'God gives us free will. We are created to do good, yet man is capable of doing evil. No evil comes from God and there is no absolute evil. God can transform the manifestation of evil into good.'

Ex-Castro prisoner talks of faith, near-death, rats, disease, inspiration and Jesse Jackson

By Betsy Kennedy
Voice Staff Writer

Andres Vargas Gomez felt the cold breath of death upon him. Yet he knew no fear, only a calm acceptance of God's will.

Hours away from his execution by firing squad in a Cuban jail, he turned to one of his tormentors and said, "God may not want me to live, but he wants my soul to be saved."

The former Cuban ambassador to the United Nations, Bay of Pigs infiltrator and ex-political prisoner won a last minute commutation of his sentence, but endured 21 years more of persecution, isolation and physical suffering before he finally became a free man on Christmas Day, 1982.

Still, it would be two more years before he was reunited with his beloved family in Miami. On June 30, 1984, Vargas Gomez was among the exhausted but jubilant group of political prisoners released by Castro after negotiations with presidential candidate Jesse Jackson.

"When you have God with you, you learn not to be afraid. I have always trusted him and believed in his goodness. I felt spiritually prepared for anything." 

Andres Vargas Gomez relaxes at a friend's with his wife Maria, who waited faithfully for him during 23 years of separation. (Photo by Betsy Kennedy.)

Like most true heroes, Gomez avoids the limelight. His cheeks reddened when he is praised for his courage and leadership of a community of Christian prisoners who defied their captors and kept their faith alive.

Armor of Faith

A distinguished-looking man with bearing of royalty and the humility of a man of the cloth, he insists his glory is God's glory, and his Catholic faith became the armor which protected him from the assaults of his foes. At a friend's home in South Miami where he is resting and re-assuming his family life, Vargas Gomez was relaxed and smiling as he talked with The Voice. His wife Maria, a professor at St. Thomas University, was by his side. Maria Dixon, his daughter, an administrator at the school, was at work.

"She treats me like a king and even better than that, like a little boy," he joked, while he sat close to his wife on the couch. The couple gazed at each other like newlyweds, and despite their 23-year separation, each said during the conversation they still shared the same thoughts.

"It seems like we haven't been apart... our spiritual bond is unbreakable," he said.

"Everything seems new to me, every day the little things of life are like miracles... right now I am just enjoying my family and friends. I haven't yet decided what direction I will move in."

Behind the grandfatherly eyes, the kindly eyes which radiate peace, Vargas Gomez has nightmares forever imprinted.

"The first ten years were terrible. We stayed in a cell that was only about 210 feet long and 20 feet wide. The rats were healthier than we were. There were 300 men in these barracks, which were meant for 70 or 80... our spiritual bond is unbreakable," he said.

"When I was appointed Coadjutor Archbishop of Miami I was told that one of my concerns should be in due time to consider the two new dioceses. One of the reasons that prompted the creation of St. Vincent de Paul as a R'ional Seminary was the time had come for reviewing the question of the desirability and feasibility of the two new dioceses. The Bishops of Florida set up a process of consultation in order to evaluate the situation and they prepared the information required by the Holy See to make a judgment."

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News at a Glance

English Cdl. urges and to corporal punishment

By Religious News Service

LONDON (RNS) — Cardinal Basil Hume, head of the Roman Catholic Church in England and Wales, has recommended ending corporal punishment in all Catholic schools in his Archdiocese of Westminster. His recommendation is aimed directly at the 225 Catholic schools in his archdiocese, but it will have widespread implications in the nearly 2,500 Catholic schools in England and Wales. It is estimated that Catholic schools educate one in ten of the country’s children, and this gives strong support to campaigners in the state-run schools who seek a total ban on corporal punishment.

Church rail controversy continues

(Updated) (NC) — Members of St. Peter’s parish in Gentilly, Minn., will have to vote to keep either their parish or the Communion rail in their 70-year-old church. Bishop Victor Balke of Crookston, Minn., was preparing ballots for a parish vote aimed at settling a controversy that began in January when the parish council decided to remove the rail. The ultimatum followed defiance of the council’s decision by about a dozen parishioners, who put the rail back up themselves three days after it had been removed.

Church of England recruits black clergy

By Religious News Service

LONDON (RNS) — The Church of England has begun looking to black Christians to fill the thinnest ranks of candidates for the Anglican clergy here. With a drop in the number of men seeking ordination in the Church of England, the Advisory Council for the Church’s Ministry (ACCM) — the body in charge of recruitment — has announced that it will seek more black candidates. The initiative, recently approved by the House of Bishops, will ask each of the country’s 43 dioceses to seek out potential black ministers as part of the drive to halt the decline.

Polish defect to Rome

VIENNA (NC) — A group of 119 Polish Catholics who said they were headed for Rome left their buses in Vienna July 19 and asked for asylum. It was the largest mass defection of Poles since 1982. The group, which arrived in Vienna with Austrian transit visas which they had received on the understanding they were on a pilgrimage to Italy, Interior Ministry officials said.

Nicaragua backs expulsions

ROME (NC) — Nicaragua has defended its ousting of 10 foreign priests, and a member of its ruling junta has backed the nomination of Jesuit Father Fernando Cardenal as education minister, despite a ban issued by the Jesuit order against his acting politically. Nicaragua said that "no obstacle exists to a priest acting politically as long as he is Nicaraguan, but the same right is not recognized for foreigners."

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(Updated) (NC) — Members of the Northern Ireland assembly were suspended by their party and faces possible criminal charges for his strong verbal attacks on Catholics. George Seawright, at a meeting of the Belfast Education and Library Board, called Catholics "scum" and said authorities were erroneous. Caroline, the 27-year-old daughter of Prince Rainier and the late Princess Grace, the former Hollywood star who died after a car accident in 1982, is seeking an annulment of her 1978 marriage to French playboy Phillipe Junot, 17 years her senior.

Bishops denounce ACTION papers

WASHINGTON (NC) — The Vatican has denounced reports that a special church tribunal has granted a marriage annulment to Princess Caroline of Monaco, daughter of the late Grace Kelly. Responding to journalists’ questions July 12, the Rev. Romeo Pantorioti, the Vatican’s chief spokesman, said reports carried by the French weekly, Parish March, and Radio Luxembourg were erroneous. Caroline, the 27-year-old daughter of Prince Rainier and the late Princess Grace, the former Hollywood star who died after a car accident in 1982, is seeking an annulment of her 1978 marriage to French playboy Phillipe Junot, 17 years her senior.

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Church merger across race line fails in South Africa

By Religious News Service

GENEVA, Switzerland (RNS) — The proposed union of the mostly white Presbyterian Church of Southern Africa and the mostly black United Congregational Church of Southern Africa has ended, Ecumenical Press Service reported here. Seven of the 12 PCSA presbyteries rejected the proposal, although eight of 12 UCCSA regions which had voted when the PCSA announced its proposal on July 12 to merge with the UCCSA were erroneous. Caroline, the 27-year-old daughter of Prince Rainier and the late Princess Grace, the former Hollywood star who died after a car accident in 1982, is seeking an annulment of her 1978 marriage to French playboy Phillipe Junot, 17 years her senior.

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Bulgarian link in papal plot weak—paper

WASHINGTON (NC) — After nearly three years of work, Italian investigators have only a weak case for the alleged Bulgarian connection — in Mehmet Ali Agca’s 1981 attempt to kill Pope John Paul II, the Washington Post said July 22.

In a lengthy report from Rome, Michael Dobbs of the Washington Post Foreign Service said that contradictions or lack of corroborating evidence mar key points in Agca’s confessions from prison. These confessions, in which Agca claimed he was working under orders from the Bulgarian secret service, are the core of the assassination plot investigation.

Dobbs’s story, based on interviews and analysis of a prosecutor’s report that was leaked in June, says that some Italian magistrates think the state has built a “convincing case” but one that will be hard to prove in court, while others remain skeptical of the whole plot theory.

Agca, a Turk, was captured in St. Peter’s Square on May 13, 1981, after he shot and wounded the pope. The Italian jury that convicted Agca two months later said it believed that he was not a lone fanatic but the hired killer in an international conspiracy, Agca, sentenced to life in prison, refused to cooperate with investigators for about a year, however.

In November 1982 chief investigator Ilario Martella began to issue arrest orders for several Turks and Bulgarians that Agca named as co-conspirators after he began to cooperate with the investigation.

Martella is expected to make a decision whether to bring the case to trial later this summer.

According to the Post report, statements by Agca that his Bulgarian connections were to provide him a diplomatically protected getaway vehicle led prosecutors to focus on a truck that Italian customs officials inspected and sealed for the Bulgarian embassy in Rome the day before the assassination attempt.

But witnesses have allegedly told investigators that he truck was parked in plain view outside the embassy, where it would have been impossible to open it, add cargo, and re-close it without attracting attention. Officials also questioned how the customs seal could be broken and then repaired so as to cross European borders without questions.

Agca has admitted that he obtained Rome phone numbers of some of his alleged co-conspirators from a Rome telephone book after he was in prison, although he first told investigators that he had received those numbers from operatives in Bulgaria, the Post said.

BULGARIAN LINK IN PAPAL CONSPIRACY

In an unprecedented move, Pope John Paul II has asked theologians to brief reporters after his series of talks on birth control.

The briefings resulted, according to Vatican officials, because the pope wants the issue to be understood in its theological framework.

They said the pope does not intend to break new ground in the series of about 12 weekly audience talks on the encyclical “Humanae Vitae” (Of Human Life), but he wants to make clear the biblical and anthropological foundations of the document.

While the Vatican press office has occasionally sponsored press conferences during important church events or when specific documents have been released, this is the first time church theologians have held briefings after papal audience talks.

The pope himself has called the discourses a “re-reading” of the encyclical, and has pointedly suggested that church theologians make a similar effort.

The remaining papal talks on the subject will cover two specific points, said Msgr. Carlo Caffarra, president of the Pontifical Institute for Marital and the Family at Rome’s Pontifical Lateran University.

“First is the essential ethical difference between contraception and natural methods of birth control,” he said. “The second point concerns ways in which couples can overcome practical difficulties in following church teachings on the matter.”

Bringing in theologians was the pope’s idea,” said Msgr. Caffarra. The main reason for bringing in the theologians, according to Father Diarmuid Martin of the Pontifical Council for the Family, was so that the talks would be seen in their proper context.

“It’s important because a journalist may arrive and not realize how the pieces fit in,” he said.

Privately, some Vatican sources recall that certain phrases from Pope John Paul’s earlier sermons on sex and marriage caused misunderstanding and debate when reported outside the context of what the pope has called the “theology of the body.”

On one occasion in 1980, for example, the pope caused a stir when he said that a man who looks lustfully at his wife commits “adultery in the heart.” The words were later clarified by theologians as stressing the necessary connection between love and sex in marriage. Initially, however, the remark was understood by some as an attack on sex.

On July 11, he made it clear that he held some church theologians responsible for generating doubts about the validity of church teaching on birth control. Pope John Paul, in his talk July 18, asked that church theologians in particular reread the encyclical.

However, both Msgr. Caffarra and Father Martin, said the papal talks were aimed at all Catholics, not only theologians, despite the stress on theological content and the often difficult language contained in the sermons.
Chavez seeks Church support

By Stephanie Overman
NC News Service

Cesar Chavez, president of the United Farm Workers of America, is looking for church support for his union's renewed boycott of table grapes.

During the union's original grape boycott, from 1966 to 1975, "one of our main groups of support was the church," Chavez said in a July 16 telephone interview from San Francisco, where he was attending the Democratic National Convention. "We're going to try again."

THE NEW BOYCOTT was to press for enforcement of California labor law.

Chavez said he was spreading the news of the boycott at the convention and said he planned to write letters to U.S. bishops informing them of the reasons for the boycott.

The National Conference of Catholic Bishops endorsed the original boycott in 1973, and religious and labor groups supported the farm workers' efforts.

The second boycott was announced July 11. It was triggered by California Gov. George Deukmejian's veto of a $1 million appropriation to create a compliance enforcement unit under the state Agricultural Labor Relations Board, according to Chavez.

Without enforcement, Chavez said, the law which guarantees the union's right to organize would be shut down. "We're asking the growers to let the law work."

"THE CONDITIONS are worse than in 1975," Chavez said. In 1975 California passed a state law to fill a void in the National Labor Relations Act, which does not apply to agricultural workers. The California Agricultural Labor Relations Act guaranteed union elections and access to workers in the field.

Chavez said workers are not able to collect $72 million owed them in back pay, grievances are not being settled and 36,000 workers who voted for the union cannot get contracts.

Shrine planned near Disney World

ORLANDO, Fla. — The Diocese of Orlando has announced plans to build a shrine to Mary near Walt Disney World to serve the thousands of tourists who visit the region.

"The time has come to provide proper facilities for our visiting faithful," said Father Joseph Harte, diocesan development director. "For too long we have been expecting them to use their ingenuity and their enthusiasm of faith to find out where Masses are offered."

The name of the shrine will be "Mary, Queen of the Universe," Father Harte said.

The diocese has been providing Masses at six local hotels on a rotating basis. But sudden changes in scheduling sometimes led tourists on a game of "hide and seek" for Mass, the priest said.

When opened, the shrine will consist of a main church building which will open to a courtyard. Located on the other side of the courtyard will be a theater, museum and religious art complex.

Through the use of audio-visuals, the history of the Catholic Church, information about Mary and lives of the saints will be shown in the theater. Stations of the Cross will also be located on walkways around the shrine.

Groundbreaking is scheduled for Dec. 8, the feast of the Immaculate Conception. Estimated cost of the shrine is $2 million. Money for the project will come from touring Catholics, Father Harte said.

He said polls showed about 15 percent of the population honored the first boycott and that this time 3 percent would be enough to pressure growers into compliance.

Ed Thomas of the South Central Farmers Committee said Chavez, "may have some effect, but not to any great extent."

Frank Hustedde, California Table Grape Commission vice president for merchandising, said the industry is more secure now with expanding acreage and better promotion than under the old boycott.

CHAVEZ, A CATHOLIC, has led the farmworker movement since the early 1960s. The grape boycott began in 1968 when Chavez tried to organize grape pickers in the San Joaquin Valley. It was halted in 1970 when growers signed contracts with the Chavez group but was reinstated in 1973 when the same growers refused to renew contracts and signed with the Teamsters Union instead.

Calls for grape boycott

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Ferraro's abortion stand
...a dilemma for Catholics

By NC News Service

Geraldine Ferraro, D-N.Y., as Walter F. Mondale's vice presiden-
tial running mate, brings some Catholic, feminist, ethnic, working-
class values to the Democratic ticket. A Catholic, the daughter of Italian-
American immigrants, Ferraro has taken a mixed record on issues of interest to
Catholics. She has opposed legal restrictions on abortion but supports tuition tax credits for parents who end their children to parochial school.

"A tough Democrat," as she calls herself, Ferraro, 48, has attacked the Reagan administration's foreign and domestic policies, opposed the deployment of the MX missile and spoken against "reckless adventures in Latin America." She opposes manda-

tory school busing, supports Israel and is pro-Embassy.

Her selection makes history — no woman has run on a major party's ticket as the vice-presidential can-
didate. Only four others Catholics have been vice presidential candidates for the Republican or Democratic parties.

She is a liberal, a lawyer, a former public school teacher, a wife and the mother of three children.

Ms. Ferraro has said that as a mat-
ter of conscience she is against abor-
tion. "I am Catholic and I accept the teachings of my faith," Time

magazine quoted her as saying. But, according to a National Right to Life Committee survey she opposed the group's anti-abortion position 17 out of 17 times from 1979 to 1984.

In an introduction for a paper published by Catholics for a Free Choice, which opposes the church's teachings on abortion issue "con-
front special problems in com-

mu nicating with Catholic clergy and our Catholic and non-Catholic con-
stituents."

"Some of us have taken strong pro-choice positions. Others are uncon-
moved. But all of us have experienced moral and political doubt and con-
cern."

The paper was a result of a Sept.
30, 1983, briefing on abortion by Catholics for a Free Choice for Catholic legislators. Speakers at that briefing included Daniel C. Maguire, a professor of theology and ethics at Marquette University; Jim Castille Washington correspondent for Our Sunday Visitor and Gannett News Service columnist on religion; media consultant Ken Swope and pollster Greg Martire.

Ferraro has said she supports abort-

ion funding as public policy in spite of her personal opposition because of the suffering she saw as an assistant district attorney prosecuting rape and child abuse cases.

"Children who are unwanted fre-

quently end up in the system as vic-
tims of child abuse," she said in a 1983 interview published by Catholics for a Free Choice. "Or they end up in the system as juvenile offenders."

She continued, "My point, quite simply, is: You can force a woman to have a child. But you cannot force her to want it... or care for it... or keep it."

In a June 1979 House debate on federal funding for abortions for the poor, she said, "As a Catholic, I ac-
cept the premise that a fertilized ovum is a baby. I have been blessed

with the gift of faith; but others have not. I have no right to impose my beliefs on them. I only believe, given my current situation, that I could never have an abortion.

"I am not so sure, however, if I was the victim of rape and faced with a pregnancy question whether or not I would be so self-righteous," she said.

Dr. John C. Willke, president of the NRLC, said that in selecting her Mondale "has caved in to radical feminist demands that his vice-

presidential nominee be a solid sup-
port of legal abortion on demand and of federal funding of abortion on demand." He called her the "closest congres-
sional ally of the militantly pro-
abortion organization which calls itself 'Catholics for a Free Choice.'"

On the other hand, she holds a high rating from Network, the Catholic

social justice lobby, agreeing with Network on 10 of 11 issues on defense spending, foreign policy, human rights jobs and food stamps.

Ferraro co-sponsored a tuition tax credit bill in the House which would have aided parents of parochial school children. Evelyn Aguila, an assistant superintendent of schools for the Brooklyn Diocese, said Fer-

raro offered her "full support" to tax credit legislation, including the Packwood-Moylan bill which fail-
ed in the Senate in 1983.

Aquila said she believes that Fer-
raro "loves parochial schools as a

system that we should keep alive, that has a great deal to offer to society."

Ferraro also has used her influence with Paul II to take a closer look at the problems of overpopulation, poverty, economic injustice and disease in Central America.

She was first elected to Congress in 1978 after the retirement of Rep.

James Delaney, a conservative Democrat who usually got the

Republican endorsement, too. She serves on the Committee on the Public Works and Transportation Committee and the Select Committee on Aging.

She was in private law practice from 1961 to 1974. She then joined the Queens district attorney's office, where as an assistant district attorney she headed the Special Victims Bureau, working on cases involving domestic violence, rape, child abuse, arson and crimes against senior citizens.

Married to John Zaccaro for nearly a quarter of a century, Ferraro retains her maiden name to honor her mother, who struggled financially to raise her daughter after the death of her husband.

Ferraro said her faith is important to her, and Msgr. Gerald Langelier, pastor of Our Lady of Mercy Parish in Forest Hills, N.Y., said Ms. Fer-

raro is a "very faithful, regularly at-
tending member" of the parish, along with her husband and three children.

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NEW YORK (NC) — American society must demand more of the poor, several witnesses recently told a hearing of the Lay Commission on Catholic Social Teaching and the U.S. Economy.

In six straight hours of testimony, interrupted only for a 10-minute sandwich break at noon, a parade of 12 poverty program workers and social and political analysts offered different views of what has gone wrong with the "war on poverty" and what is needed to correct it.

Although a majority of the witnesses offered critiques of U.S. welfare policy that tended to side with conservative political views, the commission panel also heard opposite viewpoints.

The lay commission, headed by former Treasury Secretary William Simon and including former Secretary of State Alexander Haig, is a group of prominent Catholic business leaders, labor leaders, professionals and former government officials created earlier this year to study issues of Catholic social teaching and the U.S. economy.

Imitating the procedure of the committee of U.S. bishops, headed by Archbishop Rembert Weakland of Milwaukee, which is drafting a national pastoral letter on Catholic social teaching and the American economy, the lay commission is holding a series of hearings to gather evidence for a parallel national lay study.

The commission is coordinated by the Catholic Social Action Center, which coordinates volunteer action on behalf of the U.S. bishops and the Catholic bishops of the U.S. Conference of Catholic Bishops.

An underlying theme of testimony at the hearing was the general malaise in America over the results of the massive anti-poverty and welfare programs which President Johnson set in motion two decades ago when he declared a "war on poverty" and proclaimed the goal of a "Great Society" in which no one would suffer hunger, homelessness or want of other human necessities.

Dan Bonner, associate director of domestic and anti-poverty operations for ACTION, the federal agency which coordinates volunteer activities, called on free-enterprise conservatives to "wrest from socialist sympathizers the moral high ground and fight poverty 'in a humane way and principally through market action.'

Bonner also sharply criticized Catholic social activists, saying they have imported "the rhetoric, practices and goals of liberation theology... positing class warfare." Jude Dougherty, dean of the school of philosophy at The Catholic University of America, Washington, D.C., argued that "the bankruptcy of the school system" in the United States is one of the chief factors contributing to a welfare-dependent subculture.

"A permissive educational philosophy does not hold one responsible for one's failures," he said. He called for a "realistic theory of human nature," arguing that much current public education and welfare thinking in America is based on a philosophy of "social determinism" rather than "individual responsibility."

Bonner also urged that "workfare" replace welfare for those on welfare rolls who are able to work.

Attitude problem

Charles Murray, senior research fellow at the Manhattan Institute for Public Policy Research, offered a similar view, arguing that the rapid increase in unemployment among black teen-agers over the past two decades cannot be explained by standard socio-economic indicators.

Rather, he said, it was due to a change in social attitudes between 1960 and 1965.

Changes in welfare structures and policies were not their size or scope, but the fact that they are "too permissive."

Americans not on welfare "must work, maintain their families, and otherwise function every day to maintain their place in society," he said.

"Program recipients seldom have to do any of these things."

32-hour week

Michael Harrington, co-chairman of the Democratic Socialists of America, pledged to be "slightly surprised!" to have been asked to testify before the conservatively oriented commission and warned that U.S. poverty in its current form is becoming "more entrenched."

He urged government policies aimed at full employment, national health coverage and a guaranteed annual income for all.

Workers should fight for a 32-hour week in order to make work available to more people, he said.
Mideast Patriarch warns of exodus by Christians

By Betsy Kennedy
Voice Staff Writer

Christians are leaving the Mideast in a steady but slow exodus and may disappear altogether, according to His Beatitude Maximos V. Hakim, Melkite Catholic Patriarch of Antioch, Jerusalem, Alexandria and All the East.

As a "simple man," a sagacious scholar and a defender of the rights of Eastern Christian Churches, the patriarch feels it is his duty to rally spiritual leaders, statesmen and Catholics everywhere to take a special interest in the Mideast situation, and particularly the 10-year tragic war in Lebanon.

The soft-spoken and often humorous Patriarch spoke to an attentive audience at St. Thomas University on Saturday after accepting an honorary doctorate degree from Father James McCarthy, O.S.A., vice president of the school.

"Our arms must be the Gospel... we could not fight but still some of our people took arms. Today we (Christians in Lebanon) are completely defeated. What will our future?"

To enlighten his audience before posing political and theological dilemmas to them, the Patriarch provided a map of the Mideast region and gave a historical sketch of Christianity in the area. Yet he reiterated his concern for the modern-day Christian, who no longer is willing to stay in deplorable conditions and emigrate to other countries.

"In Israel there are 100,000 Christians among 4 million people. In Lebanon we number half the population. In Syria, more than a million of the 8 million residents (14-15 percent) are Christian. Lesser numbers are also evident in countries like Iran, Iraq and Turkey."

The patriarch recalled a Syrian family from Damascus who came to him for counsel because they wanted to leave. He told them it was a decision that could only come from their own hearts.

"Out of 9 or 10, only 1 man remains there now," he said. The Patriarch also expressed compassion for the 400,000 Palestinian refugees currently uprooted in Lebanon. "They are a good people with a just cause. They were removed from their country because of the Palestinian Liberation Organization. The President of Lebanon was a Maronite Christian and he wanted the PLO out."

The war escalated and became "everybody's war to the United States" involving the patriarchy, "the Communists intervened, and then Israel pushed in, and no one could stop the PLO or the Lebanese government. The PLO were forced south of Lebanon to Beirut and finally were given protection for one year by the Syrian government. The Syrians moved into Tripoli... and there are now thousands of homeless Palestinians wandering in Lebanon."

The conflict which took place in the Chouf mountains was incited by Israel, believes the patriarch. "In the mountains there were 180,000 Christians and 30,000 Druze peacefully side by side without killing," Israel then came in to "divide Lebanon and brought Christian militia into Lebanon and brought Christian, Arab and other groups." The militia were encouraged to fight to vindicate their forefathers who were slaughtered in the 1800s, he explained. The result of the conflict was total defeat of the Christians.

"This type of senseless bloodshed may still be stopped, "if a ceasefire can be maintained for three weeks."

Then spiritual and political leaders can rally together, to think and develop a solution.

We are all a spiritual family and we should behave as such, he said. He also pleaded for unity between Arabs and other groups.

"We are all part of the Arab Community... there are Arab Christians and I am one of them.

"But the tragedy in Lebanon has left 18,000 orphans and damages amounting to $20 billion, he said. He hopes to help raise funds needed urgently for medicines, food and re-building. He urged all Catholic churches to take collections.

Another purpose of Patriarch Hakim's visit to the United States is to relay the message given him from the Vatican, "the Communists are a national enemy, the only way to stop them is to use all of our resources..."

(Continued on page 8)
Breaking up is good to do...

By Betsy Kennedy
Voice Staff Writer

Although rumors about the historical split of the Archdiocese into the dioceses of Venice and Palm Beach had been heard for years, nothing diminished the enthusiasm of religious and laity once the official announcement was made on July 16. At first it was a birthday party mood. The dioceses celebrated with a flurry of luncheons, speeches, and congratulatory phone calls. Now however, administrators feel ready to get down to the serious business of re-organizing and re-evaluating their spiritual pastures. They are also in the process of adapting to the pace set by their new leaders, Bishop John J. Nevins of Venice and Bishop Thomas V. Daily of Palm Beach.

The following comments and projections mingled nostalgia, joy and apprehension over the new dioceses, but most of all, they reflected hope for brighter horizons for the Church in Florida.

Vocations boost

Father Donald Walk, associate pastor of St. Ann in Naples felt, "God is answering us by giving us a man of strength and talent like Bishop Nevins. He is also very much of a reconciler, like Archbishop McCarthy."

A delighted Fr. Walk also thinks the change will affect the ailing vocations in the area. "There is a terrible shortage and Bishop Nevins' presence will help draw helpers..."

Fr. Edward Maretti, pastor of St. Joseph in Bradenton and dean of the Southwest deanery agrees with Fr. Walk that the split will increase vocations. "The history of diocesan splits shows that priests are often attracted to a new diocese. It will create enthusiasm and excitement..."

Bishop Thomas Larkin of St. Petersburg considers the new dioceses "a cause for rejoicing among our priests, religious and laity because it is a manifestation of solid growth and rapid growth of the Church."

Monsignor Laurence Higgins of St. Lawrence in Tampa has been a witness to the expansion of the Church during his 31 years in the state of Florida. "We have certainly

Patriarch

(Continued from page 7)

tians at the urging of the Patriarch and another to all U.S. Catholic bishops. To the bishops the Pope said, "I invite you to pray and to ask for prayers for our Christian Lebanese brothers and sisters: that they may have the courage to believe in the future and then gather ever more closely around their bishops in order as a Church to bring God's name to their fellow citizens. In a Lebanon that is still prey to divisions and exclusivism of every kind, it is of utmost importance that the Christian community be seen as a leaven of unity and reconciliation. Pope told the Lebanese people not to "lose confidence in Lebanon itself." He spoke of the role that the area has played in the history of civilization itself as a center for the Phoenicians and as a crossroads of religion and East West cultural dialogue.

"The Lebanese are believers, and therefore they know that the Creator has entrusted their land to them to make it habitable and receptive for everyone."

During his visit to the United States, the Patriarch plans to visit the 40 parishes under his jurisdiction to carry the Pope's message and his ideas for promoting peace and good will. He will meet with Archbishop John J. O'Connor of New York on August 18th to discuss the Pope's plea for reconciliation and unity.

Msgr. Pace seeks graduates

Monsignor Edward Pace is looking for graduates from 1964 through 1984 to celebrate the school's silver jubilee. Call Tere Serra or Patty Posey at 624-8534.

OFFICIAL

ARCHIDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

The Reverend Paul Manning — to Pastor Emeritus, St. Christopher Church, Hobe Sound, effective August 15, 1984.

The Reverend Francis Fenech — to Chaplain, Lake Worth Council #3393, Knights of Columbus, effective June 29, 1984.

The Reverend Francis Guinan — to Pastor, St. Christopher Church, Hobe Sound, effective August 15, 1984.

The Reverend Seamus Doyle — to Chaplain, John A. Hill Council #4955 of the Knights of Columbus, Pompano Beach, effective July 13, 1984.

The Reverend Kenneth Whittaker — to Personnel Director of the Archdiocesan Pastoral Center, Miami, effective August 1, 1984.

The Reverend Wilfredo Pen — in residence to San Isidro Church, Pompano Beach, effective July 17, 1984.

The Reverend Patrick Brady, O.P. — to Chaplain, Council #1726 of the Knights of Columbus, Miami, effective July 13, 1984.

Rev. Mr. Robert Pfeiffer — to Vicar of Assisi Church, Riviera Beach, effective February 29, 1984.
come a long way from the early days.

He predicted the growth would lead to a need for a new diocesan seat.

The vote on the creation of new dioceses was seen as another indication of the tremendous opportunity in the Church.

The creation of new dioceses is a tremendous opportunity.

Both bishops are pastorally-minded men who will give great strength to the Church, said Msgr. Higgiris.

This change represents a step into the unknown, but on the positive side it was inevitable because of the tremendous growth in population that necessitates a new diocese and a new venture.

Fr. Thomas Rynne

How new dioceses were formed

(Continued from page 1)

the rationale for a new diocese. It included comments concerning the size of the area, the population, the ethnic background of the population, the number of Catholic parishes, the number of churches, schools, and institutions. It included financial information related to the needs and the expenses of the new diocese. We are delighted at the possibility that the Church will be able to provide for the needs of the new diocese.

I feel that the people of the new diocese can be assured that their new bishops will be delighted with what various organizations are accomplishing...

I see no reason for concern.

I know that having our own bishops, their own houses, will provide for greater attention to their needs in planning and coordinating activities.

I feel that the people of the new diocese can be assured that their new Bishops will be delighted with what various organizations and movements are accomplishing and will welcome and encourage them.

I think we can all rejoice that a man we love so much, Bishop Nevins, now directs his own diocese. We congratulate the people of Venice and welcome him as a fellow Ordinary in the Province of Miami.

The people of the new Diocese of Palm Beach can feel especially fortunate in having Bishop Daniel as their shepherd. He is greatly respected by the people of the diocese and has been a leader in the diocese for many years.

I think it is exciting for the people in the Palm Beach area. There will be reason to feel a greater sense of belonging which is still present today.

Both said they are "proud and honored" to be members of the church turned cathedral. And they have yet another special reason for loyalty to their parish and diocese— their son Gary Weissmann, age 32, was a seminarian at St. Ignatius Loyola.

Father Weissmann, ordained in May of last year, also remarked on the split.

"I think it is exciting for the people in the Palm Beach area. There will be reason to feel a greater sense of belonging which is still present today."

Father Pius O’Dea, the eloquent young Irish priest who is associate pastor of St. Ignatius Loyola, spoke with" the close knit family parish" and lauded its youth program as one of the most successful in the state.

Loretta Bauer of St. Christopher Church in Hobe Sound a parishioner there for five years and has not yet met her new bishop. But she was optimistic.

"He’s Irish, so he’s got to be good!"
New PB bishop

A man who wants to knock on doors

(An interview with Bishop John Nevin, new bishop of Venice, was run in last week's Voice. Following is an interview with Bishop Thomas Daily, new Bishop of Palm Beach.)

By Ana Rodriguez-Soto
Voice News Editor

PALM BEACH — In his little-boy dreams, Thomas Daily pictured himself a missionary, recruiting souls in exotic China.

Real life found him a priest of the Boston Archdiocese, then its auxiliary bishop and now, at 56, Bishop designate of the newly-created Diocese of Palm Beach.

In between, however, Bishop Thomas Daily realized a part of his childhood dream. He spent five years among the Inca Indians of Peru, spreading the word of God in quaint little villages surrounded by breathtaking panoramas of nature — and cluttered with dismal vistas of hunger and misery.

Yes, he is ready for South Florida, he told local reporters. From the riches of Palm Beach to the poverty of Belle Glade, he will serve all of God's people.

"I didn't have to pray over it or anything," he said of his decision to accept Pope John Paul II's nomination of him as first Bishop of Palm Beach.

"I love being a priest, I love being a bishop and I'll do what the Holy Father wants me to do, wherever and whenever."

The enthusiasm of the new bishop, the confidence he radiates, his easy manner and adroitness in dealing with the media were obvious last week during a press conference and later in a private interview with The Voice.

Affable, sincere, jovial are adjectives that come to mind upon meeting Bishop Daily, who is regarded in Boston as a skillful administrator with a pastoral bent, a man who can make decisions and execute them together because we depended on one another not just for spiritual needs but even for our material needs — food and clothing and housing.

"That was a real privilege for me, to leave, if you will what often times is called provincial New England and to broaden my vision of the work of the Church," Bishop Daily said.

Those five years in Peru taught him the almost flawless Spanish he speaks today, along with an abiding respect and concern for his brother priests.

The misery and poverty which abounded "brought us priests closer together because we depended on one another not just for spiritual needs but even for our material needs — food and clothing and housing."

"That was a real big factor in my life," he said, and it's that experience of unity which guides his dealings with fellow priests.

"I love priests... A bishop can't function without priests... So I always wanted to be a bishop who would be one with his priests, who would be able to strengthen them, support them and confirm them."

About 15 years ago, he said, he spent a few days here, just visiting, with other Boston priests. More recently, he spent three days at St. Vincent de Paul Regional Seminary as part of the U.S. bishops' commission which, as the request of Pope John Paul II, conducted a study of regional seminaries.

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The 48-hour period he spent here last Thursday through Saturday, during which he also took part in a luncheon with priests of the new Palm Beach diocese, marked only the third time Bishop Daily has visited the area, which will become his diocese officially Oct. 25 when installation ceremonies take place, beginning at 5 p.m., at St. Ignatius Loyola Cathedral in Palm Beach Gardens.

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Bishop Daily, flanked by Archbishop McCarthy, at press conference in Palm Beach. (Voice photo/Robert O'Steen)

"I also see it as a responsibility that I have as a priest to priests. I should be concerned about them as they should be concerned about one another. We all should be concerned about one another," Bishop Daily said.

That goes for the laity as well as the clergy.

"Whatever the extremes in economics or housing or job situations or whatever the circumstances, I would hope that if I do my work, fulfill my role the way I'm supposed to, that would be a unifying factor," he told reporters who asked him about the challenges of dealing with both the ultra-rich and the ultra-poor who compose his diocese. "Everybody is a parishioner."

But the Palm Beach Diocese will have to wait to see its new bishop in action. Obligations in Boston, where he currently serves as chancellor and right-hand-man to Archbishop Bernard Law, himself newly-appointed, will keep him there until his installa-

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Bishop Daily, flanked by Archbishop McCarthy, at press conference in Palm Beach. (Voice photo/Robert O'Steen)
His faith survived Castro jail

(Continued from page 1)

For 15 years, Vargas Gomez preached the Gospel to the anguished group, holding his personal ideals above their hardships like a flag on a battlefied to serve as inspiration.

To fill the tedious hours, he dreamed of his family. He wrote long, nostalgic poems in his diaries. He meditated and prayed. He read books which had been smuggled in.

An American prisoner once gave him a copy of "Something More," a book by Catherine Marshall. He was impressed with its virtuousity and sincerity. Yet he disagreed with the author on the subject of evil. "She believes that "we have to accept what we receive from God and it is predestined, whether good or evil.""

"I don't believe that. God gives us free will, the right to exercise our will powerfully. Evil is real, but good yet man is capable of doing evil. No evil comes from God and there is no absolute evil. God can transform the manifestation of evil into good."

He expressed those thoughts to the author in a letter which was mailed through underground contacts.

He did his best to ignore the stench, the crowding, the discomforts, the humiliation, the pain. For three years he suffered from a kidney disorder before his captors provided medical treatment. Doctors removed a malfunctioning kidney and after surgery, the poorly sewn stitches became infected. He nearly died from the complications.

The man was well-intentioned, but he paid a price in principles...

The militiaman stood by and laughed a cruel laugh. Yet the tough cocoon of his disbelief had unbrokenly begun to crack open just a little, as he watched the frail prisoner with the strong faith. Later the cocoon broke away completely and he accepted Christ.

Church survives

When Vargas Gomez was finally a free man he began to attend Mass in Cuba, twice weekly and on Sundays. He feels certain that the Church is regaining power, wrestling loose from oppressive hands.

Seminaries are still very active, he reports, and there are still some young men bold enough to declare their desire to enter the priesthood. The Catholic populous in general still suffers great persecution for practicing their faith.

The militiaman(Size) went home with the rosary that his friend Pepin had earned a reprieve — 30 years in prison instead of execution. He clutched the rosary that his friend Pepin Gancedo had slipped into his pocket. He kissed it, made the sign of the cross and thanked God for sparing him.

As Jesse Jackson looks on, Andres Vargas Gomez hugs his wife Maria, whom he had not seen in years.(NC/UPi photo)

Although he is a tender-hearted and merciful man (his wife Maria explains, "he is too vulnerable because of his goodness"), he is unyielding when it comes to his allegiance to patriotic duty and his principles. His jaw tenses when he speaks of the release or recriminations by jail authorities.

The document was turned over to U.S. representatives and read on national television. "It didn't matter... I would not have wanted to be set free if Castro gained from it or my principles were compromised."

Although he is grateful to Jesse Jackson for procuring his return to Miami, he feels distressed about the leader's conduct.

"We overheard him shout, "long live Fidel, long live Cuba, long live (Che) Guevara...""

"I am sure the man was well-intentioned but he paid a price in principles that should not have been paid."

Liberty bell

It was because he did not want to pay this kind of a price that he decided to gamble with his own life 24 years ago in the Baby of Pigs invasion, a gamble which resulted in his imprisonment. At that time he was hiding. She was eventually granted safe conduct out of Cuba because she is a French citizen. Vargas Gomez was under arrest.

Any bitterness in Vargas-Gomez's 69-year-old heart has been dimished to make way for new dreams.

"I am a dreamer. I dream of the day Cuba will be liberated and I dream of making my wife Maria happy."

"The second dream is already true," said a beaming Maria.

To the Cuban people, to his many sympathizers, Vargas Gomez has a message: "He liberates calm, full of faith. No tyranny in the world can last forever. The feeling of liberty is rooted in our hearts and will set us free."

In the same assured voice, the voice of a man whose faith survived the un-survivable, he relays another message, this one to Catholics in other parts of the globe who live under Communist rule and fear they will be robbed of their religion.

"It is a true prophecy of God — the doors of hell will never prevail over the Church."
**Matter of Opinion**

**On candidates and emotionalism**

It is the season of politics and issues again. It is the time when politicians and their views are thrown before the people for confirmation or rejection. During such times people become more keenly aware of their own power to shape society's values and policies, and with that sharpening of intellect also comes a rising of emotion.

The season is full of pitfalls for leaders as well as ordinary people.

So far, in this political year, we have seen signs of wisdom and restraint in the realm of emotion. As an example of the latter category is the group of pro-lifers near the Capitol who were calling Rep. Geraldine Ferraro a "Catholic Judas" because of her pro-abortion stand and voting record. Yes, her view is the standard one in Congress; "I don't believe in abortion myself, however..." The "however" means she believes in letting everyone else do it at will, at any time, for any reason whatsoever, and that the taxpayers must pay for the destruction of the unborn, in many cases.

Given that scenario, pro-life activists have every reason to picket Rep. Ferraro. But name calling — whether it be "Judas" or "murderer" — is counter-productive. The reason is that it is the time when politicians and their views are thrown before the people for confirmation or rejection. During such times people become more keenly aware of their own power to shape society's values and policies, and with that sharpening of intellect also comes a rising of emotion.

**EDITORIAL**

or "murderer" — is counter-productive, childish and if anything, turns the rest of the public off. As for calling anyone a "sinner," that term applies to us all. The U.S. bishops' office cautioned that sin is related to individual conscience and no mortal can make that judgment about someone else.

Msgr. Daniel Hoye, general secretary to the U.S. Bishops, even went so far as to say he had no intention to comment on any particular candidate, as such. He recalled that when the bishops met with the presidential candidates in 1976 everyone "immediately perceived the bishops as tilting towards candidates."

Their prudence is wise in so volatile area as political politics. They have and will comment on issues. Catholics and others can then make up their minds on application to specific candidates.

The bishops, however, have stated forcefully that citizens must inject religious values into the realm of politics to "strengthen the great democratic experiment that we call the United States.

The Church, they said — meaning each of us — must "measurably public policy against Gospel values...speak out with courage, skill and concern." They pointed out that they did not want to form a voting bloc but hoped the voters would examine the candidates on the full range of issues as well as their integrity, philosophy and performance.

"The right to life is the most basic human right," they said in opposing abortion and capital punishment and supporting arms control, decent housing, jobs and social justice.

In these next few months we Catholics and citizens have special responsibilities to analyze the issues not on a basis of narrow self-interest but for the good of all; to speak out and influence society toward a rich moral view of law, doing so with dignity and effectiveness; and, finally, making the effort to vote our consciences when the big day arrives.

**Letters to the Editor**

To the Editor:

I'm afraid there is total contradiction and confusion in Pat Robertson's letter of June 15, "TV Preachers and the Law of Reciprocity."

Of course, it's true that God is in control and knows everything that exists, but this "law of reciprocity" is an invention of Pat Robertson (CBN), derived from an erroneous interpretation of the Bible. Such a law simply does not exist as he claims.

His claim is that this "law" is a "fixed" law of the universe, the same as the "law of gravity." When you have a fixed law, then God is no longer in control and His will is not required, because a fixed law must automatically and always work the same, each time and every time, and for everyone.

What this "law of reciprocity" claim is supposed to mean is that when you give or when, it must automatically be returned double or triple, which I'm afraid is a complete fallacy. The proof is in the millions who have never received in return and also in the fact that poverty still exists.

According to this law, heaven is just one great big bankbook in the sky — a very thought but erroneous. Pat Robertson says the less you have, the more you should give, which totally contradicts the Catholic Church, which says "give what you can, but save for necessities."

When one gives to God, one should never expect back. God will reward when and where and how He sees fit, not as Pat Robertson and others see it.

As for the statement "most evangelists are not seeking Catholics," I can't believe that was said. Not only do they seek whomever they can, but Catholics are often their main targets. Our doctrines are attacked constantly.

Pat Robertson has said no one should confess to a priest because he has no power to forgive, which flatly denies the sacrament Jesus Christ established.

In the meantime, Robertson has housewives and truckdrivers sitting at telephones answering calls to an 800-number and telling callers who have revealed their darkest sins that "they" will forgive them and "assure them a place in heaven."

I'm afraid if one follows the foolishness of Pat Robertson one will lose not only his money, but perhaps his soul as well.

Mary Ann Valicenti
Port St. Lucie

**Women priests would help**

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To the Editor:

I believe Jesus chose only men for his original apostles not because of strict male preference, but rather, out of concern that no woman be subjected to the hardships and brutality that the apostles were destined to face.

Therefore, I believe the choice was a reflection of Jesus' compassion for women rather than a statement of who future priests should be.

Besides, the apostles were also all Jews, as Jesus was, yet we certainly don't limit the priesthood to Jewish men.

In the past, women have been prohibited from participating within the organized Church, and in society in general, because they were considered inferior to men. A couple of years ago, Fr. John Dietzen, in his questions-and-answers column, expounded on this and admitted that such belief is reflected, for example, in the writings of St. Thomas Aquinas in Summa Theologica, and of Martin Luther in "Table Talks."

Of course, I believe women have adequately refuted such beliefs. In particular, women religious have proven that many women, like many men, are capable of total love of and dedication to God, and of fulfilling the priestly requirements of the celibacy, personal sacrifice and discipline.

Suan Talaha Harris
Miami
Two sharply critical letters objected to my re-
cent column about kneeling in church. I had main-
tained there that the Roman Missal and official di-
rectives were remarkably flexible on this point. The
objectors argued to the contrary and insisted that
rules were very specific about kneeling during the
eucharistic prayer.

In response, let me quote the norms in more de-
tail to clarify the situation.

• What does the Roman Missal say about kneel-
ing or standing during the eucharistic prayer?

Article 21 of the General Instruction states that "people stand from the prayer over the gifts to the end of the Mass, except at the epiclesis and at the beginning of the prayer over the gifts; b. kneel after the Sanctus and during the Eucharistic prayer; c. sit after communion and during the Eucharistic prayer. However, the Roman Missal and universal church directives remain remarkably flexible on this point. The American bishops did extend and specify more precisely the time for kneeling during the eucharistic prayer. However, the Roman Missal and universal church directives remain remarkably flexible even allowing these kinds of adaptations for the local church to make. Moreover, as query 3 states, to allow kneeling or not, the central point of my controverted column - continues an open matter for determination by the local community or parish.

Guy goes to Jesus

When our son Guy was a little boy, heart
specialists did a catheterization of his malformed
heart to see if an operation was possible. Guy
operated from the epiclesis before the consecration
of the eucharist as a manifestation of the commu-
nity or parish. Moreover, as query 3 states, to allow kneeling or not, the central point of my controverted column - continues an open matter for determination by the local community or parish.

By Fr. Joseph M. Champlin

Guy, who was cheerful. When I called Wednesday, June 20,
two days fever had returned but the nurses said he
was happy to be with us a little longer. He shook
with happiness. As they wheeled him to the
operating room, he laughed, clapped his hands,
and called to me, "I'm going to Jesus!"

In the years that followed, Guy was hospitalized
more than 300 times, came very close to the
point of death, but lived and lived happily, knowing no
failure brought him near death, he asked, "Am I
going to Jesus now, Daddy?" I said perhaps God
would let him stay with us a little longer. He shook
his head and said, "I'm going to Jesus and I'm going
to see Mommy with Jesus," and he smiled.

He did stay with us longer. But on Friday,
June 8, an unexplained high fever brought him to
Mercy Hospital in Portsmouth, Ohio, again.
When I drove the 250 miles to be with him, the
fever had already broken and the next day he was
a laughing young man again. He was happy to be
at Mercy because he received Communion every
day. He said of the priest, "He's my boy!" Lying in
his bed, he pointed to the crucifix on the wall.
"Look, Daddy, Jesus." And he held his hand up
and looked at the crucifix for a long time.

He was better and I returned home but phoned
every day. Father's Day he announced he was bet-
eter and that he was going to eat breakfast. The
two next days fever had returned but the nurses said
he was cheerful. When I called Wednesday, June 20,
the nurse said his temperature was down, the vital
signs as usual but she worried because he seemed
so subdued. He received Holy Communion and
then a couple of hours later died. I shouted non-
stopped. Guy, who had happily contemplated the
moment from the time he was a little boy, finally had gone to Jesus.

I wrote about Guy for the first time in Our Sun-
day Visitor more than 30 years ago when he was
only four. I told of the bittersweet joy of having a
retarded son and the solace in knowing that
he would live and loved happily, knowing no
failure brought him near death, he asked, "Am I
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The Adam Walsh crusade

Anyone who's ever seen the television drama "Adam" has to react with a feeling of terror and tremendous pain. This is the story of the 6-year-old boy who was abducted in a large department store in August 1981 and subsequently found murdered.

His parents, John and Reve Walsh, dealt with their grief by beginning a national campaign to publicize the problem of missing children in the United States.

A tangible result of their efforts was the establishment of the National Center for Missing and Exploited Children in Washington, D.C. It is a private organization funded with a $3 million federal grant from the Justice Department.

The center's goal is to assist parents of missing children and to educate parents and law enforcement agencies on how to prevent the abduction and exploitation of children. According to statistics provided by the center's director, Jay Howell, before a Senate subcommittee on juvenile justice in 1982 and 1983, 1.5 million children are reported missing each year in the United States.

"Adam" became quite personal to me because the father of the murdered boy is a cousin of my friend, Ann Callahan. She has spent 25 years helping children get a better start in life and now directs the Head Start program in northern Connecticut.

Ms. Callahan spoke of Adam as "the one who looked like grandfather." She still gets emotional when she recalls that awful August day three years ago.

It totally changed the family," she told me. "It wasn't believable that someone was just looking for someone to kill that day and that was my son."

She credited her cousins with being the impetus in getting "the FBI and people in Congress involved with this serious problem in our society." The Walsh parents were the crusaders, she said, who finally got the nation mobilized for the safety and protection of children.

Just before the center's dedication ceremonies in June 1984, I spoke with James Scutt, a former police officer. He serves as technical advisor for the new center. He said, "If it hadn't been for the Walshes, I wouldn't be talking to you right now."

The center is a "clearinghouse," Scutt said, adding that he hopes it will bring into focus "just how bad the problem is." The issue of missing children, he emphasized, has to be fought on the local level, but the national center is the place now to help.

In time the center hopes to have an 800 telephone number in place to receive calls about missing children up to the age of 18.

The center is linking exploited children with missing ones because "85 percent of exploited children were missing children at the time they were exploited," Scutt explained.

He noted that missing children include runaways and those abducted by parents or by strangers. Exploited children are often subjected to pornography, prostitution or sexual abuse.

Scutt stressed that the center is not an investigative agency. It advises parents on techniques to get local people involved and strengthens the links with local police departments.

It is a national tragedy that children are so vulnerable to the evil perpetrated by despicable adults. When Ms. Callahan says, "There should never be another Adam," the statement reminds all of us of our responsibility to take action to ensure the protection of innocent children.

The Confused Teenager finds himself crying in the back of church one day. "God, I don't know where I'm going. I don't know what's going on. I don't know who I am. Help me."

The young mother on the brink of explosions in anger will catch herself saying, "Please, God, help me get through this day without murdering my children."

There are two kinds of prayer: learned prayer and unlearned prayer. Learned prayer is the prayer God teaches us. He taught it to humanity as a tradition; it is the ascetical dimension of one's spiritual life.

Each of us comes from a culture that teaches us the proper and acceptable way to approach God. There is clerical prayer, rabbinical prayer, imam and shaman prayer, all learned through training and practice. But unlearned prayer comes from the depths of the soul. "The Spirit helps us in our weakness; for we do not know how to pray as we ought: but the Spirit itself intercedes for us with groanings that cannot be expressed in speech." (Rom. 8:26)

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These are survival prayers. There are deeper experiences which touch on contemplation. On this level unlearned prayer is the hard work of focusing our whole attention on God. The power to hold that attention is a sign of spiritual maturity. Unlearned prayer, in its most profound form, is the mystical dimension of our spirituality. It is being in maturity. Unlearned prayer, in its most profound form, is the prayer God teaches us. He taught it to humanity as a tradition; it is the ascetical dimension of one's spiritual life.

Do you attach too much importance to what people think of you? Are you trying to hide something about yourself? And, if so, what is it? Why are you trying to hide it? Will others really make fun of what you're trying to hide? Are your friends really good friends if you can't be yourself when you are with them? Should you gradually begin to stand on your own two feet more and gently but firmly assert your likes and dislikes and other opinions? Might you run into trouble now or later if you do? Are you really at ease in public? What are some forms this trouble might take? Is the heart of your problem not knowing how to deal with peer pressure? If so, where and how do you think you might find the courage to resist pressure? Consider for a moment another 22-year-old. Scott drives a beer truck and is tough as nails. Once when he was talking, he said, "I don't like foul language and I don't like dirty jokes."

His remarks was occasioned by another person who had just made a dirty joke. Scott had simply walked away unsmiling from the conversation. He was no part of it.

I have reason to think that Scott became strong enough not to tell or laugh at dirty jokes in the same way he acquired his considerable physical strength: gradually and with constant effort.

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But this prayer is not a one-way street. God speaks to us and we do well to listen. St. Alphonsus, in his book, "The Way of Salvation and Perfection," explains this spiritual listening beautifully. "He does not make Himself heard in any voice that reaches your ears, but in a voice that your heart can well perceive. He will then speak to you by such inspirations, such interior lights, such manifesta-

tions of goodness, such sweet touches in your heart, such tokens of forgiveness, such experiences of peace, such hopes of heaven, such rejoicings, such sweetness of His grace, such loving and close embraces, in a word, such voices of love, as are well understood by those souls whom He loves and who seek for nothing but Himself alone."

Read the last phrase again and again. It will help you to take the time to listen.

For a free copy of the Christopher News Notes, "Prayer," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

"The Spirit helps us in our weakness; for we do not know how to pray as we ought: but the Spirit itself intercedes for us with groanings that cannot be expressed in speech." (Rom. 8:26)
Ferraro as the congresswoman from Queens "where Archie Bunker lived."

If you were in need of final proof that television has a hold on the nation, that should have it done, I wanted to run to whoever started that description and all who copied it to say, “Please, sit down because I have some interesting news for you. Archie Bunker wasn’t real. He was a fictional character on a TV show.”

The Archie Bunker syndrome is a syndrome that has been written about and studied extensively. It is a phenomenon where people are able to see themselves in a television show or movie and identify with the characters. This can lead to a feeling of similarity and a desire to emulate the behavior of those characters.

For example, the Archie Bunker syndrome has been linked to the popularity of the TV show "All in the Family." The character of Archie Bunker has been seen as a reflection of the attitudes and beliefs of some segments of the population. This has led to a debate about the role of television in society and the impact it has on people's lives.

In conclusion, the Archie Bunker syndrome is a fascinating phenomenon that continues to be studied and debated. It is a reminder of the power of television and the need for careful consideration of its impact on viewers.
By Susan Blum

Special to The Voice

They're going back to school. Housewives, businessmen, nurses and others interested in lay ministry in the Church are now signing up for college courses in the Pastoral Ministry Program to be taught at the Pope John Paul II High School facility in Boca Raton in the fall.

The program, given by St. Thomas University (formerly Biscayne College) is directed by Father Mike Driscoll, on-site coordinator of the program leading to a bachelor of arts degree.

"Pastoral ministry classes in PB area

The Mercy Hospital School of Practical Nursing has been officially recognized as a nationally accredited nursing school by the National League for Nursing. According to Dawn Grieshaber, R.N., Director of the school, the accreditation status was granted for five years. "The LPN Program," said Grieshaber, "is the only hospital-based program in South Florida."

Job Service office moved

The Little Haiti office of the Job Service of Florida, formerly located at 7630 Biscayne Boulevard, is now moved to 1050 NW 2nd Avenue, a new building.

The new phone number: 883-8805.

This office still provides job placement services to Dade County's entrant population. As an added incentive for this year only, a one time transportation allowance may be given during the first year of employment. The office will be open Monday through Friday, from 8 a.m. to 5 p.m.

Marian Center offers partial scholarships

Marian Center Services for Developmentally Handicapped and Mentally Retarded, Inc., continues to offer partial scholarships for the 1984-85 school year. In order to qualify, students from buildings where facilities are available on a first-come, first-served basis to mentally retarded and Down Syndrome students who meet the program's eligibility criteria. The center is located at 15701 N. W. 37th Avenue, Pembroke Pines. For further information and appointment, please call 625-8354, Monday through Fri., 8 a.m. to 4 p.m.

Mickeyouse Indians sponsor music festival

The Miccosukee tribe of Indians of Florida Educational Fund will sponsor its Ninth Annual Everglades Music Festival Saturday and Sunday, July 21 and 22 at 10 a.m. till sundown at the Miccosukee Indian Village, on the Tamiami Trail (Route 41), 25 miles west of Miami, in Dade County to serve as a positive communication vehicle between Indian and non-Indian people, and at the same time, help the tribe to earn funds in order to continue its efforts in better education for Indians as well as non-Indians.

It's a Date

The Widow and Widowers Club of Broward County will hold its annual luncheon meeting on Saturday, August 5 from 2 to 5 p.m. at the Seminole Country Club, 2950 Southwest 11th Ave., in Miami will hold voters registration on July 28 from 10 a.m. to 5 p.m. If you have registered in the past and have not voted in the past 2 years you need to re-register. Call 625-8354, Monday through Friday, from 8 a.m. to 5 p.m. Public transportation is available (buses #6 or #14). The staff of this office are Creole speaking and are on hand to assist the entrant population in the former office.

St. Julianas' Womens' Club is having a scheduled August 14 at 9:00 a.m. at the Catholic Widow & Widowers Club of Broward County. For further information and appointment, please call 625-8354, Monday through Fri., 8 a.m. to 4 p.m.

Very Rev. Felipe Estes rector of St. Vincent de Paul Seminary discusses "Welcome the Stranger" with Archbishop McCarthy.

Seminaries publishes book on Fla. ministries

In these days of a deepened sensitivity to the Church's role as evangelizer and its need to be attuned to the peoples and cultures it serves, Florida's experience of ministry may serve as an aid to others and, perhaps occasionally, as a model.

This book is available to the public at $7.95 plus tax and postage and may be ordered through the seminary office.

Make checks payable to St. Vin- cent de Paul Seminary and mail order to P.O. Box 460, Boynton Beach, FL 33435. Send a dollar extra for postage, per copy.

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"Help lift me into this cab," the old man said. "The cab driver has a bad back." The young man felt impelled to help, though he had found the situation uninviting.

After a long week at work, the young man wanted to waste no time getting home. He hurried along the busy, downtown sidewalk. As he approached a busy corner, he noticed an old man in a wheelchair. The man in the wheelchair was frail looking, even sickly, and tracks of his trousers were all wet. But finally the maneuvering was completed, the old man was in the cab, and everyone went their separate ways. The young man proceeded toward home, walking a bit slower now, disturbed by the street-corner encounter.

The driver didn't much feel like stopping to help. "I need help to get into the cab," the old man replied. "The cab driver has a bad back and says he can't lift me." Suddenly the young man said he felt impelled to help, though to tell the truth he found the situation uninviting. Furthermore he had awkward maneuvers required to get the old man from the wheelchair to the cab.

The young man was very uncomfortable with the situation.

"Help me into this cab," the old man said. "The cab driver has a bad back and says he can't lift me." Then, as if to increase his discomfort, the young man saw that one leg of the old man's trousers was all wet.

As he approached a busy corner, he noticed an old man in a wheelchair. The man in the wheelchair was frail looking, even sickly, and tracks of his trousers were all wet. But finally the maneuvering was completed, the old man was in the cab, and everyone went their separate ways. The young man proceeded toward home, walking a bit slower now, disturbed by the street-corner encounter.

When law becomes life

By David Gibson
NC News Service

It was late on a Friday afternoon. After a long week at work, the young man wanted to waste no time getting home. He hurried along the busy, downtown sidewalk. As he approached a busy corner, he noticed an old man in a wheelchair. The man in the wheelchair was frail looking, even sickly, and tracks of his trousers were all wet.

Obviously the old man and the cab driver were trying to resolve something. Whatever it was, the young man hoped to pass the situation by without getting involved.

"Help me into this cab," the old man said. "The cab driver has a bad back and says he can't lift me." Suddenly the young man said he felt impelled to help, though to tell the truth he found the situation uninviting. Furthermore he had awkward maneuvers required to get the old man from the wheelchair to the cab.

The young man was very uncomfortable with the situation.

Then, as if to increase his discomfort, the young man saw that one leg of the old man's trousers was all wet.

But finally the maneuvering was completed, the old man was in the cab, the wheelchair was in the trunk of the cab, and everyone went their separate ways. The young man proceeded toward home, walking a bit slower now, disturbed by the street-corner encounter.

The young man had left it more with a sense of brooding than of exhilaration at having recognized Christ in the old man. What's more, it wasn't a situation the young man hoped would repeat itself soon. He wondered if he should feel badly about that. If he had been asked to select a way to serve human needs that particular Friday afternoon, he said he would have selected another way.

As the man concluded his brief story, he said he felt he had learned something from his encounter with the old man. He had discovered that "Christianity isn't the easy way out."
The introduction last year of a new relation to the council. When Pope law governing Catholic. When Pope John XXIII announced in 1958 that he was calling a general council of all the world's bishops, in the same speech he announced that he was forming a commission to revise the church's existing Code of Canon Law.

The committee and the code were the two major parts of Pope John Paul's decision to take steps to renew the church. That is why Pope John Paul II could refer to the new code recently the final council document.

The process of reforming the code was delayed until the council was completed because Pope John's successor, Pope Paul VI, saw that the council's reforms and the spirit behind them would have to be embodied in the new law. Otherwise the church's laws would be developed outside Catholic life and would be extrinsic to it.

Despite immutability in specific points, the new Code of Canon Law may be most notable for the new general ideas that pervaded it. A few examples:

* The new code is based clearly on theological concepts of the church: the Church as community of God's people, a focus on the sacraments and the basic life to the church, the value and importance of the local church.
* The new code carefully links authority in the church to pastoral care and responsibility: The pastor exercises the authority he needs to carry out his pastoral responsibilities effectively for the spiritual good of the people entrusted to him.
* For most of God's people, the laity, the new code spells out rights as well as duties, where the old code focused almost exclusively on obligations. The new code, for example, states clearly the rights of all baptized people to hear God's word, to receive the sacraments, to participate actively in the church's mission and to have a voice in church affairs affecting them.
* Virtually all forms of discrimination on the basis of sex are eliminated systematically from the new code. Ordination and those positions of authority in the church linked with it are limited to men. But in other regards the new code makes almost no distinctions between men and women in the application of its laws.

**PROBABLY there is scarcely anyone dealing with the new Code of Canon Law who would say it is perfect. But most find in this new code a sincere and largely successful effort to renew church laws in accord with the Gospel and the council.**

Canon law can be compared to a human skeleton. The skeleton gives shape to the person, enabling the body to move about with ease. But as a person ages, the body can become arthritic. Likewise, under the weight of seven volumes of authentic interpretations, the 1917 code grew less able to respond to the changes taking place in the church, especially following Vatican Council II.

Why have canon laws?

By Katharine Bird
NC News Service

The purpose of church law generally is to "enable the church to grow and develop," explains Father Donald Heintschel, a canon lawyer who serves as associate general secretary of the U.S. Catholic Conference.

One way laws do that is by making it possible for new institutions to come into the church. For example, diocesan pastoral councils developed following Vatican II with its emphasis on more active roles for all the people in the church. The 1983 code puts this into law by calling on bishops to establish councils "to consult with a wide variety of people."

Another function of church law is to organize the church, to spell out the relationships between the parish, the diocese, the national bishops' conferences and the universal church, Father Heintschel says.

Asked why the council found it necessary to revise the 1917 Code of Canon Law, Father Heintschel turns to an analogy used by Father James Provost, executive coordinator of the Canon Law Society of America. Father Provost compared canon law to a human skeleton:

The skeleton gives shape to the person, enabling the body to move about with ease. But, as a person ages, the body can become arthritic.

In canon law, much the same thing can happen, Father Heintschel says. Under the weight of seven volumes of authentic interpretations, the 1917 code grew less and less able to respond to the changes taking place in the church, especially following Vatican Council II.

Many hope that the new code will help Catholics to avoid the extremes of legalism of the one hand and total disregard for laws on the other hand, and to be able to say with St. Paul: "Now we have been released from the law — for we have died to what bound us — and we serve in the new spirit, not the antiquated letter... Yet the law is holy and the commandment is holy and just and good." (Romans 7)

Paul became their champion when others insisted they could not be Christians unless they submitted to the demands of the law. Paul's letter to the Galatians was an impassioned defense of their freedom. At the end of Chapter 2 of that letter, he explains: "If justice is available through the law, then Christ died to no purpose."

And he tells them: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time." (Chapter 5).

However, Paul wrote this letter in the heat of controversy. He made some statements which could be misinterpreted.

A MORE BALANCED presentation of his view is given in the letter to the Romans. There he admits, among other things: "The law is holy and the commandment is holy and just and good" (Chapter 7).

He had not meant to imply that Christians, just because they were not to look for salvation in the observance of the law, were thereby free from all law. Liberty was not license.

For Paul, the bottom line was the fact that salvation is a completely free gift from God. We do not earn it by any works of our own, even those involved in keeping the law.

As long as one accepted and lived by this basic truth, Paul was more than ready to admit that law played an important role in Christian life. He would have liked a situation in which Christians lived so perfectly by the fundamental law of love that there would be no need for law. But he was no wild idealist.

Paul had both feet on the ground and knew that people did need directives, guidelines. He certainly offered his share..."
Patriotic priest hikes for votes

By Vicki Gach

INDEPENDENCE, IOWA (NC) Taking time out from saving souls, Father Vince Hatt wore out his own soles in a walk-a-thon for voters. The athletic, long-legged clergyman kept a pledge to walk 330 miles across the state in 17 days to increase voter participation.

“An Administrator” of St. John Parish Independence, his “Vote American Walk” took place beginning on what else — the fourth of July and ended on July 20th. It was sponsored by the Iowa Citizens for Community Improvement. “I was willing to walk across the state to motivate people to vote across two to vote. If they do, it’s worth it,” said Father Hatt.

Iowa CCI is a group involved with organizing low and middle-income voters into voting blocs. It has no religious affiliation, although Father Hatt is co-founder and current chairman.

“This ‘pilgrimage’ is a patriotic one,” he added. “People all over the world are dying to vote and so many of us take it for granted, so I think Iowans will respond to our challenge to vote in November and to have Iowa lead the nation in voter registration. Iowaans are patriotic; in a large measure, appreciate their freedom.”

FATHER HATT said it is human nature for people to take the right to vote for granted because they have been accustomed to it for so long. He said he hoped the walk would call attention to “the depth and mystery of our rights.”

He has organized and walked in three other “pilgrimages” of 150, 80 and 56 miles in 1979, 1980 and 1982. He also enjoys running.

“No doubt my greatest experience was walking to Des Moines to see Pope John Paul II in 1979,” he said. “The enthusiasm and support of the people of Iowa were a major joy in that walk, and I’m looking forward to experiencing that again.”

Father Hatt said he enjoyed the feeling of a long walk. Conversations can be carried on without interruption, and scenery ordinarily over looked from a speeding automobile can be enjoyed, he said.

“You SMELL ALL the smells, hear all the sounds, feel the wind in the air. All that you miss when you’re in a car. My work is tied up in buildings and behind desks. I’m looking forward to getting in touch with the magnificence of Iowa and what a gift it is to us in this state,” Father Hatt said.

The primary goal is still to motivate the poor and unemployed to register and vote. “If the 10 percent who are unemployed don’t get out to vote and form coalitions with others who are also hurting, they will never be heard by those in power in the political process. Those who are disenfranchised and alienated are the most likely not to vote because of the hopelessness they feel,” he said.

Call of the Wild

By Hilda Young

After our annual vacation stand off — my husband likes to go somewhere you eat burned food off sticks; I prefer usb keybots served over a tablecloth by a waiter — we compromised on a cabin owned by friends.

ADMITTEDLY THE bathroom was outside, but at least the place was supposed to have running water and electricity. “Supposed to” are the tricky words. As it turned out, “electricity” meant that the one light bulb in the middle of the cabin worked.

When I turned on the water, the faucet made a sound like a rhino being awakened from a sound sleep and then blew out a bunch of rusty water before it quit altogether. “I think the running water has quit, Buffalo Bill,” I told my husband.

“The pump has probably lost its prime,” he said, walking out to fix the plumbing.

“Call of the Wild” THE bathroom was outside, but at least the place was supposed to have running water and electricity. “Supposed to” are the tricky words. As it turned out, “electricity” meant that the one light bulb in the middle of the cabin worked.

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“I know how it feels,” I said. “The kids are taking bets on whether or not we’ll have to haul in water and draw lots for baths.” I said, “Listen, why don’t I call room service and have them send up a bottle of champagne and some caviar.”

“Ask them for a wing nut and a roll of electrician’s tape too,” he said. He pushed something and the pump started. Winning the Irish Sweepstakes couldn’t have made him grin like that.

“Explain to me,” I said, “why men enjoy doing things on vacation they detest at home.”

“AT HOME, FIXING the plumbing is drudgery,” he replied. “Out here, it’s providing water for your family. Out here chopping firewood makes you feel strong and healthy. Out here patching a hole in the roof with an old shingle makes you feel like you’ve won a battle with the elements.”

I think he would have stood up and waved his arms if he could have. “Out here you regain some of the primordial affinity with creation.”

“Does this mean I should cancel the call to room service?” I asked.

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