Oklahoma City missionary Father Stanley Rother in Santiago Atitlan, Guatemala, July 28.

The archbishop called on the U.S. government to demand a thorough investigation into the correctness of Father Rother's death.

The priest was shot to death at his mission, where he had served for 13 years.

According to the Guatemalan government, Father Rother was killed during an armed attack. The government has released the names of three men it says are being held as the accused killers.

Archbishop Salatka disagreed with the Guatemalan story of the murder.

"I FIND THIS explanation of Father Roger's murder to be implausible. I do not accept it as an adequate explanation," he said in a statement Aug. 7.

'Joy lack of acceptance of this explanation of Father Rother's murder is made in view of the whole context within which the murder occurred, as well as in light of information received from reliable sources both ecclesiastical and secular," he said.

Two other reports of the killing also have surfaced:

The U.S. Embassy in Guatemala City said the first story is that three tall armed men, wearing ski masks, shot the priest twice early in the morning July 28, after forcing his assistant in the rectory to show them where he was.

A second Guatemalan government version of the killing states that two men have been arrested in connection with the murder and that nuns who had admitted them to the rectory had identified them.

However, a church source in Guatemala said that the nuns were not in the rectory and only became involved much later, when the assistant priest told them Father Rother had been killed. They brought the news to Solola, See of the Diocese in which Santiago Atitlan is located.

ARCHBISHOP SALATKA said he had written to Secretary of State Alexander Haig about the murder. In that letter, he added, he quoted a statement of the Guatemalan Bishops, who pointed to a "studied plan" that "exists to intimidate the church and silence its prophetic voice" through murders and violence.

"My conscience does not allow me to stand by and see misleading impressions of Father Rother's death easily swallowed by the people of Oklahoma and the people of the United States," the archbishop said.

"I continue to hold the trust that our government will not be satisfied with this week's explanation emanating from Guatemala, but will press for a more thorough and adequate investigation," Archbishop Salatka added.

The circumstances surrounding Father Rother's death also were questioned by Father J. Bryan Hehir, associate secretary for international justice and peace at the U.S. Catholic Conference in Washington.

He said the USCC, based on information it had received, was not convinced that the government's version of the death provided "an adequate explanation."

"IT IS DIFFICULT at this time to be precise about all the data in this case, and we believe a thorough investigation should precede judgment, on the motive and circumstances surrounding the murder," Father Hehir said.

Father Hehir said it was significant to note that the Guatemalan bishops had called attention three weeks before the shooting to other killings of priests and acts of violence that appeared to be part of "a very carefully studied plan," to intimidate and silence the church.

"This is a significant statement precisely because the Guatemalan bishops go on to say that in spite of repeated requests to their government, none of the murders have been solved," he said.
**Family Life**

**Should grandfather live alone?**

By Dr. James and Mary Kenny

NC News Service

Dear Dr. Kenny: My father is 79 years old. Mother died two years ago. Dad lives alone about two miles from our house. He is becoming more forgetful, more irritable and a bit shaky. He can't hear well. We are afraid for him to drive his car. We have offered him a room with us, but he has refused. He is not helpful enough to need a care center, but I don't think he should be living alone either. Any suggestions? (Pretoria, Va.)

A. You have specified a very common and very difficult time in the life of an older person: that in-between time when they can't live alone and yet are not appropriate for a care center. Family is the best answer to this dilemma.

**THERE ARE THREE OPTIONS.** First, your father can live with you. This is not always possible or desirable. In your case, father has already refused. Second, some of you can live with him. Perhaps older children can take weekly turns at grandpa's

By Dolores Curran

I am sore today, long unused muscles telling me that I shouldn't be so foolish as to play volleyball against a bunch of young people. It was them against us versus parents versus kids—and not only did they beat us, but they topped it off with the ultimate indignity, i.e. "Don't worry, Mom and Dad. We'll drive home. You rest." There are times when compassion is cause for homicide.

It was not a win party, but one of those pleasant bonuses of family life that comes along all too rarely these days—a day spent with other families who are good friends. There are families where parents but the kids can't stand each other. There are families where the parents' muscles tell them that they shouldn't be playing volleyball against a bunch of young people.

Thank you, Jesus, most of all for our families. Amen.

**Friend of the family**

By Dr. James and Mary Kenny

We are fortunate to be gifted with several such families. Readers may recall that years ago when our children were quite young, five families gathered together as sort of a religious extended family. Monthly we met for Mass or a prayer liturgy, sometimes religious discussion for the adults and story telling for the children, and a noisy and somewhat messy potluck. We eucharistically called an "aggregate meal. We had an aggregate of sixteen children, the eldest of whom was fourteen or so.

That fourteen-year-old is now married and the step-mother of two in a far away state. Her family moved to Minnesota and while they are still together, their lives are shared by more than parents and siblings, of hurts and lots of pleasures.

The point of all this is that each of us feels a bit of ownership of each of these kids. Likewise, we hurt when they hurt. When one little girl was crushed by a freak auto accident a few years ago, it affected us all. Fortunately, she survived after a harrowing six months and was one of those who whipped us in volleyball.

Yesterday, we hurt again because the youngest of the group was suffering a separated muscle from a swimming injury. Just like a family. Lots of hurts and lots of pleasures, only they are shared by more than parents and siblings.

I think this kind of family friendship is invaluable today in our increasingly mobile and impersonalized culture. It makes up for those brothers and sisters who are too far away and those who don't want to be so close. On the way home from our gathering yesterday, our children commented, "Gee, that was fun," and "Aren't we lucky to have them?" When their older children come to visit from far away, sixteen, and nineteen, you know it's got to be something special.

We're meeting again next month for a picnic and Mass to celebrate one dad's fortieth birthday. I'm in charge of the readings. Ideas anyone? And while you're at it, if you could work in a reference to volleyball and consideration for old joints, it would be appreciated.

"One of the greatest contributions of the various family life groups, (like marriage preparation services, Marriage Encounter, etc.) toward building happy families is their teaching couples to engage in dialogue and talk over their problems." (Archbishop Joseph P. Lound of Ottawa, Ontario, in a 1981 Lenten pastoral letter.)

**OPENING PRAYER**

Thank you, Lord, for the secrets of summer that unfold before us. Thank you for the garden with its many flowers and vegetables. Thank you for the little bugs, the lake and sunsets. Thank you, Jesus, most of all for our families. Amen.

**SOMETHING TO THINK ABOUT**

Summer is in full swing with delights of every kind. All creation praises God, burbling over with life. God's world is truly a magnificent wondrous place to discover and investigate.

**ACTIVE IDEAS**

**Young and Middle Years Families**

1. Bug Zoo Materials: a number of glass jars with lids punched with small holes. Have a bug hunt and collect as many different kinds as can be found. Study them carefully and place them in jars with grass clippings. Share thoughts about the infinite variety of God's creation. What does it tell us?

2. Take a trip to a nearby lake, river, or ocean. Walk along the shore and study all the varieties of life, plants, and animals. Share some thoughts about what happens to life when water is available.

**Adult Families**

Read aloud Genesis 1:1-26. What is the very best thing about summer-time? Why?

**SNACK TIME**

Something fresh grown and a frosty cold drink.

**ENTERTAINMENT**

Play a favorite game that Mom and Dad played during summer when they were children.

**SHARING**

Complete these sentences:

- I enjoy summer because...
- I wish we could... this summer.
- I feel... when...

**CLOSING PRAYER**

Dear Lord, thank you for this Family Night. Hear our prayer of thanksgiving for such a beautiful and mysterious world. Bless each of us this coming week and help us to be good stewards of the earth. Amen.
Christ, women's roles studied

By Robert Nowell

WASHINGTON (NC) - Research in the Catholic Church has little impact on dioceses and parishes, according to a booklet published by FACICA, Inc. The booklet, "Toward More Effective Research in the Church," records a national Catholic symposium on the subject.

FACICA, Inc., a national association of private foundations interested in Catholic educational, ecclesiastical, and social welfare institutions, held the symposium in Washington in April, along with the U.S. Catholic Conference, the National Catholic Educational Association, the Catholic University of America and the Center for Applied Research in the Apostolate.

Research is frequently undervalued and underused in the decision-making processes in the U.S. church and seldom receives the financial support it needs, according to the findings.

Also, the findings indicated that research data is often irrelevant to the real-life, pastoral needs in the church and that there is often a resistance in accepting research results.

"Toward More Effective Research in the Church" includes papers delivered by researcher William McCready of the National Opinion Research Center, University of Chicago and Bishops James W. Malone of Youngstown, Ohio, Sullivan of Kansas City-St. Joseph and Auxiliary Bishop William Friend of Alexandria-St.trespevo.

The booklet is available from TAD, 650 E 82nd St N.W., Suite 606, Washington, D.C. 20006. Price is $4.95 plus postage.

"Christian renewal always means a twofold movement: going back to the origins of faith and going forward to the questions of our time poses to faith," (Jesus Father Joseph O'Hare in U.S. Catholic, April 1981.)

"Pastoral authority must be exercised in the context of responsible cooperation. All the baptized have the right and duty to cooperate in the mission of the church and autho..." (Archbishop James Hickey in a 1978 pastoral letter).

"In reaching policy decisions in the parish neither the parish nor the parish staff should act in isolation..." (Bishop James Hickey in a 1978 pastoral letter).
Birth control report criticized

WASHINGTON DC — Officials of two organizations promoting natural family planning criticized a report issued by the Population Crisis Committee arguing that natural family planning should be given lower priority than other birth control methods in government-funded programs.

The report, issued in June, said that despite recent developments improving the effectiveness of various natural family planning methods, they remain high-risk methods of birth control unlikely to make a major impact on birth rates around the world.

The report also recommended that natural family planning receive government support only when it is offered as one of several alternate family planning methods to clients who are informed of its risks and high failure rate as well as its benefits.

FOUNDED IN 1965, the Washington-based Population Crisis Committee and its funding arm, the Draper Fund, seek to promote population control programs, including contraception, abortion and sterilization.

The report is "clearly a hatchet job occurring at a time when the issue of family-planning funding is before Congress," said Lawrence J. Kane, executive director of the International Federation for Family Life Promotion.

"Most of the family planning people are on the technological track," favoring the use of the birth control pill and the intrauterine device (IUD) and regard abortion as a "backstop" for preventing birth, Lanctot said.

THE REPORT distinguished between theoretical method effectiveness under ideal circumstances and use effectiveness in actual practice. Although the method effectiveness of NFP methods is about 98 percent, compared to 99.7 percent for the pill, 99 percent for IUDs, and 97 percent for condoms, the report said, studies have found that in practice NFP methods have a failure rate ranging from 10 percent to 28 percent, whereas in the United States, the failure rate for the pill is two percent, for the IUD four percent and for the condom 10 percent.

Commenting, Judge Kane said, "First of all, everyone admits that the method effectiveness, if you follow the rules, of NFP is 98 percent or better, comparable to other methods. Older couples in which the woman is still within child-bearing age and who have decided their limit of family size have been very successful in using NFP, Kane said.

"The Population Crisis Committee," he said, "is incorrect about control of population. With NFP, a greater option is left in the hands of the couple. The committee is trying harder to get no choice by injections and sterilization.

The report is "clearly a hatchet job occurring at a time when the issue of family-planning funding is before Congress," said Lawrence J. Kane, executive director of the International Federation for Family Life Promotion.

"Most of the family planning people are on the technological track," favoring the use of the birth control pill and the intrauterine device (IUD) and regard abortion as a "backstop" for preventing birth, Lanctot said.

THE REPORT distinguished between theoretical method effectiveness under ideal circumstances and use effectiveness in actual practice. Although the method effectiveness of NFP methods is about 98 percent, compared to 99.7 percent for the pill, 99 percent for IUDs, and 97 percent for condoms, the report said, studies have found that in practice NFP methods have a failure rate ranging from 10 percent to 28 percent, whereas in the United States, the failure rate for the pill is two percent, for the IUD four percent and for the condom 10 percent.

Commenting, Judge Kane said, "First of all, everyone admits that the method effectiveness, if you follow the rules, of NFP is 98 percent or better, comparable to other methods. Older couples in which the woman is still within child-bearing age and who have decided their limit of family size have been very successful in using NFP, Kane said.

"The Population Crisis Committee," he said, "is incorrect about control of population. With NFP, a greater option is left in the hands of the couple. The committee is trying harder to get no choice by injections and sterilization.

New York City — A priest who was jailed for contempt of court in 1979 has been credited with contributing to the renewal of an area of the South Bronx notorious for its problems: bad housing, high crime, unemployment, widespread drug use and poor health care.

The priest, Father Louis R. Gagante, 49, associate pastor of St. Anthony Parish in the Hunts Point section of the South Bronx, is president of the South Bronx Community Organization (SBCO), a tax-exempt non-profit housing development company founded in 1968.

HE SPENT SEVEN days in jail in 1979 after being cited for contempt of court for refusing to answer grand jury questions about his involvement with prison officials on behalf of James Napoli, whom law enforcement officials hailed as the "godfather of the South Bronx." After being cited for contempt of court for refusing to answer grand jury questions about his involvement with prison officials on behalf of James Napoli, whom law enforcement officials hailed as the "godfather of the South Bronx." After being cited for contempt of court for refusing to answer grand jury questions about his involvement with prison officials on behalf of James Napoli, whom law enforcement officials hailed as the "godfather of the South Bronx," Gagante said recently. "It's almost like a Phoenix rising from the ashes."

"We try to formulate a community and to help tenants "grow into a neighborhood,"" Father Gagante told NBC News.

SBCO acts as a sponsor and co-developer in construction and rehabilitation projects with a developer who is also a general contractor. Father Gagante said, "We are allocated Section 8 funds (under federal housing laws) to go into partnership with an architect and developer, the priest said.

SBCO SELECTS the building to be rehabilitated, formulates a time schedule for the project and assists the developer in planning the project and dealing with local, state and federal agencies.

Federal funds make up the difference between what tenants must pay and the amount in rent needed to operate the buildings. Tenants, mostly Puerto Ricans and Dominicans, pay to 25 percent of their income.

SBCO screens tenants, Father Gagante said, "Those with the greatest need are given the greatest priority. We seek working families, low-income working people."

In addition to providing housing, SBCO has made more than $1 million for itself by taking advantage of federal tax regulations allowing community sponsors to sell interest in projects to investors as tax shelters. The sponsor and the developer share the net profits of those tax-exempt sales.

"The Family's Catechetical activity has a special character, which is in a sense irreplaceable . . . (family catechism) precedes, accompanies and enriches all other forms of catechism," Pope John Paul II's 1979 Apostolic Exhortation on Catechesis.

"The Second Vatican Council clearly proclaimed the universal call to holiness. Not only are lay people included in God's call to holiness, but theirs is a unique call requiring a unique response which itself is a gift of the Holy Spirit. It is characteristic that lay men and women hear the call to holiness in the very web of their existence." (From the U.S. bishops' 1980 reflections on the laity).

"In the certainty that the Spirit is at work in every person, the Catholic church offers itself to all, non-Christians included, with all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral values, the social and cultural values, which characterize different civilizations." (From "The Catholic School," 1977 statement of the Vatican Congregation for Catholic Education.)
Detroit parish loses wrecking battle

By John Maher

WASHINGTON (NC) — Although members of Immaculate Conception Parish in Detroit's Poletown lost a battle for their church to the City of Detroit, General Motors and the Detroit Archdiocese, consumer activist Ralph Nader said the war is not yet over.

"My prediction is that this will cost GM $1 billion over the next two years in lost sales," Nader said in a telephone interview. "I'm sure the national boycott of GM products is growing and that the Polish-American community has been angered by the treatment of the people in Poletown."

The city prosecutor did not press charges against the 12 who were released.

POLETOWN "all my married life, 47 year-old Josephine Jakubowski, one of the parishioners, said. "I am not happy," she added. "If they gave me $100,000, I would not be happy."

"I can understand the pain out of which Mrs. Jakubowski's comment comes," Father Halfpenny said, "but it is simply not accurate or fair to say that the archdiocese did not help the parishioners."

Referring to Cardinal Dearden, the archdiocesan spokesman said: "His perception of the reality was, on the one hand, the very painful destruction of a community, and on the other hand, the city's right to take it over because of unemployment. His position was not to favor the plant site, but also not to oppose it."

"I see this context now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

Weeping parishioners watched from behind police lines as workmen removed five-foot-high stone crosses from walls, removed bells from a tower and dismantled pews in the church.

In a telephone interview Mrs. Jakubowski said she had told police, "The church does not belong to the city, it belongs to us people. We paid for it for the last 47 years."

Mrs. Jakubowski said she had lived in Poletown "all my married life, 47 years," and that her husband had lived there for 62 years.

She said that, although membership in the parish had dropped to 250 in recent years, people who lived elsewhere came to the church and supported it. "We never had to borrow from the archdiocese," she said, adding that $155,000 in the parish account had gone to the archdiocese.

Father Halfpenny confirmed that the parish was self-supporting and that its assets had become the property of the archdiocese. He said church law required the archdiocese to offer services to people in the parish but not to oppose it.

"It seems hopeless now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

"If this had happened in Poland," she said, "I would be out of this country." The city government in this case is taking private property and turning it over to a private corporation. When property is condemned to make room for roads, he said, all road use benefits, but GM is not going to share its profits with the general public.

GM and the city have said that construction of the plant will preserve jobs in the city for between 3,000 and 6,000 persons at the plant and would generate 5,000 construction jobs. But Nader said the plant could have been built at a nearby location without destroying the Poletown community.

"I see this context now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

Weeping parishioners watched from behind police lines as workmen removed five-foot-high stone crosses from walls, removed bells from a tower and dismantled pews in the church.

In a telephone interview Mrs. Jakubowski said she had told police, "The church does not belong to the city, it belongs to us people. We paid for it for the last 47 years."

Mrs. Jakubowski said she had lived in Poletown "all my married life, 47 years," and that her husband had lived there for 62 years.

She said that, although membership in the parish had dropped to 250 in recent years, people who lived elsewhere came to the church and supported it. "We never had to borrow from the archdiocese," she said, adding that $155,000 in the parish account had gone to the archdiocese.

Father Halfpenny confirmed that the parish was self-supporting and that its assets had become the property of the archdiocese. He said church law required the archdiocese to offer services to people in the parish but not to oppose it.

"It seems hopeless now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

"If this had happened in Poland," she said, "I would be out of this country." The city government in this case is taking private property and turning it over to a private corporation. When property is condemned to make room for roads, he said, all road use benefits, but GM is not going to share its profits with the general public.

GM and the city have said that construction of the plant will preserve jobs in the city for between 3,000 and 6,000 persons at the plant and would generate 5,000 construction jobs. But Nader said the plant could have been built at a nearby location without destroying the Poletown community.

"I see this context now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

Weeping parishioners watched from behind police lines as workmen removed five-foot-high stone crosses from walls, removed bells from a tower and dismantled pews in the church.

In a telephone interview Mrs. Jakubowski said she had told police, "The church does not belong to the city, it belongs to us people. We paid for it for the last 47 years."

Mrs. Jakubowski said she had lived in Poletown "all my married life, 47 years," and that her husband had lived there for 62 years.

She said that, although membership in the parish had dropped to 250 in recent years, people who lived elsewhere came to the church and supported it. "We never had to borrow from the archdiocese," she said, adding that $155,000 in the parish account had gone to the archdiocese.

Father Halfpenny confirmed that the parish was self-supporting and that its assets had become the property of the archdiocese. He said church law required the archdiocese to offer services to people in the parish but not to oppose it.

"It seems hopeless now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

"If this had happened in Poland," she said, "I would be out of this country." The city government in this case is taking private property and turning it over to a private corporation. When property is condemned to make room for roads, he said, all road use benefits, but GM is not going to share its profits with the general public.

GM and the city have said that construction of the plant will preserve jobs in the city for between 3,000 and 6,000 persons at the plant and would generate 5,000 construction jobs. But Nader said the plant could have been built at a nearby location without destroying the Poletown community.

"I see this context now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

Weeping parishioners watched from behind police lines as workmen removed five-foot-high stone crosses from walls, removed bells from a tower and dismantled pews in the church.

In a telephone interview Mrs. Jakubowski said she had told police, "The church does not belong to the city, it belongs to us people. We paid for it for the last 47 years."

Mrs. Jakubowski said she had lived in Poletown "all my married life, 47 years," and that her husband had lived there for 62 years.

She said that, although membership in the parish had dropped to 250 in recent years, people who lived elsewhere came to the church and supported it. "We never had to borrow from the archdiocese," she said, adding that $155,000 in the parish account had gone to the archdiocese.

Father Halfpenny confirmed that the parish was self-supporting and that its assets had become the property of the archdiocese. He said church law required the archdiocese to offer services to people in the parish but not to oppose it.

"It seems hopeless now," said 70-year-old Josephine Jakubowski, one of those arrested when police entered the church.

"If this had happened in Poland," she said, "I would be out of this country." The city government in this case is taking private property and turning it over to a private corporation. When property is condemned to make room for roads, he said, all road use benefits, but GM is not going to share its profits with the general public.

GM and the city have said that construction of the plant will preserve jobs in the city for between 3,000 and 6,000 persons at the plant and would generate 5,000 construction jobs. But Nader said the plant could have been built at a nearby location without destroying the Poletown community.
Alhambrans form in Broward

By George R. Kemon
Voice Feature Editor

Caravan Jacar No. 228 is not the name of the latest imported sports car. It is the name of the latest chapter of the Order of the Alhambra to be formed in Florida. Jacar No. 228 has recently been started in Fort Lauderdale. The Miami Caravan is Hafsum No. 176.

The Order of the Alhambra was founded in 1904. It was named after the palace in Spain where the Moors finally surrendered to Ferdinand and Isabella in 1492, after occupying Spain for almost 900 years.

The original purposes of the Order were primarily social and that of memorializing and marking of important places in the Catholic history of North America. Today nearly every port on the continent a monument to commemorate historic milestones in American Catholicism. But that's not all the Order does. The Alhambra has established a fund to help those who cannot help themselves — handicapped and retarded persons. The Alhambra Scholarship Fund provides scholarship awards to qualified individuals for furthering their education and to teach retarded and handicapped persons.

The Order of the Alhambra has caravans in northeastern cities but has only recently come down South. The Church approves its activities and cardinals, bishops and priests as well as laymen belong to the Order throughout North America.

The Fort Lauderdale caravan meets four or five times a year to consider requests for help from retarded and handicapped agencies to further their work and to assure Catholic education and treatment for physically and mentally handicapped Catholic youngsters. It is not affiliated with the Knights of Columbus or any other Catholic fraternal organization. Any Catholic gentlemen may be invited to join. Please call Regional Director Thomas J. Smith in Dade, at 823-1675, or William J. Rizzo, in Fort Lauderdale, at 523-2914.

Jesuits get new head for now

Rome (NC) — American Father Vincent T. O'Keefe has been chosen as temporary vicar general of the world's 27,000 Jesuits during the illness of the Jesuit superior general, Father Pedro Arrupe.

Father O'Keefe, 61, who has been one of the order's four assistant generals since 1965, was chosen on Aug. 10 to govern the society because of the incapacity of Father Arrupe, who suffered a stroke Aug. 7.

Father O'Keefe was president of Fordham University in New York from 1963-66. A MEDICAL bulletin on Aug. 10 said Father Arrupe was responding favorably to anti-coagulant therapy to dislodge the blood clot in his brain which caused the stroke.

Father Arrupe suffered the stroke as he arrived at Rome's airport after an 11-hour flight from Bangkok, Thailand, following a two-week visit to the Philippines to celebrate with Filipinos. On Aug. 8 Father Arrupe received telegrams from Pope John Paul II and from the papal secretary of state, Cardinal Agostino Casaroli.

The pope spoke of Father Arrupe's "intense fatigue" caused by his journey to his "priestly brothers so far away."
Disneý movie anti-Christian, 'magazine says

NEW YORK (NC) - The latest movie by Walt Disney Productions, "Dragonslayer," displays anti-Christian bias that could not be more surprising, if Tingiber had been caught soliciting in Times Square," an America magazine editorial said.

In the July 11 edition of the Jesuit publication an editorial titled "Walt Disney Anti-Christian" stated that "in the fantasy world of 'Dragonslayer' Christianity becomes superstitions nonsense, and sorcery is the salvation of the world.

"Priests are raving fanatics who lead gullible peasants to their deaths, while sorcerers are wise men willing to sacrifice their lives to save their people. The cross is powerless but the magician's crystal saves the day."

THE FILM takes "a series of cheap shots at Christianity, according to the editorial.

Jesuit Father Thomas J. Reese, associate editor of America, expanded on the editorial, saying that "the fact that the film is very entertaining makes its anti-Christian message even more dangerous."

According to Father Reese, the story has all the makings of an exciting adventure. Set in the Middle Ages, it has young heroes, a wise sorcerer, a beautiful princess, a Machiavellian king and a fire-breathing dragon.

But, "the clear message of the movie is that the fanatical Christian priest with his cross is impotent and in fact dangerous to his people, while the sorcerer with his magic crystal will destroy the dragon even if it means sacrificing his life for his people.

"The fact that early Christian missionaries in Europe were the major force in stopping human sacrifice to gods or dragons is conveniently forgotten. The writers could easily have left Christianity out of the story. Why they went out of their way to hold it up for ridicule is a mystery," Father Reese said.

HE SAID it is no longer surprising to find film studios that make fun of religious people or values. "Some of this is healthy because it shows us how two sexually obsessed clerics on their nymphomaniacal groupie girl friends. Not exactly a book on the Cure of Ars. This one should be sold in a plain brown wrapper."

"The Cardinal Sins" traces the meteoric rise to ecclesiastical power of one Patrick Donahue and reports the thankless help he receives from his wimpy priest classmate Kevin Brennan - a kind of churchy version of Tonto - tells us how Donahue moves within a story, in the guise of a professional basketball player to Archbishop of Chicago with a few personal resources like a blond hair, a pretty smile and a lot of dirty work on the part of Brennan.

Brennan covers for Donahue when the latter is out dating in the seminary, paves the way for his Roman education and entry into the circles of power, smooths over a Sunday collection embezzlement scheme of Donahue's associates, raises Donahue's illegitimate daughter, keeps his sexual affairs from being exposed during Vatican II, helps Donahue out of a financial scandal when he is vicar general and prevents Donahue's Italian prelate lover from blackmailing him into voting for a corrupt papal candidate.

"In any case, you know what you are getting when you go to a movie advertised under the name of Monty Python or Mel Brooks. But it is disappointing to find the Disney name associated with such bigotry."

The Motion Picture Association has rated "Dragonslayer" PG, parental guidance suggested, and the U.S. Catholic Conference Department of Communication has classified it AIII, morally objectionable for adults. A USCC Department of Communication review called it "an interesting film that seems to have miscarried despite some admirable intentions."

Fr. Greeley's 'low-grade' novel


Reviewed by Francis J. Butler

Palm Beach County's Funerals

THE STORY, which rivals in substance television's "Three's Company," tells us how Donahue moves within a few short years from high school basketball player to Archbishop of Miami with a few personal resources like bland hair, a pretty smile and a lot of dirty work on the part of Brennan.

Brennan covers for Donahue when the latter is out dating in the seminary, paves the way for his Roman education and entry into the circles of power, smooths over a Sunday collection embezzlement scheme of Donahue's associates, raises Donahue's illegitimate daughter, keeps his sexual affairs from being exposed during Vatican II, helps Donahue out of a financial scandal when he is vicar general and prevents Donahue's Italian prelate lover from blackmailing him into voting for a corrupt papal candidate.

"In any case, you know what you are getting when you go to a movie advertised under the name of Monty Python or Mel Brooks. But it is disappointing to find the Disney name associated with such bigotry."

The Motion Picture Association has classified it AIII, morally objectionable for adults. A USCC Department of Communication review called it "an interesting film that seems to have miscarried despite some admirable intentions."

ONE QUALITY OF SERVICE

We offer only one quality of service - the best we know how to provide - and which we think is unequalled in quantity or quality in this area. Throughout our 55 year history in Miami we have always given full attention to the needs of every family regardless of the complete funeral selected.

40 regular funerals, including casket, pallbearers, cars and visitation, from:

$595 - $689 - $769 - $909 - $997

Van Orsdell FUNERAL CHAPELS

Miami - Coral Gables - No. Miami - Hialeah - Gratigny Rd. - Bird Road

Miami, Florida / THE VOICE, Friday, August 14, 1981 / Page 19
**Biscayne Dean co-edits anthology**

Rev. James J. McCartney, OSA, Ph.D., Dean of Biscayne College, is the co-editor of an anthology in the philosophy of medicine alumni to be released by Addison-Wesley Publishing Company of Reading, Mass. The book, entitled Concepts of Health and Disease: Interdisciplinary Perspectives, deals with the value-laden nature of human concepts of health and disease, and points out that we often think about health and disease often color our attitude towards those who are diseased. Father McCartney recently received

**Biscayne staff member elected**

Rev. Michael P. Hogan, OSA, of Biscayne College, director of alcohol outreach services for the Catholic Services Bureau, was recently elected to the board of directors of two national organizations: the Washington based National Clergy Council on Alcoholism, and the North Conway Institute, an inter-faith group, headquartered in Boston.

Father Hogan was also elected to the Florida Citizens Commission on Alcoholism, the official state alcoholism affiliate of the National Council on Alcoholism in New York.

**Lay celebration of Evangelization set for Hartford**

The third annual National Catholic Lay Celebration of Evangelization is coming soon (August 21, 22, 23) to the Hartford, Connecticut Civic Center and Coliseum. Many people from all over the East Coast of the United States and Canada will be converging over the East Coast of the United States and Canada with the adjacent Civic Center. Youth groups - music - praise - all in Hart-

**Parishes needed to form softball league**

Calling all Men's Clubs! Last year Nativity Men's Club formed a softball league with 3 other parishes. The season was quite a success although the participating parishes were but 3. They are starting up again and so far have only two other clubs interested in forming a league.

**Brigadoon auditions at Barry**

Actors, dancers, and singers interested in performing in "Brigadoon" at Barry are invited to audition early in September. The Barry College Department of Fine Arts production of "Brigadoon" will be performed Oct. 29, 30, and 31.

---

**Sister Mary Agnes, R.S.M.**

Sister Mary Agnes Coheen, a Pittsburgh Sister of Mercy for over 60 years, died last week at Holy Cross Hospital, Fort Lauderdale, Florida. A native of New Bethlehem, Pa., Sister Mary Agnes was the daughter of Grant and Ellen Quinn Coheen. She entered the Congregation of the Pittsburgh Sisters of Mercy from St. Charles parish in New Bethlehem, Pa., in 1919 and professed her vows in 1921.

Friends were received at the Convent of the Sisters of Mercy in Pittsburgh, Pa., A Mass of Christian Burial was celebrated in the Convent Chapel last Friday. Burial was in St. Xavier Cemetery, Latrobe, Pa.

**Luke G. Hilley**

Luke G. Hilley, 62, of Hollywood, father of Fr. Stephen Hilley of St. Brendan’s parish, died July 30 on his 30th wedding anniversary in Hollywood. The funeral service was held at Annunciation parish, West Hollywood and burial was in Hollywood Memorial Gardens. He is survived by his wife, Maryann, a sister, Peg, and a brother, Roger.

**Widow(ers) Meet**

Catholic Widow and Widowers Club will have a social gathering on Sunday, Aug. 17, 1981, at 7:30 p.m., at St. John the Baptist Social Hall, 4591 Bayview Drive, Ft. Lauderdale. Refreshments. For information call 772-3079, of 567-4867

---

**DEADLINE Monday noon.**

**BUSINESS SERVICE GUIDE**

**DEALERS - CLASSIFIED**

**FRED HOFFMEIER - ACCOUNTANT**

**CALL FOR ANY WORK**

**BOBS USED AUTO PARTS**

**AUTO SALVAGE DAVY**

**CARPET - INSTALLATION**

**CLASSIFIED CLINIC**

**HOME IMPROVEMENT, MAINTENANCE, INSURED**

**6TH ELECTRICAL MOWING**

**6TH MOVING**

**SUNSHINE STATE MOVING**

---

**PHON**

**754-2851**

---

**Page 20 / Miami, FLORIDA, THE VOICE, Friday, August 14, 1981**
Getting teenagers involved

By H.T. Kelleher

“You really can’t motivate teenagers simply by addressing them from the pulpit,” said Father Francis Pizzarelli, associate pastor of the Infant Jesus Church in Port Jefferson, N.Y. “That’s why I talk with them in their schools, at their hangouts, in their pubs. And that’s why I play ball with them, go on ski trips with them, and meet them on their own turf.”

And that’s why this 31-year-old Montfort Missionary priest from Brooklyn brings hundreds of teenagers from Port Jefferson and the surrounding area back into the church for a special teen-age Mass every Sunday.

But getting to understand the attitudes and habits of Catholic teenagers was only half the battle. Father Pizzarelli began his program geared to teen-age Mass every Sunday.

“IT seemed they needed an intensive assessment program. Liturgies that related immediately to teens three years ago with an intensive assessment program. "THE KIDS were the key," he continued. "They were searching and probing, trying to find meaning in Christ." It seemed they needed liturgies that related immediately to their interests, the priest said.

So, in 1978 Father Pizzarelli initiated a special Mass in a church classroom with just 50 young people participate in the liturgy where they sing folk music.

Following the liturgy, teenagers can take part in an educational program set up in six-week cycles covering various areas such as morality, the sacraments, marriage, values, death and dying, and Scripture. Father Pizzarelli teaches the more formal class while six to 10 assistants lead informal discussion groups. Four such cycles are held throughout the year.

In addition, several other programs help to redirect teenagers toward the church. First, about 12 youngsters meet twice a month to organize the liturgy and retreats, such as teen awareness days where participants focus on their role in the community and their relationship with others and God.

Christian Awakening is a group for teenagers, juniors and older, who have attended a diocesan retreat weekend. About 25 members meet each week in homes to plan ways of carrying out their commitment to Christ in the community, perhaps by sponsoring a fund-raising campaign for underprivileged children. This group also helps renovate Hope House, one of two crisis intervention centers in Suffolk County — an area that counts 4,000 runaways each year. And the youth of the parish initiated a dance marathon through the public schools for the benefit of Hope House.

A third group, Teen Club, open to all ages, embraces about 150 teens-agers and plans numerous social and social-justice ventures. According to Father Pizzarelli, “they suggest everything from visiting disabled children in hospitals to ski trips and sports activities.”

INTERACTION, then, is the key. As they participate in these events, the young people become more aware of their responsibilities to themselves, to each other and to society. Each becomes an active participant in the religious experience. Some have gone on to become extraordinary ministers.

Father Pizzarelli continues to reach out into the community to discover new and effective ways for drawing youth together spiritually. He initiated and serves as executive director of Hope House where he and another staff person, recently gave emotional and spiritual support and counseling to an unwed pregnant teenager and her family. Subsequently, the young mother chose to have her baby baptized during the Sunday youth Eucharist. The active priest also directs project F.U.N., a program designed to help somewhat younger children grow in a deeper understanding of Jesus. In addition, he visits the courts as a youth advocate and attends training institutes on drugs and alcoholism.

But perhaps it is Father Pizzarelli’s attitude and philosophy that make his approach so attractive to youth. “I believe,” he said, “that you have to make people responsible no matter what their age. And I believe that you must bring them together in Christ.”

By Father John J. Castelot

In Corinthians, there were some Christians who seriously questioned the resurrection of the body. Paul views this as a challenge to the very foundation of Christian faith and so he reminds the Corinthians about the Gospel he preached to them and its good news about Jesus and his resurrection.

Paul reminds the people that they accepted this as the basis of their Christian life. It is, in fact, the key to their salvation, as he says in Chapter 15 of the First Letter to the Corinthians: “You are being saved by it at this very moment if you hold fast to it as a statement about the Lord’s appearance to Paul would have been part of the primitive creed for this was his own personal experience. It is interesting, by the way, that Paul’s own testimony to the resurrection of Jesus is the only such account from the pen of a person who had been directly involved in an experience of it.

It is significant that Paul puts his own experience of the risen Lord on the same plane of reality as that of the other witnesses, and vice versa. Furthermore, the appearance of Christ to Paul is all the more remarkable in view of the fact that he was hardly disposed for such an experience. He certainly hadn’t psyched himself up for it. For, at the time of his conversion, Paul detested Jesus and was actively engaged in persecuting those who were preaching the resurrection.

Therefore, Paul’s experience of the risen Lord was quite unexpected and traceable to a cause outside Paul himself — to “God’s favor,” as Paul puts it. As a result of that favor, Paul was radically transformed and worked harder than all the others to share the good news.

In doing so, Paul communicated the commonly held Christian faith to the Corinthians and they accepted it.
In another parish, the young people conduct an ongoing program of service to the senior citizens of the parish, providing a Thanksgiving dinner for those who would otherwise eat alone, putting on a show in the spring and playing cards with the elderly people throughout the year.

The teenagers in still other parishes have been involved in neighborhood cleanup campaigns, repairing and renovating toys for disaster victims, raising money for victims of earthquakes and other catastrophes, and directing efforts to the intellectual, physical, emotional and religious development of youth. This ministry is a point at which the family and the parish meet and find themselves linked. For young people and for their parents, it is a point at which being served often will mean being given an opportunity to serve others.

**The youth of Indialantic**

*By Henry Liberat*

When you say "parish" at Holy Name of Jesus in Indialantic, Fla., you're saying "people," not "programs.

Not that the parish doesn't have programs. There are all the usual ones in this parish of 1,600 families. Founded in 1959, Holy Name has lived through the challenges and depressions of the space era at neighboring Cape Canaveral.

The parish also has "meeting after meeting" that the pastor, Father Peter Henry, sees not as a "burden" but as an "opportunity" for more people genuinely to offer their talents to the parish family.

AND THE PEOPLE do this. As Gene McCarthy, parish council president, says of his pastor: "He trusts us. If we come up with something, he says, 'Go to it!'

Sister Patricia Ann Dempsey, director of liturgy and adult faith formation, and Sister Rosemary Conlon, principal of Holy Name School, say the parish is the center of life for many people. As is the case in most Florida parishes, the youth ministry comes from somewhere else -- and, the pastoral team thinks, given the chance to find a home in the parish, the people will respond. Father Henry calls it "developing a genuine and creative hospitality."

The parish goals, Father Henry states, are the outgrowth of the needs expressed by parishioners. The goals include promoting opportunities for spiritual growth, challenging young people and adults, developing a well-rounded education program and continuing the development of parish liturgy.

The 250 children in the parish school, the 60 students in the Catholic high school and the 150 students in the parish teen and youth ministry programs are considered vital members of the parish family. The youth program is designed to help parish children through peer groups whose life centered in the parish.

YOUTH ARE expected to work with the parish, assisting in liturgies and charitable work. The teenagers reach out to older people and shut-ins and to immigrants. Older youths assist in teaching and guiding younger parish brothers and sisters. In this way, according to Danny McGowan, youth minister, the young people of the parish move naturally "from one level of involvement to the next. They know people who have been there and they feel comfortable -- even privileged -- to grow into new programs."

Among its diversified activities, the youth program offers retreats: COR -- a weekend retreat experience; the Lynx program -- weekend bus trips, usually to the mountains, combining social and spiritual activities, and organized religious instruction rooted in the daily lives of the young people.

Among its diversified activities, the youth program offers retreats: COR -- a weekend retreat experience; the Lynx program -- weekend bus trips, usually to the mountains, combining social and spiritual activities, and organized religious instruction rooted in the daily lives of the young people.

Sister Conlon believes the real secret to the success of Holy Name is "the community experienced by the parish priest and their supportive of one another and they spend time together."

That spirit of community among the priests permeates the entire parish, from the laity-run lector training program to the parish council to special eucharistic ministers who bring parish love as well as the Eucharist to housebound persons.

An example of dedication to the parish family is seen in Love Inc., the parish's popular youth choral group that has given many public concerts. The group recently decided to stop singing in public for a while to spend more time developing their ministry to the parish as the choir for the 9:30 Sunday youth Mass.

Father Henry, the 17-year-old pastor, is impressed with the "commitment of the people to their faith" in this parish. And Father Fred Kuse, says he finds among the parishioners a "real optimism about the parish and the church."

Miami, Florida / THE VOICE, Friday, August 14, 1981 /Page 23
April Lynn Clayton headed for Miss America pageant.

Miss Oklahoma takes faith to pageant

TULSA, Okla. (NC) — When Miss Oklahoma, April Lynn Clayton, 22, leaves for Atlantic City in September, to compete in the Miss America pageant, she will take along a strong belief that God is with her each step of the way.

Miss Clayton said her faith began growing as a child when she went to a parochial school in Oklahoma. She said she had a strong relationship with God and that she felt a calling to enter a religious order. She later joined the monastery of the Strict Observance at Clairvaux.

Her parents and her parish priests credit her for her strong faith. They believe she is an example of how one can live a religious life and still be successful in the secular world.

She explained that the key is to remain humble and to always keep God at the center of life. She said that even when things get tough, she relies on her faith to get her through.

She is now preparing for the pageant by participating in community theater, reading, and attending mass. She also plans to take advantage of the opportunities that come with being a pageant participant, such as meeting new people and public speaking.

“I will answer how I feel. I am not composed many prayers in the church. I will answer how I feel. I am not made up or how others think of me. I’m me.”

Surviving kids in car

By Hilda Young
NC News Service

“Mom, Joey just pulled some gum out of the ashtray and put it in my hair,” Marie complained this afternoon as we drove her to skating lessons.

“I did not. I was only pretending,” Joey countered.

“Shush, you two,” I said. “I’m trying to drive.”

“Mom, he stuck his tongue out at me again, Frannie.”

“Knock it off, you two, I’m trying to drive.”

“Mom, he stuck his tongue out at me again.”

When I complete my first book on motherhood, there’s going to be a chapter on petting the dog. And it’s not just for the kids. It’s for the parents too.

I’d appreciate your ideas in addition to the ones I’ve already collected, such as: Reading an automatic car wash, letting go of the steering wheel at 45 mph and refusing to grab it again until the noise stops.

Weaning brass knuckles on your right hand while driving.

Purchasing a $500 tape deck, six separte headphones and only one tape.

Buying a full-time bouncer who also can

Hiring a full-time bouncer who also can

“Knock it off, you two, I’m trying to drive.”

Hiring a fulltime bouncer who also can

Buying a 1932 Studebaker with a rumble seat.

Driving into a tree or parking meter to prove to them you were serious about getting into a wreck if they didn’t stop horsing around.

Teaching the dog how to sit up in the front seat and bare its teeth on command.

Purchasing a $500 tape deck, six separate headphones and only one tape.

Storing several sets of straitjackets, blinders and mouth gags in the glove compartment.

Driving into a tree or parking meter to prove to them you were serious about getting into a wreck if they didn’t stop horsing around.

They don’t tell you about these things in driver education school.
Padre Arrupe, Superior Jesuita, recluido en hospital en Roma

El superior general de los jesuitas, Padre Pedro Arrupe, está recluido en el hospital Salvador del Mundo, en Roma víctima de una embolia que le dejado semi-paralizado.

Fundadores del Rancho del Señor vendrán a Conferencia Carismática

El Rev. Richard Thomas S.J. y la Hna. Mary Virginia Clark, del Rancho del Señor en El Paso, Texas, hablarán en la Conferencia Carismática los días 2, 3, y 4 de Octubre, en el Omni Hall del Broward Community College, Pembroke Beach.

El Rancho del Señor, bajo la dirección del Padre Rick, empezó en el año 1972, con solo un terreno en el desierto y fé en el Señor. Abrieron un camino, sembraron árboles frutales e hicieron un pozo. El Rancho ha crecido de tal manera que hoy en día tiene miles de árboles frutales, huerta de vegetales y también chivos, vacas, caballos, pollos y tres lagos que miden un total de 7 acres, llenos de peces.

El Rancho del Señor, bajo la dirección del Padre Rick, emprendió el 2 de Octubre, en el aeropuerto de Roma cuando descendía del avión después de 11 Horas de viaje desde Bangkók, Tailandia.

El conocido sacerdote jesuita está ingresado en el Hospital Salvador del Mundo, en Roma, y su condición en estos momentos es “algo mejor”. Su lado derecho sufrió una moderada parálisis y los doctores no han emitido un diagnóstico definitivo de las consecuencias que pueda ocasionar el “stroke” en el futuro.

El padre Arrupe venía de un viaje de dos semanas a Filipinas para celebrar junto a las comunidades jesuítas de allá el 400 aniversario del arribo de la orden a ese país.

Temporalmente, mientras dure la incapacidad del Padre Pedro Arrupe, ha sido nombrado vicario general de los jesuítas, unos 27,000 en todo el mundo, el Padre Vincent T. O’Keefe, de New Jersey, cargo que le había asignado el propio Padre Arrupe antes de emprender su viaje. Los cuatro asistentes generales de la orden emitieron un comunicado determinando que “juzgaban apropiado que el mandato ya dado al P. O’Keefe se prolongara en tanto dure la enfermedad del Superior General, Padre Arrupe.”

El año pasado el Padre Arrupe anunció al Papa su deseo de renunciar como superior General debido a su edad; sin embargo, el Papa le regó posponer su decisión por un tiempo.

En Enero y nuevamente en Abril de este año 1981, Padre Arrupe tuvo audiencias con Juan Pablo II para exponerle la necesidad de su renuncia. Siendo la primera vez que un superior general jesuita deja el cargo por renuncia. Esto ha sido posible debido a la reforma hecha en 1965 en la constitución de la orden, que hasta entonces disponía que los superiores generales fueran elegidos por vida.

Padre Arrupe, natural de Bilbao, España, fue el fundador del primer clérigo católico español “Gaceta del Norte”.

Roma (NC) – El Padre Pedro Arrupe, Superior General de la Compañía de Jesús, sufrió un ataque cerebral el pasado 7 de Agosto en el aeropuerto de Roma cuando descendía del avión después de 11 Horas de viaje desde Bangkók, Tailandia.

El conocido sacerdote jesuita está ingresado en el Hospital Salvador del Mundo, en Roma, y su condición en estos momentos es “algo mejor”. Su lado derecho sufrió una moderada parálisis y los doctores no han emitido un diagnóstico definitivo de las consecuencias que pueda ocasionar el “stroke” en el futuro.

El padre Arrupe venía de un viaje de dos semanas a Filipinas para celebrar junto a las comunidades jesuítas de allá el 400 aniversario del arribo de la orden a ese país.

Temporalmente, mientras dure la incapacidad del Padre Pedro Arrupe, ha sido nombrado vicario general de los jesuítas, unos 27,000 en todo el mundo, el Padre Vincent T. O’Keefe, de New Jersey, cargo que le había asignado el propio Padre Arrupe antes de emprender su viaje. Los cuatro asistentes generales de la orden emitieron un comunicado determinando que “juzgaban apropiado que el mandato ya dado al P. O’Keefe se prolongara en tanto dure la enfermedad del Superior General, Padre Arrupe.”

El año pasado el Padre Arrupe anunció al Papa su deseo de renunciar como superior General debido a su edad; sin embargo, el Papa le regó posponer su decisión por un tiempo.

En Enero y nuevamente en Abril de este año 1981, Padre Arrupe tuvo audiencias con Juan Pablo II para exponerle la necesidad de su renuncia. Siendo la primera vez que un superior general jesuita deja el cargo por renuncia. Esto ha sido posible debido a la reforma hecha en 1965 en la constitución de la orden, que hasta entonces disponía que los superiores generales fueran elegidos por vida.

Padre Arrupe, natural de Bilbao, España, fue el fundador del primer clérigo católico español “Gaceta del Norte”.

Después de estudiar medicina se unió a los jesuitas en 1927, siendo ordenado sacerdote en 1936. Se especializó en Teología Moral-Médica en la Universidad de St. Louis, Estados Unidos.


Según el último informe médico del hospital Salvador del Mundo el Padre Arrupe está respondiendo muy bien al tratamiento anticoagulante para disolver el coágulo que tiene en el cerebro, causa de su mal, y la parálisis ha cedido algo permitiéndole un aumento en el movimiento de su pierna derecha. El brazo derecho sigue aún paralizado y tiene dificultad para hablar pero muestra mejora en estas condiciones en relación al primer día del ataque.

Ayuda para Iglesia de América Latina

MIS queridos amigos en Cristo.

La fé Católica fué establecida en la Florida hace más de 400 años por misioneros españoles y, por lo tanto, la Iglesia en la Florida tiene una relación muy especial con la Iglesia en América Latina. Nuestra herencia fue establecida por misioneros españoles, quienes también la llevaron a la América Latina.

Compartimos una fé común con nuestros hermanos y hermanas Católicos en Latino América. También compartimos con ellos la responsabilidad de ayudar a la Iglesia, particularmente en América Central y del Sur. Una tercera parte de los Católicos del mundo viven allí, pero muchos de ellos no han recibido la instrucción de los preceptos básicos de nuestra fé debido a la escasez de sacerdotes y religiosos en general.

La Colecta Anual para la Iglesia de América Latina se celebrará el próximo fin de semana en todas las parroquias de la Arquidiócesis. Le agradezco su ayuda en esta peticion.

Invoco la bendición de Nuestra Señora de Guadalupe, Patrona de las Américas, sobre ustedes y sobre nuestros seres queridos.

Devotamente en Cristo,

Edward A. McCarthy
Arzobispo de Miami

Miami, Florida / LA VOZ / Viernes, Agosto 14, 1981 / Pagina 1A
San Bernardo

AGOSTO 20

Bernardo nació en un castillo de Burgundía, Francia, el año 1090. Sin el fundador, fue el más grande propagador de la orden cisterciense en la cual ingresó junto con cuatro de sus hermanos y treinta y cinco amigos de su edad, miembros de la nobleza del tiempo.

Promoto fundó la abadía de Claroval a la que se unió su nombre. Mas de setecientos monjes recibieron allí los tesoros de doctrina y sabiduría con que le había dotado el Señor. Aunque un gran contemplativo, se interesó grandemente en los problemas de su tiempo lo que valió ser conocido como uno de los grandes que dieron el carácter netamente cristiano del siglo XII.

Entre sus victorias religiosas se cuentan el poner fin al cisma que amenazaba a la Iglesia en su época, al despedir a la heresía Abaelardina durante el Concilio de Sens y puso al descubierto los errores de Arnoldo de Brescia.

Fundó muchos monasterios más y menos que buscaban sus consejos se contaron gentes de todas las esferas sociales desde campesinos hasta papas y reyes. Sus inspirados escritos le valieron el título de "el último de los grandes padres" y doctor de la Iglesia.

San Bernardo fue ardiente devoto de la Virgen María, cuyas grandes cantas con ternura y piedad en sus libros, oraciones y sermones. Es el autor del "Memorare".

Al morir en 1153, a la edad de 63 años, fue enterrado al pie del altar de la Santa Madre de Dios según su deseo.

Honor a quien lo merece... y un poco de historia

Por Jose P. Alonso

Monseñor Rowan Rastatter, Párroco de Asumption en Pompano Beach, muy cuando sacerdote y fiel lector de The Voice y de La Voz, nos comunica que, según su experiencia, Monsignor Thomas O'Donovan, a quien sucedió como párroco de St. Brendan tuvo en la parroquia, casi desde el principio, un programa catequístico con varios grupos de niños y no en 1962 como dice la historia sobre Marie Ordokowski recomendada por Monsignor E. Philbin.

Es cierto que Mons. O'Donovan inició las clases de religión en St. Brendan en septiembre de 1962 con un registro de más de 200 niños bajo la dirección de Marie Welsh. Como también son ciertas las dificultades para la enseñanza por falta de espacio debido a que no tenían aún escuela ni iglesia. Las Misas se celebraban bajo una carpa.

Sin embargo, la mencionada historia nos refería al programa de la Confraternidad de la Doctrina Cristiana (CCD) que la organización hoy que lo conocemos.

Esta reorganización del CCD surge como consecuencia de la convención celebrada esta en South Carolina, precisamente al tiempo que St. Brendan surge como parroquia. Y a la cual asistieron varios sacerdotes y laicos de Miami a quienes acompañaba el entonces obispo auxiliar de St. Augustine Mons. Thomas McDonough, a cuya jurisdicción pertenecían Miami.

A raíz de la convención Mons. McDonough nombró al Padre R. Philbin, a la iglesia de la parroquia St. Michael para que encabezara el entonces programa de la Confraternidad de la Doctrina Cristiana. En 1963 tuvo lugar en Miami un Instituto de CCD para sacerdotes donde se pondrían al día respecto de la participación sacerdotal en dicho programa. Es prudente recordar que la Confraternidad de la Doctrina Cristiana fue canonicamente instituida por su Santidad Pio X en 1905 en su encíclica "II Firmo Pfoposito" de la enseñanza de la doctrina cristiana a la que sigue otra encíclica, "Il Fermo Propostis", expresando la importancia de la participación individual tanto de sacerdotes como de laicos.

En todo caso el sacerdote tiene la responsabilidad de dirigir el programa. Vaticano II también se preocupa de este asunto reformando la responsabilidad sacerdotal con el programa y necesidad de la cooperación de laicos. En 1963 fue declarado por el príncipe Domingo Catequístico de todas las diócesis de los Estados Unidos y en Miami Obispo Coleman Carroll (R.I.P.) declara con tal motivo que retuerza debe venir de laicos. De ustedes depen hacer buen uso de sus talentos y regular a aquellos de quien se rodean para la Confraternidad de la Doctrina Cristiana y señala la obligación de los laicos de tomar parte en el programa en CCD a través de las divisiones que forman programa. El estudio de sigue en la p. 4A.

Ntra. Sra. de la Caridad

Por Oscar Mederos

La Voz tendrá una edición especial con motivo del 8 de septiembre, día de Ntra. Sra. de la Caridad del Cobre, en nuestra edición del 4 de Septiembre. Nuestros amables lectores, que aman a todas sus cosas sociales desde campesinos hasta papas y reyes, sus inspirados escritos, según su deseo.
LUNES, DÍA DE LA FAMILIA
Baltimore (NC) — Como estimulo a la vida en familia, Mons. William D. Borders, arzobispo de Baltimore, recomienda en una pastoral que padres e hijos destinen la noche del lunes a compartir sus experiencias de la semana; al efecto pide a las parroquias no hacer reuniones tal noche. La movilidad y las necesidades económicas producen tensiones e indisciplina en el hogar; advirtió que solo la comprensión mutua puede aliviar. También tuvo palabras de aliento para hogares incompletos (separados, abandonados, divorciados, viudos) y sus hijos.

IGLESIA DE ESPAÑA PREVIE
A CATÓLICOS SOBRE DIVORCIO
Madrid (NC) — Los obispos han dicho a los católicos de España que no pueden valerse de la ley reciente de divorcio pues "la iglesia no puede reconocer la disolución del sacramento del matrimonio ni que haya un segundo matrimonio para los separados. La conferencia episcopal agrega que de divorciarse, los católicos "se ponen en una situación irregular ante Dios y la iglesia." Prometen los obispos formular una pastoral especial para los divorciados, "a quienes la iglesia quiere tratar como madre."

USCC RECLAMA LIBERTAD RELIGIOSA
Washington (NC) — La U.S. Catholic Conference pidio a la Corte Suprema de Justicia que anule una ordenanza de la Universidad de Missouri que prohíbe servicios religiosos en su campus. Semejante prohibición viola normas constitucionales y es hostil a la práctica religiosa de los estudiantes y a la influencia moral de la fe en la conducta social, argumenta la conferencia. Un grupo estudiantil cristiano inició hace un tiempo el reclamo judicial, que está apoyo ahora.

PROGRESA CAMPAÑA MORAL EN BRASIL
Brasil (NC) — El Consejo Nacional de Iglesias Cristianas ha obtenido buenos resultados en su cruzada moralizadora de los medios de comunicación, particularmente la televisión, dijo Mons. Luciano Mendes, obispo auxiliar de Sao Paulo y secretario de la Conferencia de Obispos brasileños que pertenece al consejo. La cadena Globo prometió reformar varios programas ofensivos a la moral, y el Ministerio de Justicia se comprometió a hacer cumplir reglamentos sobre la moral en los espectáculos. Mobral, una obra de difusión sobre la familia, inicio sus propios programas de educación sexual dentro del marco doctrinal de la iglesia.

63 "HIJOS" EN 17 AÑOS
Denver (NC) — Los esposos Lenore y Conrad Schlenz han criado, aderezos de sus propios cuatro hijos, a 59 "hijos adoptivos" en 17 años, "y lo seguiremos haciendo mientras encuentren hogar permanente." Es una de las 16 parejas con hogares adoptivos que ayudan a continuar la obra de Servicios Católicos a la Comunidad. Entre los niños hubo enfermos y retardados mentales, a los que la señora atendió como si fueran sus hijos.

ENCUESTA DE HISPANOS EN N.Y.
Chile (NC) — La Arquidiócesis de Nueva York comenzó en

Café El Monje...
Una bendición

Es una bendición por su frescura y sabor incomparable. Puro como su nombre llega de la cosecha a su taza.

El Monje es el único café dueño de sus propios cafetales asegurándote siempre la mejor calidad.

Probarlo es adaptarse al buen hábito.

El Monje, EL DEL BUEN HABITO.
¡Pruébalo!
Peregrinación a St. Augustine

Con motivo de cumplirse el aniversario 416 de la celebración de la primera misa en territorio americano, en San Agustín el día 8 de Septiembre de 1565, fiesta de Ntra Sra. de la Canidad se ha organizado una peregrinación cuyo director es monseñor Agustín Román, Obispo Auxiliar de Miami.

Esta peregrinación ha sido promovida por el Obispo de San Agustín, Mons. O'Donovan, y el Domínio de San Agustín, el día 6, Santa Misas en la Catedral de San Agustín a las 4 de la tarde. Después de la Misa saldrán de regreso hacia Miami.

AMNISTIA PARA “ILLEGALS”
Washington, D.C. — La administración Reagan propuso una serie de reformas a las leyes de inmigración el 30 de julio. Una de estas propuestas, la de la libertad para los indocumentados que lograron entrar antes de 1981, multas hasta $1,000 para quienes den trabajo a los indocumentados, y la prohibición de que en 300,000 trabajadores mexicanos vengan al país por un año, y la inversión de $40 millones para reforzar la frontera fronterizas, y otros $35 millones para cárceles adecuadas para inmigrantes que intenten cruzar la frontera sin documentos.

Baile del grupo separados y divorciados de St. Agatha

El Grupo Hispano de Separados y Divorciados de la parroquia St. Agatha invita a todos los grupos de habla inglesa de la Arquidiócesis de Miami, al gran baile que habrá el sábado 29 de 9:00 a.m. a 1:00 a.m. en el salón parroquial, situado en 1111 S.W. 107 Avenue.

El costo de la entrada es $10 por persona e incluye la cena y los regalos. Este es el primer baile del grupo hispano y será amenizado por el Conjunto Cristal.

Para información adicional deben llamarse a Rosario Bergouignan al tel. 757-6241, ext. 274. En Broward, llamar al 522-5776, ext. 274.
A groundbreaking was held recently for the first phase of construction on the St. John Neumann School to be built on S.W. 107th Ave., and 120 St. in Kendall. The first phase will contain a multi-purpose auditorium and two classrooms and is expected to be completed next summer. Additional classrooms will be built to accommodate kindergarten through 8th grades. Jose Ortega of Better Construction breaks dirt with St. John Neumann pastor Fr. Michael Hickey.

Almost 38,000 students will be enrolled in the 64 elementary and 17 high schools of the Archdiocese of Miami when classes resume for the 1981-82 school year on Aug. 24 and 26.

School Year Starts Aug. 24 and 26

By Marge Donohue

For the second consecutive year the Archdiocese will open a new parochial school in Miami's south-west section. St. John Neumann School, for which ground was broken on July 26 at S.W. 107th and 120 St., will open with classes at kindergarten and grades one and two in temporary facilities at St. Catherine of Siena Religious Education Center, 9200 SW 107 Ave.

Sisters of St. Joseph of Baden, PA., who also staff Holy Rosary School, Perrine, will serve at the new school for the first year assisted by lay faculty. Sister Mary K. Hammond, S.S.J. is the principal.

Also opening for the first time will be the newly merged Archbishop Curley-Notre Dame High at 14949 NE Second Ave. The merger of the former all-girl academy with the co-ed Curley High was announced by Fr. Vincent T. Kelly, Archdiocesan Superintendent of Education, due to shifting enrollments.

In addition to a complete academic program which includes advanced courses in English, Math, and Science, a vocational-type training in home economics, stenography, typing, shorthand, communications, and art, will be added, the Rev. Gerald McGrath, principal, said. The faculty for the combined schools has been increased to 42 teachers, he said. Included are two Sisters, Servants of the Immaculate Heart of Mary.

The former girls' school will be utilized by the Archdiocesan Catholic Service Bureau and the Miami-Dade Community College for special programs to aid Haitian refugees. The Archdiocesan Haitian Center, presently located at 7506 NW Second Ave., will move to the convent building adjoining the school at 130 NE 62 St.

Sisters, Servants of the Immaculate Heart of Mary of Westchester, Pa., whose congregation staffed Notre Dame Academy, will staff this year St. Rose of Lima School, Miami Shores.

Sister Ann Bernard, I.H.M. is the principal of the school formerly staffed by Adrian Dominican Sisters.

When 17 elementary and four high schools open in Broward County on Aug. 26 more than 10,700 pupils will be enrolled.

More than 6,000 students will report for classes on Monday, Aug. 24 at 11 parochial and three high schools in Palm Beach County.

The area's newest high school, Pope John Paul II, which opened on Military Trail in Boca Raton last year, will add classes at the junior level this year with an expected enrollment of 800 pupils. According to the Carmelite priests and Brothers who staff the school the new athletic and convocation building on the 23-acre campus is expected to be ready by Oct. 1.

In Collier County on South Florida's west coast two elementary and one high school will welcome almost 600 pupils on Aug. 24.

In addition to St. Ann School, Naples, the Archdiocese is opening a new school named for St. Elizabeth Seton at Golden Gate. Sister Dorothy Dussman, O.P., formerly president of the Sister's Council and a former member of the faculty at St. Anthony School, Fort Lauderdale, is the principal of the school which will provide classes in grades one through eight.

St. John Neumann High which opened last year with ninth grade classes will welcome both freshmen and sophomores this year. According to Fr. Bernard Powell, supervising principal, three Augustinian Fathers of Villanova, Pa., will staff the high school.

Fr. Thomas Mahoney, a veteran of 26 years in education and the Gary McCloskey, both of whom have been members of the faculty at Miami's Biscayne College, will be joined by Fr. Robert Turnbull, formerly a member of the faculty at Austin Preparatory in Reading, Mass.

- St. Joseph parochial school in Stuart opens on Aug. 24. In Monroe County San Pablo School in Marathon, St. Mary Star of the Sea School in Key West and Mary Immaculate High School, also in Key West begin classes on Aug. 26.

All schools will be closed in observance of Labor Day on Sept. 7.

Education from Outer Space

By Russell Shaw

NC News Service

Next year, if everything goes according to plan, the U.S. Catholic Church will take a 46,000-mile leap into the world of contemporary media. The potential for Catholic schools, as well as the rest of the church, is enormous.

During 1982 the National Catholic Telecommunications Network will go into operation, beam programs and other services to Catholic dioceses throughout the nation by means of a satellite hovering 23,000 miles out in space.

But what is the NCTN? And what will it do?

A brainchild of the U.S. Catholic Conference Communication Department, the telecommunication network has taken shape during two years of planning. Simply stated, the project will link U.S. dioceses electronically via satellite.

Earth stations (transmitters) located in New York and probably at a West Coast site will direct the NCTN signal five hours a day, five days a week, to begin with — to a leased communications satellite. The satellite will relay the signal to the receivers ("downlinks") in the jargon of the trade) located in the participating diocese.

What happens then will vary according to local circumstances. In some places, NCTN programs will be fed into local cable TV systems or into subscribers' homes. Other dioceses may choose to use some or all of the programming on local over-the-air TV stations. Some may opt for a combination of delivery systems.

Whatever system is used, the NCTN opens the door to a new array of services for schools, parishes and other institutions, as well as for individual dioceses in dioceses which join the system.

Planning for the telecommunications network thus far has focused mainly on the technological, financial and legal aspects involved. But material prepared for the bishops last June.

CONTINUED ON PAGE 6

School Calendar 1981-82

<table>
<thead>
<tr>
<th>SCHOOL CALENDAR</th>
<th>DADE, BROWARD, PALM BEACH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug. 17-21</td>
<td>Palm Beach Teachers</td>
</tr>
<tr>
<td></td>
<td>Report (at Principals)</td>
</tr>
<tr>
<td>19-25</td>
<td>Teachers Report (Dade,</td>
</tr>
<tr>
<td></td>
<td>Broward)</td>
</tr>
<tr>
<td>26</td>
<td>Students Report (Dade and</td>
</tr>
<tr>
<td></td>
<td>Broward)</td>
</tr>
<tr>
<td>Sep. 7</td>
<td>Labor Day (no school)</td>
</tr>
<tr>
<td>Oct. 29</td>
<td>End of Marking Period</td>
</tr>
<tr>
<td>30</td>
<td>Teacher Workday</td>
</tr>
<tr>
<td>Nov. 11</td>
<td>Professional Day (Dade)</td>
</tr>
<tr>
<td>12</td>
<td>Professional Day (P.B.)</td>
</tr>
<tr>
<td>26-27</td>
<td>Thanksgiving Holidays</td>
</tr>
<tr>
<td>Dec. 19 thru</td>
<td>Christmas Holidays</td>
</tr>
<tr>
<td>Jan. 3</td>
<td></td>
</tr>
</tbody>
</table>

Total student days: 182. This allows for two additional holidays to be taken at the discretion of the school.

CONTINUED ON PAGE 6

Miami, Florida / THE VOICE, Friday, August 14, 1981 / Page 18
Biscayne: Florida's Largest Catholic College

Nestled in the midst of large pine trees, surrounded by 330 acres of privacy with its perimeter touching one of the main traffic arteries of Metropolitan Miami, lies Biscayne College.

Biscayne offers a four-year undergraduate degree program in 32 majors and Master's degree in Human Resources and Pastoral Ministry. Recognized as Florida's largest catholic co-educational college, Biscayne represents a learning institution which enables students to develop personally, academically, and spiritually.

Established in 1961 by the Order of St. Augustine, Biscayne will be celebrating its twentieth year on November 21. As it journeys into its third decade, Biscayne will be starting a new phase. According to Father Patrick O'Neill, O.S.A., Ph. D., President, "We are finishing the first phase of our initial growth. We have made an identity and completed the basic homework in making us a college. Our goal in the second phase is to address the new immigrant population. They are significantly Catholic and Biscayne College will act as a welcoming key to their new environment."

In the last twenty years, Biscayne has provided the community with academic excellence. One building on campus has grown to 13 new buildings and Biscayne has established four off campus centers throughout Dade County. "We have an outstanding track record to keep up with when dealing with the new phase," Fr. O'Neill stated. "The pursuit of excellence will act as our foundation."

As Biscayne has done in the past, it will continue sharing the Christian way of life. "Our first and foremost factor at Biscayne is to continue our outstanding contribution to theology and pastoral care. We will have a significant hand in preparing the new lay and religious leadership ministry for the Church," Fr. O'Neill explained.

High Hopes for Catholic Schools

By Katharine Bird
NC News Service

Father John Meyers is celebrating 25 years as a priest and a professional educator. He has been president of the National Catholic Educational Association since 1974. In an interview, Father Meyers discussed some of his views on Catholic education from his office at Dupont Circle in Washington, D.C.

Q. Father Meyers, what do you find most exciting about Catholic education today?

A. I think schools today are entering a golden age of effectiveness because they have overcome many of the crises of the past five years. Research today shows they have never been more effective.

We are seeing improved quality in academic and religious education. The qualifications of teachers have been upgraded.

Schools in the inner city, working among very poor people, have survived despite great odds and are doing very satisfying work.

Our schools are having a strong impact on the faith life of students. Generally speaking, students are devoted to Christ and to the church. And students today are much more literate about their faith at a time when the world and religious are much more complex.

Of course, the real criterion of success is whether people get to heaven! Obviously, it is difficult to gauge that success.

Q. Aren't a lot of young people drifting away from the church today?

A. A recent study of young Catholics up to age 30, done by the National Opinion Research Center in Chicago, revealed that around the ages of 21 to 23, many young adults seem to fall away from the church. But then, by the age of 30, many come back — often as young married couples. So who do usually are graduates of Catholic schools.

Another fascinating thing for me: Today a high number of first, second- and third-graders in Catholic schools are the children of young parents who are products of the post-Vatican II church. This shows that the desire for Catholic education has persisted despite all the changes in the church. This is a compliment for our schools and dioceses.

Q. What do you find worrisome about Catholic education today?

A. An urgent issue today is the almost 50 percent of Catholic youths who are not enrolled in any formal religious education programs. In the last 10 years, this number has increased dramatically. Today, approximately 22 percent attend Catholic elementary and secondary schools and another 30 percent are enrolled in religious education programs outside the school.

At a time when students are raising serious questions about religion, too many are without formal help in studying and answering their questions. It seems to me that no one is disturbed about this enough.

Produced by the South's Largest and Finest Uniform Manufacturer

Serving over 300 schools in Florida. Only the finest fabrics, and the best workmanship. Please write for our free brochure.

SCHOOL UNIFORMS, INC.
ABC School Uniform Co.
1085 East 31 St.
Hialeah, Fla. 33013
Phone 636-7171

Rosarian Academy
APPLICATIONS now accepted 1981-1982
832-5131
807 North Flagler
Founded 1925

Rosarian Academy
Private School
for girls
College Prep grades 9-12
Middle School grades 6-9
Day and Resident
Accredited Southern Association of Schools & Colleges
Montessori School boys & girls 2 to 5
Registrar
832-5131
807 North Flagler

THE VOICE, Friday, August 14, 1981
An Innovative Learning Experience: The National Institute for Pastoral Ministries

The National Institute for Pastoral Ministries of the Continuing Education Center at Biscayne College offers non-credit and credit courses in Pastoral Ministry. A certificate or a Master of Arts in Pastoral Ministry may be earned by the student. Areas of specialization include: Youth Ministry and Young Adult Campus Ministry, Family Ministry, Education in Human Sexuality, Catechesis, Pastoral Counseling and Pastoral Leadership.

The National Institute for Pastoral Ministries offers on-campus and off-campus courses, programs and workshops. Programs have been held as far away as Orlando and here at home at Biscayne. The programs are designed for adult learners already active in Pastoral Ministry; Directors of Religious Education, Family Ministers, Pastors, Members of Pastoral Teams—ordained, lay and religious.

The pastoral ministry focus of the program also makes it attractive to the members of other faith communities.

For those new to Pastoral Ministry, the program offers the special feature of combining classroom with life experience learning. The programs are flexible and therefore better able to meet the needs of individual students and at the same time respond to the demands of the institution or church community to which the student belongs.

The Director of the Institute is Cecelia M. Bennett, a lay woman and a Canon lawyer who comes to Biscayne College with a strong background in Canon law. The pastoral ministry focus of the program is to aid the student in developing the tools necessary to realize effective Pastoral Ministry. The degree is a thirty-six hour program with specializations in Youth Ministry, Young Adult/Campus Ministry, Family Ministry, Catechesis, Pastoral Counseling and Pastoral Leadership. The certificate in these areas will be awarded to the student after completing a prescribed program of study. Work done for the certificate may later be applied to the degree program.

The Master of Arts in Pastoral Ministry is meant to aid the student in developing the tools necessary to realize effective Pastoral Ministry. The degree is a thirty-six hour program with specializations in Youth Ministry, Young Adult/Campus Ministry, Family Ministry, Catechesis, Pastoral Counseling and Pastoral Leadership. The educational program for a Master of Arts degree in Pastoral Ministry is composed of three dimensions: the Foundational, the Functional and the Transformational. The titles given these three dimensions were picked because they echo terminology and concepts from the field of Pastoral Ministry. Courses in the M.A. program will combine various educational formats, lectures, directed reading, seminars, independent study and life experience; thus offering the adult learner a variety of educational opportunities and experiences.

Sampling of course offerings: Ministerial Discernment, Christology and Church Communities, Theology and Human Sexuality, Basics of Pastoral Counseling, Total Family Ministry, The RCIA and the Catechetical Process, Adolescent Catechesis and Evangelization, Community Building, Kole Models for Single Young Adult Ministry.

The National Institute for Pastoral Ministries also facilitates special workshops and programs each designed to meet a special interest or need. Depending on the nature of the event the participants may be able to earn Continuing Education Units or academic credit. This Fall Term a series of workshops will be offered on: Liturgical Arts—October 9-15; Preaching—October 12-15; Young Adult Ministry—October 15-18; Ministerial Development—November 9-13; All Saints’—October 14-16, 1982, Multi-Cultural Catechesis and Ministry—February 8-12; Youth Ministry—February 13-19, 1982, and Education in Human Sexuality—March 1-3, 1982. Workshop leaders include: Patrick O’Neill, The Word of God Institute, Marina Herrera, Mercedes Scopetta, Clayton Barbeau, Dan Dolesh and John Roberto.

The regular faculty, drawn from the Biscayne College community are all specialists in their fields: Patrick H. O’Neill, O.S.A., Ph.D., President; Biscayne College; Cecelia M. Bennett, M.Ch.A., J.C.L., Director, Institute for Pastoral Ministries; Daniel J. Dolesh, S.T.D., Dean, The Center for Continuing Education; Stephen A. Nunes, M.A., Assistant Professor; Gerry Shaw, O.S.A. Director of Campus Ministry, Frank McCartney, M.S., Dean of Students; Sister Carmelita Centanini, M.A., Counselor; Cynthia Hicks-Halloran, M.A., Assistant Professor; Thomas Halloran, Ph.D. (candidate); Assistant Professor; Glorida Dolesh, B.A., Programmer.

The adjunct faculty is made up of locally recognized and nationally known persons who lend their expertise to our special workshops and programs: Thomas Shannon, Ph.D.; John Shea, Ph.D.; Charles Comin; David Galusha; Emily Binns, Ph.D.; Gerard Egan, Ph.D.; Sr. Manella Fry, Ph.D.; Marina Herrera, Ph.D.; Terry and Mimi Reilly; Paul Vuturo, M.Th.; Gerard Dugal, Ed.D.; Clayton Barbeau, John Fontana, D.Min.; Dolores Leaky, Ed.D. (candidate); Shereilyn Lehman, M.A.; Henry Marti, Ph.D. (candidate); John Roberto; Margaret Sewin, Ed.D.; Mercedes Scopetta, Ph.D.; Bruno V. Marro, Ph.D.; Edmund F. Gordon, M.A.

For applications and more information write or call: Cecelia M. Bennett, Director, Institute for Pastoral Ministries, Biscayne College, 16400 N.W. 32nd Avenue, Miami, Florida 33054. Telephone: (305) 625-6000, extension 140.

BISCAYNE COLLEGE /16400 N.W. 32nd Ave., Miami, Fla. 33054

GRADUATE

Masters Degree in

- Human Resources Administration & Management
- Developmental Counseling
- Family Education & Therapy
- Health Care Management
- Sports Administration
- Exceptional Child Education
- Pastoral Counseling

Call Dr. Jim Parker; 625-6000 ext. 136

UNDERGRADUATE

- Bachelors Degrees in 28 Areas
- Openings Available for September
- Financial Aid Available for September

Special Grants for Dade / Broward High School Graduates
Transfer Scholarships for MDCC / BCC Transfer
$750. Florida Tuition Voucher

Day / Night / Weekend Classes — 5 convenient locations

For More Information, Send This Coupon To:

Director of Admissions
Biscayne College / 16400 N.W. 32nd Ave., Miami, Fla. 33054

Name ___________________________ Phone ___________________________
Address ___________________________ Area of Interest ___________________________

Florida’s Largest Catholic Coeducational College
Not long after my daughter began first grade, she told me there was a boy in her class who did not speak English. "What language does he speak?" I asked. "Spanish," she answered, "like some of the people on 'Sesame Street.'"

I was surprised and curious. When I was growing up in a Midwest town, no such thing ever had been heard of. I guess I thought people who spoke foreign languages lived in other countries or in New York City. I wondered how the boy would do, whether he would be happy and what my daughter would learn from the experience. Soon I learned that the boy gradually was learning to speak English. By the end of the year, I gathered he had progressed amazingly in that regard.

I realize that this educational approach to students from other countries is somewhat controversial. But I tell the story simply to show how immediate — how much a part of everyday life — America's pluralism is today.

Nowadays everyone expects to see large numbers of Spanish-speaking people in New York City or in Los Angeles or in San Antonio or in San Diego. But how many people realize that Washington, D.C., and Cleveland and Chicago and Yakima, Wash., have significant Spanish-speaking populations?

Then there are the black people of the nation; the American Indians; the populations?

The nation; the American Indians; the populations?

I realize that there are the people of Africa; the people of Asia; the people of South America; the people of Europe; the people of Latin America; the people of the Middle East; the people of the Far East; the people of the Near East.

The challenge, as the bishops' committee outlined it, is to discover that ethnic groups can be united without being uniform; that it is possible for ethnic groups to contribute to the richness of American life without endangering the nation's (or the church's) oneness.

All Catholic educators were asked to try to make Catholic more conscious of the broad range of cultural experience that is part of the church's life.

The importance of this task was underlined by Mario Paredes in a recent address to New York's superintendents of Catholic schools. Paredes is director of the Northeast Catholic Pastoral Center for Hispanics, Inc.

"In New York State, more than 50,000 Hispanic students are enrolled in Catholic elementary and high schools," he said. In California, more than 73,000. Statistics show that the last decade has seen the Hispanic portion of those enrolled in our schools grow. Nationwide 17 percent of the Roman Catholic school population of 3.3 million is black or Hispanic.

The image of America as a "melting pot" is an image that needs to be unlearned, the bishop's committee suggested in its statement on ethnic groups. It said the popular image of the melting pot seems to suggest that at some point all groups and cultures in the nation will mingle in such a way that a "nearly homogeneous America" will result; one day we will all be of a single pattern.

Said the committee: "Attractive as the (image) might appear at first glance any measure of reflection would indicate this would not and indeed should not be the future for America. The total homogenization of peoples within a nation is no less disastrous, as history shows, than that same process among nations."

Rosarian Academy, in West Palm Beach, Florida, is the only college preparatory school exclusively for girls in South Florida. It was founded in 1925 by the Adrian Dominican Sisters, and is fully accredited by the Southern Association of Colleges and Schools. It's enrollment is limited to grades 6 to 12 at the Day School and grades 9 to 12 for Resident students.

As Rosarian fulfills its high education goals, it also realizes its primary purpose: the development of a young woman personally and morally committed, one who senses the continuity between her heritage and the future and who fully appreciates her responsibility to help create a just society.

Rosarian Academy is a Roman Catholic School which accepts students from all races, creeds and nationalities. It presently has an unusual International combination

A SALUTE TO "THE VOICE" BACK TO SCHOOL ISSUE QUALITY PLUS

7200 N.W. 37th Avenue Miami, Florida 33147 Telephone: 836-2342

FARAH YOUTHWEAR

We have the largest selection of pants for school.

Regular — Slim — Husky — and Student Sizes Available

Navy, Khaki and Brown with coordinating knit tops.

— AA Uniform Company
151 Giralda Ave., Coral Gables, Fl. 33134
(2 blocks north of Miracle Mile)
444-1377

Master Card — Visa — American Express

FARAH YOUTHWEAR

masterCard Visa American Express

Regular — Slim — Husky — and Student Sizes Available
Mas de 38,000 Alumnos en Escuelas de la Arquidiócesis.

Casi 38,000 estudiantes serán matriculados en las 64 escuelas elementales y en las 17 escuelas superiores (High Schools), de la arquidiócesis de Miami cuando comiencen las clases entre Agosto 24 y 26 de este año.

La Arquidiócesis abrirá una nueva escuela parroquial en el suroeste de Miami, la St. John Neumann, cuya primera piedra fue colocada en Julio 26 pasado en 107 Avenida SW y Calle 120. Mientras se construye la escuela comenzarán las clases de kindergarten, primero y segundo grados en el Centro de Educación Religiosa St. Catherine o Siena, 9200 SW 107 Avenida.

Las Hermanas de San José, de Baden, Pa. atenderán la Escuela asistidas por maestros laicos. La directora será la Hna. Mary K. Hammond, S.S.J.

También abrirá el recién incorporado Archbishop Curley-Notre Dame High en 4949 NE 2 Avenida. La fusión del Curley High, plantel coeducacional y la antigua Academia Notre Dame de muchachas solamente, fue anunciado por el Padre Vincent T. Kelly, superintendente de Educación de la Arquidiócesis. El claustro de profesores ha sido aumentado a 42, incluidas dos hermanas de las Siervas del Inmaculado Corazón de María.

En Broward, cuando comiencen el curso 17 escuelas elementales y cuatro superiores, más de 10,000 alumnos se habrán matriculado. En Palm Beach serán más de 6,000 los alumnos en 11 escuelas parroquiales y tres superiores. La escuela superior John Paul II, en Boca Raton, que abrió el año pasado, añadió clases de nivel junior este año esperando una matrícula de 800 alumnos.

En el condado Collier, en la costa oeste, esperan una matrícula de más de 600 alumnos en las dos escuelas elementales y una superior. Además de la Escuela St. Ann, de Naples, la Arquidiócesis abrirá una nueva escuela nombrado en honor de St. Elizabeth Seton, en Golden Gate. La hermana Dorothy Dussman, O.P., será la directora del nuevo plantel, el cual ofrecerá clases de primero a octavo grados.

"El St. John Neumann High abrirá las puertas este año para los "freshman y sophomores"; el año pasado sólo aceptó alumnos para noveno grado. El Rev. P. B. Powell, principal, anunció que tres padres agustinos de Villanova integrarán la facultad.

En Key West las escuelas Mary Star of the Sea y Mary Immaculate High School y en Marathon la escuela San Pablo comenzarán las clases en Agosto 26. La escuela parroquial St. Joseph, en Stuart, comenzará el 24 de Agosto.

Todas las escuelas estarán cerradas en Sept. 7 con motivo de la fiesta del trabajo.
Educational Services from 23,000 Miles Out in Space

CONTINUED FROM PAGE 1

suggested various programming possibilities and other services for which NCTN provides an opportunity. These include:

• Programs to aid preparation for reception of the sacraments, especially baptism and matrimony.
• Programs directed to the continuing education of priests, Religious and Lay people.
• Programs in the health-care field, directed to patients as well as doctors and nurses.

On the subject of Catholic schools and other educational programs, this was said:

The seven dioceses (with instructional television systems) now offer their schools many hours of televised instruction daily. Building on that experience, we will offer about 15 hours weekly of televised instruction to all our dioceses.

The satellite system will even be able to provide such non-program services as teleconferencing — meetings conducted live via television. And it can be used for the transmission of data.

A good deal of program material already exists, but much more will have to be created. The NCTN promises to be not just a transmittal system but a catalyst for new production.

Besides programs for institutions and parishes, the materials prepared for the bishops envisioned the possibility of programs for general audiences, perhaps including news and public affairs shows, talk shows and variety programs, cultural features and even soap operas.

Material for special audiences — migrants, shut-ins, youth and ethnic groups, and even a televised college for the poor — is also envisioned.

The Catholic Church is far from the first religious body to enter the satellite communications field. Several evangelical networks are on the air, and other denominations are moving in this direction, with the advent of NCTN, however, the church will jump into electronic communication with both feet. The material sent to the bishops explains why:

"In the last analysis, NCTN will be judged by how well it helps accomplish the evangelical and catechetical work of the church. By investing the time, talent and creative energy of its leadership and members in this venture, we are saying that the Catholic Church will make a dramatic and sustained new bid for the hearts and souls of all our people...

"We will bring the gospel into the communications marketplace where values are chosen. We will make the loving live of a holy people visible to a world that has forgotten such love still exists. By this effort we will transform the world of communications, learning and utilizing its skills and bending its enormous potential to the service of the kingdom of God."

Plainly, this is a large order. But then NCTN — in several senses — aims high.

New Religious Shop

Articles of Faith, a brand new religious article and book shop located in Davie, is based on the concept of reaching out to the whole Catholic community to fill the needs of clergy, schools and homes. Unlike the usual shop, Articles of Faith is made up of six distinct rooms decorated to create a pleasant atmosphere of serenity in which to shop.

Priests will be happy to know that they can find the latest in clergy shirts, vests, albs, cassocks and altar boy apparel as well. Reference books for all liturgical celebrations are featured as well to assist priests.

D.R.E.'s and teachers will benefit from the full selection of records, songbooks, educational aids, posters and activities books selected with them in mind by the shop proprietor, Ms. Sue Timmis who has been, until opening the shop, a teacher in the Archdiocese of Miami for 14 years.

And everyone will be amazed and pleased with the quality and variety of books, greeting cards and gifts in every room of this really unique shop.

A complete catalog file for ordering and such innovative services as shop-at-home service for shut-ins and shop-in-your-school services for busy teachers and principals round out this new family business which is striving to serve the entire Christian community.
**St. Elizabeth’s names staff**

GOLDEN GATE — Sister Dorothy T. Dussman, O.P., the new principal of St. Elizabeth Ann Seton School, the newest school in Collier County, announced the appointment of her faculty.

She said six lay teachers have been hired and two priests and a sister from the nearby John Neumann High School will also be on her staff.

The teachers include: Mary Joy Zemlak of Golden Gate who will be teaching junior high English; Pauline Mullin of Fort Myers Beach, teaching math and social studies; William Rudolph of Bloomington, Ind., fourth grade, Nanette Fullam of Naples, fifth grade, Patricia Ballero of Naples, a primary grade teacher; Judith Wright of Highland, Ind., teaches music to grades 1-8 and has sixth grade homeroom. Fr. Robert Turnbull will handle junior high science and Fr. Gary McCloskey will teach religion. Both are Augustinian priests who were recently assigned to St. John Neumann High.

In addition, Sister Anselion Masur, a sister from the Order of St. Francis at the high school, will run St. Elizabeth’s art program.

Principal Sr. Dorothy said she expects to add two more teachers soon.

A native of Winnetka, III., Sister Dorothy received religious degrees in education from Siena Heights College in Adrian, Mich., and in religious education ministry with an emphasis in administration from Seattle University.

For the past seven years, the 36-year-old Adrian Dominican nun was the administrator and director of religious education at St. Anthony’s Parish in Fort Lauderdale.

She previously taught at four Catholic grade schools — in Hollywood, Tallahassee, Inkster, Mich., and Charlotteville, Va.

Sister Dorothy expects the 4-classroom building on 53rd Terrace Southwest, a block north of Golden Gate Parkway, to be completed by the time school begins later this month. Nearly all of the construction is being done by St. Elizabeth Ann Seton parishioners.

An estimated 180 to 200 students are expected to attend the new school. St. Ann’s School in Naples is the only other Catholic school now serving Collier County.

Sister Dorothy said tuition will be $550 for students whose parents are members and supported a Catholic parish. She said tuition subsidies will be available from the various churches in the Naples area.

The school office is located in the church hall with Nancy Caron serving as a secretary from 9 a.m. to noon. The number is 455-2262.

**Expansion at Academy**

There will be a new educational facility in the South Hialeah Area this fall. Eastern Academy, a private elementary school, will be inaugurating its recent addition in time for September’s classes.

According to Ileana C. Ros, Eastern Academy’s director, this new building will greatly benefit the Hialeah community.

“The area has a huge need right now for quality schools providing quality education, says Ms. Ros. Parents want a stimulating, structured environment for their children and we believe that Eastern Academy’s emphasis on basic skills touches at the hearts of this.”

The expansion will extend the school’s campus from 10th Street to 11th Street on West First Avenue.

Eastern Academy’s fall term begins on September 8th and parents are invited to visit the facility at 90 West 11th Street.

Although the classes are filling up fast, registration is currently open for kindergarten through sixth grade.

---

**S.O.S.**

This international distress signal is an abbreviation of the words “Save Our Souls.”

It is the unspoken plea of many who have not had the privilege of learning about Christ and His message of salvation for all mankind. What can you do about it?

PRAY for them!

And then make a sacrifice — truly a donation that hurts! — that missionaries might bring them the Good News of salvation.

---

Yes, I want to help missionaries bring others the Good News of salvation.

Enclosed is my sacrifice of:

$1,000 $500 $200 $100 $50 $20 $10 $5 $0 other $

Name

Address

City State Zip

Please ask the missionaries to remember my special intentions in their Masses and prayers.

8/81

Send your gift to:

**THE SOCIETY FOR THE PROPAGATION OF THE FAITH**

Rev. Msgr. William J. McCormack

National Director

Dept. C, 366 Fifth Avenue

New York, New York 10001

---

**Everything to Clean anything**

BISCAWAYNE CHEMICAL LABORATORIES INC.

1215 N.W. Seventh Avenue • Miami, Florida

305/224-1133
<table>
<thead>
<tr>
<th>Item Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>100-ct. 10 1/4&quot; x 8&quot; Loose Leaf Filler Paper</td>
<td>59¢</td>
</tr>
<tr>
<td>200-ct. 10 1/4&quot; x 8&quot; Loose Leaf Filler Paper</td>
<td>69¢</td>
</tr>
<tr>
<td>Ninety Eight Pen</td>
<td>98¢</td>
</tr>
<tr>
<td>300-ct. 10 1/4&quot; x 8&quot; Loose Leaf Filler Paper</td>
<td>$1.29</td>
</tr>
<tr>
<td>Typing Paper</td>
<td>89¢</td>
</tr>
<tr>
<td>120-ct. 10&quot; x 8&quot; 3-Section Nifty Subject Book</td>
<td>99¢</td>
</tr>
<tr>
<td>200-ct. 10 1/4&quot; x 8&quot; 5 in 1 Subject Book</td>
<td>$1.49</td>
</tr>
<tr>
<td>3-Ring Half Inch Assorted Colors Flexible Poly Binder</td>
<td>$0.99</td>
</tr>
<tr>
<td>Expresso Pen</td>
<td>99¢</td>
</tr>
<tr>
<td>9-Volt Alkaline Eveready Battery</td>
<td>$1.79</td>
</tr>
<tr>
<td>Eveready AA Batteries</td>
<td>$1.49</td>
</tr>
<tr>
<td>Hanes Small, Medium, Large or Extra Large Men's T-Shirts</td>
<td>$3.99</td>
</tr>
<tr>
<td>Hanes Size 6-16 Boy's T-Shirts</td>
<td>$2.59</td>
</tr>
<tr>
<td>Hanes Size 30-40 Men's Briefs</td>
<td>$3.49</td>
</tr>
<tr>
<td>ACCLAIM STYLE #4867 MEN'S Tube Socks</td>
<td>$5.50</td>
</tr>
<tr>
<td>ACCLAIM STYLE #4778 BOY'S Tube Socks</td>
<td>$2.50</td>
</tr>
<tr>
<td>Elmer's Glue</td>
<td>49¢</td>
</tr>
<tr>
<td>Scotch Brand in Plastic Dispenser Half Inch X 450&quot; or 1/4-inch X 300&quot; Transparent Tape</td>
<td>69¢</td>
</tr>
<tr>
<td>2-Pack With Free Marker</td>
<td>99¢</td>
</tr>
<tr>
<td>Crayola Crayons</td>
<td>$1.19</td>
</tr>
<tr>
<td>Knee Hi's</td>
<td>99¢</td>
</tr>
<tr>
<td>Panty Hose</td>
<td>79¢</td>
</tr>
</tbody>
</table>

**Discover a whole new world of information from Publix & Funk & Wagnalls.**

Then learn how quickly your savings add up with these back-to-school supplies.