Vatican urges state aid to Catholic schools

By JOHN MUTHIG
VATICAN CITY—(NC)—In a major document, the Vatican's top education department has backed state aid to Catholic schools as the ideal way for governments to guarantee pluralism in education.

The document, issued by the Vatican Congregation for Catholic Education, asserts that the Church is "absolutely convinced" that the Catholic school system must be continued for the good of the Church and mankind.

In an indirect reference to unionization in Catholic schools, the document defends the rights of school personnel to seek proper pay and work conditions "in strict justice."

It stresses, however, that Catholic school employees are also carrying out a mission of evangelization, required of them by Baptism.

It urges them to take into consideration their evangelizing mission as well as their rights as citizens when formulating union demands.

The 10,000-word document also asks religious orders, established for teaching, to "reassess" reasons why some of their members have given up teaching to work in other pastoral fields.

The document, though generally positive in tone, deplors the "nearsightedness" of some governments which have not provided financial aid for Church schools.

In some countries, it says, "governments have appreciated the advantages and a very heavy burden of cost to maintain an often highly important network of Catholic schools."

These Catholics need to be assured as they strive to regularize the frequent injustices in their school situations that they are not only helping to provide every child with an education that respects his full development, but that they are education," according to the document.

It explained that if the Catholic schools were to serve "exclusively or predominantly only the rich, the schools could be contributing to maintaining their privileged position, and could thereby continue to favor a society which is unjust."

The document says that the Catholic school, far more than any other, must be a community whose aim is the transmission of values for living.

The Vatican urges the state to provide financial aid to Catholic schools, as this is the transmission of values for living. The state should support Catholic schools as they are the ideal way for governments to guarantee pluralism in education.

The document stresses the importance of Catholic schools in providing an education that respects the full development of the child and maintains an often highly important network. It calls for governments to appreciate the advantages of Catholic schools and assure the rights of school personnel to seek proper pay and work conditions.

(via Vatican)
Rumanian talks

VATICAN CITY—The Vatican’s roving ambassador, Archbishop Luigi Poggi, has left Rome for a two-weeks of talks with Rumanian officials. The archbishop was accompanied by Divine Word Father John Bukovsky, a Slovak-American official of the Council for the Public Affairs of the Church in Rome.

Conditions are very difficult for the about one million Latin-rite Catholics in Rumania. Only one of Rumania’s five Latin-rite dioceses has a bishop recognized officially by the government.

The plight of the 1.5 million Rumanian-rite Catholics, however, is much worse. The rite was forcibly incorporated into the Rumanian Orthodox Church after World War II and the Rumanian-rite Catholic bishops were imprisoned by the government.

U.S. deacons meet

CLEVELAND—The National Diaconate Institute for Continuing Education (NDICE) will hold its first annual conference Aug. 4-7 at the University of Notre Dame. The announcement was made by Joseph Newman, the Cleveland diocese’s first permanent deacon, ordained in 1971. Newman is coordinator of the NDICE and serves on its executive committee and board.

Invited to the conference are the 1,800 permanent deacons throughout the United States, their bishops, diocesan directors and families. Newman expects about 300 to 400 deacons to attend.

‘Last resort’

NEW YORK—A Catholic peace group has asked the United States to become “the refuge of last resort” for Vietnamese who are escaping their country by sea. A resolution passed June 25 by the board of Pax Christi—USA said that many Vietnamese escape in unsanitary crafts and are not being rescued by larger ships because no Asian ports will accept the rescued refugees.

Send open letter

LONDON—More than 100 leading evangelical Anglicans have sent an open letter to the bishops of the Anglican Communion calling for deeper exploration of the theological issues behind the Protestant Reformation in Anglican dialogue with the Roman Catholic, Old Catholic, Orthodox and other Eastern Churches.

Ecumenical parish

NORFOLK, Va.—The Catholic diocese of Richmond and the Episcopal diocese of Southern Virginia have agreed to establish a joint parish in Norfolk. Episcopal and Catholic parishioners will share as much of a common church life as possible, while retaining their own forms of worship and sacramental ministry.

Change in Scotland

EDINBURGH, Scotland—A government education committee in predominantly Protestant Scotland has rejected a $2,400-a-year scholarship bequest for Scottish children because it excluded Catholics. Observers noted that the decision was indicative of the marked change in Scotland’s interreligious climate in recent years.

By JOHN MUTHIG

VATICAN CITY—(NC)—Top Vatican diplomats are hoping that recent nods of friendship made by the Prague government to the Vatican may signal the end of almost 30 years of ice-cold relations between it and Czechoslovakia. The Czechoslovakian government has kept the Catholic Church in a strait-jacket in recent years despite its pledge to respect religious freedom at the Helsinki conference of 1975.

News Analysis

It has repeatedly turned a cold shoulder to Vatican overtures to begin dialogue on the weighty problems of Czechoslovakian Catholics. But it appears that Prague may want to defrost its relations with the Holy See.

The FIRST signs of the thaw became clear when Pope Paul VI announced June 2 that Prague’s apostolic administrator, Bishop Frantisek Tomasek, was one of two prelates whom he had secretly named cardinals in 1976.

Both Vatican and Czechoslovakian diplomatic sources confirm that the Prague government accepted well the public naming of Cardinal Tomasek.

Although no government representative was sent from Prague, the top Czechoslovakian representative in Italy attended the solemn consistory to witness papal bestowal of the red cardinal’s biretta on Cardinal Tomasek.

The presence of the government representative was a major breakthrough. It was topped, however, several days later when the government offered a formal reception for the new cardinal at its ultra-modern embassy.

It would be easy, however, to overestimate the significance of this first handshake of friendship from Prague.

FORMAL talks—if Prague ever agrees to start them with the Vatican—would present negotiators with a mountain of touchy topics.

First on the list would be the government’s refusal to recognize bishops in most of the nation’s 12 dioceses.

The Czechoslovakian government offered a reception in Rome June 30 for a man whom it does not yet recognize as archbishop of Prague. Cardinal Tomasek is still listed in the Vatican yearbook as “apostolic administrator of Prague” due to the government’s refusal to recognize his appointment officially.

Two other bishops share nonrecognition with Cardinal Tomasek, and seven dioceses have no bishop at all.

Some sources say that as many as 500 Czechoslovakian priests are forbidden by the government to exercise priestly ministry. Among them is one bishop—Jesuit Bishop Jan Korec—who works as a factory hand.

PRACTICING Catholics suffer discrimination on the job and in school.

The government has stepped up a campaign to stamp out formal religious education.

One of the most tragic problems is the status of religious orders in Czechoslovakia. In 1950 most orders were out formal religious education.

First on the list would be the government’s refusal to disband and disband of their school, hospital and other institutions. Only a few orders of Sisters are still permitted to do any apostolic work at all—they care for chronically handicapped and malformed persons that no one else is willing to care for.

All these problems fall on the sturdy shoulders of Cardinal Frantisek Tomasek. A spry 78 years old, he is ruggedly built, with the rugged face of an Hippian peasant.

The problems remain and perhaps worsen. But the Vatican and Cardinal Tomasek are encouraged by the glimmer of hope which the government has offered them in recent days.

Said the cardinal in a comment to NC News after the consistory: “Today we take three steps forward, tomorrow we must take two steps back—but we wind up always one step forward.”

See slight thaw in icy relationship between Vatican-Czechoslovakia
**Senate to curb Federal abortion funds**

WASHINGTON — A House Bill containing anti-abortion provisions was approved by the Senate and has been returned to the House to be worked out in conference committee.

The Senate voted to withhold federal funds for abortion, except in cases of rape, incest, danger to the life of the mother, or when deemed "medically necessary" by a doctor.

The Senate-passed stipulations are part of a $60.6 billion budget bill for the Departments of Labor and Health, Education and Welfare. Although the House version of the bill, passed June 17, contains no exceptions, the Senate vote assures that the final bill will include an anti-abortion provision.

The key vote in the sometimes tense debate came on a move by Sen. Robert W. Packwood (R-Or.) to kill the entire anti-abortion amendment and to allow continued funding of abortions under the Medicaid program without restrictions. The Senate rejected that move, on a vote of 56-42.

Several senators who opposed the abortion funding limitation last year voted for it this time. Four of the 17 were Catholic: Democrats Edward M. Kennedy of Massachusetts, Patrick J. Leahy of Vermont, Thomas J. McIntyre of New Hampshire, and Edmund S. Muskie of Maine.

After the Packwood proposal was defeated, Sen. Edward W. Brooke (R-Mass.) offered the "medically necessary" language as a substitute for several specific exemptions recommended by the Appropriations Committee.

Although some abortion foes strongly opposed the concept of "medically necessary" was so broad and permissive that it was virtually nullified the anti-abortion language in the rest of the provision, it was adopted, 56-39.

After disposing of the abortion issue, the Senate passed the funding measure on a vote of 71-18 and sent it to conference with the House.

The Senate action came on the same day that the Supreme Court told a lower court to review its finding that a ban on use of federal funds for Medicaid abortions not needed to save the life of the mother — the court's constitutional judgment — is unconstitutional.

The court said a federal district court in Brooklyn should look at the case in light of the June 20 Supreme Court ruling that states do not have a constitutional obligation to pay for such abortions. Rep. Henry Hyde (R-Ill.) won passage of the prohibition last year.

**DURING the Senate debate, Packwood argued that while Congress does not have a constitutional obligation to pay for abortions, it had a "moral obligation." To deny abortions to poor women because senators view the practice as immoral, he said, "is a disdainful, heartless, arrogant, and that should demean this Congress."**

Sen. Jesse Helms (R-N.C.) called abortion "deliberate termination of an innocent human life," and said, "I don't think she (a pregnant woman) should have a right to terminate another life for her convenience."

An amendment by Helms to eliminate all exceptions to the bill's anti-abortion language except the one involving danger to the mother's life was beaten, 63-33. The Carter Administration is said to favor the Helms language, which would have a substantially stronger ban on federally funded abortions than the language actually adopted by the Senate.

Neither the House nor Senate language forbids a woman to have an abortion under nongovernmental auspices, if she pays for it herself. The language applies only to federal funding of abortion under Medicaid.

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**Bp. Donnelly, champion of labor, dies at 68**

NEW HAVEN, Conn. — (NC) — Auxiliary Bishop Joseph F. Donnelly, 68, of Hartford, Conn., died unexpectedly June 30 at St. Raphael's Hospital in New Haven. The cause of death was not known.

The bishop, who had a long history of involvement in the labor movement, was chairman of the Farm Labor Committee of the National Conference of Catholic Bishops (NCCB). He was the director of the Hartford archdiocesan Labor Institute from 1943 to 1964, and former chairman of the Connecticut state Board of Mediation and Arbitration.

Bishop Donnelly was also a member of the archdiocesan due process commission, the U.S. Catholic Conference Social Development and World Peace Committee, the NCCB Bicentennial Committee, and the NCCB Committee for Liaison with the National Office of Black Catholics.

Born 1896 in Norwich, Conn., he received his elementary and high school education in New Haven, then went to St. Thomas Seminary in Hartford and St. Mary's Seminary in Baltimore. He was ordained June 29, 1924, in Hartford.

After his ordination, Bishop Donnelly was an assistant pastor at St. Thomas Parish in Waterbury, chaplain at St. Francis orphan asylum, and pastor of St. John the Baptist Parish in New Haven.

Ordained a bishop on Jan. 28, 1965, he resigned the pastorate of St. John the Baptist in 1968 to devote full time to his duties as bishop.

Auxiliary Bishop Roger Mahoney of Fresno, former chairman of the Agricultural Labor Relations Board in California, called Bishop Donnelly's death "a loss both to the Church and to that vast number of working people whom he loved and served with compassion, understanding and justice."

Cesar Chavez, president of the United Farm Workers of America, called Bishop Donnelly "our beloved friend and advisor."

He noted "with gratitude" the bishop's "untiring efforts on behalf of working people as a labor mediator, and his key role in bringing about the original grape contracts in 1970 and his presence with the farm workers during our darkest hour in the Coachella Valley in 1973."

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**'I pledge allegiance to...'**

BOSTON — (NC) — The state supreme court has been asked for an advisory opinion on the constitutionality of a bill requiring public school teachers to lead pupils in saying the pledge of allegiance daily.

The bill was approved by the house and senate and sent to Gov. Michael S. Dukakis who requested the court's opinion.

Dukakis stated that he had "grave doubts" about the measure's constitutionality, saying it might threaten teachers and students rights to free speech and religion.

The pledge of allegiance bill was backed by Rita Warren of Brockton, Mass., a self-styled prayer in public school crusader and an opponent of sex education in public classrooms.

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**Private students get record aid**

LOUISVILLE, Ky. — (NC) — A record amount of state assistance—$1.2 million—will be available to private college students in Kentucky next school year under the state's tuition grant program.

The record amount will mean that more private college students who are eligible to receive state assistance will be receiving grants up to a maximum of $550 a year.

The Kentucky General Assembly appropriated $800,000 for tuition grants for the 1977-78 school year. The program fund was upped to $1.2 million when a state agency approved the transfer of $406,000 in state money from another student aid program to the tuition grant program. That agency is the Kentucky Higher Education Assistance Authority (KHEAA), which administers student aid programs.
The Word Was Made Flesh and Dwells Among Us" is the theme of the 1977 All-Florida Catholic Charismatic Conference. The three day conference is expected to attract over 3,000 people to St. Leo Abbey and College campus on August 12-14.

The steering committee for the conference is composed of Catholics active in the charismatic renewal of the Catholic Church throughout Florida.

A workshop for religious and clergy will be held Friday, Aug. 12, at 9 a.m. preceding the opening of the general conference. This will be a time of teaching, prayer and ministering and will be beneficial for those who are involved in the charismatic renewal and those who are new to it.

Father Francis MacNutt, O.P., an internationally recognized author and teacher on healing prayer, will present the priest's program along with Dr. Conrad Baus, an internationally known psychiatrist and author of "Healing the Unaffirmed," "Loving and Curing the Neurotic," and many more.

Mother M. Angelica, mother superior of Our Lady of the Angels Monastery, Birmingham, Ala., and author of many booklets and tracts on spirituality, will present the program for the Religious and will speak at the conference.

Father John Bertolucci, pastor of St. Joseph's parish, Little Falls, N.Y., and diocesan liaison for the charismatic renewal, will join Father MacNutt in teaching at the weekend conference. Also sharing the speakers platform will be Father Dan Doyle of Chaminade High School, Hollywood, Fla., a recognized leader in the renewal of the Church in this state.

Mrs. Barbaree El semen of Clearwater, Fla., will speak on her experiences in the healing ministry.

The music will be coordinated by Father Carey Landry, composer and author of several best-selling albums.

Registration is open until July 25th and inquiries may be made by calling (813) 581-0944 or writing to All-Florida Catholic Charismatic Conference, P.O. Box 6462, Clearwater, Fla., 33716.

**Crime prevention for senior citizens**

A federally-funded community program of crime prevention for senior citizens is being sponsored by Barry College and seeks applicants, 55 years of age or older.

Applicants will be trained to serve as community leaders and will conduct and organize neighborhood meetings on crime prevention for older citizens. Group leaders will sponsor meetings and teach elderly residents of Little Havana, North Central Dade, Northeast Dade and South Beach section the techniques of crime prevention.

Eight community leaders, who will be paid for their work, must be available to conduct these meetings between the months of September and December, 1977 and in addition must actively recruit other seniors for the program.

Efforts of the project, for which the college Continuing Education Dept. received a $19,384 Title I, Higher Education grant, will be directed primarily toward the heavy concentration of retired people upon whom crimes are perpetrated. Project Director Dr. Fred Brechler estimates that 1,000 to 3,000 persons will participate during first stages of the program with a possible 50,000 persons being indirectly affected.

Those over age 55 interested in becoming group leaders should contact Dr. Brechler or Dr. Michael Connolly at 758-3392, Ext. 583.
They bring the 'Good News'

By KAREN HODGES

If you answer your door one day and see a nun in a long, black habit, carrying a heavy bag of books, don't be surprised. She is one of the four Daughters of St. Paul stationed in the Miami Archdiocese.

The Daughters of St. Paul were founded in Italy in 1915 by Father James Alberione, SSP, STD. In 1992 the order was established in the United States by Sister Paula Cordero, DSP. Sister Paula is celebrating her golden jubilee this July. She is now in charge of the American Province of the Daughters of St. Paul. She also helped establish the Daughters in Mexico, Canada and India.

The order was founded to spread the Word of Christ through social communication. The Sisters open convents and book centers and go from door to door with literature to spread their message.

Much of the literature that they sell is written by them. Their training as postulants is geared to this, according to Sister Mary Augustin, DSP. They also print and bind their own books. They make cassettes, have their own sound film library. The Sisters even have filmed some of their own movies.

Sister Paula came to the United States with only 25c. in her pockets and one other Sister to help her. Since that time she has opened a Mother House in Boston with a fully accredited high school and college for her postulants and staffed 20 book centers around the country.

The Daughters of St. Paul have been in Miami since 1960. Their convent and film center is at 2700 N.E. Biscayne Boulevard.

THE SISTERS combine a life of contemplation with a lot of activity. "The activity would mean nothing without prayer," said Sister Mary Augustin. Their day begins at 5 a.m., with a half hour of meditation in their chapel adjoining the store. Then they go to 8:30 Mass at Corpus Christi before breakfast.

At 8:30 two nuns open the store and two go out selling their literature. They have an hour of adoration and an hour of personal prayer during the day. In the evenings they fill book orders. They live in strict poverty, having no money of their own to spend.

Although the book center is their base, their most important work is among the people. "We reach more people that way. So many people won't take the time to come into a bookstore," Sister Mary Augustin said.

The nuns pick out sections of the Archdiocese and cover every business and home. During the week they go to businesses and on Saturdays to homes. They go all over the Archdiocese from Key West to Palm Beach, from the Port of Miami to Key West. They recently covered the 163rd St. area.

BOOKS ON the Catholic faith and catechism, spiritual books and the Bible sell the most. Non-Catholics buy about a third of all the books they sell. Many Jewish people will buy books on Christ, Sister Mary Attilia, DSP said. And among young men it seems New Testament or the Gospels sell the most. The nuns carry several Spanish books with them. All of them speak at least enough Spanish to get by," Sister Mary Augustin said.

But even if nothing is sold, a spiritual pamphlet is left. "We have received so many calls from people who have read the pamphlets and been encouraged by them," Sister Mary Attilia said. "Some people are surprised to see us, but I think they are used to us in Miami. When they see us they are happy."

Sister Mary Augustin told of one Protestant woman who was affected by their visit. "She told us she used to go to church, but no longer did. She had been reading a lot of bad things and felt guilty about it. She took our books and said she was going to throw the others out and go back to her church."

IN THEIR store the nuns sell spiritual and religious books for children and adults, pamphlets, records, films and religious articles like statues and rosaries. To the Sisters the religious articles are not just the least important. "They are here to help attract people," Sister Mary Attilia said. "People come in for a rosary and leave with some good reading."

There are books of all languages to fill all the requests. The order just opened its twentieth book center in Manhattan. The books were still in crates when the people began to come in to get good reading," the Sisters said.

And the Daughters are still growing. When Sister Mary Augustin joined 22 years ago, there were four postulants. This year there are about 20.

The order welcomes girls from 14 to 26 year old. If a girl enters before she is 18 she becomes a pre-postulant and goes to the Daughters' high school in Jamaica Plain, Massachusetts. At 18 she becomes a postulant and goes to the order's college. She is trained for two years and then becomes a novice.

AS A NOVICE the girl spends at least six months in different convents around the country finding out what they do. After two years as a novice she takes her first vows. Then for five years she works in the field. In her sixth year she returns to the Mother House to study for a year before taking final vows.

"There is a family spirit among us," Sister Augustin said. The Mother House in Boston keeps in touch with each of the other houses by cassettes sent every week. The cassettes are recordings of conferences, news of other houses, classes and meditations.

Newsletters are also sent to each house. "It helps make it easier when we move to a new place. We feel we already know the people well and what they are doing," she said.

From Anchorage, Alaska to St. Louis, Missouri; from Boston to San Diego, the Daughters of St. Paul go from door to door. They have a message to spread and they find this the best way to see that everybody hears it.

The Daughters of St. Paul sell books from door to door throughout the Archdiocese. About one-third of their books are sold to non-Catholics.

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Is America recovering its senses?

There's a good inside chance that America, marked on the road to recovering its senses.

Both the Senate and the House have voted on differing funding bills for the Departments of Labor and Health, Education and Welfare which, while in conference committee currently, will include an anti-abortion provision. Just recently, the Supreme Court has ruled in three separate cases that the Constitution does not require states to pay for abortions in public hospitals to perform abortions that are not medically necessary.

While these actions are signs of hope that America is once again placing some value to human life, there's no reason to become complacent. It's one small step forward but far from being a giant leap for mankind.

While the House-passed bill contains no exceptions, the Senate voted to withhold federal funds for abortions except in cases of rape, incest, danger to the life of the mother, or when deemed "medically necessary" by a doctor. That "except" is the word to watch for in the final bill which is being worked out in conference committee.

The Senate is to be applauded for its provision, it was adopted, 56-39. Of course, there are many who have screamed "discrimination" against women who are poor. Yet, is also the right of a woman, rich or poor, to have cosmetic surgery performed, but states be required to pay money to guarantee every woman the opportunity to keep up with Zsa Zsa Gabor? We think not. Nor should states be required to provide private automobiles to women, rich or poor, who have the right to drive because they have a valid driver's license.

Planned Parenthood estimates that birth costs more than abortions. Let's be honest; is Planned Parenthood concerned about the welfare and automatic excommunication of the poor or only how the poor will affect the more affluent? There is no effort by Planned Parenthood to eliminate poverty, only the poor.

We urge all readers to enter into a period of fast and prayer until July 10 as the conference committee works on a compromise bill.

We urge every reader to join, this week, a Right to Life committee to return a sense of values to America. Pro-life backers have only won one small skirmish. The battle between pro-life and anti-life forces has yet to be decided.

How will Pope answer Abp. Lefebvre?

By JOHN MUTHIG  
VATICAN CITY—(NC)—Very tough choices face Pope Paul VI as he decides what to do about the ever more defiant rebellion begun by traditionalist Archbishop Marcel Lefebvre.

Paradoxically, the Pope who feels the need for an atmosphere of openness, justice and due process in Church life following the Second Vatican Council, feels compelled to issue a blunt, medieval-style excommunication against the rebellious archbishop.

And, ironically, it is the post-conciliar atmosphere of openness and dialogue—so openly hated by Archbishop Lefebvre—which has so far helped save the French prelate from the sting of excommunication.

Since the archbishop was suspended from exercising all his priestly functions last year after he ordained a group of priests illicitly, the Pontiff has repeatedly urged him through lengthy personal letters, through eminaries and public appeals to end his disobedience.

When he scheduled the ordination of 14 more priests this June 29, he evoked a new round of public and private pleas from the Pope, including a strong warning that his proposed action would make his breach with the Catholic communion "irreparable."

Now that the ordinations have taken place, the Pope must answer Archbishop Lefebvre's challenge. But the question is, what response can he make?

CANON lawyers in Rome can find no easy solutions. Most feel that Archbishop Lefebvre has violated no canon which would inflict an automatic excommunication on him.

Many feel that technically the Vatican will have to begin a full-blown legal procedure, which would include two trials, to excommunicate the rebellious prelate.

The trials, which would probably be presided over by a special commission of Cardinals, or by officials of the Roman Rota, high Church courts or the doctrinal Congregation, would play into the hands of the archbishop.

They would set him up on the supreme soap box, in the heart of the Vatican, where he could denounce before the world what he repeatedly called the conciliar "heresy" of ecumenism and the "adultery" of dialogue with Communists.

Other canonists see another solution.

They cite Canon 1325 which says that anyone who refuses to subject himself to the Pope is a schismatic and is excommunicated by that very fact (Canon 2314).

Yet other canon lawyers hold that the Vatican would still have to prove in a trial that Archbishop Lefebvre, who was ordained by the Pope, has repeatedly called the conciliar "heresy" of ecumenism and the "adultery" of dialogue with Communists.

The Pope, being the supreme ruler of the Catholic Church, could simply decree that since so much scandal and harm has been provoked by the archbishop that he has earned an excommunication without trial.

But such an abrupt slamming of the door would seem to run against principles of justice expressed by the Pope in his 14-year pontificate. It would also be a sad and sour closing note as he nears the end of his reign as Pope.

Another solution would be for the Vatican to declare in some way that the archbishop through his defiance has removed himself from Church communion. But recent does indicate, in fact, hinted June 28 that such a solution is being favored in the Vatican.

Many canonists cringe at the mention of "self-excommunication," a concept which leaves unclear the legal status of the archbishop.

In GENERAL, the age of strong disciplinary measures as a Vatican response to dissent or controversy seems to be over.

Archbishop Lefebvre has ordained no bishops. And there is no automatic excommunication prescribed for bishops—even suspended ones—who ordain priests illicitly.

Church history, in fact, offers examples of Vatican leniency in disciplining rebellious bishops.

Bishop Scipione de Ricci of Piombino, who initiated his Janesenist rebellion to the point of calling a Janesenist synod in 1786. The decrees issued by the synod were clearly condemned by Pope Pius VI. But no personal excommunication was ever issued against Bishop de Ricci. He later reconciled himself with the Pontiff.

Rome is still paying the price of the most famous excommunication of a bishop—the excommunication in 1504 of Michael Cerularius, patriarch of Constantinople.

That excommunication, lifted in recent years symbolically by Paul VI, resulted in the schism of the Orthodox.

The Church, which has not suffered a serious schism for more than 1,000 years, clearly does not want to risk a split in the media-saturated 20th century—especially now during the Pontificate of reconciliation engineered by Paul VI.
The 'Campaign' is alive and well

We are committed by our faith to the cause of human rights

There is a new understanding of the importance of human rights in the world. Catholics are committed by necessity to the cause of human rights. It is not because the cause of human rights has become the rallying cry of political and social movements throughout the world that Catholics must be committed to the cause of human rights. It is because the very nature of our belief, the very essence of our faith, requires us to be committed to human rights everywhere.

We are committed by the very fact we are Catholics to the conviction that every human being is of inestimable worth, we are committed by our faith to belief in the importance of every individual. Our belief not only commits us to the conviction that every individual is of worth but to opposition to whatever would harm the welfare or destroy the dignity of any individual.

If we are truly Catholics then we must be opposed to whatever degrades any individual, whatever destroys the dignity of human beings, whatever deprives any of justice.

No Catholic true to what his faith demands of him can judge any individual by the pigmentation of the skin, by national origin, by social class. Racism is wrong but it is also incompatible with belief in the Creator and the humankind He has created. Our commitment to the cause of justice for all people is not just something to which we come by the recognition it is best for society, it is a commitment demanded by our belief.

If we are to be Catholic then we have no choice but to be concerned when there are people in the world who hunger while there are those

in the world who live in affluence. But not only does our faith demand that we be concerned. Our faith demands of us that we seek not only to bring food to those who are hungry but to eliminate the inequities that bring about hunger in the world.

Mankind has learned by unhappy experience the ravage that war brings to the world and, at a time there are weapons that could literally destroy the whole civilized world, there is an agreement that the world must seek peace. But for Catholics the commitment to peace should not come only through calculation of the unacceptable costs of war, we are committed to peace because we are committed to the following of the Prince of Peace, Our Lord Jesus Christ.

Last week, no one would be so foolish as to claim there are not Catholics who succumb to the evils of racism, Catholics who are primarily interested in their own material welfare and unconcerned about the welfare of others, Catholics who are not committed to peace in the world. Of course there are. Catholics are not perfect, far from it, and they do not claim to be. But they are called to perfection, they are called by their faith to be what they may not be.

Nor should it be supposed that all of the evils and injustices in the world can be easily solved. We are called to end those inequities that bring about social injustice in the world but even when we are committed to this the means for bringing about justice in the world are not easily perceived. We must be committed to peace in the world but peace and justice are inseparable and when evil forces in the world society would seek to impose injustice even Catholic theology would allow protection against aggression.

So no one would rationally claim the commitment that is organic to our faith has made us perfect nor that the problems of justice for all can be solved simply.

But what must be recognized is that Catholics are called to a commitment to human rights, Catholics are called to seek to bring about justice in the world, Catholics are called to elimination of whatever deprives human beings of their inalienable right to food, clothing and shelter. Catholics are called to defend the dignity of each and every individual. Catholics are called to serve all human beings. Catholics are called to bring peace to the world. Our commitment to Jesus Christ gives us no other choice.

Miami, Florida | THE VOICE | Friday, July 8, 1977 | Page 7
Marriage Encounter Mass: About 800 priests and more than 17,000 Marriage Encounter couples participate in a Mass for Vocations at the Los Angeles Coliseum culminating the International convention of the Worldwide Encounter.

Give Church 'a new Spring of vocations,' parents urged

LOS ANGELES (NC) — Cardinal Timothy Manning of Los Angeles called on 31,000 parents to give the Church a new spring of vocations to the priesthood and religious life.

He also warned them against false teachers within the Church “who are dressed in sheep’s clothing.”

He addressed the conclusion of the June 24–26 International convention of Worldwide Marriage Encounter during a Mass for Vocations in Los Angeles Memorial Coliseum.

Participating were delegates from 29 countries.

Archbishop Jean Jadot, apostolic delegate in the United States, was among the 600 priests who concelebrated the Mass with Cardinal Manning.

BEFORE Mass, 3,000 teenagers made a two-mile run for vocations through Los Angeles streets to the Coliseum. Four runners ran to the base of the Olympic torch and raised home-made crosses to light a torch which flamed high in the sky as a sign of the faith and vitality of youth in the Church.

Immediately afterwards, children released thousands of balloons, to each of which a note was attached describing a good intention and a child would perform. On each balloon was imprinted, “Hi, God!”

The cardinal said many historic events had taken place in the Coliseum, “but today, it is for one holy hour a ciborium of love.”

“Each individual here is like a host designated to be a sign and a content of love for his partner, her partner, in life.”

Referring to the day’s reading, the cardinal told how Elisha called Ishma to sanctification in the task which he was doing: plowing a field. “God calls us to holiness in the precise state of life in which we are presently living.”

“THIS has been manifested to us twice in our own time in our own country. First of all in the canonization of Mother Seton, a convert, a widow, a Religious—and in each stage finding a level of sanctification.”

“The cardinal continued. “Then Blessed John Neumann, canonized a week ago, was declared heroic for doing precisely the ordinary things of his state in life extraordinarily well. We are called to holiness.”

“There is today a assault of the Church 'who are dressed in sheep's clothing and who protest to us false teachers within our ranks against false teachers within our ranks for the true doctrine of the dignity of the human body, of the flesh that became the instrument of love in the person of the incarnate Jesus.

“Then Blessed John Neumann, the Holy Father referred to this particular plague that has hit our times.

“HE ASKED that in season and out of season we preach the true doctrine of the flesh against the spirit.”

The cardinal said the Church insists that the first seedling place, the first seeding place, the first seminary of religious vocations is the Catholic home.

“If Marriage Encounter has its prime purpose the sanctification of the home, it follows as must night the day, and day the night, that if this famine of vocations is going to end, it will end in the homes of those who are here present today, and that the first result of this gathering of this prayer, will be a new spring of vocations to the priesthood and religious life.”

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Serrans hear priests called 'very hinge of Church's life'

SAN FRANCISCO—(NC)—"The priest is the very hinge of the life of the Church," Archbishop John R. Quinn of San Francisco told delegates to the 35th convention of Serra International, an organization fostering vocations to the priesthood.

Some 1,600 representatives of Serra clubs from all over the world attended the opening Mass in St. Mary's Cathedral in San Francisco. The archbishop said that "the mission of the Church cannot continue without priests.

"Unless there are priests, there will be no Eucharist and no sacramental life for the people of God," Archbishop Quinn said. "The orderly preaching of the Gospel as the guarantee of its authenticity is gone if there is no priest.

"If the field of the Church is to yield the desired harvest of vocations, we priests and all the faithful of Christ must have a deep reverence for the priesthood as a reality of faith and one of the most magnificent gifts of the heart of Christ to His people. When we cheapen and secularize the role of the priest, we injure the seed of vocations set by the Spirit in the hearts of the young..."

"A bored, angry, alienated world, a doubting world, dark and depressed in its influence or oppressed in its agencie, needs to the word of hope which is the Gospel of Christ. But it needs, above all, to see that word real and living in the life of the priest.

At another Mass, Cardinal Paolo Arms of Sao Paulo, Brazil, told the Serrans that in South America "priestly vocations are once again flourishing."

"We are no longer worried about the quantity of vocations to the priesthood—but about their quality," Cardinal Arms said. "Quality means the vanguard of evangelical liberty, or humble and constant daring, or spiritual poverty, and of love of the poor. It is this quality that builds a just and fraternal society.

"Wherever there exists a community of service there will also appear someone who has the vocation to coordinate and breathe a new spirit in the services. There will emerge a priest."

Auxiliary Bishop Joseph A. Francis of Newark, N.J., said that "there are no exhaustive ways or methods or gimmicks we can use to foster vocations to the priesthood, religious life, and ministries."

"We all need to update ourselves on the developing concepts of ministry," Bishop Francis said. "For many of us, we may be dealing in concepts of ministry which are no longer applicable to the thrust of the church today.

"It should become clear that we are no longer encouraging young men and women to a purely traditional kind of service in the Church, but one which has expanded, and offers opportunities heretofore untapped."

"Through prayer and an appeal to the Holy Spirit, we must learn to discern the signs of vocations to ministry. And, having, insofar as it is humanly possible with divine help, come to recognize the call for others, we should do all in our power to encourage, foster, and support those called by God."

Bishop Francis said that Serrans must have a special relationship to those called to ministry, and suggested the following guidelines: "From whom do they hear the call? From you? From the Christian community?"

Robbie endowment for Notre Dame U.

An endowed chair in government has been established with an $800,000 gift from Joseph Robbie, managing general partner of the Miami Dolphins National Football League Franchise.

The Joseph and Elizabeth Robbie Professorship in Government is a memorial for one of their sons, Dr. David L.

'Sunbelt' meet

BELMONT, NC.—(NC)—The Sunbelt Liturgical-Catechetical Conference, the first such conference in the Southeast, will be held Oct. 20-22 in Charlotte, N.C., with the theme, "Liturgy: An Experience of Faith."

Sponsored by Belmont Abbey College and the dioceses of Raleigh and Charlotte, N.C., the conference hopes to draw 1,000 participants from throughout the Southeastern United States.

1977 VACATION NOTICE

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NOTE: Emergency calls will be handled by our answering machine. Call 754-8244 and leave message. Your call will be returned after August 1.
Research project will study teacher training

WASHINGTON—(NC)—A joint research project aimed at developing new models for the training of religion teachers began June 22 in Washington. It is the first effort to use scientific research to help volunteer religion teachers become more professional.

Participants in the project are the U.S. Catholic Conference (USCC) Department of Research, Policy and Program Development; the Boys Town Research Center at the Catholic University of America in Washington; and the Religious Education Office for the archdiocese of Washington.

Father Eugene F. Hemrick, USCC coordinator of research, policy and program development, will direct the experiments. He said the project marks the first time that the USCC has "attempted to coordinate research between a diocesan and institute of higher learning for the purpose of professionalizing religion teachers at the grassroots level."

The priest said the project is a response to the National Catechetical Directory, the U.S. bishops' pastoral "To Teach As Jesus Did," and the National Catechetical Directory, which each cite research as a means for advancing the status of religious education.

The goal of the project is to provide diocesan superintendents and directors of religious education with professional teacher training models for use in training their volunteer teachers.

Father Hemrick said he also hoped that a permanent national research center would be established in religious education, that other Catholic colleges and universities would initiate the same type of research, and that "a continual 'think-tank' support for religious education" would be established.

James O'Connor, director of the Boys Town Research Center, made available to the project the center's facilities, equipment and expertise. Sister Virgina Pugh, a Mission Helper of the Sacred Heart who directs the religious education office for the archdiocese of Washington, brought in 34 religion teachers to help initiate the research.

Calling on his experience in conducting evangelization programs in more than 30 parishes in Mississippi and the Washington area, the Paulist priest will conduct a workshop on reaching the unchurched at the National Congress on Evangelization in Minneapolis Aug. 26-28.

Father Illig's workshop is entitled "Parish as Cell: Evangelizing the Churchless and Alienated Catholic." It will cover first the statistical data that define the scope of the problem and then discuss contemporary models for evangelizing the churchless that have been developed during the past three years in Mississippi and Washington. It will examine a recent successful 10-month evangelization program that was based in a parish and run by lay persons.

The goals of the program were two:

- To broaden the vision of the parishioners so that they would look upon the sharing of their faith as part of the normal, healthy life of the parish.

- To improve the image of the Catholic parish in the eyes of the non-Catholic community. As a result, the parish was seen by outsiders as a friendly family of deeply committed Christian people who invite others to participate in their community.

"As we enter the third century of our existence in America," Father Illig said in a recent speech, "with the immigrant age behind us and the age of blatant anti-Catholicism past, we have seen our vision broadened from one of nurturing and maintaining the faith to one of reaching out and sharing."

Lay persons' role cited in reaching unchurched

WASHINGTON—(NC)—There are 80 million unchurched Americans 40 percent of the total U.S. population, and it is impossible for the clergy alone to reach them.

That is the opinion of Paulist Father Alvin Illig who said that effective evangelization of the unchurched will have to be done by lay persons who work out of their own parishes.

"Besides being unrealizable," Father Illig said, "it would be bad theology and worse pedagogy for priests and Sisters to insist on this tremendous challenge without the active participation of Catholic lay people."

Attached to the Washington archdiocesan office of research, planning development, Father Illig is the coordinator of Experiments in Evangelizing the Unchurched.

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Do we understand it?

By FATHER JOHN J. CASTELOT

If God's self-revelation is contained in the Bible and if He spoke His definitive Word to humanity in the person of the Word made flesh, why do we need theology? For the simple reason that revelation is one thing and understanding it is quite another. This is the basic reason, but there are many others.

The objects of revelation are, in the main, mysteries: God and His various attributes, His activity in human history, evil, sin, divine-human relationships, grace, incarnation, redemption, Trinity, resurrection, salvation, and many more. These mysteries are presented to us in the writings of men of a mind-set, a culture, quite different from ours. They were not speculative thinkers; they viewed reality, even the reality of mystery, functionally, concretely, practically. They were not "theologians" in the technical sense in which we use the term. The author of neither creation account was a Thomas Aquinas; Paul was not a Karl Rahner. They described, sometimes just in story form, what God did; they did not speculate about His nature.

As a result, from our viewpoint, they left many tantalizing questions unanswered. It is the task of theology to formulate answers, however inadequate, to those questions. Hence the simple definition of theology, as "faith seeking understanding." It is an enterprise that will go on until the end of time, with "theology" succeeding "theology," because the mysteries revealed in the Scriptures defy complete human comprehension and adequate expression in human language.

We have a hunger for understanding, for explanation, for precise definition. Biblical man did not, at least in our sense of those terms. One looks in vain from one end of the Bible to the other for a definition of God. They were not given to defining anything and, as for defining God—who can define the indefinable? We insist on trying, but we are the intellectual and psychological heirs of a quite different tradition.

It strikes us as strange that they were apparently unconcerned about the philosophical and theological problems posed by what we call the doctrine of the Trinity. The New Testament gives abundant witness to the fact that the first Christians believed in the divinity of the Father and of the Son and of the Holy Spirit. One would think, then, that they, especially in view of their strict monotheistic background, would have wondered how their new faith could avoid leading them to a belief in three gods. And yet, there is not the slightest indication that the question even occurred to them.

This again reflects their functional approach to reality. They were concerned with the activity of the Father, Son and Holy Spirit. What has the Father done in history, in my life? What was the mission of the Son and how did He accomplish it? What is the role of the Spirit in my life? What is my concrete, everyday, existential relationship with them? As for the intricacies of the mysterious inner life of the Trinity—well, evidently that sort of thing was not their mental or psychological cup of tea.

It is true that we speak of the theology of each of the Gospels; the fourth Evangelist is known as John the Theologian, and volumes have been written on Pauline theology. Even though the New Testament authors were not professional theologians in the modern sense, they did give human expression to profound mysteries. However, they did it in their own way, as we have seen, and this fact itself makes further theological investigation necessary.

They were struggling to formulate uniquely new truths and experiences, with no traditional theological terminology at their disposal. Their impetus to improvise. As a result, they often used language which, while adequate for their immediate purposes, was open to later misunderstanding. Just one among many possible examples: In Philippians, Paul quotes a liturgical hymn to Christ which begins: "Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men." (Phil. 2,6-7).

It is clear that these lines could easily be misinterpreted, and they were. There were some who held that when the Son of God became man, he set aside His divinity and was purely and simply a man. Then, after His resurrection, He resumed His divine status. The implications of this are devastating and, in fact, run counter to the whole doctrine of the New Testament. Obviously there was a need for a careful study of the text itself and a restatement of its meaning in precise theological terminology. Our need for theology is unequivocally clear.

Miami, Florida / THE VOICE / Friday, July 8, 1977 / Page 11

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Adventures in search for G

By FATHER AUGUSTINE P. HENNESSY, C.P.

The Catholic Theological Society of America recently held its 33rd annual convention in Toronto. From the original 38 theologians who planned the first convention in 1946, the society has grown to include a membership of more than 1,200 men and women.

This increase in numbers and diversity of gifts has been accompanied by better theological competence, wider ecumenical vision, and a more fervent search for wisdom. This wisdom is what makes theology relevant to every age. The society's vitality is a sign that we still need theology in our own country today.

The earliest presidential addresses of the society laid down some timeless truths about theology. From the beginning, these professional searchers for truth reminded themselves that theology will always remain a call to contemplation in the pursuit of wisdom (1955). It is a task involving both hardships and consolations (1954). As a science, it is marked by grandeur and misery (1955).

As a wisdom achieved not only by sweat and study but by a taste for divine realities, love becomes the ultimate dynamic spurring on the theologian to mystical insight (1956). This insight gives the theologian a relish for the mystery of God.

Consequently, theology is an adventure of love, giving impetus to mankind's search for God. As an adventurer, the theologian is also a pioneer. He is rather an inheritor of a family wisdom. It is a wisdom handed down by him to thinkers and lovers who have explored the high-ways and by-paths of wisdom long before he was born.

Adventurers in the search for God are not autonomous men and women. Their defeats of despair do not usually put their names into headlines. Disdainful critics might apply an odious name to them and call them herd people. But theologians can hardly resent this epithet because they glory in doing their work under the ultimate guidance of a shepherd named Peter.

Theologians do not become experts by merely using their own scientific tools. They must also become men and women of prayerful reflection. They are called to be people mulling over the past, understanding present events, alerted to new trends in thought, exhilarated by profound insights, and touched by the fire of God.

PRAVER OF praise makes the theologian begin and end his work in the mysteriousness of God. Like all believers, theologians begin their adventure of...we with the blurred intuitions of faith; then their scientific commitment urges them to bring clarity out of confusion, next, realism forces them to bring patience to their encounter with the inadequacy of words; and, finally, love prods them onward to affective wisdom which savors the deep things of God with a serene contentment. Here a conceptual

 KNOW YOUR FAITH

The Cross and Communism

By FATHER JOSEPH M. CHAMPLIN

Colorful posters pasted on walls next to the sidewalk are, here in Rome, the most common media for communication and advertising. Each day as one stands waiting at a bus stop there seems a new announcement which attracts your attention—an invitation to a concert, a political rally or even a religious event.

During Holy Week I noticed such a bulletin publicizing the way of the cross by the Colosseum “with the Pope” on Good Friday night, to begin at 9:00. Ironically, another poster but inches away featured a red hammer and sickle summoning the crowd to join the multi-national conquerors.

THAT TYPE of strange juxtaposition is symptomatic of the paradox so prevalent in this Eternal City: A communistic oriented administration governing a metropolis within which rests the center of Catholicism.

The stations of the cross began at the ancient Colosseum (scene of martyrdom of some early Christians) and moved across the large boulevard which once witnessed the triumphal return of Roman conquerors.

Our Holy Father knelt for the first eleven stations on a ledge high above the crowd which, despite a heavy downpour, I would estimate numbered 25,000. There were prayers in many languages for each step of the journey and the multi-national group joined enthusiastically, as our own freedom in the United States was purchased and has been preserved by the blood of persons committed to the cause of liberty, just as our Catholic faith today is a heritage of people who gave their lives out of a belief in the suffering, risen Christ.

We can easily forget as Catholics in America that our Church extends far beyond the United States. Such narrowness ignores both the riches of our past and the gifts other cultures offer us.

The Holy Father is just that, a holy man of God, a person of deep faith and prayer who, though he fatherly concerns reach out to all people and all nations symbolized by the diverse pilgrims who gathered with him to recall Jesus’ way of the cross. The bitterness of some critical reactions in our country to certain Vatican decrees or decrees indicates a failure to grasp the “holy father” aspect of Pope Paul VI.

In the Holy City of Rome a man gives a glance at a Communist poster honoring the victory of Ho Chin Minh's forces in Vietnam.
By FATHER JOHN J. CASTELOT

Some people have said that theology is like money. You can't do with it and you can't do without it.

Theology is alternately blessed or cursed depending on the state of the Church and whose ox is being gored. Aquinas lived out his academic career amid suspicion from his peers and worry on the part of church officials. Acceptance came after his death and positive adulation in the late 19th and early 20th century.

Perhaps never in the western church has there been so much attention paid to theology and theologians by the general Catholic public as it has in these last years since Vatican II. Perhaps, if the records be correct, the only other period of ecclesiastical history in which large numbers of laity took an active interest in theology was in the eastern empire between the years 400 and 1400. Constantinople and the environs seem to have been literal hot beds of theological controversy not just at the lofty level of academics, bishops and the royal household, but also in the streets and cafes and domestic patios.

In FACT, around 1400 or thereabouts, when the emperor wanted to accept the Roman version of the creed, the people rioted and resisted and refused to concede that theological point. An exceptional number of them were quite knowledgeable about the theological quarrel about the Trinity. They felt that Rome was wrong and Constantinople was right.

There is a long standing tradition since the time of Erasmus that theology was doing more harm than good. Better to dwell on morality. Start with those aspects of the Gospel that deal with everyday living. Concentrate on the virtues and values that make a good Christian. Place a moratorium on theological discussion, for all it seems to lead to is division, hostility and fruitless debates.

Who is saying such things? One group is the Christian humanists who feel that debates about the mysteries of God are unsuitable, unseemly and rarely will get anywhere anyhow. Moreover, they produce so much animosity, that instead of moving the people, they simply turn people into abrasive cynics. Another group is those who are comfortable with the traditional theology. They find it sufficiently meaningful and see no reason why so-called creative breakthroughs are needed. Traditional theology satisfies them. So why cause dissension with new theories and new discussions?

WHAT IS ONE to say to these objections? Should we just teach morality and forget the dogmas? Should we just teach the dogmas in the old way and not try to find new insights? As to the first question and the preference for morality, it must be said that a sound appreciation of dogma should lead to reasons for being moral. If the dogmas about incarnation, salvation, grace, sin and sacraments are not pondered with meaning, why should one bother to be moral at all? The whole point seems to be that the work of God in Christ and the Spirit establishes the background and purpose for morality. Morality without sound dogma is like walking around with one shoe.

Now as for those who claim that the traditional way is best, the objection must be given that once upon a time the traditional way was the avant garde, the innovation against which the previous generation said THIS was nonsense and there is no reason for a change. New times require new understandings of the timeless truths. It is not the truth of salvation that is under question, it is the understanding that appears weak for a generation raised on science, technology, critical questioning, psychology and the behavioral discoveries.

TRADITIONAL theology itself grew under pressure from new knowledge sweeping the world of another age. It met the challenge successfully and rarely will get anywhere anyhow. Moreover, they produce so much animosity, that instead of moving the people, they simply turn people into abrasive cynics. Another group is those who are comfortable with the traditional theology. They find it sufficiently meaningful and see no reason why so-called creative breakthroughs are needed. Traditional theology satisfies them. So why cause dissension with new theories and new discussions?

Do we really need theology?

In this woodcut, Thomas Aquinas stands before his teacher, Albertus Magnus (St. Albert the Great) during a theological discussion.
This page contains a mixture of English and Spanish text. Here is a transcription of the relevant sections:

**LOOKS LIKE WE MADE IT**

There you are
Looking just the same as you did
Last time I touched you
And here I am
Close to getting tangled up
Inside the thought of you
Do you love him
As much as I love her
Will that love be strong
When old feelings start to stir
Looks like we made it
Left each other on the way
To another love

Love's so strange
Playing hide-and-seek
With hearts and always hurting
And we're the fools
Standing close enough
To touch those burning memories

And if I held you
For the sake of all those times
Love made us lose our minds
Could I ever let you go
Oh no we made it
Left each other on the way
To another love
Looks like we made it

Or I thought so until today
Until you were there everywhere
And all I could taste was love
They way we made it

By Richard Kerr-Will Jennings
(p) 1976 Arista Records, Inc. BMI

**Prayer of the Faithful**

15TH SUNDAY OF ORDINARY TIME (CYCLE C)
July 19th, 1977

Celebrant: When we live God's Law and Commandments, we begin to live God's very life here on earth; the same life which we hope to share with Him forever in His Kingdom of Heaven. With this confidence and hope, we now pray.

**LECTOR:** The response for today is: Lord, hear our prayer.

**LECTOR:** For parents that they may teach their children by word and example how to live God's life, we pray to the Lord: (R)

**LECTOR:** For the unwanted, the disenchained, the lonely, the disadvantaged, the ill, the disabled, who are imprisoned that they receive the compassion and love of Christ through us, we pray to the Lord: (R)

**LECTOR:** For those who are unsettled, confused, disoriented, lost, that they may find consolation in God's World, in the preaching and teaching of the Church, and in the concern that Christians have for one another, we pray to the Lord: (R)

**LECTOR:** For our Holy Father, Pope Paul VI, and His Brother Bishops, that they may teach God's Law and Life with clarity, courage and confidence, we pray to the Lord: (R)

**LECTOR:** For our civil authorities, that the laws of government and society may reflect more perfectly the justice and compassion called for by our Judeo-Christian heritage, we pray to the Lord: (R)

**Lector:** For our civil authorities, that the laws of government and society may reflect more perfectly the justice and compassion called for by our Judeo-Christian heritage, we pray to the Lord: (R)

**Discussion**

1. How has the study of theology been viewed in different periods?
2. What are people saying about theology today?
3. Discuss this statement: "It must be said that a sound appreciation of dogma should lead us to reasons for being dogmatic.
4. Discuss this statement: "Silently without sound dogma is like walking around with one shoe.
5. What is theology today attempting to do?
6. What are the objects of revelation?

Dios, para que la nuestra al mundo con claridad, valor y confianza, orenos, Señor, escucha...
Vatican urges state aid to Catholic schools

(Continued from page 1) Members of society. Let them strive to harmonize them, remembering that in every temporal affair they must be guided by Christian conscience."

Again quoting from the Vatican Council’s Dogmatic Constitution on the Church, the document says that "even when occupied with temporal cares, the laity can and must perform valuable work for the evangelization of the world."

"It is a maxim of the American debate over Catholic school unions, who are carrying out an evangelizing role through their work, must be prepared to make economic sacrifices not revealed of public school employees."

The document also asked "for the courage of reform" in Catholic school systems at a time when "Christianity demands to be clothed in fresh garments."

It warns teachers against presenting students with "pre-cast conclusions" to problems, or using school material as "mere adjuncts to faith or as a useful means of teaching apologetics."

The "integration of faith and life in the person of the teacher" is what makes the difference between Catholic and other forms of education says the document.

"The Catholic school, far more than any other, must be a community where the transmission of values for living," said the document.

The Vatican released the document July 5. It was signed by Cardinal Gabriel-Marie Garrone, prefect of the congregation, and Archbishop Antonio Javerier, congregation secretary.

Miamian gets Vatican post

(Continued from page 1)

It is married to the former Betty Jane Lattiner and they have one daughter, Susan Patricia Smith; and a grandson, David. Their daughter, Shannon Joy Smith, died of leukemia in 1970, five years after Walter had served as president of the Leukemia Society of America.

Walter built a chapel in her memory at Variety Children’s Hospital, Coral Gables, as a benefactor of Assumption Academy, Miami where she had attended classes.

Known as an authority on immigration matters, Walters has been a major fundraiser for every Democratic presidential candidate since the former president John F. Kennedy ran for office in 1960.

According to the NC News Service in Washington, D.C. the official White House announcement of Walters’ appointment was scheduled for last Wednesday.

The United States has had informal relations with the Vatican and in 1948, the United States established full diplomatic relations with the Vatican in 1848, but in 1867 Congress voted to prohibit the use of federal funds to continue full relations with the Vatican.

The Senate recently approved an amendment offered by Sen. Richard Stone (D-Fla.) to repeal that prohibition. The House is currently considering the amendment, which is part of a State Department authorization bill.

This means that Carter may soon have the option of upgrading the personal envoy post to a full ambassadorship. Walters said it would be "premature" to discuss the possibility of upgrading the position. He said he did not want his own appointment, confused with that issue. The Senate must approve nominations for ambassadorships, but does not have to approve personal envos.

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Mount Carmel Fete Set

HALLANDALE—The feast of Our Lady of Mount Carmel, traditionally observed by Catholics of Italian ancestry, will be celebrated in St. Charles Borromeo parish from Friday, July 15, to Sunday, July 17.

At 7 p.m. Friday a special Mass will be offered honoring Our Lady in the parish church, 600 NW First St. A candlelight procession, social hour, and refreshments will follow. On Saturday, an all-day vigil will begin at the 8:30 a.m. Mass and continuing through the 6 p.m. Vigil Mass.

The triduum will close after the 10:30 a.m. Mass, Sunday, during procession of Benediction. A social hour will follow.

According to Carmelite tradition, Mary appeared to St. Simon Stock, sixth General of the Carmelite Order in 1251 on the summit of Mt. Carmel in Palestine where the Motherhouse of the order now stands.

OLQH parish hall

LABELLE—A new parish hall in Our Lady Queen of Heaven parish has been completed and is in use for a variety of activities.

Dedication of the new structure located on South Bridge St. is planned for the Fall. The building houses the Hendry County Child Development Center and a social hall that seats some 230 persons for hour long meetings or banquets.

The child center will accommodate 90 children of migrant and seasonal farmworkers ranging in age from two to five. Future plans include special facilities for infant care. The hall is completely air conditioned, has a public address system, and a kitchen.

Broward County

ST. BARTHOLOMEW Young at Heart Senior Club, Miramar, will sponsor a one-day trip to the Flagler Museum, Palm Beach leaving at 9 a.m. and returning at 5 p.m. on Thursday, July 21. For additional information and reservations call Max Akman at 987-7517 or Frank Mauro at 989-4652.

LAUDERDALE Catholic Singles Club will sponsor a covered dish supper and "bake-off" competition at 8 p.m. in St. Anthony parish hall, on Saturday, July 2. Non-members are welcome to attend the event at 901 NE Second St., Fort Lauderdale. On Monday, July 4 members will have a beach breakfast at Bahia Mar Beach adjoining the Yankee Clipper Hotel.

OLQH parish hall

ST. TIMOTHY parish, Miller Rd. and SW 102 Ave. will be the site for a Boystown of Florida rummage sale from 9:30 a.m. to 3:30 p.m. on Saturday, July 16. Lionel trains, musical instruments, furniture, and a number of pool tables and surfboards will be featured.

Palm Beach County

HOLY SPIRIT Women's Guild, Lantana, is working throughout the summer reading items for the Christmas bazaar. Any donations are welcome and donors should call 585-7569 or 586-2564.

'Broadway's' annual guide


S. Florida Scene

1977-78 School Calendar

Archdiocese of Miami

Broward County

Aug. 23-26 Teacher Workdays
Sept. 5 Labor Day Holiday
Oct. 28 End First Quarter
Oct. 31 Teacher Workday-No Classes
Nov. 24-25 Thanksgiving Holidays
Nov. 28 Classes Resume
Dec. 22 Christmas Holidays Begin
Jan. 3 Classes Resume
Jan. 19 End Second Quarter
Jan. 20 Teacher Workday-No Classes
Feb. 20 Teacher Workday-No Classes
March 23 End Third Quarter
March 24 Easter Holidays Begin
April 3 Classes Resume
April 28 Teacher Workday-No Classes
May 29 Memorial Day Holiday
Aug. 7 Summer Vacation Begins
June 9 Last Day for Teachers

Biscayne names grad

A graduate of Biscayne College has joined the college staff as assistant director of admissions.

Miss Mary Lou Whitaker, daughter of Miami's former FBI bureau chief, Kenneth Whitaker and Mrs. Whitaker, she majored in public administration and minored in secondary education at Biscayne from which she was graduated two years ago. Since that time she has been a member of the faculty at Archbishop Curley High School in the math department.

Now president of the Biscayne Women's Club, Miss Whitaker is also active in Girl Scout activities.

'A touch of class'

FORT LAUDERDALE—A new thrift shop, "A Touch of Class" has been opened by the Women's Guild of St. John the Baptist Church, Coral Ridge, at 3045 N. Federal Hwy.

Donations of any salable merchandise are welcomed at the shop which is open Monday through Friday from 10 a.m. to 4 p.m. Mrs. Marjorie Files and Mrs. Cordelia Orlando are in charge of the project.

Right to Life meet

FORT LAUDERDALE—Broward County Right to Life meets at 8 p.m., Tuesday, July 12 at Atlantic Federal Savings Bank, 1771 NW 40 Ave., (State Rd. 7), Lauderdale.

Anyone interested is welcome to attend. Membership information is available from Rita Mocarski at 484-6494.

A pre-arranged funeral is one that is arranged before need. Arrangements are made when emotional strain, grief and confusion are not factors in decisions. Pre-arrangement planning provides assurance that the personal wishes and instructions will be observed and that funds will be available to pay for expenses without burdening those left behind.

For an appointment call 757-5544 (Reaches all chapels)

DAVID A. "DAL" LITHGOW
Funeral Director at Lithgow Funeral Chapels, and his staff are available for pre-arrangement counseling anywhere in Dade County. A pre-arranged funeral is one that is arranged before need. Arrangements are made when emotional strain, grief and confusion are not factors in decisions. Pre-arrangement planning provides assurance that the personal wishes and instructions will be observed and that funds will be available to pay for expenses without burdening those left behind.

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EST. 1938 same ownership-management.
'Demon Seed' deserves 'Most Bizarre' award

by James Arnold

' Demon Seed' is a tremendously controversial film about the Christian mystery of the Incarnation. The idea, however, is not that the film will be 'world's hope,' a man governed by reason who will also understand what it is to be human—the prototype of a new stage of the evolutionary process.

This not only recalls Kubrick's star-child imagery in '2001,' but is close to the idea of a messianic figure. The film's potential for controversy. I was provoked into seeing 'Demon Seed,' in fact, by the opening phrase of its review in Variety: "Some religious viewers may consider it the ultimate in blasphemy..."

That somewhat overstates the case, but whenever a story is built around the unusual birth of a New Man, with vaguely redemptive and-or supernatural consequences, it is likely to be uneasy alliance to the Christian mystery of the Incarnation.

Sometimes this is deliberate, as it certainly was in 'Rosemary's Baby,' in which author Ira Levin wanted to portray a kind of reverse Christmas, the birth not of the savior but of the destroyer. Many took offense, including the Catholic Film Office, which called the film 'peculiar.'

Herbie GOES TO MONTE CARLO (Disney - B.V.) The Volkswagen with a personality, Herbie, who was previously starred in THE LOVE BUG and HERBIE RIDES AGAIN, makes a comeback to win the Trans France car race, a feat complicated by a diamond theft and by his falling in love with a sleek sports car. The movie is standard Disney fare, mildly amusing with the two cars much easier to take than the humor actors (Dean Jones, Don Knotts and Joanne Harris) because they do not overact.

JOURNEY INTO THE BEYOND (Burbank) is a shabby documentary in the world MONDO CANCE tradition. It purports to be a serious inquiry into life after death, but this is a mere pretext for gathering an hour and a half of ill-assorted footage that is, by turns, tedious and revolting.

WE ALL LOVED EACH OTHER SO MUCH (Cinema 8) A witty, humane, and extremely entertaining Italian film about the friendship of three men over three decades and about the women whom each of them loved.

Caprino movie reviews

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Film office seeks preview of Soap

NEW YORK — (NC) — The Office of Film and Broadcasting for the U.S. Catholic Conference (USCC) has asked ABC to permit it and the National Council of Churches' Communication Commission to preview "SOAP," the network's controversial serial scheduled for prime time this fall.

Jesuit Father Patrick J. Sullivan, head of the office, said the request was made because he and his staff had received "many inquiries from across the country" about the series. The USCC office's "traditional policy is not to comment on a program until we've had an opportunity to view it," Father Sullivan said. He added, "we have a responsibility to provide information to the diocesan press," so the request was made to ABC that the USCC and the NCC "be afforded an opportunity a preview of those portions of the series now available.

Although the Office of Film and Broadcasting reviews films and television specials, it has never made a request to preview a series before, he said.

AI Schneider, ABC vice president for program practices, said no decision had been made on whether to permit the preview, adding that it is "presently under consideration."

The series, which has been described in the Chicago Tribune as "a sex-drenched offspring of 'Mary Hartman, Mary Hartman,'" has never received any negative criticism from within the TV industry and from the press.

Newsweek said in a June 13 report that the series' basic plot line includes two swinging couples, one impotent male, a transvestite son, and a daughter whose ambitions include seducing a Jesuit priest in church.

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WASHINGTON - (NC) - Campaigning against what she calls a "national disgrace," a New York psychiatrist is urging Congress to clamp down with piles of slick books and excerpts from two films and press conference here with drug abuse and child care clinic, pornography.

Dr. Judiann Densen-Gerber, head of the New York-based Odyssey Institute, a drug abuse and child care clinic, illustrated the problem at a press conference here with excerpts from two films and with piles of slick books and magazines featuring children as young as three-years-old engaging in a variety of sex acts.

The magazine and books sell for $30 for a performance hours, and the label, "adults only."

Dr. Densen-Gerber said she wants Congress to strengthen laws governing child abuse and to enact new laws requiring the licensing of sexually explicit material featuring children. She also wants specific prohibitions against child prostitution under the child abuse and neglect statutes.

On a coast-to-coast crusade, Dr. Densen-Gerber promotes citizen action to halt the traffic in child pornography.

Franciscan Father Bruce Ritter, director of Covenant House, is child care facility affiliated with New York Archdiocesan Catholic Charities, said in a telephone interview that many youngsters in the magazines, films and on the streets are runaways or children of the poor.

Father Ritter said he Lloyd estimates that daily in this country some 300,000 boys from eight to 18 - "chickens" in street jargon - prostitute themselves to chicken hawks - older men who hunt young boys for sexual relations.

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Dr. Densen-Gerber in her figures are accurate. But, he added, "it is a problem and has been around for a long time."

"The priest said sexual experiences at an impressionable age can have devastating effects on children. "It leads to a lot of self-hatred," he said, "savage, self-inflicted punishment leading up to and including suicide."

Dr. Densen-Gerber indicated that early sexual experience can damage a child's mental health and result in socially burdensome behavior such as prostitution, drug addiction and criminal activity.

While Dr. Densen-Gerber is pushing for new legislation, Jesuit Father Morton Hill, president of the New York-based Morality in Media, thinks law enforcement officials should enforce the laws already on the books. He also suggests that the problem could be eased if the market in pornography; rather than on the films, rules and guidelines are changed to fit the law.

"There will be no illustrations. No more than one advertisement from a theatre will be accepted for one day's edition. Film titles or theatre names considered offensive will not be run.

Announcing the policy, Arthur Ochs Sulzberger, publisher, described the paper's standards, he said, would be based on information submitted in the advertisements rather than on the films themselves.

Sulzberger called the advertisements of pornographic films "as much of a blight in print as the displays for pornographic films are a blight to the city streets," and said the newspaper believes it can distinguish pornographic films from "some other contemporary films in which explicit sex is part of a wider appeal and purpose." He added, "We have always made such a distinction in our cultural news coverage and criticism."

Father Ritter said that leaders of Covenant House had spoken frequently to the Times officials about deterioration of their neighborhood — not the advertising policy — and that all were very concerned about the rapid growth of pornographic movie houses, massage parlors and prostitution.

In an editorial that appeared the same day as The Times' announcement, the newspaper said the new standards were set "because we believe that advertising which glamorizes pornography in films offends the community in which we publish as well as the standards of taste that we seek to apply throughout our newspaper."


Both Miami newspapers, the Herald and the News, restrict advertisements of pornographic films to a maximum of one column and a depth of two inches.

VOCATION PRAYER

Pray that you may know clearly the work which you are called to do in life and grant me every grace I need to answer Your call with courage and love and lasting dedication to Your will.

Amen.

Thought of becoming a priest? Talk to Msgr. Nevins at 223-4561.

Page 18 / Miami, Florida / THE VOICE / Friday, July 8, 1977
HOLLYWOOD - An Archdiocese of Miami youth reported to the U.S. Naval Academy at Annapolis this week bringing to a total of three the young men from local parishes who have been appointed this year to U.S. service academies.

William T. Nesselt, Jr., 17, a graduate of St. Thomas Aquinas High School, Fort Lauderdale, received his appointment from Congressman J. Herbert Burke, after writing hundreds of letters of application. He will major in engineering.

A member of the National Honor Society who was named Scholastic Athlete for 1977 at Aquinas High, he is the son of William T. Nesselt Sr., and Mrs. William T. Nesselt of St. Bernadette parish.

Following in the “footsteps” of his father who was a Second Class Seaman during active duty with the Navy between 1907 and 1961, Nesselt attended St. Thomas Aquinas High School, Fort Lauderdale, and St. Bernadette School. Members of the parish feted him with a covered dish supper late in June when his appointment was announced.

While in high school, the youth was also a member of the Latin Club and the Exchange Club and served as vice president of District Nine Latin Forum.

Mr. and Mrs. William T. Nesselt of St. Bernadette parish.

HOLLYWOOD Hills.

William T. Nesselt Jr.

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Miami, Florida / THE VOICE / Friday, July 8, 1977 / Page 19
Resident status asked for Indochina

WASHINGTON (NC)—The U.S. voluntary agencies responsible for resettling more than 130,000 Indochina refugees during the last two years have asked Congress for special legislation giving the refugees permanent resident status.

Without such legislation they say, the refugees could easily use up the 5,100 visas allowed annually for adjustment of alien status from temporary to permanent.

The agencies made their request in a statement submitted for the record to the House immigration subcommittee conducting hearings on a bill introduced by Rep. Hamilton Fish (R-N.Y.) to give the refugees permanent status.

The statement was submitted by John McCarthy, director of Migration and Refugee Services for the U.S. Catholic Conference and spokesman for the seven other religious and nonsectarian voluntary agencies involved in the resettlement.

McCarthy outlined problems the refugees face because they do not have permanent resident status.

—They cannot join the Armed Services. They cannot be licensed in their professions or occupations.
—They must pay out-of-state tuition to state colleges.
—Some of the refugees "may have spouses or dependent children living abroad and should they obtain permanent resident status, they would be in a better position to petition for such relatives, thus enabling them to be reunited with their families."

McCarthy suggested two changes in the Fish bill.

—Refugees who were allowed into the United States by special arrangement after the fall of Vietnam and Indochina who were already in the country at the time should be treated the same.
—Spouses and children should be allowed to apply for permanent resident status at the same time as the "principal applicant."

WASHINGTON (NC)—The Catholic Church in Cuba is beginning pastoral work to fit "a new life-style" brought about by 15 years under a Marxist government.

As a recent Church document says, the eight bishops, close to 200 priests and perhaps as many as 3,000 lay leaders ("animadores") recognized for a deeper Christian community life and for richer spiritual living, all because of the challenge of a socialist state and its constitution.

Whatever their success, the status of Catholicism in Cuba takes on added interest because of the detente taking place between Washington and Havana. If travel and trade are eventually restored, there will be also room for exchange at the denominational level.

The main consideration of Church leaders in Cuba, as worded in the guidelines for pastoral work in 1977, is that "the present world has a new life-style, a change in values."

"For that reason Christians must announce the Good News with the greatest moral understanding for the rapid pace of change affecting all our people. It is a question of a socialist capitalist system, to a system of socialist production, and such change in values."

After a survey of parishes last year, Church leaders announced they were adopting evangelization guidelines patterned after Pope Paul VI's Evangelii Nuntiandi issued in December of 1975.

Within the new conditions imposed by a Marxist regime, "for many the Church is a thing of the past, with no relevance to the new society," they said.

There has been admittedly a sharp decrease in church attendance in Cuba in the last decade or so. It is not only that a million Cubans have left the island, and that there are fewer priests and other religious in the island, and that there are fewer churches open and celebrating the sacraments. Seminaries for the training of priests are allowed, but their training is conducted in a center imposed by a Marxist regime, and only the Cubans are now church believers that they really have the force of the Gospel to reach the rapid pace of change of the great questions of human existence: birth, love, sorrow, death, sex, justice."

Committed Catholics must perform within the framework of a constitution that gives freedom of conscience but restricts religious beliefs for the convenience of the state.

For instance, "the law regulates activities of religious institutions," a legal means for the government to obstruct Holy Week ceremonies by decreeing Bay of Pigs Week the same days. The government celebration commemorates the aborted Bay of Pigs invasion by Cuba exiles in 1961.

Catholics are told to gain new people, "the active believers that they really have the force of the Gospel to fit "a new life-style" brought about by 15 years under a Marxist government."
El Vaticano anunció que el 42º Congreso Eucarístico Internacional se realizará en el Santuario Mariano de Lourdes, Francia, en 1981.

"El derecho a morir se está tomando en el derecho a matar, con serias consecuencias", dijo un profesor de estudios religiosos a los participantes en una conferencia suspiciada por el Consejo Educativo en Eutanasia en Los Ángeles (Del 17 al 19 de Junio).

La Iglesia de la Unificación, dirigida por el Rev. Sun Myung Moon no puede convocar a "el Vaticano Dominical", único seminario católico nacional en español en los EE. UU. La meta es llegar a una circulación de 45,000 copias.

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Haciendo Iglesia 1972-1977

Estos son los obispos hispanos de E.E.U.U.

Monsenor Patrick Flores, de 46 años, nació en Ganado, Tejas, fue el primer sacerdote mexicano de la nación elevado al episcopado. Graduado del Seminario de St. Mary en Houston, fue ordenado al sacerdocio en mayo de 1956.

Monsenor Juan A. Arzube, de 50 años, nació en Guayaquil, Ecuador, y cursó estudios elementales en Ecuador e Inglaterra. Terminó escuela secundaria en Quito, Ecuador y completó su educación en el Instituto Politécnico de Rensselaer, Troy, Nueva York y el Seminario de St. en Camarillo. Fue Ordenado sacerdote en 1955 y nombrado por Pablo VI obispo auxiliar de la arquidiócesis de Los Ángeles en 1971, donde ha permanecido desde entonces.


Monsenor Raimundo Peña, fue el primer sacerdote nativo de la diócesis de Corpus Christi, Tejas. De padres mexicanos muy comprometidos con la comunidad, Mons. Peña creció en Robstown, Tejas y se ordenó sacerdote en 1956, elevado al episcopado en diciembre de 1974, por nombramiento de Pablo VI. Es actualmente el sexto obispo hispano de la nación, auxiliar de la diócesis de San Antonio.

Monsenor Francisco Garmendia, de 52 años, nació en Lassano, provincia de Navarra, España y fue ordenado sacerdote en 1947. Posteriormente fue profesor de Inglés en la Universidad de Salta, Argentina y se trasladó a Nueva York en 1964. Elevado al episcopado el 19 de febrero de 1977, Mons. Garmendia es el sexto obispo hispano de la nación y ayuda al Cardenal Timothy Manning de Los Ángeles en el pastoreo de dos millones de católicos.

Monsenor Peña fue nombrado obispo por Pablo VI en junio de 1974 y es el quinto obispo hispano de la nación.

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Agenda provisional para el II Encuentro

AGOSTO 19, JUVÉS (TARDE)
1-4 Inscripción
6- Bienvenida; Videotape del Papa; Liturgia; Orientación práctica 2-30 Convivencia
AGOSTO 19, VIERNES (MÁANA)
8- Evangelización: Arzobispo Sánchez
10:30 Plenaria: Presentaciones regionales; talleres; Plenaria de Aprobación
Tarde: Los 3 sub-temas: Presentaciones regionales, talleres simultáneos por temas; Plenario por temas, preparando el conjunto de conclusiones de cada tema para el plenario final de votación.
AGOSTO 20, SÁBADO
Mañana- Plenaria: discusión por talleres; resumen de temas Tarde- Plenaria de conclusiones generales Noche- Festival
AGOSTO 21, DOMINGO
Mañana- Plenaria de aprobaciones Tarde- Eucaristía final y salida

Hoy en la Iglesia unos insisten más en un aspecto, otros reclaman más la atención sobre otro aspecto. Muy bien: lo que pide el Evangelio es el respeto por el otro, no excrementarlo por cuenta nuestra, tratar de ver lo que haya de escateno en el otro, y así todos juntos lograr un conjunto equilibrado según el Evangelio. Las ideas valen mucho. Si van servidas con comprensión y caridad, mostraremos al país no sólo nuestra madurez como pueblo, sino nuestra adultez en la fe cristiana y en el amor comprometido. Que belleza ocasión y oportunidad será el segundo encuentro hispano para crecer en nuestra fe y para mostrar al país y al mundo nuestras madures. Nadie ni nada nos podrá separar ni de la caridad de Cristo ni de la unidad de nuestro pueblo.

Pablo Sedillo, Jr. Director del Secretariado Nacional Hispano

...Y Usted?

Doble felicitación

Editor: Dos felicitaciones: Una por su espléndido reportaje titulado, "Religiosas piden parte en planificación" y la otra para las 50 Religiosas hispanas de nuestra Archidiócesis, por sus sensatas recomendaciones al II Encuentro Nacional Hispánico de Pastoral que se celebrará en Washington del 18 al 21 de agosto.

Oremos para que no solo estas recomendaciones lleguen a ser faciles, sino para que el trabajo pleno de este ansiado II Encuentro sea un completo éxito bajo la inspiración del Espíritu Santo.

Gonzalo Soto
Miami

Envíe su correspondencia a "Opinan los lectores" La Voz, P.O. Box 1059, Miami Fla. 33138.

Miami, Florida / THE VOICE / Friday, July 8, 1977 / Page 23
La escuela católica es garantía de pluralismo

CIUDAD DEL VATICANO—(NC)—

En un documento con fecha del 5 de julio el departamento de educación del Vaticano apoya la ayuda estatal a la escuela católica como el modo ideal para los gobiernos de garantizar el pluralismo en la educación.

El documento, publicado por la Congregación Vaticana para Educación Católica, afirma que la escuela católica "es absolutamente convencida" de que el sistema de educación católica debe mantenerse para el bien de la Iglesia y de la humanidad.

Haciendo referencia indirecta a la formación de sindicatos en las escuelas católicas, el documento defiende los derechos del personal escolar a buscar condiciones de trabajo y de paga "según estricta justicia."

Señala, sin embargo, que el personal de las escuelas católicas está llevando a cabo la misión de evangelización que viene exigida por el bautismo. Les pide que al formular sus exigencias sindicales, tengan en cuenta tanto su misión evangelizadora como sus derechos de ciudadanos.

El documento, de unas 10,000 palabras, también pide a las órdenes religiosas establecidas para la enseñanza, que "vuelvan a evaluar" las razones por las que algunos de sus miembros han dejan labor de la enseñanza en favor de otras tareas pastorales. Aunque en general el documento es positivo, no deja de deplorar la "cortezad de vista" de algunos gobiernos que no han prestado ayuda económica a las escuelas de la Iglesia.

En algunos países, dice el documento, "los gobiernos han valorado las ventajas y la necesidad de un sistema de educación pluralista capaz de ofrecer alternativas a un sistema estatal único. En esos países, las escuelas católicas" están más o menos asociadas al sistema nacional y cuentan con un status económico y jurídico semejante a las escuelas estatales," dice el documento.

"Las restricciones económicas en las que frecuentemente se encuentra la educación católica, debido al rechazo de ayuda económica del estado, obliga a algunas escuelas a "restringir su actividad educativa a las clases más pudientes, dando así la impresión de cierta discriminación social y económica," dice el documento.

"Dicho documento aclara que si las escuelas católicas fueran para servir "exclusivamente a la clase dominante," estas tendrían contribuyendo a mantener "su situación de privilegiados," y estarían por lo tanto en favor de una sociedad injusta."

El documento afirma que "la escuela católica ofrece un servicio único y esencial" para la Iglesia y que "la ausencia de la escuela católica sería una gran pérdida para la civilización." La escuela católica, según dice el documento, trata de servir todas las necesidades de "una sociedad caracterizada por la diversidad y la mentalidad de producción en masa."

El documento señala que "las organizaciones profesionales" que tratan de proteger al personal escolar no pueden olvidar la especial misión apostólica de la escuela católica que deben salvaguardarse en estricta justicia, los derechos de las personas comprometidas con la escuela católica," dice. "Pero eso no valdría los intereses materiales o las condiciones sociales y morales influyendo en su desarrollo profesional, los principios del Concilio Vaticano II a este respecto no se pueden olvidar."

"Los fieles deben aprender a distinguir cuidadosamente entre los derechos y deberes que tienen como miembros de la Iglesia, y aquellos que tienen como miembros de la sociedad. Enfrentarse por armonizarlos, recor-dando que incluso los asuntos temporales deben ser orientados por una conciencia.

Asamblea diocesana hoy viernes

Más de 1,000 católicos hispanos de la Archidiócesis de Miami estarán esta noche a la asamblea diocesana de preparación al II Encuentro Nacional Hispano Pastoral.

Comenzará a las 9 pm, en el salón del colegio de Inmaculada L'Salle, 3601 S. Miami Ave. La asamblea estará presidida por el Arzobispo Coadjutor de Miami, Mons. Edward McCarthy.

Para la asamblea se desarrollarán tres temas que a su vez resumirán la reflexión llevada a cabo hasta el momento por los diversos grupos diocesanos. Los temas son los siguientes: "Derechos Humanos y Responsabilidad Política," por el Dr. José Ignacio Lasaga.

"Evangelización" por Miguel Cabrera; y "Educación Integral," por Mirta Gordon.

La Asamblea concluirá con una Eucaristía concelebrada.

Abogado de Miami, primer católico enviado presidencial al Vaticano

Un abogado de Miami que es experto en asuntos federales, David Walters, será el primer enviado presidencial católico de los Estados Unidos representando a los Estados Unidos ante el Santo Padre.

David Walters, de 60 años, es miembro de la parroquia de St. Kieran, en Miami, Caballero del Malta y miembro del Club Serra, para el fomento de vocaciones. Con nombramiento el Vaticano no busca incurrir en la "cierta discriminación social y económica." 

"Las restricciones económicas en las que frecuentemente se encuentra la educación católica, debido al rechazo de ayuda económica del estado, obliga a algunas escuelas a "restringir su actividad educativa a las clases más pudientes, dando así la impresión de cierta discriminación social y económica," dice el documento.

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Sacerdote de Miami visitó Cuba, contará sus impresiones el domingo

Durante su visita de cinco días a Cuba, el padre Donald O'Brien de la parroquia de St. Stephen, en West Hollywood, conversó con la gente y constató que los jóvenes son muy poco expresivos con los turistas americanos.

"Mostraban cierto miedo de hablar con nosotros, mientras que con los rusos tenían conversaciones espontáneas", dijo el sacerdote de la Archidiócesis de Miami a su regreso de Cuba.

Vió varias iglesias y me parecian más museos que templos," añadió el Padre O'Brien en conversación por teléfono con la Voz.

En Cuba, del 22 al 26 de junio, con un grupo de 195 turistas americanos, el sacerdote se separó después con 37 agentes de viajes para un tour especial de la isla. Visitó La Habana, Cienfuegos, Pasacaballo, Trinidad y Varadero entre otros lugares.

Utilizando fotografías y mapas de la Cuba de hoy el Padre O'Brien dará una charla en español sobre sus impresiones de Cuba el domingo 10, después de la Misa de una de la tarde en español, en St. Stephen, 4600 S.W. 19 St. West Hollywood.