Religious liberty
Has come a long way since 'Lady Liberty' dedicated 100 years ago

By Liz Schevtchuk
WASHINGTON (NC) — When Americans dedicated the Statue of Liberty 100 years ago, Catholics enjoyed religious liberty under the Constitution but continued to have religious bigotry in their everyday lives.

And ahead still lurked the rise of a prominent anti-Catholic movement, the rantings of the Ku Klux Klan, the questions as late as 1960 about whether a Catholic should be president, and the arguments from leaders in their own church that American church-state separation was barely tolerable.

According to church historians, the torch of religious liberty is brighter today than in the 19th century and in earlier decades of the 20th century, thanks to changes both in American society and the church itself.

Anti-Catholicism directed toward individual Catholics "has greatly faded," said Msgr. John Tracy Ellis of The Catholic University of America, the dean of U.S. church historians.

However, "I think it would be a mistake to say it's extinct," he said. Discriminations related to tuition tax credits, right to life and anti-Catholic art and theater still exist.

Msgr. Ellis suggested that Americans have made "tremendous progress" in recent decades in overcoming religious prejudice while Catholics have significantly advanced in society. As examples, he cited the presidential candidacies of Robert Kennedy and Eugene McCarthy, both Catholics, in 1968 after the resurgence of some anti-Catholic feeling when John F. Kennedy ran for president in 1960.

He also cited the presence of Catholics in governors' offices, on judicial benches, in state legislatures across the country, and in the current Congress. "That would have been unheard of in the 1880s," Msgr. Ellis said.

"Part of the changed picture between these two dates, 1886 and 1986, is that American Catholics have arrived in the American mainstream," the monsignor added. Among their other attributes, he said, "they are rich. The U.S. is teeming with Catholic millionaires."

But in 1886, it wasn't quite the case. Not only were American Catholics targets of bigotry by Protestants, but Catholic Church officials themselves expressed doubts about the wisdom of religious liberty, at least as demonstrated under church-state separation.

During the 1884 presidential campaign, "That would have been unheard of in the 1880s," Msgr. Ellis said. "Part of the changed picture between these two dates, 1886 and 1986, is that American Catholics have arrived in the American mainstream," the monsignor added. Among their other attributes, he said, "they are rich. The U.S. is teeming with Catholic millionaires."

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During the 1884 presidential campaign. (Continued on page 5)

Nicaraguan laity trained here

By Ana Rodriguez-Soto

Nicaraguan families here, a majority of whom have settled within Our Lady of Divine Providence's boundaries, when he expressed a desire to provide more training for his lay ministers.

Father Garcia-Rubio told him about the Archdiocese of Miami's Lay Ministry program and the rest was a matter of logistics — and raising $15,000 to pay for it.

The bishops of Germany and France picked up the air fare, groups of local Catholics made additional donations and Our Lady of Divine Providence parishioners flocked to provide food and shelter.

The three-month program, offered (Continued on page 8)
Christian pro-lifers form political action team
WASHINGTON (NC) — A coalition of Christians taking pro-life views on both abortion and the arms race has formed Just Life, a new political action committee whose advisers include Bishop Leo T. Mahon of Amarrillo, Texas. According to a statement from the interdenomi-
national group, Just Life "seizes positions that are pro-life on abortion, pro-life on arms control, and pro-life on poverty issues" and will "endorse candi-
dates whose positions demonstrate a commitment to protecting life, justice and peace."

Non-ordained Franciscan gets high rank in province
NEW YORK (RNS) — For the first time since the early years of the Franciscan order, a non-ordained brother has been chosen vicar general of a Franciscan province. Brother Edward Coughlin, O.F.M., will serve a seven-year term in that capacity for the Cincinnati-based St. John the Baptist Province beginning in September. As visitor general, the 37-year-old brother will be responsible for confidential interviews with each of the 325 friars in the province, offering them an opportunity to discuss personal problems and areas of their fraternal life and ministry.

Abortion ad signer says Vatican cleared her
WASHINGTON (NC) — Dominican Sister Donna Quinn said she has been cleared of Vatican threats to discontinue her order from her order because she signed a 1984 abortion statement that appeared as a full-page ad in The New York Times. "I do not promote abortion. I never have promoted abortion," the Chicago-based nun said in a telephone interview. Signers of the ad have said their statement was only a call to dialogue on issues surrounding church teaching and abortion, but objections by the Vatican Congregation for Religious and Secular Institutes focused on a claim in the ad that there was more than one "legitimate Catholic position" on the morality of direct abortion.

Pro-life priest jailed after breaking probation
BIRMINGHAM, Ala. (NC) — A judge revoked probation for Benedictine Father Edward Markley, pro-life activities coordinator in the Diocese of Bir-
mingham, and ordered him to serve a five-year prison term for a 1984 sledgehammer attack on an abortion clinic. Jefferson County Circuit Judge J. Reinhold Pearson said the priest violated the terms of his probation in the 1984 conviction by par-
ticipating in a pro-life march Jan. 18 in Birmingham. Fr. Markley had been sentenced to two five-year suspended prison terms for two felony counts with the condition that he not march within 500 yards of any abortion clinic in the 50 states for five years.

NOW sues pro-lifers, charges 'reign of terror'
WASHINGTON (NC) — The National Organization for Women announced it has filed a lawsuit against Joseph Scheidler, director of the Pro-Life Action League, and two other anti-abor-
duction activists over demonstrations at abortion clinics. At a Washington news conference, Eleanor Cutri Smidt, NOW president, said the lawsuit was filed "because there is a reign of terror going on, a national conspiracy to close abortion facilities." The suit named Scheidler, based in Chicago, John Patrick Ryan, director of the St. Louis-based Pro-
Life Direct Action League, and Joan Andrews, a frequent abortion protester now jailed in Florida.

High court says Pa. law disrupts right to abortion
WASHINGTON (NC) — A sharply divided Supreme Court ruled 5-4 that a Pennsylvania law regulating abortion is unconstitutional and imper-
missibly interferes with a woman's legal right to abortion. Justice Harry Blackmun, writing the court's majority opinion, said that "few decisions are more personal and intimate" than a woman's decision on abortion. "The states are not free, under the guise of protecting maternal health or potential life, to intimidate women into continuing pregnancies," said Blackmun.
WASHINGTON (NC) — In the re- laxed, short-sleeve atmosphere at the Minnesota, 259 U.S. bishops met June 9-16 to consider the complex, seem- ingly contradictory issue of vocations. Gathering at Benedictine-run St. John's University in Collegeville, Minn., the bishops combined a relig- ious retreat with a series of presenta- tions, ranging from the theology of vocation to lay vocations to the voca- tion of the ordained. Bishop Vincent M. McNeill, who has been closed to the press and observers, the texts of the presentations were released after the conference. At the assembly's conclusion, there were: • That the U.S. church is in the midst of a crisis in ordained and relig- ious vocations. • That solutions to that crisis do not include a married priesthood or women priests. • That the crisis in vowed and priestly vocations exists alongside an "explosion" of lay ministries.

"Crisis of Faith"

In his talk on a theology of voca- tion, Bishop Raymond Lucker of New Ulm, Minn., told fellow bishops that the vocation of the laity first of all is "to choose the society in which they live and work. After that they can be called to ecclesiastical ministries." He said the church has mistakenly reversed the order of the lay's call- ing by telling people first to ministries within the church communi- ties. "Where we have not done so well is in recognizing, affirming, encouraging and supporting people in ministries aff- ecting the transformation of society, which is essentially the ministry of the laity," said Bishop Lucker.

"Theology of sexuality"

In a series of propositions, Bishop Lucker called for, among other things, a "true ecclesial theology," a "catholic" church support for women "in their minds and in true Christian femininity," and a process for clergy listening to the lay "on their turf, in their living situations." Bishop Lawrence Welsh of Spokane, Wash., summarized recent sociological research to document both the shortage of priests and the "vocation explosion" in lay minis- tries.

Data show that:• There is a need to...  

Bishops tackle vocations issue

Lay ministries way up, religious down

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Lay ministries way up, religious down
VATICAN CITY (NC) — Because of widespread international interest, local church authorities investigated the legality of reported Marian apparitions in Medjugorje, Yugoslavia, have been offered assistance by Vatican agencies, said Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of Faith.

"We have offered assistance and asked the local bishop to stay in touch with the congregation and the secretariat of state," he said.

Cardinal Sin appeals for release of French missionary

VATICAN CITY (NC) — Philippine Cardinal Jaime Sin appealed for the release of kidnapped French missionary Father Michel de Gigord, Vatican Radio reported. Cardinal Sin said he was "extremely anxious" about the apparent lack of progress in efforts to free the 46-year-old member of the Paris Foreign Mission Society, the report said. Father de Gigord was kidnapped by Mozambique separatists June 24 in Maputo City on Manica, one of the southernmost islands in the Philippine archipelago. The kidnappers claim he is a ransom of $15,000, to free the priest "immediately," so he can "continue his good work."

Latin bishops continue to press for dialogue in El Salvador

UNITED NATIONS (NC) — Latin American bishops continue to support a dialogue between opposing forces in Nicaragua and El Salvador, according to the head of the Latin American bishops' council. Bishop Dario Castrillon Hoyos of Pereira, Colombia, said the bishops also oppose forcing vehicles, furniture and oppositions of apartheid system of racial segregation.

Vatican newspaper urges negotiation in South Africa

VATICAN CITY (NC) — The Vatican newspaper has called for negotiations between the South African white-minority government and opponents of apartheid system of racial segregation.

Negotiation is the best way to break the current "chain of violence," L'Osservatore Romano said in a June 22 front-page editorial. It asked for international solidarity with those "who seek negotiations and who put human dignity above skin color. The editorial called apartheid "morally unsustainable" and criticized the government for using force to try to maintain it.

Sandinistas rob, then return Church building

MANAGUA, Nicaragua (NC) — The offices of a Nicaraguan Catholic social agency had been returned to the church after an eight-month occupation by the government. According to archdiocesan officials, when the offices were returned to the church June 19, they were stripped bare of everything from telephones to a printing press donated by "German Catholic Missions," a spokesman for the Archdiocese of Managua, said an estimated $500,000 worth of equipment was missing, including vehicles, furniture and equipment for distribution as well as the press. The printing press was used by the Latin American bishops' conference publication, "La voz de la Iglesia." Government forces confiscated the first issue of the magazine, charging that it had not been properly registered with the government, then occupied the agency's buildings last Oct. 15.

German missionaries expelled from South Africa—official

DURBAN, South Africa (NC) — Two West German Catholic missionaries who had been detained in a countryside police sweep were deported from South Africa, said a government official. South African Home Affairs Minister Stoffel Botha said the missionaries, Father Theo Kneifel and Brother Heinz Ernst, were expelled "in the state interest." Father Kneifel and Brother Ernst members of the Oblates of Mary Immaculate, were the first to be identified officially among those detained under the country's state of emergency. News media in South Africa were barred by emergency rules from reporting the names of detainees unless the names were released by the government.

Pope urges Lebanon patriarch to work for pluralistic state

VATICAN CITY (NC) — Pope John Paul II urged Lebanon's recently elected Maronite Patriarch Nasrallah Sfeir to work for the continuation of a pluralistic state in Lebanon by bringing the Moslem and Christian communities together. The pope made his remarks as he presented the pallium, a circular band of white wool worn by heads of metropolitan sees, to Patriarch Sfeir at the Vatican. The patriarch was elected head of the world's Maronite Catholics April 19 at a Maronite synod in Beirut, Lebanon.

A pluralistic Lebanon, open to the contributions of different civilizations, will be a gift to the world, the pope said.

"We offer our people the hope of walking together with peace and liberty," he said. "We should always be prudent and optimistic."

Pope says victory over drugs is resurrection

ROME (NC) — Pope John Paul II has called victory over drug addiction a form of resurrection and-as a result of increased public awareness about the harmful effects of narcotics, "It is not perhaps a resurrection to have known how to win over the slavery of drug addiction to the point of victory," he said June 5, as he opened a three-day international conference on the drug problem. The pope said that he is "very anxious to inaugurate a church-sponsored drug rehabilitation center in Rome. For people trying to overcome drug addiction, "to carry the cross as means to 'be resurrected' and to come once again 'become part of the family of redemption,'" he said. "As the drug-affected person, the pope asked public figures "to increase the information on this spreading tragedy in our society, which is so insecure and is burdened by poverty despite its growing material well-being."

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"We offer our people the hope of walking together with peace and liberty," he said. "We should always be prudent and optimistic."
WASHINGTON (NC) — Catholic elementary and secondary schools today make up a far smaller share of private education than they did in the 1960s, according to statistics released by the National Catholic Educational Association.

In 1965-66 Catholic school enrollments made up about 87 percent of the private elementary and secondary sector. By 1980-81 this figure had dropped to 63 percent, according to the statistical report issued by the Washington-based association.

Basilar Father Frank J. Brodeweg, NCEA data bank consultant, said Catholic schools "may fast be approaching a 50-50 partnership with non-Catholic private education."

The report found that Catholic schools lost over 2 million students from 1965 to 1978 while at the same time other private school enrollments increased dramatically.

Now, with Catholic school enrollments no longer growing as they were and with the increase in other private schools, the result should be an even higher proportion of private school students, according to Father Brodeweg.

(Continued from page 1)

and agricultural setbacks, opposed parole, generous grants to the Bureau of Catholic Indian Affairs, and by this time it had won 2.5 million members, founded 70 newspapers and taken root as a potent political force.

"There was vigorous anti-Catholicism," Magr. Ellis noted, and the American Protective Association "made it extremely unpleasant for Catholics."

Eventually, after Protestant leaders had repudiated the association and William McKinley had refused its backing and won the presidency in 1896, it crumbled. But the remnants and those of the original Ku Klux Klan after the Civil War grew a new, powerful anti-Catholic, anti-Jewish, anti-immigrant movement, and "a bastion of 'rum, Romanism and rebellion.'"

That slur was not received kindly by American Catholics, who were "deeply committed to the security and well-being of the people and the state of Israel," said Rabbi Marc Tanenbaum, director of the American Jewish Committee's International relations department.

He also called on the cardinal to visit Israel to learn about current Middle East negotiations.

Rabbi Tanenbaum made the comments in a statement after Cardinal O'Connor had discussed the Palestinian issue at a news conference at the Vatican following his three-day visit to Lebanon.

The cardinal said Vatican diplomatic recognition of Israel would not help bring peace to the Middle East, including Lebanon, unless it is tied to a comprehensive package which includes finding a Palestinian homeland and assuring protection for the millions of Christians in the area.

The cardinal also defended Israel's right to exist and said that finding a Palestinian homeland should involve "nothing adverse to Israel."

Catholicism ranked first among the hatreds of the Klan, which pressured alarm over increasing immigration from Slavic and Mediterranean areas," the late historian John L. Morison wrote in "Catholics in America: 1776-1976."

As words of Klan leaders from Oregon and Alabama suggested, Klan members thought "the only way to cure a Catholic is to kill him" and despised "papistery, Catholicism, Judaism and all the 'isms' of the whole world," he added.

Among other Klan tenets were the claims the Knights of Columbus ordered the assassinations of President Lincoln, Garfield, McKinley and Harding and demanded members swear to "hang, bore, boil, flay and bury alive" non-Catholic Jews.

It wasn't until 1930 that the Klan's power waned, Morrison noted — although the Klan and kindred groups endured well.

While Catholics in the late 19th century were still facing religious bigotry, they also were confronting conflict in their own church, according to Magr. Ellis and to Jesuit Father R. Emmett Curran, associate professor and chairman of the history department at Georgetown University.

"Within the church there's certainly been a decided acceptance of religious liberty that would have been (present) in 19th century America," Father Curran said.

In 1886, there was "at best a tolerable acceptance" of the principles of church-state separation and neutrality of the state toward all religions and denominations, he said. "That was still the Church of Rome." That was something Rome was very slow to accept, to hear."
The Pope encouraged us to continue the dialogue with government officials. The pope understands our situation very well because of his experience in Poland.

—Abp. Pedro Meurice

Catholic newspapers have not yet "satisfactorily resolved" this tension, Foley said. Archbishop Foley spoke about Catholic newspapers and dissent during a June 28 speech to the Italian Federation of Catholic Weekly Newspapers in San Miniato.

In his speech, he gave an overview of the U.S. Catholic press, where, he said, reporting on dissent "is one of the key problems" it faces. He also expressed concern that diocesan newspapers reach fewer than 10 percent of U.S. Catholics.

Archbishop Foley said that in the U.S., where there is a "shrinking involvement in Catholic schools, the Catholic press — the diocesan press — is increasingly important," he said.

Ruling near on Curran case

VATICAN CITY (NC) — The Vatican hopes to make its decision by mid-July on the case of U.S. moral theologian Father Charles Curran, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Cardinal Ratzinger told National Catholic News Service that the congregation "has no official date set" for making a decision but is in the final stages of its examination process.

Meanwhile Catholic theologians meeting in Chicago said the good of the church is at stake and urged the Vatican not to remove Father Curran from his Catholic teaching post.

Members of the Catholic Theological Society of America voted 171-14 for the resolution.

The directors of the international theological review Concilium also released a statement in mid-June backing Father Curran and criticizing the Vatican for its proceedings against him.

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Young adults: ‘Seek treasures hidden within’

By Ana Rodriguez-Soto

Single, young, confused? Turn those “dragons” into “delights.” Take risks. See what the “young” adult within yourself. For answers, call God. 

Sr. Faith Mauro might have placed such an advertisement in the local dailies, for that was the message she brought to more than 100 Catholic young adults who gathered June 13-15 on Miami Beach for their annual conference.

Sponsored jointly by the Archdiocese of Miami’s Young Adult Council and the Archdiocese of Miami’s Young Adult Ministry, the weekend-long event featured workshops on Christian dating; healthy relationships; alternatives to the “bar scene”; spiritualities; drug/alcohol addiction; and the God-centered view of sexuality.

Participants also heard actor Ed O’Neill, who plays Lt. Castillo on the TV series “Miami Vice,” discuss the unique role of art and cinema in bringing people of different cultures together.

In her keynote speech, Sr. Faith Mauro, the U.S. Catholic Conference’s representative for Young Adult Ministry, urged the 20s and older, mostly single audience to face the deep questions and painful experiences that accompany growth.

“We need to discover the treasures hidden deep in our souls,” Sr. Faith said. “Above power, above success, above prestige and recognition, we’re looking for peace and self-love and intimacy.”

She urged that young adults take the time to “sit quietly before our Creator... sometimes I search so long and so hard for God that I miss God’s presence right in front of my eyes and within myself.”

And she suggested they look to Jesus — a single young adult — as their role model.

For Jesus, too, had painful experiences with friendship and intimacy, Sr. Faith said. His closest friends deserted Him, one even betrayed Him, and other people sharply criticized His “very deep and very special” relationship with Mary Magdalene.

Jesus’ pain and loneliness was not much different from that experienced by young adults today, Sr. Faith said. So she urged her audience to remember that “we’re not in this alone,” and to hang onto faith in God “even when He is distant.”

In a joint statement issued last week, Miami’s Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman urged that Cuban political prisoners be granted visas to enter the United States. The State Department this week agreed, reversing an earlier administration decision to deny the visas in retaliation for the Cuban government’s refusal to take back criminals who arrived on the 1980 Mariel boatlift.

“Today we ask that the proverbial generosity of this nation toward all who suffer persecution be extended to these men and women who have proven their loyalty to the ideals of liberty common to the Americas — liberty that has its roots in Christianity,” the bishops said.

Bishops: Let Cuban prisoners in

Miami called top evangelizing diocese

Lay leader elected to national post

By Araceli Cantero

The Archdiocese of Miami is number one in evangelization, and recognized as such in the rest of the country, where fellow bishops call Archbishop Edward McCarthy “the evangelizing bishop.”

That’s the opinion of Marsha Whelan, newly-elected president of the National Council of Catholic Evangelizers (NCCE), who also happens to be the director of the Archdiocese of Miami’s Evangelization Office and secretary to the Archdiocesan Synod.

Whelan is the first woman to head the national evangelization group and, in an interview with La Voz, said her election to the post is a sign of maturity within the church, which is recognizing that women also can be leaders.

She said the fact that she lives in Miami will enable her to bring great sensitivity and resources to her new job.

“In a country where, by the year 2000, half of the Catholic population is expected to be Hispanic, the Miami experience can serve as a preview of the future,” she said.

Whelan’s job as president of the three-year old NCCE (she served as vice-president the last two years) will be to establish and maintain links with other national groups such as Renew, the organization of lay ministers and the organization of pastoral planners, so that their programs will include a broad view of evangelization.

Whelan is convinced that the fact that she comes from the Archdiocese of Miami influenced her election to the NCCE presidency since “nationally we are considered pioneers in evangelization.”

She said Archbishop McCarthy is known among fellow bishops as a staunch supporter of evangelization efforts. “He was the only one who voted against closing the [U.S. bishops’] national evangelization office,” Whelan said.

“Our task is not measured by the number of converts or statistics on Catholics,” she added. “The important thing is to change society from within, penetrate the culture and give each person a sense of mission.”
Nicaraguans trained here

(Continued from page 1)

free of charge by the Lay Ministry of-<ref>ce, consisted of 24 hours of classes —
on the Bible, spirituality, the Church, the sacraments and evangelization techniques.

The remaining time, up to 40 hoursper week, the Nicaraguans spent doing pastoral work at Our Lady of Divine Providence parish — visiting homes, serving as leaders in parish groups. In an interview with La Voz, the

Spanish-language newspaper of the Archdiocese, Bishop Vega said he wanted his lay ministers to see evan-<ref>gelization in a different context, "so that they won’t think they’re the only ones with problems...I think the ex-<ref>perience has been more beneficial than even I imagined.”

Mayra, one of the Nicaraguans, agreed. "Being a Christian is a prob-lem here, too,” she said. "Over there, we think this is paradise, but people here often feel an emptiness inside.”

At the commissioning liturgy, Aux-<ref>iliary Bishop Agustin Roman praised the Nicaraguans as "the most excellent of all the visitors” to South Florida because “you have come here seeking the pearl, the treasure that is the Gospel. And you do not wish to hoard it but to share it.”

"It really was our gift to be associ-at<ref>ed with them,” said Archbishop Mc-Carthy, adding, “our prayers will be with them.”

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La Voz, the Spanish-language newspaper of the Archdiocese of Miami, has been judged the best Spanish-language Catholic publication in the United States.

In the Catholic Press Association's annual competition, La Voz took first place in every Spanish-language category: for best news report; best human interest feature; best article; best editorial; best opinion column; and general excellence.

The judges said La Voz "stands out" above all the other Spanish-language publications, "and it clearly is the first choice" for general excellence.

"I think the Archdiocese of Miami deserves this distinction," said Fr. Ancelle Cantero, executive editor of La Voz and himself a multiple award winner, both this year and in years past.

"Since 1960 and before any other organization, the Archdiocese has been informing Hispanic Catholics in their native language," Cantero said, "obviously pleased by the scope of the paper's win.

The fact that La Voz was honored for general excellence, a distinction it had not received previously, shows that "teamwork is essential in the newspaper business, especially when the resources are scarce," Cantero said.

"At La Voz, we are few, but we work well," she said. "I hope these prizes serve to encourage more Hispanic journalists and more Hispanic publications in other dioceses."

About 30 Catholic newspapers in the United States, the Catholic Press Association makes awards in sections in Spanish. Award selections are made from these entries. The general excellence prizes are "open only to magazines, newspapers or newsletters — national and diocesan — which are published entirely in Spanish. Currently, there are nine.

In addition to general excellence, La Voz also won first place in each of the following categories:

• Best news report: For Cantero's "It's Our Church," a report on the 3rd National Hispanic Encounter;
• Best article: For Light's "To be Christian in Cuba is a challenge and herself a multiple award winner, presently editor of the Substance Abuse Division of Catholic Community Services, recalled his first meeting with her in 1964, when he served as an associate pastor in Sacred Heart Church, Lake Worth.

"She had a condominium on the ocean," he recalled, "and came there to live after the death of her manager and close friend, Ted Collins, whom she greatly admired because of his deep faith and adherence to Catholicism. She attended Mass at Sacred Heart Church and joined the convert class I was conducting weekly for a period of three months."

According to Father O'Sullivan, Miss Smith was not baptized as a child although her father was a Catholic and her mother was a Presbyterian. At the conclusion of the classes, the asked to be baptized.

"Religion came easy to her," Father O'Sullivan added. "She was a deeply religious woman who walked with God and Christ every day of her life."

Although she was very depressed after Collins' death, she was so in love with America and her appreciation for its great themes of her life. Her inspiring personality and when she would occasionally sing a hymn during the Sunday Liturgy at Sacred Heart Church, parishioners would be standing three-deep in the parking lot to hear her beautiful voice.

"Kate Smith had a deep and abiding love for America and her appreciation of this great country was one of the great themes of her custom. Her presence will be sorely missed by a country which badly needs someone to sing its praises," Father O'Sullivan added.

At age 58, the 70-year-old singer, who was best known for her rendition of "God Bless America," was baptized in an emergency room in Lake Placid, N.Y. where she had a summer home.
Go for it! First thru fourth-graders compete in track and field

It started out as a kind of competition between coaches. Whose athletes were better? St. Gregory School's athletic director Mike Higgins claimed his were. But his wife, Lisa D'Addio Higgins, physical education teacher at St. David School, disagreed. Then they realized there were no track-and-field competitions for students in first through fourth grades, so they decided to organize their own. Last Saturday, at St. Thomas Aquinas High School in Fort Lauderdale, about 50 of their students (with cheering parents in tow) showed up to compete in several events: running long jump, standing broad jump, softball throw, 50-yard dash and 100-yard dash. Ribbons were awarded to the three top finishers from each grade in each event, but everyone got an honorable mention at the end. D'Addio Higgins said the all-volunteer meet was so successful she and her husband are planning to make it an annual event and invite participants from other Broward elementary schools.

Thanks, America!

Operation Pedro Pan ‘kids’ hold reunion, make plans to help today's refugees

By Ligia Guillén
La Voz Staff Writer

The rain fell hard and heavy all day, but it didn't dampen the spirits of about 200 party-minded Cuban-Americans and their families. Bringing umbrellas and memories of two decades ago, they gathered at Boys-town June 18 to say “Thanks, America.”

The carnival-style reunion brought together men and women who, in the early 1960s, arrived in this country as children alone, sent by parents who feared they might never see their sons and daughters again, but accepted that risk as the price of freedom.

Between 1960 and 1964, Operation Pedro Pan (Spanish for Peter Pan) brought about 7,000 unaccompanied Cuban children, ages 7 to 19, to five Miami “camps” or group homes. The “Thanks, America” picnic was celebrated in one of them, known then as Matecumbe, now as Boys-town, a Catholic shelter for dependent boys.

Msgr. Bryan Walsh, the Irish priest (Continued on page 17)
Patriotism and Catholics

A Christian citizen needs to find ways of joining love of country with much wider human solidarity

By John A. Coleman, S.J.

The voice of the vicariate of Solidarity in Santiago, Chile. The story begins with bloody regime. As a Catholic I feel embarrassed by the Pinochet regime to power through ties which bind me to those mothers. As a Catholic Professor of religion and society at the Jesuit School of Theology, Berkeley, California.

Critical stance. It is not a passive virtue. We can infringe our inherent right to self-determination or our American traits) and convinced of the need to search for ways to improve, if not to perfect, our American traits. We belong to a worldwide church whose saints, past and present, have had to choose between God and Caesar. But we equally make a major mistake if we think such patriots as Thoreau, Emerson and Martin Luther King in the United States, Corazon Aquino in the Philippines and Lech Walesa in Poland.

The dangers in excessive, chauvinistic patriotism are real, persistent and in need of constant, critical monitoring. We do well, as Christians, to underscore the conditioned nature of our loyalties to the nation. They are always "under God" and under the judgment of justice. We belong to a worldwide church whose saints, past and present, have had to choose between God and Caesar. But we equally make a major mistake if we pretend that patriotism is always or usually dangerous. Patriotism is also a duty, a genuine virtue and a moral good by community building for national purpose and for relating to the wider world. A thoughtful article in the New York Times Sunday magazine by R.W. Apple Jr. entitled "New Stirrings of Patriotism," raises the issue of authentic patriotism. Apple notes that "there isn't much agreement on what constitutes patriotic or unpatriotic conduct. When people say they are patriotic they may well mean different things. It has always been this way. A list of many countries will have one's name. In fact, a majority of two to one, U.S. citizens prefer a suicidal nuclear destruction (in a calyx system that will destroy other nations as well) to tolerating Russian domination. Frightening, too, was the statistic showing that a majority of U.S. citizens, when asked, were willing to override the Bill of Rights to deny extremist groups the right to hold nonviolent protests. Further, wealthier U.S. citizens were very conditional in their allegiance to this country. They were more likely than the poor and the undocumented to say they would leave the country if they could double their incomes.

Apple concludes his essay with an appeal for a "higher" patriotism which, he claims "has always consisted in constructive criticism in the search for ways to improve, if not to perfect, what we love." Whether we like it or not, responsibility for our nation — for its blessings and for its defects — is part of our destiny as U.S. citizens. Through authentic patriotism we can call it to its highest ideals and destiny.

On occasions when I have lived abroad, especially when I have been in contact with American missionaries in Zambia, Bolivia and Chile — I have always come back both more aware of just how American I already am and am destined to remain (often more proud of some of our American traits) and convinced of the need for an active, critical patriotism informed by my deepest loyalties as an American Catholic citizen. Tied both to our nation's highest purposes and to membership in a worldwide church, Catholic patriotism will always look for ways to join authentic patriotism to a wider human solidarity.

(Reprinted from Maryknoll Magazine)

Freedom quotes

"I'll just tell you what I am going to do. I am going to fast that day, keep away from the hoopla and observe the day the way Christians ought to. It should be a day of repentance and atonement for everything, like Yom Kippur is for the Jews. The current crimes are, of course Nicaragua and El Salvador, the arms race, neglect of the poor and the homeless. The list is pretty large."

—Rev. Daniel Berigan, S.J., Anti-war activist, writer

"The Fourth of July is a day to give thanks to God for all that our forefathers accomplished and a time to renew the national effort on behalf of the poor and homeless. Especially this year, as we celebrate the restoration of the Statue of Liberty, I think we should again celebrate the achievements of the past 210 years and also address the many challenges needed to improve our way of life — a greater measure of world peace and a higher level of economic and social justice for more people."

—Bishop James Malone, president, National Conference of Catholic Bishops
Catholic cemetery provides service

Editor:

I am disappointed in the recent advertisement-type article appearing in The Voice, describing the "Catholic section of Woodlawn Park Cemetery in South." The article promotes what this non-sectarian cemetery bills as a non-sectarian cemetery. As a nation we must not segregate all religion from our nation's institutions or we will eventually segregate our nation's soul to the ghetto of failed societies.

Archbishop right on clinic issue

Editor:

I wish to commend Archbishop McCarthy for his clear and concise stand on the school-health clinic issue as printed in the Miami Herald June 12th "Reader's Forum.

One might wonder why more of the laity do not express themselves like yours in the secular matters. Some of us have tried and have done so but the Herald appears to ignore our letters but does not hesitate to print contrary views at times.

G. N. Pitzen

Stuart

Soviets are ones double-talking

Editor:

In a recent Voice interview, Sr. Mary Evelyn Jepen of Pax Christi implied that the United States is not negotiating in good faith with the Soviet Union on the arms control talks. If we are to look at the facts and not the rhetoric, however, we would find that it is the Soviets who are not negotiating in good faith as evidenced by the lack of free elections in Poland (in violation of the Yalta Agreement), the internal exile of Sakharov (in violation of the Helsinki Accords), the use of child-maiming toy bombs in Afghanistan (in violation of the Intermediate-Range Nuclear Forces Treaty), the deployment of two new Intercontinental Ballistic Missiles (ICBMs) — the SS-24 and the SS-25 (in violation of the SALT II), et al.

Furthermore, I do not share her view that it is myth-making to consider the Soviet Union an "evil empire." Except only when you consider that the Soviets starved to death at least seven million Ukrainians in the 1930s, killed over one million Afghans since their 1979 invasion, broke Solidarity in Poland, probably put the contract out on the Pope, massacred 269 innocent civilians on KAL 007, and failed to inform anyone for three days after having the world's worst nuclear disaster.

While I agree with Sr. Mary Evelyn that we should strive to make "war obsolete," we must realize that our highest priority as a nation is to preserve our freedoms. Winston Churchill said it best when he stated, "If a country ever places a higher value on peace than on freedom, it will probably lose both."

—Scott D. Lofman

Miami

American banks helping Soviets?

Editor:

The American people are financing the Soviets and their satellite nations in their expansionist movements throughout the world.

How can this be? The Soviets and their cronies can't afford these projects on their faltering economy so they borrow the money from American banks at lower rates of interest than we Americans can borrow. But this money belongs to the depositors and so we Americans are financing the Sovietization of our world and our own destruction.

Even worse, since the Soviets and their cronies are notorious for breaking agreements, the chances are good that they will default on these loans and the American people will be stuck with the losses. Either the depositors will lose their money or the taxpayers will have to foot the bill to cover federal insurance. Many billions of dollars are involved and every taxpayer will feel the bite. So do something about it.

—Cornelius U. Morgan

Baltimore, Md.

Irreverent tide sweeping country

Editor:

A rising tide of irreverence is sweeping our country. I refer to the boldly increasing use of cussing, mockery and blasphemous scripts of film, stage, TV shows and even newscasts, depicting all manner of anti-God and anti-Christian fiction.

Of course, there is nothing new about blasphemy and sacrilege. They are the devil's own language — the ravings of the mentally ill. But when a supposed-to-be respectable ABC reporter like Peter Jennings in his May 20th broadcast closes his program (taped in Miami) thanking local TV stations and city officials for the courteous welcome and ends up staring at the heavens with a cynical thank you to that "character" up there for holding off the thunder and rain, one feels that all natural reactions of revulsion and sense of propriety have been reversed. For when you give God such a cheap second place, with cynical derision you give Him no place at all.

—Edward Starks

Buffalo, N.Y.
BY FR. JOHN DIETZEN

A. Almost from the beginning, the Catholic Church has recognized that what people read has enormous potential influence, for good or bad, on their faith.

For example, this is one reason Christian people were always so careful to control the translations and copies of the Sacred Scriptures were as accurate as humanly possible. Among the most colorful documents we possess from early Christian centuries are letters from church leaders, and theologians and saints arguing over the most appropriate translation of a word in the Bible.

By the fifth century this concern was already shown toward other writings that later became the Index of Prohibited Books came into existence.

This was simply a list of books relating to religion, Christian religion particularly, that members of the church were not to read without sufficient preparation and background.

The index continued, in one fashion or another, up to our time. Gradually, particularly in this century, this sort of prohibition against printing, selling or reading certain books was greatly relaxed until one morning in the public baths he sud-

But how can they if we are too sophisticated, rational, and modern to express the true excitement of Christ's message? Do they believe the church isn't touching our children's real emotional needs?

Q. I am a convert of several years to the Catholic faith. A few days ago a friend (Catholic all his life) mentioned something I never heard of before, the Index of Forbidden Books. Is there such a thing as forbidden books? What does that mean? (Pennsylvania)

The Index of Forbidden Books

Lost Children

BY ANTONETTE BOSCO

We must be honest in asking ourselves what children get from church. On Sundays they sit through Masses that often have little meaning to them and hear sermons they do not relate to since they have little to do with their daily lives.

Most parishes do little to involve kids in Christian work to help the poor, sick, or the needy. Some parishes have ongoing programs to help with drug abuse, teen pregnancies, teen depression and loneliness and despair.

The reality is that when our children go off to start their adult lives, they leave the church. When they decide to marry, many still want a church wedding. This could be a perfect time to welcome them back into the fold.

But, increasingly, these young couples are meeting with resistance against them. A young woman came to me in tears just today because a priest told her she could not have a Catholic wedding simply because she was not officially registered with any parish.

There are many complex reasons why the church is losing young people. We owe it to them to examine what we are doing wrong.

The real tragedy is that our children need the church — even if they are too young to realize it now. Everyone of us eventually reaches a point where life on earth only makes sense through faith in God.

Without the necessary foundation, I'm afraid that many of our children will reach that point as adults, only to find themselves lost in a sea of despair.

Sexaholics Anonymous

About a year ago I received a letter from a 30-year-old man from the mid-West who was deeply troubled about his sexual promiscuity. He felt he had lost all control of his life. His room was cluttered with pornography. He was spending over $5,000 a year on prostitutes, and his self-esteem was at all-time low.

I phoned him, and we had a long chat. "You can't put a fire with dry wood," I said. "If you are serious about recovering your sanity, you will have to rid your room of all those picture books and clean your mind of it too." Then I began speculating. "Why not go to some Alcoholics Anonymous meetings? Even though you have a different problem, just being among them might help you draw strength from their courage." He agreed to try it.

Some months later I got a letter from him explaining that at an A.A. meeting he learned about S.A. (Sexaholics Anonymous) and was attending their meetings everyday. So he had reduced his daily hours of pornography, cut down on his visits to bars, bookstores, and cities within driving distance of him. I had never heard of S.A. and asked him for more information.

He sent me a brochure, and this is what they say about themselves: "Sexaholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to stop lustng and become sexually sober... Many of us felt inadequate, unworthy, alone and afraid... we tuned out with fantasy and masturbation. We lustened and wanted to be lusted after. We become sex addicts: promiscuity, adultery, dependency relationships and more fantasy. We were addicted to the intrigue, the tease, the forbidden. This produced guilt, self-hatred, remorse, emptiness and pain, and we were driven ever inward away from reality, from love, lost inside ourselves... but we discovered we could stop... that sex indeed was optional."

I recently received this note from him, "I'm entering my fifth month into the journey of discovering who God means to me. I'm learning to fill my time with activities that do not nearly seem as insurmountable as before."

I think he's making wonderful progress. If you would like more information on S.A., write to S.A., P.O. Box 300, Simi Valley, Ca. 93062. As in A.A., everything is strictly confidential.

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

Opinion

Time capsules

By Frank Morgan

Eureka! I've found it

Archimedes was a Greek mathematician of the third century before Christ, who lived most of his life in his native Syracuse in Sicily where he was on friendly terms with the king. One day they were drinking and the king asked him to determine if the royal crown was pure gold or alloyed with silver. Archimedes was per-fused. He went to the beach and in the sand he sud-

And when the Romans attacked Syracuse by sea in 214 B.C., Archimedes installed a giant concave mirror on the shore. He placed the mirror so that it magnified the sun's rays, then focused them on the Romans which ignited in seconds. But eventually the Roman conquered Syracuse and Archimedes died at their hands at the young age of 25.
Life with a Moody Person

By Dolores Curran

"I had a terrible weekend," a wife said. "My husband was moody the entire time. He slammed around and grumbled at me and the kids. But you know what really bugged me? When someone dropped in on Saturday and again when we went to church on Sunday, he was charming and cheerful. Then when we were alone he went right back into his bad mood." She speaks to a familiar pattern — the person who falls into temporary moodiness at home or is pleasant outside the home but is a bear to live with in a dark mood.

Moodiness is tough on families. The moody person is often unpredictable and hard to deal with. Many times the widowed person tends to make decisions in the light of what their deceased partner used to say or do. She or he is in no way denying the joy, comfort and inner resources so necessary to the development of a single or single again self. Some of us are trying to make our lives so that other people will accommodate us and the grumpier they become, the more the family accommodates them. It becomes a family game, with the potter always winning.

How, then, do families deal effectively with a chronically moody member? By acknowledging that they are trying to make. Unless you live within the immediate family, you are not likely to get the facts of a situation with complete accuracy.

Second, suppose that your grandparent does steal, there is very little effective direct action that you can or should take. Your grandson is an adult. Even his parents are not responsible for his discipline. Perhaps that is why you have not heard his son-in-law "reprimand" him. It is doubtful that a reprimand would be effective with an adult child. You, as a grandparent, have even less responsibility for his behavior. Since your facts may be doubtful and your responsibility non-existent, it is not your business to take action regarding your grandson's behavior. And it is even more doubtful that you would be able to take effective action if you did try.

Is there anything you can do? Certainly. You can act like a grandparent. Grandparents believe that their grandchildren are the most beautiful people on earth. Grandparents are interested in their grandchildren's activities and are proud of their achievements. Grandparents love their grandchildren unconditionally, just for being themselves.

Your grandson is a young adult. Treat him like one. What interests or expertise does he have that you might use? Many young men, for example, know a great deal about cars. Perhaps you are thinking about buying a new or used car or perhaps your car needs repairs. Ask his advice on the subject.

Sometimes grandmothers would like to travel but do not like to drive for long periods of time. An adult grandson can be a great companion. A young adult grandchild might be eager to drive and might enjoy taking a trip with you. Your own level of interest plus your grandson can suggest other areas which might bring you together.

Share information through some common friends or experiences with him. Let him know that you think he is a terrific person.

In short, ignore the whole matter of stealing, a matter you cannot and should not get involved in. Instead, act like a grandparent. Let him know if you are interested in him, care about him and think he is wonderful. In the long run, you just might measure up to your opinion.

Reader questions on family living and child care to be answered in print are solicited. Address questions to the Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47978.

(Writing and Publishing Co.)

Tip for a concerned grandparent

Dear Mary: I am concerned about my grandson. He steals. He is 22 years old, and I strongly suspect he has been stealing since he was a small child. He is full of lies and is not accountable to anyone, including his parents, fees and firms, but not others. I have heard my daughter reprimand him, but I have never heard my son-in-law say anything. My daughter and son-in-law left the church a long time ago, so he has no training in faith. I know that one of time until he gets into real trouble. Is there any thing I can do? — Ohio.

The problem you pose applies not only to grand- parents, but other relatives and close friends when there is trouble in the family. Do you know what really bugged me? When someone dropped in on Saturday and again when we went to church on Sunday, he was charming and cheerful. Then when we were alone he went right back into his bad mood.

First, be very certain of your facts. How do you know your grandson steals? Have you observed him personally? Has he told you all about it? All of us have a tendency to emphasize or exaggerate the point we are trying to make. Unless you live within the immediate family, you are not likely to get the facts of a situation with complete accuracy.

Second, suppose that your grandparent does steal, there is very little effective direct action that you can or should take. Your grandson is an adult. Even his parents are not responsible for his behavior. Perhaps that is why you have not heard his son-in-law "reprimand" him. It is doubtful that a reprimand would be effective with an adult child. You, as a grandparent, have even less responsibility for his behavior. Since your facts may be doubtful and your responsibility non-existent, it is not your business to take action regarding your grandson's behavior. And it is even more doubtful that you would be able to take effective action if you did try.

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(Tips for a concerned grandparent)

Family life

Life with a Moody Person

By Dolores Curran

It is extremely difficult for the widowed person to make decisions in the light of what their deceased partner used to say or do. It is even more doubtful that you would be able to take effective action if you did try.

The problem you pose applies not only to grand- parents, but other relatives and close friends when there is trouble in the family. Do you know what really bugged me? When someone dropped in on Saturday and again when we went to church on Sunday, he was charming and cheerful. Then when we were alone he went right back into his bad mood.

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(Writing and Publishing Co.)

Widowed and single again

By Sister Virginia McCall

December is a time of holidays and parties. Throughout the month, people see each other and talk about the coming year. And many people think about marriage. She still thought of him and their happy years together, but she was able to go on with her life, to grow through the experience of her loss and to be at peace with herself.
WOMEN AND CHILDREN LAST: THE PLAGUE OF POOR WOMEN IN AFFLUENT AMERICA, by Ruth Sidel.

Ruth Sidel, a sociologist, has compiled statistics with first-person accounts from women to present an eye-opening, moving account of realities of being a female head of household in a society which traditionally treats women—especially poor women—as second-class citizens. The statistics dispel myths and add perspectives to the way some people might view poverty.

The children, adding a major factor to their economic situations. Both contend that wage discrimination is a major factor behind the high rates of poverty for women.

Both point out that when marriages break up, in most cases it is the women who take responsibility for the children, adding to the economic burden. Both also contend that the United States has the capacity to provide the necessary support in these situations.

Many of Sidel's statistics and conclusions are similar to those in the section on poverty in the third draft of the U.S. bishops' pastoral letter on the poor.

Author probes women's poverty

Does lamp of liberty shine on TV?

A Catholic TV critic's meditation on the Statue of Liberty, which will be the focal point of Fourth of July celebrations next week:

"Does TV treat people who aren't blond, thin and perfectly toothed? Does it even show such folks?" foreigners, on the tube, are usually the enemy. Cliches and stereotypes abound. Italians are crooks, French women are mannish, Germans are stiff-backed martians. Liberties are lazy.

And you can look a long time before seeing anyone on television who is from Cambodia, Vietnam, Haiti or El Salvador, four nations which have sent a lot of new Americans to us. We don't see them in television shows.

"I lift my lamp beside the golden door" — Or is that golden arches?

Does TV nurture freedom? America is not great when it whips people. It is great when it cares for the least of its citizens. When it fails to do so — through such sins as racism, abortion or excessive arms build-ups — it so pollutes the atmosphere that freedom cannot be breathed.

"The wretched refuge of your teeming shore. Send these, the home-less, tempest-tossed to me" — How does TV treat people who aren't blond, thin and perfectly toothed? Does it even show such folks?

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1986 / PAGE 15

Miami, Florida / THE VOICE / Friday, June 27, 1986 / PAGE 15
Burnng interest

There was cause for celebration recently at St. Kevin Parish in West Dade when the last payment on the school mortgage was made. On hand for the fiery liquidation of the debt were, from left: Father Ignacio Morras, pastor; America Novas, St. Kevin School principal; Pepe Ariola of the parish building committee; Arnoldo Lopez and Frank Ruiz of the Archdiocesan Accounting office; and Bob McDaniels, president of the school administrative council. (La Voz photo/Araceli Cantero)

St. John Vianney offers courses for laymen

Saint John Vianney College Seminary is now accepting applications for admission from non-seminarians. The goal is to serve the Archdiocese of Miami by offering academic programs to the community.

The philosophy program is the only one in the area with the perspective of the rich Catholic tradition. Moreover, it is a bilingual program (practically all the courses have two sections: one in English and one in Spanish).

Applicants may work towards a B.A. degree in Philosophy or they may be non-degree seeking students.

Prospective applicants may include:

Catholic Daughters hold convention

The Catholic Daughters of the Americas from Florida recently held their 31st Biennial convention in Winter Park where they installed state officers and attended a Mass concelebrated by the Archbishop of Miami.

Serra Club installs officers

The Serra Club of Miami elected nine new officers at the annual installation dinner held recently at the Rod and Reel Club in Miami.

Serra Club will join a group of distinguished scholars from across the country who share common interests.

Dr. Romagosa attends Yale seminar

Dr. Juan E. Romagosa of the faculty of St. John Vianney College Seminary has been invited to participate in a Seminar at Yale University this summer. The subject of the Seminar, which is sponsored by the National Endowment for the Humanities, will be an in-depth analysis of Sigmund Freud and Carl Jung world views.

Romagosa will join a group of distinguished scholars from across the country who share common interests.

Dr. Romagosa has been a member of the faculty of St. John Vianney College Seminary since 1982 and assists the Archbishop in the evaluation of prospective candidates for the priesthood.

Fr. McGrath named St. Brendan principal

The Rev. Gerald F. McGrath, former associate pastor at St. Rose of Lima Church, Miami Shores, and past principal of Archbishop Curley-Notre Dame High School, has been appointed principal of St. Brendan High School in South Dade County.

A native of Norwood, N.Y. who has served the Catholic community in Miami's northeastern area for the past 12 years, Father McGrath served in the U.S. Navy in the American Theater of Operations and was in the business world for four years prior to beginning his studies for the priesthood. He was graduated from St. Mary Seminary, Baltimore and was ordained in Ogdensburg, N.Y. on May 31, 1958. He took graduate studies at the University of Ottawa where he was awarded a Master of Education degree in guidance and counseling.

Ftter coming to the Archdiocese of Miami in 1974 he was appointed associate pastor at St. Rose of Lima Church. In 1978 he was assigned as principal to Archdiocese Curley-Notre Dame High where he made many innovations to upgrade the curriculum and athletic program. One year ago he was named assistant superintendent for Educational Development in the Archdiocese's Department, where his efforts have been concentrated on building an endowment fund for education to ensure financial resources for Catholic schools particularly those in the economically deprived inner city areas.

Note

For our convenience It's a Date items should be lower case beginning with the name of the organization and list the information regarding time and place. Deadline is the Monday before the Friday issue. The Voice is a bi-weekly publication.

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KRAEGER FUNERAL HOME
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POMPANO BEACH
941-4111

AHERN PLUMMER FUNERAL HOMES
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J. L. Jr., Lawrence H.
They’ll give thanks by helping others

(Continued from page 10) With the onrush of the late Archbishop Coleman Carroll, coordinated the entire Pedro Pan operation, was made an extra-special guest of honor at the picnic and the watered-eye recipient of numerous hugs and kisses.

Now serving as executive director of Catholic Community Services, the chirodarchist’s multi-million dollar charities agency, Magr. Walsh says he still considers Pedro Pan the most important project of his priestly career.

He lived with the boys in one of the homes, San Rafael, and in doing so became a surrogate father to many: keeping an eye on their grades while also providing them equal doses of love and discipline.

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As he took the project to heart, so the children have reciprocated: he has witnessed many of their marriages and baptized dozens of their sons and daughters, four of whom bear his name.

Magr. Walsh’s “away from home” hours has been quite vocal: Miami’s most prominent Cuban-American, including Grand Prix promotor Ralph Sanchez, singers Lissette and Willy Chirino and El Miami Herald Editor Roberto Fabricio — and gave rise to more than 30 pious vocations.

Among the scores are four who currently serve as pastors in the Archdiocese — Fr. Juan Sosa, Fr. Ernesto Garcia-Figueroa, Fr. Felipe Estevez.

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**Your turn!**

Tell the bishops about your lives as lay Christians in the world

By Dolores Leckey

This article is unlike any other that I have written for these pages. It carries an invitation to you, the reader, from a committee of bishops that is soliciting your views. Let me explain.

In 1987, the church will focus on the role of the laity in a special way during a world Synod of Bishops. Bishops from around the world will gather in Rome to discuss and discern the mission and the role of today's lay Catholics. And Pope John Paul II has asked that the laity be consulted prior to this gathering.

For eight years it has been my privilege to serve as director of the U.S. bishops' Lay Secretariat. In that position, I serve the bishops' Committee on the Laity which wants to listen to and learn about your experiences and hopes.

Today I am asking you, the reader, to write to me about your everyday faith. Here are my questions:

- **What do people under the age of 18 believe?**
- **What do people in the pew think?**
- **How are faith questions handled in your school?**
- **What are the perspectives of your family?**
- **What are the needs of your workplace?**


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**Sciences**

**The reign of God is at hand**

Reflections on next Sunday's first reading, Isaiah 66:10-14

**Introduction**

"The Lord's power," Isaiah declared, "would be "known to his servants" (first reading).

Those whom Jesus sent out to announce God's reign would "witness God's power," at work within them (gospel reading), as would Paul, created anew by the power of God's grace (second reading).

**Background**

The final chapter of Isaiah (Ch. 56-66) are known as Third Isaiah. They represent a passing fad.

**Conclusion**

The joy of return has been lessened by the realities of life. The task of rebuilding the temple and the nation has taken its toll on the energies of its people. The reparation promised by Second Isaiah (Ch. 40-55) needs a new burst of energy and excitement.

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The "power" of the Lord is something that experience, but it was not undeserved. From exile into Babylon and the dis-save his people, and he will do so! That captivity was a bitter "shall be known to his servants." God can takes to cover the reading!

mothers'; arms and are bounced up and ^. A child with an injury is being kissed, and lastly, had this happened to God's people?

The key word is "servants." It throws — a vegetable garden. All this within the 18 seconds or so it

Some people experience moments of frustration because they don't "feel" all that much like serious Christians. During those moments their thoughts might run something like this: "If only I could get away from this job, the house, and the city. Then I could really live as a follower of Jesus and a good member of the church."

It is easy to think that the real Christian life is "out there" some-where just waiting for people to get it. However, what is missing in such thinking is recognition that the Christian life can take root and be built up in the context of ordinary life.

In her book, "Pilgrim in the Parish: A Spirituality for Lay Ministers," Virginia Finn suggests the daily activities people are involved in can become their "downy for ministry and prayer." What she means is that the ordinary activities of life feed into a person's spiritual life and can become the means of further spiritual growth.

She encourages people to reflect on this: How is Christianity lived through the ordinary and sometimes extraordinary things one does?

Such reflection can also help individuals to identify "some of the religious experiences already happen-ing" in their lives, Finn says.

Church social teaching stresses the church's responsibility to defend human rights and promote conditions that foster human dignity. This focuses attention on the value of the laity in the social and political arenas.

"Thinking it over"

Sometimes people experience and mean shifting through choices, taking a sharp look at where their priorities are and deciding on a course of action. Another couple comes to mind. Susan and Peter are Mennonites. Their church has long been associated with the peace cause. Off and on during the first 12 years of their marriage, they talked about it. But, even with medication, her mental illness. They consulted several doctors and Joan received the best medical attention.

"For the first 18 months, both parents were able to spend considerable time with their children. "Leaning on each other helped" them overcome their loneliness. Susan says. faced with the reality of the tension that exists between the Israelis and the Palestinians, they worried about seeming to favor one side or another. As peace advocates, they hoped to be neutral. They made it a point to make friends on both sides. They also enrolled their children in an Anglican school with children from 45 different nationalities. Maintaining contacts with so many different nationalities "blows away stereotypes" about people, Susan explained.

Their marriage started off uneasily enough, a young man and a young woman falling in love, marrying and taking up a new life together. In time they had a son and their life settled into a reasonably happy routine. Joan working out of the house while Paul taught theology on the college level.

Then the happy world of this young couple began to fall apart as Joan began to show symptoms of mental illness. They consulted several doctors and Joan received the best medical attention. But, even with medication, her condition is only partially con-trolled and not curable. Periodically she becomes so ill that hos-pitalization is necessary until she improves.

Joan's illness has dramatically altered the family's lifestyle. Her husband's freedom is considerably limited as his life revolves around taking care of her. Sometimes he can relax a little. Other times when she isn't as well the cost is higher. Occasionally, Paul has abandoned or postponed his own career plans for her sake.

The way Paul has adjusted quietly and without fuss to the dif-ficult circumstances of life has brought him the respect and admiration of colleagues and friends. They see him endure by trial, growing perceptibly into a more Christ-like person as he puts into daily practice the principles he teaches to his students.

Paul didn't have to look far afield to identify where his role as a Christian should be fulfilled. For him, it was deep in the ruling of everyday family life. For others, identifying the ways to live out their Christianity may mean shifting through choices, taking a sharp look at where their priorities are and deciding on a course of action. Another couple comes to mind. Susan and Peter are Mennonites. Their church has long been associated with the peace cause. Off and on during the first 12 years of their marriage, they talked about it. But, even with medication, her mental illness. They consulted several doctors and Joan received the best medical attention.

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Like renovated Liberty, the space program should build itself back up again and Americans should regain their enthusiasm for it.

Josh Stottman, Liberty contest winner

Boy pens prize poem to Liberty

LOUISVILLE, Ky. (NC) — When the refurbished Statue of Liberty is reopened to the public the July 4th weekend, Joshua Stottman, a fourth-grader at St. Barnabas Catholic School in Louisville, will be among the national dignitaries and honored guests on Liberty Island in New York harbor.

Young Stottman earned the trip as Kentucky’s winner of a writing contest sponsored by the National Association of State Boards of Education. He will join 49 other winners for a firsthand look at the celebration, which is to be nationally televised.

The contest will also sponsor the trip for one of his parents and his teacher. Joshua’s poem, “Our Statue: Teacher of Liberty,” was about Christa McAuliffe, the New Hampshire schoolteacher chosen as the first ordinary citizen to fly into space.

The contest, open to all grade school students in the state, called for a poem or essay on McAuliffe or on the restoration of the statue.

Joshua said he combined the two categories by comparing the space program to the statue. Like renovated Liberty, he said, the space program should “build itself back up again” and Americans should regain their enthusiasm for it.

His teacher, Laura Reuff, said she selected his poem to submit “because it had a lot of feeling.”

She added that Joshua “really grasped the concept” of a recent class discussion about the shuttle tragedy and the merits of taking risks for good reasons.

In New York one of the winners will read his or her poem on national television. It hasn’t been determined who it will be, Joshua said, but he isn’t too concerned.

“I won’t be too disappointed if I don’t get to read it,” he said, adding that seeing the statue is most important.

When the refurbished Statue of Liberty opens with spectacular celebrations on the July 4th weekend, Josh Stottman, a 4th grader at St. Barnabas School in Louisville, will be one of the honored guests on Liberty Island in New York.

Fowl play on moving day

We are moving soon. So I called the moving companies and rental-truck firms for brochures. My favorite is from a company called U-Herma titled “Packing made easy” and subtitled “What to tell a paramedic when the piano crushes your husband’s foot.”

They tell you how to organize your boxes, load the truck, lift your washing machine, plan your route. None of them tell you how to move chickens.

I think I’ve told you about Bert and Future Soup, our two urban chickens. My husband offered to pay the kids 89 cents a pound for them and make the pair special guests at a pre-move barbecue. But the kids caught on and set up a human barricade around the chicken coop.

“If the chickens stay, we stay,” they chanted.

Yes, I confess we were tempted but in our hearts we knew youngest son would follow the cookie jar no matter what.

“You know,” my husband told them (the kids, not the chickens), “this is not simply a matter of rolling down the car window and letting their ears flap in the wind for 2,000 miles. And remember, there are no chicken rest areas along America’s freeways.

“How would they tell you they were feeling car sick?” my husband asked.

“How will they feel if we stop at a Colonel Sanders?” I tried.

“There are probably laws about interstate transportation of poultry,” spouse noted.

“If the chickens stay, we stay,” they chanted.

“Well, if the chickens stay, we stay,” said the leader of the mob.

There was no dissuading them. So I called U-Herma this morning.

“How would they tell you they were feeling car sick?” I asked.

“How will they feel if we stop at a Colonel Sanders?” I tried.

“There are probably laws about interstate transportation of poultry,” I tried.

“If the chickens stay, we stay,” the man answered the phone.

“Close,” I said. (Send comments to Hilda Young, Box 19329, Oakland, Calif. 94639).

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