Haitians 'free'—but fences still remain

By Ana Rodriguez-Soto
Voice News Editor

The Haitians are free — but for now, only on paper. Lawyers and activists for the nearly 2,000 Haitians being detained throughout the United States, including 451 at Dade's Krome Ave. Camp, rejoiced in a federal judge's decision ordering the illegal entrants' release, but representatives of volunteer agencies who will resettle the Haitians said they were still "up in the air" as to when their work will actually begin, since the U.S. attorneys apparently will appeal the ruling.

"We're ready," said Jerry Wynne, an official with the Migration and Refugee Services of the U.S. Catholic Conference in Washington, D.C. But he and Tania Medina, director of the Miami USCC office, both said the Immigration and Naturalization Service has yet to contact them about when they will be allowed to enter the camps and begin processing the Haitians.

"We're up in the air," said Medina. "We're up in the air."

On Tuesday, U.S. District Judge Eugene Spellman, in a ruling which the government appealed, ordered the Haitians in Krome and in other parts of the United States released pending the resolution of their claims for political asylum.

In an effort to please both the government and the Haitians' lawyers, which had not been able to come to an agreement the week before about exactly under what conditions the Haitians could be released, the judge set down strict instructions designed to ensure that the Haitians do not disappear before their immigration hearings.

Those guidelines say the Haitians must have an individual sponsor (relative or close family member) and an agency sponsor. According to Medina, if a refugee does not have an individual sponsor, the sponsorship of the voluntary agency is enough.

The order also says that every Haitian must report once a week to an independent third party approved by the court. Only if a Haitian fails to appear can he or she be returned to detention, the judge's order says.

 Legion goes to jail

By Betsy Kennedy
Voice Staff Writer

Every Wednesday night a group of dedicated Catholic apostolates from the Legion of Mary are put behind bars at the Dade County stockade. Fortunately, their incarceration is a voluntary one. Armed only with rosaries, missallettes and the force of their faith, the Legionnaires attempt to free prisoners from the agonies of spiritual bondage.

As members of the Catholic Church's largest lay apostolate in the world, with active and auxiliary members in 1,900 ecclesiastical jurisdictions, the Legionnaires are fulfilling their pledge to "preach the gospel to every creature."

Led by the energetic and sprightly 73-year old Erwin Vincent, members of the praesidium from Our Lady of the Most Holy Rosary of St. Dominic's Church have been teaching prisoners religious instruction for the past eight years. Of the 573 inmates of the stockade — many as 15 to 30 men reside together on a daily basis, the Legionnaires conduct classes. Since many of the participants are Latin, the rosary is recited in both Spanish and English.

The men are encouraged to participate by reading the Word or leading prayers. Animated discussions usually disrupt the readings, but Vincent believes an informal atmosphere is the best way to get through three hours in a space that holds 68 men. By the end of the session, as many as 15 to 20 men attend the classes.

This lack of interest discouraged the priest who used to accompany the Legionnaires. "Discouragement," said Vincent, "He stopped coming about two years ago," sighed Vincent. "But I think our work has been fruitful. At least we show God that we are trying to bring his people to him."

Vincent admits that even the guards, many of whom have been at the facility for as long as 20 years, often chide him. "What are you going to do with these animals?" they ask. "If you can save one person's soul and bring it to God, that is sufficient," replies Vincent.

In a shabby room which is a welcome relief from cells where as many as 15 to 30 men reside together on a daily basis, the Legionnaires conduct classes. Since many of the participants are Latin, the rosary is recited in both Spanish and English.

The men are encouraged to participate by reading the Word or leading prayers. Animated discussions usually disrupt the readings, but Vincent believes an informal atmosphere is the best way to get through three hours in a space that holds 68 men. By the end of the session, as many as 15 to 20 men attend the classes.

Notice to readers

As previously announced in this space, the Voice will print bi-weekly (every other week) during the summer months, June through August, as many other Catholic publications around the country are doing, to offset the sudden doubling of postage costs which began last year.

By Ana Rodriguez-Soto
Voice News Editor
Anglicans to debate use of a confession rite

LONDON (NC) — The Anglican General Synod, scheduled to meet July 6-9, is expected to debate whether the Church of England should adopt a confessional rite similar to that of Catholicism.

The revision of the Anglican liturgy includes recommendations for modifying the service in the 1662 Book of Common Prayer known as the visitation of the sick. That included a form of absolution for use after the sick person's confession "if he feels his conscience troubled with any weighty matter."

The liturgical committee decided to draft a separate form of service for "the reconciliation of a penitent," and this will now come before the synod.

Catholics would recognize the suggested service as the sacrament of individual confession, including confession of sins by the penitent, spiritual guidance by the priest and the giving of absolution.

This suggested assimilation of Catholic practice is likely to cause considerable contention. Nevertheless, the Church of England has always, at least in theory, made provision for private confession.

In his Secretum Communioni in the 1662 book anyone who cannot quiet his own conscience is exorted to come to the priest "that by the ministry of God's holy word he may receive the benefit of absolution, together with counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness."

In his first Book of Common Prayer, published in 1549, Archbishop Thomas Cranmer included an exhortation urging the satisfied with general confession "not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest."

He also asked worshippers favoring private confession not to be offended by those who prefer the general form.

USCC supports Korean Church

WASHINGTON — The U.S. Catholic Conference has expressed support for the South Korean Catholic Church in its "defense of human rights and social justice." The support expressed in a telegram to Cardinal Stephen Kim of Seoul, South Korea, June 21 by Mgr. Daniel Hoye, secretary general of the USCC, the Washington-based executive arm of the U.S. bishops. The telegram was sent after several months of church-state tensions in which church groups have asked for the resignation of the current government and the government has tried to portray the Catholic Church and other Christian churches as training grounds for subversive groups. "The Korean church's defense of human rights and social justice has earned it the persecution promised by the Gospel," said the USCC telegram.

Missionary expelled from Honduras

TEGUCIGALPA, Honduras (NC) — French missionary Father Bernard Boulang was forced to leave Honduras when immigration officials refused to renew his residency visa after national security police accused him of subversive activity. Church sources interpreted the decision as part of government moves against church people and cited rejection by the ruling Liberal Party of a request by Christian Democrat Congressman Efrain Diaz to investigate abuses against church personnel. The action against the priest was taken although the Honduran Bishops Conference and French Ambassador Andre Troung defended father Boulang against the accusations.

Papal envoy named to K of C celebration

VATICAN CITY (NC) — Papal Secretary of State Cardinal Agostino Casaroli has been named by Pope John Paul II as the pope's delegate to the forthcoming celebration of the centenary of the founding of the Knights of Columbus.

The appointment of Cardinal Casaroli was announced by the Vatican on June 24.

Ceremonies marking the 100th anniversary of the Knights of Columbus are planned in Hartford, Conn., Aug. 3-6.

A Catholic international organization of more than 1 million members, the Knights of Columbus promotes apostolic works and community projects.

News at a Glance

Theologian calls for unilateral disarming

NEW YORK (NC) — Dominican Father Edward Schollebeekx, Dutch theologian and author, called for Christians to support unilateral nuclear disarming from a theological basis. In a June lecture at the Bronx campus of Fordham University sponsored by the University's theological department, Father Schollebeekx addressed issues of theology and disarmament. "Opting for a deterrent strategy means a strategy of threat to humanity, and the collective certainty on this point leads to a decisive choice," he said.

Bolivian bishops criticize government

LA PAZ, BOLIVIA (NC) — The Bolivian bishops have criticized the economic policy of the military government which "hurts the poor most," and urged an end to church take-overs by anti-government demonstrators. "We are deeply concerned by the economic crisis, made worse by unfair foreign pressure, for its adverse effects are keenly felt by the working classes and the poor," the steering commission of the Bolivian Bishops Conference said June 20. The statement also lamented the occupation of churches by anti-government demonstrators at La Paz, Cochabamba and Santa Cruz, the three main cities in the country. Most of them are on hunger strikes.

Supreme court avoids ruling on unemployment taxes

WASHINGTON (NC) — The Supreme Court, asked to rule again on the issue of religious schools and unemployment taxes, avoided the matter June 18 by deciding on procedural grounds to send the question back to the lower courts for further proceedings. Ruling in a case from California, the high court said that a U.S. district court judge overstepped legal authority last year after striking down the state's requirement that independent religious schools pay unemployment taxes. A Los Angeles judge had ruled that requiring the tax payments was a violation of the separation of church and state. The Supreme Court said the lower court's injunction preventing the state from collecting the taxes was a violation of the Tax Injunction Act prohibiting federal courts from intervening in state tax disputes.

Catholic committee demands end to Guatemalan slayings

GUATEMALA CITY (NC) — Guatemala's Catholic Justice and Peace Committee demanded that the new military government "end the massacres and repression" of Indian peasants. It said that 450 Indians in 20 villages had been slain since the new government came to power in March. Supporting the Committee was the 1,700-member Guatemalan Conference of Religious Men and Women, which demanded that "those responsible for such violence committed with furious cruelty . . . respect the lives of innocent children," men, women and the elderly. The conference, which includes 180 U.S. missionaries, said in a statement early June that "the fact that some guerrilla activity goes on does not justify genocide, nor does the fact that people clamor for a change in unjust social structures justifies slayings."

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Welfare ‘crippling’ refugees?

NC News Service

The welfare system is crippling the new wave of refugees coming to the United States, said Sister Ann Wisda, resettlement director for Oklahoma City Dioces of the Migration and Refugee Service of the U.S. Catholic Conference.

Sister Wisda, a Sister of the Immaculate Heart of Mary, was quoted June 21 in the Lawton (Okl.) Constitution as saying that some of the refugees “have developed a welfare mentality and have become parasites on American society. “The welfare mind has taken control of them and all they want to do is sponge off the American people,” she told the newspaper.

“This is not a criticism of the refugees,” Sister Wisda said later in an interview. “I don’t think they would go on welfare if the system didn’t invite it. These are strong people — they have survived war, boat trips and the refugee camps to come to the United States and be crippled” by the system.

After the story appeared in the newspaper, Sister Wisda said she received calls from people upset with her saying that some refugees are parasites. “People say ‘I know a good person’ and I say ‘I do too — I know thousands of them,’” she said.

But the system makes it too easy for the refugees to get public assistance and many of the refugees are refusing to take jobs until their benefits run out, said Sister Wisda.

“The new arrivals refuse to work for the minimum wage when they get more on welfare,” she said. “I don’t think it’s fair to walk off the plane and into the welfare system.” She added that her criticism concerned only refugees who came to the United States after 1977.

“We need welfare reform, that’s the whole point, but I don’t know where to start,” Sister Wisda said.

Federal assistance for refugees has been cut to 18 months from 36 months and many of the refugees’ benefits have expired. Robert Wright, assistant director of the Migration and Refugee Service in New York, said there is a problem with many refugees who believe public assistance is an entitlement. More than half of the refugees in the United States are on welfare at some point, he said.

The Refugee Act of 1980 allows for medical assistance for refugees outside of the welfare program, but Wright said the Department of Health and Human Services has not used this provision. He added that many refugees go on welfare because they do not want to take an entry level job and lose the medical assistance.

SISTER WISDA, who has been working with the MRS refugee settlement program for seven years, said, “We want to help people who want to help themselves. The whole role (of the agency) is to make them independent, to get them employed.”

She said 90 percent of the new arrivals have relatives who are already employed. These relative-sponsors are asked by the agency to sign documents saying they will help the newcomers get jobs and will not allow them to go on public assistance.

But many of the refugees receive public assistance anyway, Sister Wisda said. The Department of Health and Human Services says the document is not binding.

Priest backs Israel war on PLO

“I knew then that Arafat had it in his mind to destroy Lebanon and take it over for his leftist guerrillas’

—Fr. Sharbel Lischaa

PHILADELPHIA (NC) — Maronite Father Sharbel Lischaa, the Lebanon-born pastor of St. Mark’s Church in Philadelphia, remembers very vividly the 1973 conversation he had in Beirut, Lebanon, with Yasser Arafat, head of the Palestine Liberation Organization.

“I told Mr. Arafat that he had a wrong attitude toward the Palestinian-Lebanese Christian situation,” Father Lischaa said. “I told him that no one has helped the Palestinian refugees more than the Lebanese Maronites.”

The priest continued, “He acted as if he hadn’t even heard me. ‘I want to spread my revolution all over the world,’ was his response to me, and I knew then that Arafat had it in his mind to destroy Lebanon and take it over for his leftist guerrillas.”

Father Lischaa now spends his nights watching the news programs to find out what is happening in his native country. He has not been able to contact his mother, brothers or sisters who live in northern Lebanon. He came to the United States in 1973, but the time here has not tempered the passion and anguish that he feels for his beleaguered homeland.

“Our war is not against the Palestinian civilian,” said Father Lischaa, who supports the Christian rebel forces which have been fighting Palestinian guerrillas in Lebanon for many years. “Our war is against the PLO and the Syrian occupation army.”

Last year the priest returned to Lebanon to visit his ailing 81-year-old mother. While there he visited a Palestinian camp. Seeing many of his Moslem friends, he told them he couldn’t understand why they were killing Christians, the same people who took care of them.

“I remember one man getting down on his knees and begging for my forgiveness,” said Father Lischaa. “He told me it was the guerrillas who were terrorizing the Christians.”

He noted that the conflict between Palestinian leftists and Lebanese Christians has been a long one. He also voiced his opposition to communism.

“We would not allow our Catholic students to attend the American University in Lebanon because many on the faculty were communists,” Father Lischaa said.

Father Lischaa’s assistant pastor, Father Antoine El Maghariki, agreed.

“The communists don’t like the Lebanese Catholics because we won’t accept their ideas,” he said.
Missions fight poverty right here at home

Dear Friends in Christ:

We know that extreme poverty and malnutrition are conditions that are common in Asia and Africa but actually we do not have to go beyond South Florida to see extreme poverty and malnutrition. Unfortunately, it is a common condition in many Inner-City areas of our large urban centers in South Florida, which has recently become a more serious problem because of the large number of refugees who have entered South Florida.

Many of us have never actually seen these deplorable conditions.

Nevertheless, they still exist. It is a serious problem that should be of concern to all of us who are followers of Christ.

I ask your generous support of this Annual Appeal for the Inner-City Missions of the Archdiocese which will be held next weekend.

In the name of all of the people of the Inner-City Missions, I thank you for your thoughtful generosity and concern for those who are in need.

With personal regards, I am

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

IMMOKALEE — Three Catholic nuns here plan to begin a soup kitchen and a tutoring program for this community's poor this fall.

Sister Eileen Eppig, a social worker for Our Lady of Guadalupe Catholic Church and St. Vincent de Paul Society, announced the program which will serve lunch to the migrants flocking here.

Immokalee, in eastern Collier County, annually receives an influx of more than 10,000 migrant farm workers who work in the vegetable fields and citrus fields.

Many of the migrants, including a large amount of Mexicans, have received financial aid in recent years from Immokalee Neighborhood Services, a social service agency.

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


THE REV. MONSIGNOR DAVID BUSHEY — to Archdiocesan Chaplain of the Catholic Daughters of America, effective June 9, 1982.

THE REV. MONSIGNOR JUDE O'DOHERTY — to Vicar Forane, South Dade Deanery, effective June

The Voice has won First Place for Best Photo Series in this year's Florida Press Association competition.

The series included a front page photo of a weeping Haitian man and several other pictures of grieving Haitians at a funeral at a Catholic cemetery in west Dade County after 22 Haitians had washed up ashore dead in Broward County last year.

The photos were taken by Voice Staff Writer/Photographer Prentice Browning.

The competition takes place among weekly newspapers, including secular, commercial and suburban papers from all over the state.

The front page Haitian picture also won second place for Best News Report in the national Catholic Press Association competition earlier this year.

Ana Rodriguez-Soto and Browning also in the national Catholic Press Association competition won First Place for Best News Report in Voice coverage of Mother Teresa's visit to Miami last year, with the story by Rodriguez and photos by Rodriguez and Browning.

Joseph, Alexander, Patricia, Alexander Patrick . . . The KOLSKI Family

As individuals and as a family, we are active in the affairs of the Archdiocese and deeply involved in the Catholic community.

So we are as personally concerned as you, when we lose a member of our community.

It should ease your grief substantially to know that you will be served not only by considerable professional abilities, but with the sensitivity of a family-minded Catholic.

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

OFFICIAL

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Tuition tax credits possible as early as this year

WASHINGTON (NC) — Catholic educators and officials applauded President Reagan’s tuition tax credit bill, announced last week at the White House.

Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, said the result of the president’s bill would be that “thousands of students, including many who are deserving but unable to meet the growing costs of parochial or private education, will benefit from this legislation because of the increased educational choices it helps make possible.

“At the same time parents who are making heroic sacrifices on behalf of their children’s education will receive some measure of much needed relief. Such relief is long overdue.”

Relief for parents

Tuition tax credits would provide parents of children in non-public schools with tax relief, in the form of credits deducted directly from the amount of taxes owed, for half of the tuition they pay, up to a maximum amount.

The president’s bill, the “Educational Opportunity and Equity Act of 1982,” is similar to a tuition tax credit bill proposed last year by Sen. Daniel Patrick Moynihan (D-N.Y.) and Sen. Robert Packwood (R-Ore.).

Both bills contain language to prohibit tuition tax credit money going to students who attend racially discriminatory institutions. However, the Reagan proposal spells out in much greater detail how to determine if a school has a racially discriminatory policy.

The Packwood-Moynihan bill would allow a refundable credit to low income families, while the Reagan proposal does not. The Reagan proposal phases out tax credits if parents have accumulated gross income exceeding $50,000; the Packwood-Moynihan bill does not have a cap.

Both the president’s and Packwood-Moynihan’s bill allow for a phase-in period for tax credits. Packwood-Moynihan would have begun with a credit of up to $250 in August 1982 and would have increased that to up to $500 in August 1983. Reagan’s bill would begin with $100 Jan. 1, 1983 and reach the $500 maximum by Jan. 1, 1985.

Reagan had announced at the annual National Catholic Educational Association meeting in April that the administration planned to draft tuition tax credit legislation.

The general rule of the Reagan bill is that “in the case of an individual, there shall be allowed as a credit against the tax imposed . . . for the taxable year an amount equal to 50 percent of the tuition expenses paid by the taxpayer during the taxable year to one or more educational institutions for any of his dependents who has not attained the age of 20.”

The tax credit would not exceed $100 the first year, $300 the second and $500 thereafter.

These maximum amounts would be reduced by 0.4 percent the first year, 1.2 percent the second year and 2.0 percent thereafter in the case of taxpayers with adjusted gross incomes of over $50,000.

An adjustment for scholarships and financial aid would also be made.

Racial discrimination provision

The Reagan bill would require annual statements filed by the school declaring that the institution has not followed a racially discriminatory policy during the calendar year and indicating whether the attorney general has brought an action against

the institution during that year or the preceding two years.

If a school is declared to have followed a racially discriminatory policy, no credit shall be allowed during the year which the attorney general brought action against the school and for the two succeeding years.

A school is considered to follow a racially discriminatory policy if it refuses on account of race to admit applicants as students or it refuses to admit students to programs or activities because of race.

“A racially discriminatory policy shall not include failure to pursue or achieve any racial quota, proportion or representation in the student body. The term ‘race’ shall include color or national origin,” the Reagan bill said.

Nearly 84 percent of the private school students, or 4.2 million, attend religiously affiliated schools. Catholic schools enroll 3.2 million students or 63 percent.

The center said the states with the highest percentage of students in private schools were: Delaware, 19 percent; Hawaii, Louisiana, District of Columbia and Pennsylvania, all 18 percent; New York and Rhode Island, 17 percent; Wisconsin and New Jersey, 16 percent; and Illinois, 15 percent.

The states with the lowest percentages were: Utah, 2 percent; Oklahoma, Idaho, Wyoming and West Virginia, 3 percent; Arkansas, Alaska and Nevada, 4 percent; and North Carolina, Texas and Montana, 5 percent.

The attorney general would have the exclusive authority to enforce the provision.

Gary Jones, undersecretary designate of the Department of Education, told reporters at an Education Department briefing that the estimated cost of the plan would be $100 million in 1983, $600 million in 1984 and $1.5 billion each year after that.

Jones said there was no information to suggest that there would be a large increase in the number of students attending non-public schools as a result of tuition tax credits. The cost estimates are based on a small increase, he added.

Jones said he believes the bill stands a good chance of passing. “I expect the measure on the president’s desk by the end of the year.”

For a copy of the survey see page 14.

Survey: Ten percent go to private schools

WASHINGTON (NC) — One of every nine U.S. school children attends a private school, according to the Department of Education’s National Center for Education Statistics.

About 5 million students attended private schools in 1980-81, or 10.9 percent of the country’s 46 million elementary and secondary students, the center’s survey found.

Such relief is long overdue.

The states with the lowest percentages were: Utah, 2 percent; Oklahoma, Idaho, Wyoming and West Virginia, 3 percent; Arkansas, Alaska and Nevada, 4 percent; and North Carolina, Texas and Montana, 5 percent.

Over $24 million dollars in unclaimed bank accounts currently exist in Florida. The Wall Street Journal estimates the national figure to be $1 billion dollars a year. These accounts end up in government coffers because surviving heirs don’t know they exist.

Over $75 million dollars in Florida alone!

Even if you’re lucky enough to have a will, 50% of Americans don’t! And 60% of Americans don’t even have such specific information as the number and locations of Bank Accounts, Retirement Funds, Securities, Investments, Insurance Policies, etc. ...

If you don’t keep your relatives and friends informed about your investments you can jeopardize their financial future.

The Essential of Pastoral Administration — Joe Iannone, Ph.D.

Methods in Ministry — Mercedes Iannone, D.Min.

Christology — Tom Halloran, Ph.D. (cand.)

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The suit charges that Pasadena Planned Parenthood is violating the constitutional rights of needy maternity patients by denying them medical care unless they commit themselves to using some method of birth control.

Planned Parenthood coercion cited

PASADENA, Calif. (NC) — Angelica Oliva, a needy Pasadena mother, has charged that she was denied post-partum medical care by Pasadena Planned Parenthood, which receives tax funds from the city of Pasadena to provide such care to patients covered by a state health care program.

In a suit filed against the city of Pasadena, Ms. Oliva said she was denied this care because she refused to agree in writing to use one of the birth control methods presented by Planned Parenthood.

Filed by attorney George Crook, the suit alleged professional negligence resulting in serious injury to Ms. Oliva. It also charged violation of her constitutional right to privacy, equal protection of the law, due process of law and religious freedom.

On June 14, 25 Pasadena taxpayers filed another suit against the city in Pasadena Planned Parenthood, in a suit Crook presented to Pasadena’s board of directors a petition signed by more than 2,000 residents asking the city to establish its own independent family planning unit to provide a

Methodists mull homosexual issue

LONDON (NC) — The majority of a British Methodist committee studying sexual morality has concluded that homosexual activity is not inherently wrong and homosexuals should not be barred from holding office in the Methodist Church.

A report to that effect was released by the 12-member committee. Its conclusions are being debated by the Methodist Conference, the church’s chief policy body, at its meeting in Plymouth this week.

The report marked the third go-around on the issue for British Methodists in four years.

A FIRST REPORT by the committee in 1979, advocated acceptance of homosexual relations according to the same criteria of love, fidelity and responsibility as are applied to heterosexual relations. The Methodist Conference returned the report to the committee for further consideration, asking it to spell out in more detail how Christians apply Scripture and other resources to forming moral judgments.

A revised report in 1980, which focused more on those issues, was sent out to the church at large for study and debate. Of the local and regional church bodies that responded to the study, most concluded that the physical expression of homosexual attraction is immoral.

The new report asked the church to agree that “no definitive judgment is yet possible” because of the wide difference of opinions among Christians over the moral acceptability of homosexual activity.

In a document released in 1976 the Vatican Congregation for the Doctrine of the Faith urged greater pastoral understanding and support for those with homosexual orientations but reiterated the traditional Catholic teaching that homosexual acts “are intrinsically disordered and can in no case be approved of.”

Another issue facing the Methodist Conference is a proposal to enter into a covenant with the (Anglican) Church of England and the Moravian and United Reformed churches.

The covenant proposal has been favorably received by most of the Methodist Church, but it is expected to face its most difficult test at the General Synod of the Church of England in July.

The opinion of Anglicans, who would be the largest group by far in the covenant, is divided over whether the Anglican-Protestant reunion under the covenant would advance the cause of Christian unity or would place a new obstacle in the way of what many consider the more important reunion of the Anglican and Roman Catholic churches.

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Boca Raton
Teens promise to work for poor, imprisoned

DENVER (NC) — Teens Encounter Christ, an organization dedicated to youth ministry, called for a redoubling of efforts to reach all cultural and ethnic, racial and religious groups, especially the poor, the imprisoned and the handicapped. Along with that decision, TEC's board of directors, during a conference in Denver of 550 TEC participants from the United States and Canada, also issued resolutions stating the organization:

• "Endorses those sisters and brothers who this day are praying, demonstrating and working for peace within the world" and encourages prayers by TEC members for world peace; and
• "Supports and encourages all those who are praying and working for the cause of respect for human life from natural beginning to natural end."

During a prayer service TEC conference participants released more than 600 red balloons containing prayers for peace and nuclear disarmament. Later, at a Mass, Auxiliary Bishop Stanley Schlarman of Belleville, Ill., emphasized the obligation of Christians to work for peace, especially in the area of nuclear disarmament.

Sister Mary Neurohr, TEC executive director and a member of the Adorers of the Blood of Christ community, in a keynote address said TEC should be instrumental in training and encouraging youths and young adults who wish to work in youth ministry.

Those in youth ministry, especially TEC members, need to pay more attention to troubled youth, such as prisoners in juvenile or adult correctional facilities; runaways; alcoholics; prostitutes; drug addicts, and others alienated from society; and residents encounter Christ, which currently serves the inmates of 20 correctional facilities, should be expanded, she said. TEC members should also avoid the limited vision of thinking youth ministry can only occur in institutionalized church or school settings, she said.

She also recommended that TEC develop more intergenerational programs and more ecumenical efforts with Episcopal, Lutheran and other church groups which have themselves adopted TEC programs in their youth ministry.

At the May 28-31 conference new TEC officers also were chosen. Greg Schwartz of Omaha, Neb., was re-elected president of the TEC board; Sister of St. Joseph Sue Torgersen, director of religious education for youth of the Archdiocese of Chicago, was elected vice president; and Father Michael Carroll, director of youth office for the Diocese of Green Bay, Wis., was elected secretary. Sister Neurohr was named to another term as executive director of TEC, which is headquartered in Belleville.

Archdiocese of Miami
Catholic Charismatic Conference
September 24-25-26
Broward Community College
Pompano Beach

Good News — God Needs You!
We will join together to give praise, honor and glory to our Lord and to receive His healing love and guidance through the following inspired speakers: Fr. Harold Cohen, S.J., from New Orleans, La.; Ralph Martin, from Ann Arbor, Mich.; and Ursula Bleasdoll, from Trinidad. We will also be ministered to by our own dear Archbishop, Edward McCarthy, Fr. David Russell, Msgr. William McKeever, Fr. Dan Doyle, Fr. John Fink and Fr. Brendan Dalton.

Check the Business
Service Guide
for Reliable Service
Poll: Religion not a priority

By Tammy Tanaka

Although a spiritual quest of fast-growing proportions is under way, most Americans still don't give religion top priority and haven't integrated faith into their daily lives, says pollster George Gallup Jr.

Speaking at the 166th annual meeting of the American Bible Society, Mr. Gallup cited a survey showing only 12 percent of American adults to be "highly spiritually committed" and living what they describe as a "devout life."

Because belief in the divinity of Christ was one statement used in the survey to measure religious commitment, the survey omitted an apparently unknown portion of the highly committed who are loyal to non-Christian faiths or traditions.

The pollsters said the highly committed were "a breed apart from the rest of the populace in at least four ways." Mr. Gallup asserted that they were happier; their families were stronger; they were tolerant of people of different races and religions; and they were more community-minded.

The "key challenge" of religion today, "is to move the populace to deeper and deeper levels of spiritual commitment," said Mr. Gallup, president of the Gallup Poll and executive director of Princeton Religion Research Center.

Marriage definition called 'nonsensical'

CHICAGO — Robert E. Burns, executive editor of U.S. Catholic, wants to "jettison the nonsensical idea that a marriage becomes a marriage when it is consummated sexually."

Burns, in the lead editorial in U.S. Catholic's special June issue on marriage, called the thinking behind the church law "funky rationalization."

The law in question was recently invoked in the Joliet (Illinois) diocese where a couple was denied marriage in the church because the groom was irreversibly paralyzed and therefore could not "consummate the marriage."

The decision was later reversed by the Bishop of Joliet.

"The vapidity of this definition of marriage is transparently evident when the church confronts requests for marriage in church from couples who have been living together," says Burns.

"At this point wouldn't it be fatuous to say that the 'consummation' after the sacramental invocation as opposed to the prior consummation establishes the existence of the marriage?"

The premise behind this church law entangles church authorities in "a web of legalisms" and debases marriage itself, says Burns.

"If the essence of a marriage doesn't exist in the minds and hearts of the parties to it and isn't expressed in their informed pledge to love and respect each other, preferably witnessed by family, friends, and others of the community, it isn't a marriage whether 'consummated' or not."

Time of revival

He said examination of survey data leads him to conclude that the "final two decades of the 20th century could be a period of profound religious renewal in our society."

"The new spiritual quest we are noticing today could indeed develop religious renewal if the churches of America are able to satisfy this spiritual hunger," he declared.

Without such an effort, he said, Americans are ready victims for "false prophets" because of their "high level of credulity" and glaring lack of knowledge about the Bible and their religious heritage.

He noted also the dangers of continuing anti-intellectualism and lack of discipline in the country's spiritual life.

Mr. Gallup described as "off target" the idea popular five years ago that churches and synagogues had become outdated and sterile. In terms of membership and church attendance, by 1977-78, the downturn had leveled off and in some cases had started to move up, he said.

Outside formalities

"But the real news of what is going on in the religious life of Americans today is outside formal worship," he said, noting that Bible study among teens climbed from 27 percent in 1978 to 41 percent in a recent survey. "An ever increasing number of Americans are involved in programs of evangelization."

Mr. Gallup said that to win top ranking for spiritual commitment, respondents had to say they: believed in the divinity of Jesus Christ; considered their religious belief the most important influence in their lives; constantly sought God's will through prayer; believed God loves them in spite of their frailties; gained a great deal of comfort from religious beliefs; tried to put those beliefs into practice in relations with persons of different race, religion and background; and wished their religious beliefs to grow even stronger.

Refrigerating centers open

Civic groups and youth organizations can raise money this summer while helping to clean up their community by recycling aluminum cans.

Receive cash for your aluminum every Tuesday through Saturday (except July 6 due to the holiday) from 9:00 AM to 4:30 PM at the Reynolds Aluminum Recycling Plant, 2003 N.W. 72nd Ave., also on Saturday from 9:00 AM to 10:30 AM at Zayres, N.E. 15th Ave. and 166th Street.

Reynolds Aluminum Recycling Company pays the public 23 cents per pound at the N.W. 72nd Ave, and 21 cents per pound at the Zayre's location for all aluminum beverage cans and foil items. They also pay 10 cents per pound for miscellaneous aluminum items and 10 cents per pound for cast items.
Moving abortion to front burner

Book Review
By Dick Connell
Voice Correspondent

(Rachel Weeping, And Other Essays on Abortion, by James Tunstall Burtchaell, C.S.C., Andrews and McMeel, Inc., Kansas City, 383 pp., $20.00.)

In his book, Fr. James Burtchaell, a professor of theology at Notre Dame, modestly predicts that Rachel Weeping will not bring readers to change of mind on the subject of abortion. I disagree. The people who will have the most to say about the outcome of the abortion controversy are people like Burtchaell, who, although feeling a sense of revalation over the taking of an unborn baby’s life, were previously not involved in the pro-life cause. They are people who have put abortion on the “back burner”, and who will benefit the most from reading this new book. For them, it will be a hard one to put down.

Interestingly, Burtchaell’s initial confrontation with the subject came during a controversial Planned Parenthood meeting on the Notre Dame campus in the early 70s. As provost of the university, he was acting president in the absence of Fr. Theodore Hesburgh when he learned that the pro-abortion organization had rented rooms in the conference facility. His only concern at the time was that Planned Parenthood might claim endorsement by Notre Dame of their policies. He asked his staff to give the meeting no publicity.

It was too late. Prolife pickets showed up on the sidewalk out in front of the conference center, and Burtchaell’s first impression of the group was one of a popular liberal stereotype: “They seemed to me to be unreasonable and a bit nutty — the kind of people whose eyes are too close together. They were a unreasonable and a bit nutty — the entire pro-life movement.”

He became curious about the issue in 1976 when two things happened: Notre Dame hosted a symposium on abortion, anti-Catholic editorial in Notre Dame Magazine, and the late John D. Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. They were a discouragingly anti-intellectual crowd with Rockefeller in his Manhattan office. 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Local News

Loss of ad hurts Birthright

By Dick Conklin
Voice Correspondent
FORT LAUDERDALE — A local emergency pregnancy service has mysteriously dropped calls since their yellow pages ad was mysteriously dropped.

Birthright, a Fort Lauderdale pro-life organization, attributed an estimated 90% of its activity to a quarter-page ad in the local yellow pages — an ad that mysteriously disappeared when the new telephone book was published.

According to Martha Lakin, Birthright Executive Director, "we were receiving some 130 calls a month, sometimes six or seven calls a day. In April the new directory came out without our ad and the calls started to drop off — down to around two per day. I guess some people were still using their old books. Then around the beginning of this month we were down to around two calls in one week."

Why was the ad dropped? Some Birthright supporters suspect that the group's sometimes shaky credit status might have had something to do with it. The ad cost $600 a month to run, requiring continuous fund-raising activity to support it. From time to time, payments would run a bit late, but they were still made.

MaBell 'forgot'

Other volunteers, weary from constant battles with local abortion clinics, suspect pressures from outside sources to drop the ad. But the truth may be another matter. "The phone company said that someone just forgot they were in the formation for the new directory," says Lakin. "We had a local pro-life attorney look into the matter, but he said that our contract (for the ad) was nothing more than an application, and there wasn't much that we could do.

At least one sympathetic group has offered aid. The St. Vincent de Paul Society came forward with a daily classified ad in both the Ft. Lauderdale News and the Sun-Sentinel. "That helped us get back on our feet again," said Lakin. "They are calling us again. We had three calls today. It varies, of course, but they are calling."

Seeking other publicity

Birthright is now seeking other ways of promoting its baby and mother-saving services. John Corrigan, manager of Christian FM station WAFG, offered to record a public service announcement that could be run on local stations.

"We want to try bus benches too," says Lakin. "They cost money, but we are hoping that an 'angel' will come forward to help." In the meantime, Lakin answers the phone at the Birthright office and tries to console the troubled young women on the other end. In many cases a sympathetic friend, a place to stay, a few pieces of baby furniture and clothes are part of the assistance Birthright provides to get her life back on the track again. "We had a benefit concert recently at Coral Ridge Presbyterian Church. From that we got 15 new volunteers, but we still need more."

"Right now we could use something for our office to store donated clothes in. We need baby furniture, you know — changing tables, rockers. Recently we received four cribs and by the end of the week they were all gone. We have three requests for high chairs right now — women who say that they need one as soon as one comes in."

"Maternity clothing is always needed. Right now we have some baby clothes, but nothing for those less than a year old. And of course shelter is very important. We need local people who can open their homes to a girl in need of a place to stay. It's a very big need. Even the Catholic Service Bureau calls us to see if we have shelter homes."

So, while the Birthright people are still disappointed about the loss of their yellow pages ad, they are wasting no time in seeking out new ways of publicizing their services. As one counselor put it, "if all of this were just to save one baby a year from abortion, it would all be worth it!"

People offering assistance or needing it can call Birthright at 566-2116.

Evangelization 'outreach' center to open in Hialeah

A grant to start a Catholic Evangelization Center for Hispanics has been awarded to the Archdiocese of Miami by the Pallottine Center for Apostolic Causes in Baltimore.

Purpose of the "drop-in" Center, which will be administered by the Montalbano elected

Mercy trustee

Richard Montalbano, a leading member of South Florida's business and financial community, has been elected to the Board of Trustees of Mercy Hospital.

Montalbano, a resident of South Dade, is First Vice President of Shearson/American Express, Inc., managing the firm's Public Finance Department located in the Miami office.

New dean at Barry

MIAMI SHORES — Dr. Ray S. House has been named dean of the Barry University School of Business effective July 1, 1982. He comes to Barry from Loyola College in Baltimore, Md., where he has served as associate dean of the School of Business and Management and director of Business Programs. Earlier he was chairman of the Department of Business Administration and director of Graduate Programs in Business at Loyola.

The Barry School of Business annually enrolls nearly 300 undergraduate students and more than 100 in its MBA program.

Archdiocesan Office of Lay Ministry, is to develop models for outreach and serve as a location for making contact with those not active in any parish.

The grant is the second within a year from the Pallottine Fathers to the Office of Lay Ministry. Last summer, the Immaculate Conception Province of the Pallottine Fathers in Pennsauken, N.J., provided a grant of $10,000 to underwrite the cost of classes held in St. John the Apostle parish, Hialeah. About 50 persons participated in the weekly sessions conducted during the past year.

THE NEW Catholic Evangelization Center will be located at 805 Palm Ave., Hialeah, and will be under the direction of Deacon Jose Miguel Guerra assisted by Adele J. Gonzalez, director of Hispanic ministries for the Office of Lay Ministry, and Maria Caton of the Lay Ministry Hispanic staff. Bible reflections and prayer will be offered initially to begin the evangelization process.

"It is anticipated that the friendliness and listening attitude of the staff will attract Hispanics who are out of touch with the local parish," Dr. Mercedes Scopeota, director of Lay Ministry, emphasized. "The immediate availability of the staff and the services will bridge the gap between the hesitant visitor's needs and the prompt attention they are looking for. The center also sees itself as being at the service of the parish in offering training for evangelists, days of reflection, motivation, etc., and its facilities will be available to any parish for these purposes."

AID THE POOR

by donating RESALABLE FURNITURE, clothing, merchandise to
St. Vincent de Paul Stores

COLLIER COUNTY
2150 Davis Blvd. Naples
775-7107
DADE COUNTY
Warehouse and Store
3275 Northwest 14th St.
Opa-locka
664-6601
12050 N.W. Seventh Avenue
North Miami
513 West Braward Blvd.
Hialeah
942-2242
19160 West Dixie Hwy.
Ojus
513 West Braward Blvd.
Hialeah
942-8716
1090 South 56th Ave.
Hollywood
988-9545
BROWARD COUNTY
2333 North Dixie Hwy.
Pompano Beach
538 24th St.
West Palm Beach

ALL OUR PROFIT GOES TO THE POOR

CALL FOR FREE PICK UP

EVERTHING YOU GIVE IS TAX DEDUCTIBLE.
You get a Tax Receipt.
Haitians ‘free’

(Continued from page 1)

The government had insisted that only those Haitians already represented by a lawyer be released and that, if their asylum claim was denied, they be returned to detention to await their appeal.

Wynne said the USCIC “adamantly opposed any such revolving door” policy. “We don’t think they should be allowed to take a breath of fresh air and then be detained again.”

The judge also ordered the government to photograph, fingerprint and then be detained again.

A critically ill cancer victim is comforted at her home in Deerfield Beach by Sr. Clarette. (Voice photo by Prentince Browning)

As a Eucharistic minister the social director will spend hours after Mass every Sunday taking communion to those who are unable to come to the church.

SR. CLARETTE is also a shoulder to lean on for many people who have marital problems or other difficulties that they can’t deal with alone. Then there are the people who are just lonely, who have left their family up North and have never made friends in Florida.

“In my position you have to have the patience of Job and a good listening ear,” she says.

She often attends funerals, seven in one recent week, and assures the family that she is available if they need her.

“SOME COME back to the office and cry on my shoulder, because they have no one else to turn to,” she says.

Others use her as an information source for finding work as housekeepers or aides. She currently has a whole file devoted to this purpose.

“I could go 24 hours a day here seven days a week,” she says.

Sr. Clarette is indeed available seven days a week, an example of the dedication that was recognized by the Hall of Fame award.

Her involvement in the community may make her earlier life as a music teacher seem pastoral by comparison but she admits she likes her second career best.

“The people here are the most appreciative people on the face of the earth,” she says.

A BUSY, AGENDA of activities now includes trips to Disney World and the West Coast and even sea cruises. Money is raised through bazaars where arts and crafts are sold. Members recall that at the pre-Christmas bazaar last year $6,000 was raised in only 4 hours. Gifts are also made for the homebound and shut-ins of the Deerfield Beach community.

Indeed, much of Sr. Clarette’s time is spent visiting and ministering to some 75 parishioners who are confined to their homes, nursing centers, retirement homes, or hospitals. Sr. Clarette will find the help that the homebound need, suggesting doctors, dentists, attorneys and informing them of services that are available in the area.

A critically ill cancer victim is comforted at her home in Deerfield Beach by Sr. Clarette. (Voice photo by Prentince Browning)
Legionaires unlock faith doors

(Continued from page 1)

prisoners involved.

At a recent meeting, one 18-year-old prisoner confessed to Vincent that he had no knowledge of God until after he and his parents fled Cuba two years ago and came to Miami.

"Once Castro's soldiers arrested me," he said, his eyes widening with fear at the memory. "They told me I had no right to know anything about God."

He also admitted that he had been to "church" twice. "This room, right here is my church," he said.

Dangerous streets

While Vincent concentrates on the souls locked away from society, others deliver the "Good News" door to door.

Members of the Legion walk the darkest and most dangerous streets in the city, even as crime-weary Miamians lock and barricade themselves inside their own homes.

Lillian Fimiani, one of the founding members of the Miami Legion of Mary, has traveled hundreds of miles in this country and abroad to bring people back to the Church. She displays the same cheerful attitude to anyone she meets, whether it is a fallen away Catholic in Dublin, Ireland, a prostitute in downtown Miami or a faithful family belonging to the Church of England.

According to Mrs. Fimiani, "Peregrinatio Pro Christo," or for adventuring for Christ, is one of the most important functions of the Legion. Members must dedicate two weeks of vacation time for crusading, often great distances from home and in urban neighborhoods where even the residents fear to venture outside.

"Welcome you"

"Once people know you are from the Catholic Church, they welcome you. Ninety-nine percent of the time you are welcomed," Vincent said.

One of her most inspirational moments occurred on a peregrinatio in Nottingham, England. "We gave an open house for the group at the Infant Jesus Church of Prague. The weather was terrible, with torrential rains. But hundreds of people turned out and the church was overflowing," she said.

Dedication to "Our Lady and the Holy Spirit" has kept Mrs. Fimiani enthusiastic during her life, despite personal tragedies. She became afflicted with rheumatoid arthritis during her career as an Air Force nurse. "God brought me down on my knees to worship him," she concludes.

Her illness also forced her to leave the serenity of the cloistered life with the Poor sisters of Clare, where she spent 3 years. Ironically, it was also an illness that kept legendary Legiionaire and African missionary Edel Quinn from joining the Poor Clares in 1931.

Failure in her attempts to become a nun sparked Edel Quinn's intense desire to serve as a lay missionary. When called upon by the Legion of Mary, she gladly pitted her vast spiritual strength against the dangers of Africa. After eight years of establishing Legion of Mary praeium and illuminating even the darkest corners of primitive land, Edel Quinn died at the age of 37. Edel Quinn's cause has recently been introduced for beatification. (The cause of Alfie Lamb, Legion of Mary missionary to South America is also under consideration.) Archbishop McCarthy announced that all those who are familiar with Edel Quinn's work should write to him in support of her beatification. Correspondence should be directed to Fr. Richard Soulliere at Little Flower Parish in Hollywood.

Mrs. Fimiani encourages Catholics to join the Legion of Mary. "We should all have an apostolate. The best way is through an organized group. Through the Legion, we seek sanctification for ourselves and we try to get fallen away Catholics back to the Church."

Founded in Dublin

Unlike other organizations which are in a continual state of flux or transition, the Legion maintains the same essential principles which were established by the original founder, Frank Duffy, who sowed the first spiritual seeds for the Legion of Mary in Dublin in 1921. Requirements for membership remain the same; Legionnaires must be 18 years of age or older (there is also a Junior League membership for under 18), attend regular meetings, complete two hours a week of assigned apostolate work, live high standards of Christian life.

The "wings of the Legion" are the auxiliary members. They agree to a praying membership with daily recitations of the rosary and prayers in the leaflet known as the Tessera which are offered as intentions to "Our Lady."

Local members are currently making preparations for the next peregrinatio which will take place in Pensacola July 3-17. Other projects are underway to raise funds. Volunteers at the Legion of Mary House in El Portal are labeling and filling 2,000 bottles of Holy Water to be distributed at future meetings.

As for vice-president Lillian Fimiani, she plans to continue knocking on doors for as long as she can, knowing her illness is in remission.

She considers her improved health to be miraculous. "Many people suffer disfigurement from arthritis, I have only minor traces of the disease. My prayers were answered by Our Lady, I have received graces from God that I can never repay."

Mrs. Fimiani feels that one of the best ways to show her gratitude to God is to continue knocking on doors for as long as she can.

Like Erwin Vincent, she refuses to let any disappointments deter her.

"The Hand of Our Lady is still the best door opener," she says.
Bishops’ draft rejects U.S. nuclear policy

By Jerry Filteau
NC News Service

Important elements of current U.S. nuclear deterrence policy are condemned in a pastoral letter draft written by a committee of the National Conference of Catholic Bishops.

The document specifically rejects, on the basis of traditional Catholic moral principles, any policy that holds out the option of nuclear response to a non-nuclear attack, or any strategic deterrence policy that involves the targeting or even the threat of targeting of nuclear warheads on civilian populations.

THE FORMER POLICY is part of the U.S.-NATO defense policy in Western Europe. The latter is a policy operative in current global U.S. nuclear strategy.

The U.S. Joint Chiefs of Staff’s “United States Military Posture for FY 1983,” for example, says concerning Theater Nuclear Forces in Europe: “TNF may be used in the event of enemy first use of nuclear weapons or in the event of significant failure of the conventional defense” or as a means of “retaliation” for extensive chemical warfare by the Warsaw Pact. Administration officials have strongly repudiated any renunciation of a first-use option. Although U.S. strategic missile targeting is secret, top U.S. military and government officials have repeatedly stressed that their planning includes the fullest range of options, including targeting on cities.

The document sharply questions even the possession of nuclear weapons without substantive progress toward their elimination.

SAVING THAT “we face . . . a deterrent that is in place and which we cannot, according to the moral principles, approve,” the authors conclude that the only justification for possession of nuclear weapons is the principle of the maxim “toleration of moral evil.” The principle of toleration, however, demands that all efforts be made to get out of this “objectively evil situation” in an orderly, controlled way, the authors say. They emphasize that the principle of toleration invoked is not “a comforting moral judgment, but an urgent call to efforts to change.”

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The draft pastoral letter, written by a committee of five bishops headed by Archbishop Joseph L. Bernardin of Cincinnati, was distributed June 19 to about 250 U.S. bishops attending an 11-day assembly at St. John’s University in Collegeville, Minn. It goes beyond the teaching of the Second Vatican Council, which it notes “did not make a specific moral judgment on (nuclear) deterrence, save to indicate its inherent dangers.”

Last November Archbishop Joseph L. Bernardin of Cincinnati, chairman of the bishops’ committee drafting the pastoral letter, delivered a committee progress report to the nation’s bishops in which he said that the time may have come for a “new judgment on deterrence policy,” going beyond the explicit teaching of the Second Vatican Council 16 years earlier.

The council declared that “Every act of war directed to the destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation.”

IT ALSO DECLARED, “The arms race is one of the greatest curses on the human race and the harm it inflicts on the poor is more than can be endured.”

It also questioned the theory of massive stockpiling of arms as a deterrent against attack, warning that it “only serves to aggravate” the causes of war and in the long run “is an infallible way of maintaining real peace . . . no sure and genuine path to achievement of it.”

The world’s bishops gathered in council also said that many people view massive defensive deterrence “as the most effective way known at the present time for maintaining some sort of peace among nations.”

The council did not address the specific issues involved in the possession of nuclear weapons, the threat to use them, or their specific role in a policy of military deterrence.

Archbishop Roach said, “It goes beyond the teaching of the church and how to be ‘honest’ in collegial sharing of ministry, as sacrificer, and in the American political and economic context. Providing the basis for daily discussions in small groups of seven, the papers were not intended to further a consensus on any issue.”

Five papers were presented to the bishops during the 10 days. The papers focused on the bishop as builder of community, as evangelizer, in collegial sharing of ministry, as sacrificer, and in the American political and economic context. Providing the basis for daily discussions in small groups of seven, the papers were not intended to further a consensus on any issue.

The two conference leaders insisted that the Collegeville meeting was not convened to result in action by the bishops.

In addressing the relation of the bishops and theologians, Bishop Malone reiterated the general framework of the meeting and highlighted what he said were the “more frequently mentioned” topics or concerns raised by bishops during their discussion sessions.

LOOKING AT THEMSELVES as individuals, he said, bishops expressed concern about finding time for their own spiritual lives and for study as preparation for their teaching role, and about finding ways to be personally present to their own people, especially their priests and co-workers and the poor — all while fulfilling their administrative and other duties, many of which cannot be delegated.

He said they expressed concern about the needs and problems regarding the declining number of priests, the need to encourage new ministries, and the need to provide for the recruitment, training, continuing education and spiritual formation of priests and others engaged in ministry and teaching.

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HE SAID THE BISHOPS also brought up the issue of tension between uniformity and diversity, wondering how much pluralism is desirable and how much uniformity is necessary.

Relatively, he said, the bishops raised the question of the role of women in the church and how to be “honest about problems in the church” in a way that “does not simply accept secular values and priorities and apply them simplistically.”

He also said the bishops raised perennial problems about the relationship between the bishops of the country and their national conference, committees and staffs, and whether as teachers in the field of justice they should limit themselves to statements of general principles or make specific applications.

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U.S. bishops take a look at selves

By Rosemary Borgert
COLLEGEVILLE, Minn. (NC) — The 252 U.S. bishops who came to Collegeville expected 10 days of prayer and reflection and “that’s precisely what we did,” said Archbishop John Roach, president of the National Conference of Catholic Bishops.

“We want to present ourselves as men, to pray for the people we serve and try to lead in a loving spirit, not in a coercive way.”

Archbishop Roach, archbishop of St. Paul-Minneapolis, and Bishop James Malone of Youngstown, Ohio, vice president of the bishops’ conference, also convened conference June 22 at St. John’s University on the last full day of the assembly.

A bishop’s role in church and society today was the focal point of individual meditation and group discussion by the bishops during the Assembly for Prayer and Reflection on Episcopal Ministry June 13-22.

ARCHBISHOP ROACH and Bishop Malone agreed that the setting and the schedule allowed the body of bishops “to come together with some very important questions.”

“The collegial nature of the bishops’ conference has been enriched immensely by this experience,” Archbishop Roach said. “That’s very important. We will find it easier to address difficult questions, and to do it collegially and prayerfully.”

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He also said the bishops raised perennial problems about the relationship between the bishops of the country and their national conference, committees and staffs, and whether as teachers in the field of justice they should limit themselves to statements of general principles or make specific applications.
Pro-choice nuns

Phil Donahue is at it again. He has discovered a small group of nuns who favor ‘freedom of choice’ in the abortion issue and gave them airtime this past Wednesday morning.

The group, the National Coalition of American Nuns, claims to represent about 1800 nuns, a little over one percent of the 121,000 nuns in America. The Coalition recently announced opposition to the Hatch pro-life amendment, saying that while they ‘oppose abortion in principle and in practice’ they believe the responsibility should be left with those ‘directly and personally involved.’

The Miami Herald and other media picked up on this and cited it as ‘welcome rationality,’ and now Donahue, always quick to jump at anything Catholic and controversial while avoiding like the plague mainstream Catholic teaching, has added to the confusion.

People in the South Florida area have called in wondering what was going on. So for the record let us state that the other 98 percent of America’s Sisters have continued to support not only the Church’s stand in theory but in legislative remedies as well.

We want to assume the Coalition Sisters’ views are well intended but we would ask them if they also believe decisions in areas of human rights such as the right, say, to refuse service to a black person in your restaurant should be left to those “personally involved.”

The Coalition Sisters do not hesitate to support laws in areas of civil rights, nuclear freeze or women’s rights. Yet they do not support legislative protection of the unborn. Considering this inconsistency we would have to question their true belief in the Church’s teaching that unborn human life has as much right to survive as a woman has to equal pay for equal work, in that they back legislative remedy for the one but not for the other.

Federal cruelty

The feds just won’t take no for an answer. Not when it comes to the Haitian refugees.

As of this writing there is every indication the Immigration Service plans to appeal. As judge Spellman’s ruling releasing the Haitians under strict conditions.

All along, the fed attorneys have been baring their opposition to letting the Haitians out of Krome on the fear that the refugees would not show up for their hearings. So the judge is requiring photographing, fingerprinting, family history, personal and agency responsibility and a weekly report-in on each individual before he is released. How cautious can you be?

Still the feds won’t give an inch in the name of human compassion. Doggedely the feds say they will appeal. Now they shift their argument away from Haitian no-show, to Haitians in the Bahamas who will flood our shores.

Why should Bahamian-stage Haitians come here knowing that the same toilets as men. It merely tried to write into the laws of the United States the same legal protections for women that were established in Cuba on July 10, 1940.

— Maritza Torrent Robles

Hialeah

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome— neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.
The U.S. bishops and their national staff

BY MSGR. GEORGE HIGGINS

During the month of June, the U.S. Catholic Conference staff, and a few members in particular, took a drubbing in at least two published columns and one magazine article.

In a syndicated column, my friend Father Andrew Greeley, long a critic of the USCC staff, placed Father J. Bryan Hehir among those he considers romantic activists "with simple, moralistic and often angry solutions to everything." Father Hehir is associate USCC secretary for international justice and peace.

"In a syndicated column my friend Fr. Andrew Greeley, long a critic of the USCC staff, placed Fr. J. Bryan Hehir among those he considers romantic activists "with simple, moralistic and often angry solutions to everything." Fr. Hehir is associate USCC secretary for international justice and peace.

I could not disagree more. In my opinion, Father Hehir is more professionally competent and less given to simple, moralistic and angry judgments than any other priest I have met during 42 years in Washington.

IN ANOTHER context, Father Enrique Rueda, director of the Catholic Center at the Free Congress Research and Education Foundation in Washington, D.C., wrote in a column: "A committee of five bishops has been established to draft an official church statement concerning Christian and capitalism . . . Good will notwithsanding, one wonders whether a fair or accurate statement will be produced," given the nature of most recent episcopal statements. "The church staffed assigned to do the groundwork for the bishops concerning social and political questions are always leftists," he added.

Jesuit Father James Schall, assistant professor in the Department of Government at Georgetown University, recently told readers of The National Review that, according to one "wag," the USCC headquarters "is the last bastion of the hippie culture, a sort of ecclesiastical Haight-Ashbury.

That's surprising to me. As one who worked in the USCC headquarters for 36 years, I always thought the place was rather square.

In any event, what have the hapless USCC staffers done to merit this attention?

THE ANSWER, I think, is simple. In varying degrees, their critics are aiming, not at them, but at the 300 or so U.S. bishops.

Father Schall, I believe, is fearful that, come November, the bishops will take a position on nuclear arms radically different from his own. His fears in that regard are probably well founded.

Father Schall cites comments by a fellow Jesuit, Father Kenneth Baker, editor of the Homiletic and Pastoral Review. Father Baker, he says, "recently remarked that the U.S. Catholic Conference . . . has taken on a sort of independent life, with its own points of view, cadre, experts and interests. The result is a case of the bureaucratic tail wagging the episcopal dog, the bishops following the lead of their own underlings — a phenomenon not unknown in other institutions, to be sure, but a strange state of affairs for spiritual leaders to be enmeshed in."

But I disagree. Rightly or wrongly, the bishops have taken up the nuclear weapons issue on their own initiative and come November, may very well adopt a position that goes beyond anything recommended to them by their staff.

A YEAR from now, the bishops are scheduled to issue a pastoral letter on the American economy and Catholic social teaching. Again, they took up this issue on their own initiative — not at the prompting of their staff.

During nearly two weeks in June, the U.S. bishops gathered at St. John's Abbey in Collegeville, Minn., to pray and consult with each other on their roles. Their staff was not involved in planning the meeting and took no part in the proceedings. The bishops were on their own.

From all accounts, the Collegeville proceedings were wide open and the tone progressive. My guess is that the meeting's long-range results will not meet with the approval of those critics who believe that the USCC staff is running things on social and economic issues.

(FNC News Service)

The human side: from my perspective

BY FR. EUGENE HEMRICK

We encounter the church's ministry in action. Where, we ask, will the ministry of priests, Religious, laity or permanent deacons be in the next 10 years?

As is evident, questions that just won't go away are the researcher's hallmark, as they will be in my future columns.

How many an all-nighter I have pulled with college students — listening, arguing, joking and commiserating — and in the process gaining a better understanding of life and its values.

— I MET in Dallas with a committee on the permanent diaconate. There we asked how this new breed of ministers, their wives, supervisors and bishops envisioned the diaconate as a future source of church service.

— In Denver, campus ministry was the question. A colleague and I collaborated on the formulation of a questionnaire that would cover the critical issues campus ministers face.

— Questions from the growing numbers of Hispanic people in the United States sent me to Albuquerque. There I learned that Hispanic people are in the majority in much of the Southwest.

— In Seattle I discovered just how important it is in some places to work for Christian unity.

— In a recent meeting with a group of divorced and separated people, I discovered that some statistics we had gathered did not reflect the depth of hurting these persons endure.

On vacations I have cycled through Europe armed with indomitable questions. I asked "Why?" in German and Italian — "Warum?" "Perch?" — and learned about the gypsies of Freiburg, about Dachau, about the plight of exiles and about much I take our freedom and customs for granted.

MORE THAN anything else, indomitable questions teach me that those I work with enrich me more than my work itself. Daily I am alerted to international and national justice issues, migration problems, the issues of Catholic education and many other issues.

In the weeks ahead as I write this column, I hope you will agree that when the statistics are turned inside out, some very interesting people are encountered. For behind the stats and graphs in my office, there's a goldmine of rich human life. I want to write about that.

(FNC News Service)

Miami, Florida / THE VOICE / Friday, July 2, 1982 / PAGE 15
Opinion

The myths of old age

Five years ago, I sponsored a seminar called "What Do We Really Know About Aging?" at the New York University where I was working. Experts on aging from around the United States discussed problems and opportunities older people face.

By Antoinette Bosco

The conference was a real eye-opener for me. Then, recently, I read a Readers Digest article discussing the myths people hold concerning older persons. The article confirmed what I learned from the conference.

Let me give examples of some common myths people hold about senior citizens today:

1. Older people are no longer cared for by their families. Far from being abandoned, 95 percent of older people in the United States who need care find it within their own family setting. Only 5 percent of elders in nursing homes and large, families show much responsibility for their needy members.

2. Older people are a sad, unhappy lot, beset by health problems. On the contrary, many people 65 and older today are in reasonably good shape physically.

In terms of health, thanks to advances of medical science and technology, men and women stay healthier than ever before. And they live longer.

During the past 40 years there has been a subtle shift of population trends in the United States; the average age of citizens now is higher. Several decades ago, the life span for women was about 68, and men can expect to live an average of 78 years, men 72 years.

3. The older person suffers great hardships economically, hovering on the edge of poverty. Financially, the statistics for older persons are very interesting. About 15 percent are on the poverty level, dependent solely upon their Social Security checks. Another 10 percent live on incomes of $15,000, including Social Security. The remaining 75 percent meet the garnet financially, from being comfortable to extremely wealthy.

What I have discovered in the past few years is that we tend to talk of all senior citizens — those who really are poor and sick and without families who care — and make them the norm for all senior citizens.

Once the myths concerning the aging person are dismissed, however, we begin to realize that aged people are as varied as any other age group.

Moreover, I am certain that older persons are going to become an increasingly powerful group in the United States. Older persons already are gaining recognition as a likely source of skills and talents for part-time jobs. I saw a TV program recently which highlighted two major U.S. corporations which hire older persons. The companies hire older people because these people are considered so reliable.

"Someone who has worked for many years understands what's involved," a spokesperson said. "Older people aren't likely to call it quits. They'll work for the same money and say they won't be in tonight because they've got a date." I have interviewed many people in their 70s and 80s who are still working.

They usually work on a part-time basis and often are involved in some kind of craft.

Again, politicians are beginning to recognize that older people have political clout — they have the vote and are willing to exercise it. Many older people work actively for their favorite political party and campaign for legislation they consider important to their interests. (NC News Service)

Never act in panic

There is a serious problem in the decline of religious vocations in the Church today, no need to hide from the fact. But the danger is that it will be seen as a crisis situation and that there will be pressures for decisions made in panic to meet it.

By Dale Francis

There are some, of course, who will say it is a crisis situation. A front page headline in the New York Times a couple of weeks ago read: " '59% Fewer Catholic Priests Seen by 2000.' " The source of the prediction was the National Opinion Research Center which said that by the end of the century the present 58,085 priests in the U.S. will be reduced to less than 25,000.

Is the prediction reasonable? We'll know for certain in 18 years. The Vatican is taking the declining number of seminarians and the rising average age of active priests. The fact is there are just 11,645 seminarians listed in the 1982 Official Catholic Directory, 10 years ago there were 22,963. Studies indicate that in 1970 just 23 percent of priests were more than 55 years old. The 1982 directory shows a decline of 2,504 more priests in the U.S. now than there were in 1962.

OBVIOUSLY THERE are reasons to be concerned. Whether the dire predictions are justified is something time will tell. But the Center's prediction says there will be 33,000 less priests in just 18 years. That's a decline of more than 1,800 priests a year. The 1982 directory shows a decline of just 313 priests in the last year. We are losing too many seminarians and the rising average age of active priests.

OPTIONAL CELIBACY poses a different problem. Some who have joked about the "crisis, decision it should be made calling it a "crisis," Father Neil McCaulley, president of the National Federation of Priests' Councils, was quoted as saying, "Many people believe that God is providing more vocations to the priesthood." But, he said, many of those who have told are married, and men and the Church's rules are keeping them from exercising their ministries.

The New York Times article quoted those who believe the solution may be found in ordaining women and married men and in adopting optional celibacy. Father Neil McCaulley, president of the National Federation of Priests' Councils, was quoted as saying, "Many people believe that God is providing more vocations to the priesthood." But, he said, many of those who have told are married, and the Church's rules are keeping them from exercising their ministries.

The Vatican has spoken on the question of ordination of women but there are not only theologians but some bishops who have suggested there should be further study of the question. It is not, as Father McCaulley suggested, just a question of Church rules but a theological question and a complex theological question since the Women's Ordination Conference also questions the nature of ordination.

Married men have been ordained in some of the Rites of the Church and even, in rare instances, within the Latin Rite. It is a question that has been under serious study in the past and could be in the future.

In THIS case, it also may be a sign of good taste and common sense. As for future movies, why not read reviews carefully and be selective. Consult ratings and comments in Catholic newspapers and magazines.

By Tom Lennon

PAGE 16 / Miami, Florida / THE VOICE / Friday, July 2, 1982
OPENING PRAYER:
Dearest Lord, Thank You for summertime and all the fun times it invites us to enjoy. Lord, this summer, help us to recognize Your Presence in the good times we share together. AMEN.

ACTIVITY IDEA
Take some time to share thoughts about what summertime means to the family. What are its advantages and what are its disadvantages? Then together create a mural, "Summertime Means?" Color pictures, cut out magazines, write poems, whatever summertime symbolizes to each person, put it on the mural. Then together write a list of five ideas for making this summer a delight for everyone. Place the list at the bottom of the mural and then hang it in the kitchen.

ENTERTAINMENT
Play a favorite family game.

SNACK
Fresh fruits in season, how delicious!

SHARING
1. Each share a moment you were happy this past week.
2. Each share a time when you felt you were left out. What were your feelings?
3. Each share a time you felt loved.

CLOSING PRAYER
Dear Jesus, Thank You for summertime and for the good times we share as a family. Forgive us when we hurt one another and help us to be more loving and thoughtful to others. This summer, help us to be kind towards those who are without a family. AMEN.

Miami, Florida / THE VOICE / Friday, July 2, 1982 / PAGE 17
By FR. RICHARD MURPHY, O.P.

"How unsearchable are God's ways, and inscrutable His judgments? Who has known the mind of the Lord, or been His counsellor?" God's plan is truly amazing and unexpected. It has to do with the triumphs of good over evil, with the rescue of man from the sinister consequences of sin. This breathtaking project is not to be achieved by divine fiat, nor by push-button; incredible as it seems, it is to be carried out by fragile human beings who by grace share in God's own life.

It is always somewhat frightening to be entrusted with a great task. Those involved in great undertakings feel the weight of their responsibilities, but at the same time they are exhilarated by the magnitude of the task. To take part in something really great is mind-expanding, yet demands heroic effort and perseverance.

Many people are inclined by nature and experience to hang back and not try to be heroes. But God has a better opinion of us than that; He demands that His sons and daughters be heroes. A hero is not a special kind of person, but rather, ordinary men or women who, in moments of difficulty, refuse to buckle under, but instead bravely face their problems and do what is right. That takes a lot of courage, but that is what makes heroes.

Ezekiel the prophet was one of God's heroes. Physically he was not very robust, and three times he besought the Lord for better health, so that he could do a better job of prophesy. The gospel to the Pharisees, later he must have been astonished at the Lord's casual (?) reply to his request:

"You don't need health. What you need is my grace. My power is at its best in weakness." What He meant was that when the world sees His work being done with power by feeble human instruments, it will have to realize that there is more in the eye than what meets the eye. That "more" is God-at-work-through-man.

Jesus, God's Son, spoke to the world of love and justice and compassion and goodness, and for His pains He was put to death. Yet God's ways, strange as they are, were effective; in and through Jesus' death, salvation has come to the world. Now, as in ages past, God's great gifts of grace come to us through the sacraments, familiar to us from our youth.

We are tempted to scorn and despise the commonplace, the familiar. Jesus was not accepted by the people of His home town because everybody knew Him and His relatives. But they were wrong. In His case, that which was familiar masked the very face of God. God is always close to us.

God's children heroically refuse to conform to the spirit of the world. They are aware that God can use them to do great things; they are part of His wonderful plan. A musician can produce beautiful music from an empty reed with holes in it, God can do mighty deeds through His willing servants.

Looking back, we can see that in Ezekiel "there was a prophet in the world. He was almost ill and died in a coma, without regaining consciousness. But how could he be given the last rites and be buried in the Catholic Church? I am shocked at this." (Illinois)

A. First of all, there may be much about his last years and days that you do not know. Offhand, I can think of several city institutions that might be able to legitimately explain his burial from the church. Perhaps some of these would be unknown outside of those closest to him in his final hours.

Most important, however, the church gives every benefit of the doubt to one who has been a Catholic and who indicates any desire to be considered a Catholic when he dies. Catholic burial never implies approval of all an individual's actions; even less does it imply any judgment of him one way or the other. The church simply accepts the person as one of its children, as a brother or sister of Christ, prays for and professes its faith in the loving mercy of God.

You were deeply hurt by the divorce and the wounds obviously are still far from healed. But I hope you don't despise thank the Lord for every bit of growth that led to this church's prayers or your own.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61605.)

GOD'S WONDERFUL PLAN
Readings: Ezekiel 2:2-5; 2 Corinthians 12:7-10; Mark 6:1-6

How prayers are answered

Q. Some time ago you answered a question about prayer, how our prayers are answered by God, and how He does things for us in the light of our prayers. But doesn't God know what's best for us, and won't He do that, if He really loves us, regardless of what we ask for — or for that matter whether we pray at all? (Pennsylvania)

A. Obviously, God does love all people. Scripture tells us that He views all of His creation as good, and this goes most of all for human beings, who are made most like Him in their ability to know and to love.

Many elements essential to our relationship to God enter our lives with prayer, not least of which is the means above all a habitual prayerful consciousness.

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CAPSULE REVIEWS

* HANKY PANKY (PG)
A limp and tedious comedy-adventure in which a mild-mannered architect from Chicago, Gene Wilder, finds himself suspected of murder and pursued by all sorts of people with hostile intentions. Because of one violent scene and some strong language, the U.S.C.C. has classified it A-111 — adults.

* POLTERGEIST (PG)
A semi-serious thriller with a few genuine thrills and chills at the beginning, but once writer-producer Steven Spielberg is forced to give some sort of explanation, the paucity of intelligence and consistency at work here becomes achingly apparent. The violence, though too strong for young children, is relatively restrained for the most part, but the inclusion of an especially gruesome sequence is inexcusable, and the U.S.C.C. has classified it O — morally offensive.

* STAR TREK II (PG)

This sequel attempts to be droll and lively but it’s only slightly more entertaining than its dull and ponderous predecessor. If you’re a Trekkie, all means go see it, but if you’re not one already, this isn’t going to make you one. One sequence is too strong for very young children but otherwise the movie is relatively innocuous, and the U.S.C.C. has classified it A-II — adolescents and adults.
Knights raise $41 million for charity

NEW HAVEN, Conn. — The Knights of Columbus disbursed more than $41.7 million for charitable and benevolent causes during 1981. At the same time they gave more than 10.4 million hours to community service.

These figures emerge from a compilation of responses to a survey answered by 77% of the Catholic Fraternal society's 8,767 state and local units.

The 10,414.145 hours in community service were devoted to youth, hospitals, orphanages and church activities. An additional 1,096,167 hours were dedicated to sick and disabled members and their families. The Knights also made 920,563 visits to the sick and bereaved.

A total of 174,109 Knights were blood donors, an increase of 21,109 over the previous year, leading all other fraternal societies in this effort.

The annual sum of charitable and benevolent disbursements was $41,760,925, an increase of $10 million over the comparable figure the previous year. This includes almost $3.3 million contributed by the Supreme Council of the society celebrating its centennial this year.

Supreme Knight Virgil C. Dechant expressed satisfaction at the rising level of financial contributions and manpower donations by the Knights. He said the figures are a tribute to the vitality of the order at the grass roots level and offer a positive response to President Ronald Reagan's call for an increase in volunteer services. "This shows that the ministry of people to people is very much alive," Dechant added, "and we need not depend on government for every human need."

HRS seeks volunteers

TALLAHASSEE — The state's largest agency — The Department of Health and Rehabilitative Services (HRS) — today kicked off a statewide public awareness campaign to increase the level of volunteerism in Florida's health and social services programs.

Faced with funding cutbacks and 1,300 fewer positions this year, HRS officials said Floridians are responding to help fill the gap by volunteering their time to work in an increasingly wide area of services.

The HRS public awareness campaign on volunteers will utilize television and radio public service announcements, newspaper articles and a brochure. The brochure outlines wide areas of opportunities for volunteers of all ages in HRS health, social and rehabilitative services for the needy, older people, children, youth and families as well as the handicapped, and persons with developmental disabilities and psychological or emotional problems.

To find out more about volunteering for HRS programs, interested persons should call a local HRS office.

Ralph Martin to speak at Charismatic Conference

Ralph Martin will be a guest speaker at the 3rd Archdiocesan Charismatic Conference to be held on September 24th, 25th and 26th, 1982 at Broward Community College in Pompano Beach.

Ralph Martin is one of the most prominent laymen in the Catholic Charismatic Renewal today, both nationally and internationally. A graduate of the University of Notre Dame, he has been active in the Charismatic Renewal since it's beginning in 1960.

Mr. Martin was the founding editor of New Covenant, a magazine for the Catholic Charismatic Renewal, and is presently a consulting editor for the magazine. For five years he was the director of the International Catholic Charismatic Renewal Office, first in Ann Arbor, Michigan and then in Brussels, Belgium, where he worked closely with Cardinal L. J. Suenens in order to promote the worldwide Charismatic Renewal, foster ecumenism and build Christian Communities.

He continues to serve on the International Council of the International Catholic Charismatic Renewal Office. Recognized by the Vatican as an international leader among the laity, he has had audiences with Pope John Paul II and the late Pope Paul VI.

A registration form appears on page 7 of this edition of the Voice. Those wishing to attend should register early as seating is limited and a sell-out is expected.

Dr. Schneider honored by St. Mary's

WEST PALM BEACH — Dr. Thomas J. Schneider, Chief of Staff of St. Mary's Hospital, was honored recently at the Annual Meeting of the Medical Staff, it was announced by Thomas F. Herrnsey, Chief Executive Officer of the Comprehensive Medical Center.

Dr. Schneider, who has served as Chief of Staff for the past two years, will complete his term of office June 30, but will remain on the Medical Executive Committee as Vice Chief of Staff for the next two years.

A graduate of the School of Aerospace Medicine, Brooks Air Force Base, San Antonio, Texas, Dr. Schneider served in Viet Nam for two years at the Nha Trang Air Base. He was a Flight Surgeon in the United States Air Force with the rank of Captain.

Dr. Schneider was appointed to the Medical Staff at St. Mary's Hospital in July, 1971. He has served as Chief of the Department of Internal Medicine and Director, Division of Medicine, for three years prior to his election as Chief of Staff in 1980.

Biscayne announces aviation program

Since the business side of flying has become nearly as important as the technical aspects of getting a plane in the air, Burnside-Ott Aviation, the world's largest civilian aviation training center, has joined with Biscayne College to announce Monday, June 28, a new four-year aviation administration program geared toward developing airline personnel who combine the best of technical training with business skills.

Entrance exam at Chaminade

The entrance exam for new students to the Fall Term at Chaminade High School will be held on the school campus, 500 Chaminade Drive, Hollywood, Thursday, July 15th, at 8:40 a.m.

Registration forms for the test are available by calling the Admissions Office, 989-5150 (Broward), 624-1681 (Dade), or by visiting the Main Office weekdays between 8 a.m. and 3:30 p.m.

It's a Date

The South Broward Ministry to the divorced and separated will meet on July 6 at 7:30 p.m. in the St. Stephen's trailer, 2000 S. State Rd. 7, Miramar. Fr. Charles Mallen will celebrate a mass for separated and divorced Catholics. For information or directions call Tone (963-1134) or John (963-2429).

The Greater Hollywood Catholic Widowers Club will hold a meeting July 2nd at Nativity Parish Hall, 700 Chaminade Dr., at 7:30 p.m. Live music, games, refreshments. Phone 981-2508 or 431-8275 after 6 p.m.

The Dade Catholic Singles Club will meet for volleyball at 2 p.m. July 3rd at the Ponce Jr. High School, 5401 Ninth Ave. and S. Dixie. On July 4th they will meet at 9 a.m. for 9:15 mass at Little Flower Church at 1270 Anastasia Ave. On July 10th there will be a house party at 8 a.m. at 6300 SW 49th St. $3 admission.

The Lay Carmelites will meet on July 3rd at Villa Maria Nursing Home, 1050 N.E. 125th St. in North Miami at 2 p.m. Visitors welcome or phone 635-6122.

The Secular Franciscans, St. Bernard Friary will meet July 11th at 1:15 p.m. in the Parish Center at the Church of the Resurrection in Sunrise Fla. Visitors welcome.

The Catholic Widow and Widowers Club of Broward County will have a social gathering on July 5th at 7:30 p.m. at St. John the Baptist Church, 4959 Bayview Dr., Fr. Lauderdale. Refreshments. For more information call 772-3079 or 561-4867.

The Legion of Mary is inviting all its active members to join the "Peregriatio Pro Christo" in Pensacola from July 13-17. Members will pay for their own expenses and can be with the team for one or two weeks. For more information call Mrs. Lillian Finamy at 685-8852 and/or Virginia Doherty at 235-6838 from 1 p.m. to 8 p.m.

Queen of Peace Pre-fraternity of the Secular Franciscan Order will meet Sunday, July 4, 1982, at St. Richard Church, 7500 S.W. 152 St., Miami. Fl. Instructions for Postulants and Novices will start promptly at 1:00 p.m. Benediction at 2:00 p.m., followed by the monthly meeting and fellowship. All those interested in joining the Family of St. Francis of Assisi and becoming active members are invited. Visitors are welcome.

St. Juliana's Separated and Divorced Support Group invites you to join their next regular monthly meeting to hear guest speaker Ed Campion on the topic "How To Improve Your Memory," to be held on Wednesday, July 7th, at 8:00 P.M. in the cafeteria located at 4500 S. Dixie Highway, W. Palm Beach. Refreshments and fellowship are always available. Don't forget! For further information, please call Mary 833-8255 or Betty 655-4653.
In "The Religions of Man," Huston Smith writes that in this world, which is growing so much smaller, people need to become like cosmic dancers. "The cosmic dancer, the world citizen, will be an authentic child of his parent culture but related closely to all." (NC photo)
Buddhism
Facts and myths about a religion that's helping Christians find their source of life

By Dolores Leckey
NC News Service

Buddhism sounds exotic.
The word "Buddhism" long conjured up images of an esoteric religion, alien to the West. However, during the past four decades, the West has been exposed more and more to the beauties and wonders of Asia. Today the religion of Buddhism seems less distant.
The word, "buddha" literally refers to a being that is enlightened. The name usually refers to a particular historic person, Gautama Siddhartha (563-483 B.C.) who was born in India. Among Buddhists, however, Siddhartha represents only one in a line of enlightened beings.

There are many stereotypes regarding Buddhism. One holds that the religion denies the value of this world — that followers of Buddhism pass their earthly existence in a trance of sorts, waiting for death and their passage into pure nothingness.
The late Father Thomas Merton, the famous Trappist monk, likened that distortion to the misunderstanding endured by some Christian mystics. St. John of the Cross, for example, is regarded by many people as a life-denying ascetic. In reality his mysticism superabounds in love and joy.

WHEN I FIRST STUDIED the Buddhism of Asian Tibet, I too held a stereotype of what a lama-ripompo (a holy teacher) was like — unapproachable and mysterious. I was sure if I met one I'd be silent and afraid.

Then I did meet a ripompo, one whose books I had read. He was gracious, humorous and interested in others. I was struck by the man's ability to concentrate on each person he spoke with.

This ripompo emphasized the importance of spiritual enlightenment. He was especially interested in meeting Christians deeply committed to their own religious traditions.

Each person, he felt, ought to "dig his or her own well, and to continue digging and not to run off to dig another's well." Eventually, he said, you will come to the water, the source of life. But, he cautioned, if you give up digging your own well, you will never reach the water.

There is a practice of meditation known as Zen. It often is associated with Buddhism. In fact, one of the main Buddhist schools is Japanese Zen Buddhism. But Zen practice is not limited to Buddhism. For Zen is not a theology of revelation and salvation. Nor is it mysticism as we understand it in the West.

Zen encourages those who practice it to undertake an effort to get to the direct experience of life itself. One asks such questions as: What does it mean that I exist? Who am I?

Obviously, such questions are not reserved to Buddhists. Christians and many others ask them. You might say those questions and the determination to answer them are something Christians and Buddhists share.

A person who studies Zen wants to come to grips with reality — with the everyday experience of the senses and the invisible reality undergirding everything.

ONE OF THE ZEN approaches is characterized by silent meditation. This school bears a resemblance to Christian methods of meditation. During the past two decades, a number of young people have been on an outward journey of sorts. Many have been led to the study of Zen.

These men and women whose roots are Christian are seeking ways to integrate Zen approaches with Christianity. Some are choosing to live this out in monasteries. But some are choosing to live life in the world, in families and professions, in social and cultural life. They are being helped, many of them, by monks and nuns to connect what they have learned in Zen with the deepest wells of Christian prayer.

Perhaps today it is becoming more and more urgent to explore in depth the meaning of our humanity and of the Christian themes of "life in Christ" and "unity of Christ." This exploration is to lead to action, will transform one's life. I think it will ultimately mean facing the narrow gate that Jesus spoke of, and deciding whether or not to enter.

Those who choose to enter the narrow gate will benefit from the past experience of others who have sought the Spirit within life.

Zen values waiting, patient waiting. That is itself an act of humility.

And I've always imagined that one had to bend low to make it through Jesus' gate.
AUTHORS GIVE CHURCH MIXED REVIEWS

Catholicism plays on Broadway

NEW YORK (NC) — John R. Powers, author of the musical "Do Black Patent Leather Shoes Really Reflect Up?" said he finds it "annoying" that the New York theater is already cluttered with five "Catholic" plays, including some very critical of the church.

The 35-year-old playwright said he is convinced that it is still possible to have a "basically positive" Catholic-oriented musical, with lots of laughs, with which anyone who went through the pains of growing up can identify.

Powers went to Catholic schools and, he said in an interview, "it was tough. After a Catholic school education, everything else is easier."

WHILE POWERS came out of the system a booster of Catholic education, another playwright, Christopher Durang, did not. He wrote "Sister Mary Ignatius Explains It All For You," which has been praised by the critics (in part because, "It has the ring of a revenge drama") and has been sharply attacked.

"Ignatius," an off-Broadway production, has angered the Archdiocese of New York and the Catholic League for Religious and Civil Rights because Durang and six other playwrights received funds partly from the New York State Council on the Arts.

"The problem," said Father Edwin O'Brien, archdiocesan communications officer, "is that there should be some accountability for public monies. The idea of supporting the arts is excellent." Along with the league, the priest sent telegrams of protest to State Sen. John Marchi.

The "Ignatius" show received funding as part of a $50,000 award from the Playwright Horizons umbrella group.

Powers' show is the sixth "Catholic" show in New York. Besides "Ignatius" the others are "Bella Figura," "It's a Good System," "Mass Appeal!" about a priest and a rebellious young seminary student.

"When I went to St. Christina's Elementary School in Chicago," Powers recalled, "I might have 82 students in a class. But I learned to read and we diagrammed sentences from the top of the ceiling to the bottom of the floor."

He grinned. "I bet we could invade Normandy, with those diagrams."

HE REMEMBERED affectionately the Dominican Sisters of Springfield, Ill., his teachers between 1951 and 1959, and the Irish Christian Brothers who taught him at Brother Rice High School in Chicago, 1959 to 1963. Power received his bachelor's degree from Loyola University, Chicago, and his doctorate in radio, television and film from Northwestern University, Evanston, Ill. Until recently he was an associate professor of speech and performing arts at Northwestern University.

"It's a good system," he said, summarizing his Catholic educational experiences, "and it's going to survive."

"Do Black Patent Leather Shoes" already has a good record behind it. It played a year in Chicago, with 1,200 performances at the Forum theater and 10 months in a suburb of Detroit. Before going to New York it played five months in Philadelphia.

"The most pleasing comment I've heard is that people have a good time when they see it. They come back and back again. The musical is really about growing up. It has songs such as "How far is too far?" and "Does God love little fat girls?"

"We all remember things that were embarrassing in school. We all had good teachers, but some were real sticklers. In my way of thinking, the good far outweighs the bad in Catholic schools. For a lot of Catholic kids, the nun was the roughest sergeant they ever had. But it was fun. You don't have to be a Catholic to enjoy the musical."

One nun once told him, "Mr. Powers, you'd better spend more time with your books and less with your smart mouth."

He believes that was one of the few times a nun was right.

A nun disciplines a pupil in this scene from "Do Black Patent Leather Shoes Really Reflect Up?" a musical comedy about growing up Catholic which is one of five shows based on Catholic experiences currently playing in New York. (NC photo)

A question of justice

By Hilda Young NC News Service

Perhaps this is a good time to mention a group of mothers who have been disenfranchised of what most of us would assume to be their rightful security.

A recent Supreme Court ruling denies all military benefits to wives of military personnel when they are divorced.

The impact of this decision is staggering. In many cases, women who have supported this nation for one and two decades and more — rearing military families, enduring countless moves, standing in the background as spouses served tours of duty — have been left without medical benefits, without pension benefits, without job skills.

A retired — and now divorced — navy wife recently told me of her predicament. "I was called a 'military wife,'" she said. "And after retirement I was classified a 'retired navy wife.' But because I could no longer endure his being home yet living as if he were still overseas, I divorced him. This included 14 years of alcoholism and seven years of AA and Al-Anon, a total of 21 years."

She and her four children moved 20 times in 17 years.

"When the divorce was granted I immediately lost all commissary, exchange and medical benefits. My new wife now receives these benefits," she said and added: "The certificate of appreciation I received on retirement states, 'Grateful appreciation for her unselfish, faithful and devoted service and her unfailing support and understanding for a lasting contribution to the nation.'"

The statement verges on dark humor.

A note of hope comes from various provinces of the National Council of Catholic Women. They are supporting these wives and mothers in securing federal legislation that would entitle them to pension and other benefits.

The council should be applauded. These mothers should be supported.
La justicia social es un bien común, dijo el Papa

Por Rev. P. Kenneth Doyle
(De NC News)

En la clásica novela de Julio Verne, Finas Fogg dio la vuelta al mundo en 80 días. Pero el héroe mítico ha sido superado por alguien de la vida real: Juan Pablo II, quien ha hecho la hazaña en solo 34 días.

A partir de Mayo 12, al salir el Papa de Roma en un viaje de cuatro días a Portugal. Su Santidad ha recorrido algo más de 25,000 millas en un itinerario que también le llevó a Inglaterra, Argentina y Ginebra, en Suiza. La tierra tiene solo 24,900 millas alrededor del ecuador.

Incrediblemente, el viaje a Ginebra, el más corto en término de distancia y tiempo entre los católicos viajeros al extranjero que el Papa ha realizado en sus tres años y medio de pontificado, fue el más agotador.

Durante las doce horas que pasó en Ginebra, Juan Pablo II ofreció diez discursos, el número más elevado de charlas en un solo día en cualquier de sus viajes. Hecho al final de un arremolinado mes, este viaje gravó las reservas físicas de los 62 años del Papa. Quizás como indicación de que los viajes cobraban ya el peaje acumulado, el Papa no hizo su acostumbrada visita a los periodistas a bordo en el vuelo de 90 minutos de regreso Roma.

El viaje a Ginebra tuvo un marcado simbolismo: el Príncipe de la Paz, que ya había anotado viajes a Inglaterra y Argentina en persecución de ese ideal, estuvo ahora de visita en la Ciudad de la Paz: Ginebra, una ciudad pintoresca de lagos y bulevares, hogar de más de 200 organizaciones internacionales humanitarias. El espíritu de Ginebra es de diálogo y reconciliación.

La primera parada del Papa fue a la oficina de la Organización Internacional del Trabajo. En una hora habló a unas 1800 personas en cuatro grupos representativos de los gobernantes, de los empleadores, de los obreros; y del personal de dicho organismo. En sus discursos la palabra clave fue "solidaridad", la cual aparecía 31 veces escrita con "s" minuscula, pero la aplicación a la hora suspendida unión laboral de su nativa Polonia era obvia.

El Papa propuso solidaridad entre gobiernos, empresarios y trabajadores en perseguir el ideal de los derechos de los obreros, tal cooperación ha sido hecha de la Organización Internacional del Trabajo desde su fundación en 1919.

El año pasado el Santo Padre tuvo intenciones de anunciar su encíclica "Sobre el Trabajo Humano" en la planeada visita a esta organización internacional, pero el artero ataque a su vida en Mayo de 1981 causó la suspensión de la visita que ahora realizó y la publicación de la encíclica se pospuso hasta Septiembre pasado.

No obstante, en esta visita el Papa hizo una síntesis de dicho documento, cuyo tema central es la dignidad de la persona humana, el obrero, que debe ser el valor central en cualquier estudio del trabajo.

Refiriéndose al incremento de sofisticación en los medios de producción como una de las actuales causas del desempleo, el Papa defendió el "principio de la primacía del individuo en el trabajo sobre los requerimientos de producción o las meras leyes económicas."

"La persona humana es el primero y el último criterio en el planeamiento de empleo," dijo el Papa.

Además de reunirse con los grupos ya mencionados, el Santo Padre tuvo reuniones con el secretariado de la OIT, con miembros del Centro para Organizaciones Católicas Internacionales, con los observadores representando a la Santa Sede en las oficinas de las Naciones Unidas y las oficinas de la Cruz Roja Internacional.

En su charla a los miembros de la Cruz Roja el Papa elogió la labor humanitaria de la institución, diciendo que "es consistente con el Evangelio de Jesús" y caracterizando a sus miembros como "aquellos que trabajan con espíritu de propia negación; quienes encuentran su compensación en el conocimiento de que el servicio ha sido ofrecido". Y dijo también que es "la obligación de cada nación firmar sin reservas" convenciones propuestas por la Cruz Roja que salvaguarden la salud física y psicológica de los prisioneros de guerra y que prevengan las torturas.

El Papa y los miembros de su cortejo visitaron también el Centro Europeo de Investigaciones nucleares, donde 2,300 científicos de 140 universidades y laboratorios de varias naciones del mundo, estudian la conducta de las partículas subatómicas.

Mientras exaltaba la investigación científica y sus posibilidades para el desarrollo de los abastecimientos de alimentos en el mundo y fuentes de energía pacífica, el Papa señaló también las limitaciones de la ciencia, diciendo que "los estudios científicos tienen generado otras preguntas de mucho alcance, tales como ¿Cuál es el origen del cosmos? y ¿Por qué-La justicia social es un bien común, dijo el Papa...
Mucha gente tiene una idea equivocada de los llamados "carismáticos" y hasta algunos que se autotitulan como tales están muy lejos de comprender, exactamente, lo que la palabra significa. Esto es lo que se ha llevado, en realidad, a confundir las cosas hasta tal punto que ya lo "carismático" tiene para muchos una conexión con fenómenos raros, propios para la observación de los parapsicólogos. Efectivamente, no se puede negar que hay grupos llamados "carismáticos" que se parecen más a una reunión de espiritistas o de santos de que a discípulos de Cristo.

San Pablo, al hablarles de los carismas (Ver la. Corintios, capítulos 12 al 14), se refiere a ellos como dones espirituales o ministerios que todos los creyentes tienen diversamente para ponerlos al servicio del bien común.

No se trata, por tanto, de un privilegio que reciben unos cuantos ni es cosa que convierta a unos en más santos que a otros.

La gran mayoría de estos dones espirituales han sido constante regalo de Dios a sus hijos a través del tiempo.

Algunos de ellos, sobre todo de hablar en lenguas, habían quedado relegados al olvido.

De un tiempo a esta parte hemos visto surgir, a veces con cierto grado de espectacularidad, grupos llamados "penteacostales", por referencia al día de Pentecostés en que el Espíritu Santo vino sobre los apóstoles.

Estos grupos, que surgieron primeramente entre las confecciones cristianas urbanas (protestantes), han hecho hincapié en el uso profuso de estos dones, especialmente el de curación y el de milagros. Al menos eso es lo que se ve más de bulto, ya que muchas personas sólo captan lo exterior y dejan de percibir ciertos valores menos visibles.

Está inegable que se ha hecho mucho daño a los creyentes sencillos, al ofrecer, a veces en campañas clamorosas, la curación de las enfermedades como atractivo para llamar la atención sobre tal o cual predicador y así lograr reunir millares de personas en masivas concentraciones.

Esto no ha conseguido gran cosa y la realidad es que, después de tales campañas, pocas han sido las reales conversiones, pues la mayoría de la gente acude por pura curiosidad a ver si, efectivamente, se realizan los milagros prometidos.

La mayor parte de los espectadores termina viendo milagros con el mismo asombro que los trucos de un prestidigitador o un mago, y se queda sin aceptar lo fundamental. Hay que pensar, además, que no siempre se consiguen todas las curaciones que se propongan.

Jesús hizo gran número de milagros, y por ello atraía gran multitud de personas, pero nunca lo pretendió directamente, de tal manera que en ocasiones hasta prohibió que se diera publicidad a las curaciones realizadas.

El saber de sobras que sin la fe no se llega a percibir totalmente la acción de Dios, lo mismo que es imposible a un soberbio llegar a la fe a través de los milagros. Por eso dijo: "Si no escuchan a Moisés y a los profetas, aunque resucite uno de entre los muertos, no le creerán" (Lucas 16,31).

Si bien el uso de los carismas caracteriza la llamada "Renovación en el Espíritu Santo", lo fundamental en ella es la vivencia de la doctrina cristiana en el amor y el servicio a Dios y al prójimo.

Por eso se da tanta importancia a la oración y a la vida comunitaria. En esto es que se pueden distinguir, en realidad, los auténticos cristianos, según aquello de Pablo: "... si me falta el honor, nada soy" (la. Corintios 13, 2-3).

Se supone que cuando se habla de renovación no se está diciendo que hay que implan un no medio, sino más bien poner otra vez en práctica lo que ya existía.

La Iglesia ha reconocido muchas veces su necesidad de renovación y conversión, pues con el tiempo hay cosas que se olvidan y otras que se hacen en forma incorrecta.

Por eso son siempre bienvenidos los movimientos que bajo la guía del Espíritu Santo intentan trabajar por la renovación de los cristianos con vistas a mejorarla según el Evangelio:

Se supone que cuando se habla de renovación no se está diciendo que hay que implantar un rito nuevo, sino más bien poner otra vez en práctica lo que ya existía.

La Iglesia ha reconocido muchas veces su necesidad de renovación y conversión, pues con el tiempo hay cosas que se olvidan y otras que se hacen en forma incorrecta.

Por eso son siempre bienvenidos los movimientos que bajo la guía del Espíritu Santo en el mundo buscan esos carismas funcionen para bien de todos y al servicio de la salvación de todos.

Es un problema serio que deberían ser abordado, es un problema que no tiene ya que existir.

Muchos, de los que se autotitulan como tal, no son más que hecho baratí, o que sólo persiguen un ideal mundano y materialista. Como decía Pablo: "El mensaje de la cruz no deja de ser locura para los que se pierden" (la. Corintios 1,17).

Y también: "Nosotros proclamamos un Mesías crucificado. Para los judíos, ¡qué escándalo más grande! Y para los griegos, ¡qué locura!" (1 Cor. 1, 1, 23).

"Carismáticos" son todos los cristianos que, en la práctica, ponen los dones recibidos al servicio del bien común. ¡Dios quiera, pues, que todos sus hijos sean carismáticos en el pleno sentido de la palabra!

"Ven, bendito, porque me diste de comer..."

Queridos amigos en Cristo:

Sabemos que la procreación y la desnutrición son condiciones comunes en la mayoría de los países en Asia y Africa, y en realidad no tenemos que ir más allá del sur de la Florida para ver una pobreza y desnutrición. Desgraciadamente, es una condición común en muchas áreas rurales y populares de nuestros grandes centros urbanos en el sur de la Florida, que se han convertido recientemente en un problema debido al gran número de refugiados que han entrado en el sur de la Florida.

Muchos de nosotros nunca hemos visto en realidad estas desoladoras condiciones. No obstante, todavía existen. Es un problema serio que debería ser una preocupación para todos los que somos seguidores de Cristo.

Pido nuestro generoso apoyo para este llamamiento anual en favor de las Misiones de los Centros Urbanos de la Arquidiócesis de Miami, que tendrá lugar el próximo fin de semana, 10 y 11 de julio.

En nombre de todas las personas de las Misiones de los Centros Urbanos, les agradezco su generosidad y preocupación por los que tienen necesidad.

Con saludos personales, me profeso.

Devotamente vuestro en Cristo,

Edward A. McCarthy
Arzobispo de Miami
Las manos de Ntra. Señora abren todas las puertas

Por Betsy Kennedy
(Del Staff de The Voice)

Erwin Vincent concentra su atención en los separados de la sociedad.

Todos los miércoles por la noche un grupo de Católicos dedicados al apostolado que realizan como miembros de la Legion de María son puestos tras las rejas de la prisión del Condado de Dade.

Afortunadamente, su encarcelamiento es voluntario. Armados con rosarios, bíblias, misalitos y la fuerza de su fe los legionarios tratan de liberar a los prisioneros de las angustias de la esclavitud espiritual.

Como miembros del más grande apostolado laico de la Iglesia Católica en el mundo con miembros activos y auxiliares en 1,900 jurisdicciones eclesiásticas, los legionarios cumplen su promesa de “predicar el Evangelio a toda criatura”.

Dirigidos por el enérgico y vibrante Erwin Vincent, de 73 años, miembros del presidium Ntra. Sra. del Santo Niño de la Iglesia St. Dominic han estado enseñando instrucción religiosa a los presos desde hace ocho años. De 575 prisioneros negros en la "estacada", muchos ya sentenciados y otros esperando la sentencia, solo entre 10 y 15 asisten a las clases.

Esta falta de interés desanimó al sacerdote que solía acompañar a los legionarios.

—El dejo de venir hace unos dos años —lamentó Vincent. — Pero yo creo que nuestro trabajo ha sido fructífero. Al menos los mostramos a Dios que estamos tratando de traer su pueblo a El.

Vincent admite que hasta ahora los guardias, algunos de ellos han estado en la facilidad por 20 años, los censuran preguntándoles:

—¿Qué podrán hacer ustedes con estos animales?

—Si podemos salvar el alma de una persona trayéndola de nuevo a Dios, eso es suficiente —replica Vincent. En un misterio cuánto, que es una bienvenida alivio comparado con las celdas donde se apuñalan 20 a 30 hombres diariamente, los legionarios dan sus clases. Puesto que muchos de los participantes son hispanos, el rosario se reza en español e inglés. Animan a los hombres a participar leyendo la palabra de Dios o dirigiendo las oraciones. Animadas discusiones a menudo interrumpen las lecturas, pero Vincent estima que una atmósfera informal es el mejor medio para interesar a los prisioneros.

En una reciente reunión un prisionero de 18 años le confesó a Vincent que él no había oído hablar de Dios hasta que el y sus padres huyeron de Cuba hace dos años y vinieron a Miami.

—Una vez fui detenido por los soldados de Castro, —dijo el muchacho abriendo sus ojos con el recuerdo. — Entre otras cosas, me dijeron que yo no tenía que saber nada acerca de Dios.

Admitió que él había estado en una "iglesia" dos veces.

—En este cuarto, aquí mismo está mi "iglesia" —dijo Vincent concentra su atención en las almas encerradas lejos de la sociedad, otros llevan la "Buena Nueva" de puerta en puerta.

Los miembros de la Legión de María andan en los más oscuros y más peligrosos callejones de la ciudad, cuando los miembros can- sados del crimen se protejen en sus hogares.

Lillian Fimiani, uno de los miembros fundadores de la Legion de María, ha viajado centenares de millas en el país y en el extranjero para traer gentes de nuevo a la Iglesia. Ella desplega la misma alegría alentando a los prisioneros de sentencia a escuchar a los ángeles a la iglesia de la ciudad.

Lillian Fimiani, de 73 años, se ha dedicado a juegos de esas niñas y niños, siempre ha sido una modelo de conducta,

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La justicia social... (Viene de la pág. 1A)

Ellos no se resignaron a la "inmerecida miseria," como escribió el Papa en la "Declaración" de losados de 1968, sino que lucharon y lograron la eliminación de la explotación del trabajo y la consiguiente explotación de sus compañeros de trabajo. En el mundo de la globalización, es esencial que todos lleguen a estar en el mismo pie de igualdad para poder alcanzar la justicia.

Los temas que tratará la Dra. Azucena Serio en el seminario son: "Divergencias de carácter" y "En qué consiste la felicidad?". Serán de gran ayuda para los asistentes, ya que pueden aprender a separar la lucha por los derechos de los demás de la lucha por sus propios derechos. De igual manera, el tema del divorcio es un tema de gran importancia, y en el seminario se discutirá sobre el tema de por qué un divorcio es necesario.

A los delegados de los gobiernos...

"Ustedes tienen una delicada misión en la OIT, ya que sus gobiernos tienen una desviada responsabilidad en la aplicación de las medidas que aquí se adopten.

"Se que sus gobiernos tratan de que la política laboral progrese de acuerdo con las tierras de sus habitantes, pero necesitan estar de acuerdo con todas las partes.

"La historia del movimiento obrero testifica sobre los tenaces esfuerzos de vuestros antecesores.

"Peregrinatio Pro Christo"

"HAY 10 MILLONES DE CARISMÁTICOS EN EL MUNDO"

Notre Dame, Ind. (NC) — Hay entre los 750 millones de católicos del mundo unos 10 millones de movimientos carismáticos, dijo Kevin Ranaghan, uno de sus líderes, a la Conferencia Nacional de Renovación Carismática que se llevó a cabo en la Universidad de Notre Dame a 13,000 de ellos. Dios quiere renovar la fe de todos, dijo otro director, Jack Brombach. "Es requerido además de la oración, las buenas obras," observó Mons. William McManus, obispo de Fort Wayne-South Bend, quien transmitió saludos del Papa Juan Pablo II. El grupo dice contar con unos 7 millones de católicos carismáticos en Estados Unidos.

Center preguntando por Elyane Marrero Syfert. El costo del Seminario (3 días) es $5.00.

"PREDICAD EL EVANGELIO A TODA CRIATURA"

(San Marcos 16:15)...

...La Iglesia de María, poniendo en práctica esta petición de sus hijos, invita a todos sus miembros a unirse al "Peregrinatio Pro Christo" que será celebrado en Pensacola, desde el 3 de Julio hasta el 17 de Julio de 1982. Ya se han registrado 13 miembros en el centro del P.P.C. (Aven-...