OUR LADY OF CHARITY

New refugees join joyful celebration

Thousands of Cuban exiles, this year joined by newly arrived refugees from the Freedom Flotilla and five of Mother Teresa's Missionaries of Charity, gathered at Miami's Marine Stadium this week for a joyous celebration of the feast of Our Lady of Charity of Cobre, patroness of Cuba.

As is the tradition, the statue of Our Lady arrived by boat at the stadium, where Archbishop Edward McCarthy, Auxiliary Bishops Agustin Roman and John Nevins, and over 50 priests and deacons awaited.

The sermon during the Mass was given by Father Dionisio Oramas, from St. John Vianney College. He spoke about how, in an emotional speech, urged those gathered to turn their fervor into action and without waiting for government help aid all the newly arrived refugees, especially those living in Miami's now infamous Tent City. Many times, his words were interrupted by applause.

Archbishop McCarthy, in closing remarks, spoke of "the tensions in our community that are threatening to divide people who speak different languages or who are born in different countries," and urged everyone to join as brothers and "children of Mary."

"No matter what language we speak, no matter what color our skin is, no matter where we were born, we should be the living voice, the clear sign of brotherly love. We should be anxious to reach across barriers to meet and assist each other, to get to know and admire each other, to be concerned about each other, to depend on each other, to mix together, to help each other, to become for all the world to see, a beautiful example of how a city can become an extended family," the Archbishop said.

"The Word of God tells us that among Jesus' people, among Mary's people, there are neither Jew nor Gentile, Roman nor Greek, male nor female. In that spirit, let us proclaim — and prove by our actions — that where we should be," said Sister Priscilla, who came from New York to help set up this "House of New Hope," a promise made by Mother Teresa when she visited the city a few years ago.

She had only placed two conditions: that the mission be housed among the poorest of the poor, and that the sisters begin their work on the feast of Our Lady. Both were met, and last Monday, feast of the birth of the Mother of Jesus, feast of Our Lady of Charity of Cobre, patroness of the Cuban people, the sisters of Charity began ministering to the "shopping bag" ladies, the prostitutes, the women in jail.

Archbishop McCarthy blessed the 16-room house, actually the old Indians Hotel, hung a crucifix on the wall, and said: "It's the right place. Right where our people are. Right where we should be."
Forming conscience on atomic war urged

DES MOINES, Iowa — (NC) — Bishop Maurice J. Dingman of Des Moines has urged Catholics of his diocese to form their consciences on the issues of atomic warfare and disarmament.

In a pastoral letter, Bishop Dingman said the dropping of atomic bombs in 1945 by the United States on the Japanese cities of Hiroshima and Nagasaki had made him certain that there can be a just war now.

"St. Augustine, who gave us the 'just war' theory, would be hard pressed to say that an atomic bomb like the one at Hiroshima preserved the proportion of good over evil," the bishop said.

"It is estimated that if one test were detonated in central New York City, 7 million people would die from the blast, firestorm and radiation that would follow.

"Remember what the American bishops said in 1968 concerning the conflict in Vietnam: 'Have we already reached or passed the point where the principle of proportionality becomes decisive?'

"As a bishop I am in the business of 'forming consciences.'" Bishop Dingman continued. "Would it not be possible to suggest something better than atomic weapons?"

The bishop recalled the exhortations of Jesus to "Love your enemies, do good to those who hate you" and pointed out that Mahatma Gandhi, the leader of the Indian independence movement, and Martin Luther King Jr., the black civil rights leader in the United States, "used non-violence and achieved much."

Bishop Dingman also recalled the words of Pope John Paul II to the United Nations Educational, Scientific and Cultural Organization in Paris in June: "The future of man and mankind is threatened, radically threatened...Consciences must be mobilized."

"Suppose we were to take a small part of our time, our talent and our treasure that we are spending on preparations for war and suppose we were to put these efforts into training for non-violent actions for peace," the bishop said. "What would happen? Instead of aiming for an offensive tactic, why could we not concentrate on defensive measures? The savings could help the poor."

"I conclude by saying that I do not have the answers. But I do plead for 'constant and patient dialogue' that will lead to your formation of conscience. There must be an alternative to war. In forming your conscience I ask you to listen to Christ speaking in the Scriptures and to the vicar of Christ speaking in our time."

DISSENT'S WIFE — Iraida Yakunin, wife of Father Gleb Yakunin, talks to reporters outside the Moscow court where her husband is on trial for anti-Soviet agitation and propaganda. Father Yakunin, a Russian Orthodox priest with a 10-year history of religious dissident activities, was a founder of a group to defend the religious rights of Russians. (NC Photo)

Foreign Missionaries Show Decline

WASHINGTON — (NC) — For the 12th consecutive year, the number of U.S. Catholic missionaries serving abroad or outside the 48 contiguous states has declined and the total — 6,290 — is now lower than it was 20 years ago, according to figures published by the U.S. Catholic Mission Council.

Change election Days to Sunday

NEW YORK — (NC) — Saying he has found no objection from religious leaders, a congressman has proposed moving national election days from Tuesday to Sunday. Rep. Mario Biaggi (D-N.Y.) said Western European nations have higher turnouts and hold elections on Sundays.

Non-Public School Attendance Up

WASHINGTON — (NC) — While the total number of students attending school this fall is expected to decrease, the total of students in non-public schools is expected to increase slightly, according to the annual back-to-school forecast of the U.S. Department of Education.

Pope to Visit England-Summer of 1982

LONDON — (NC) — Pope John Paul II will visit Great Britain, probably in the summer of 1982, according to the Information Office of the Catholic Bishops' Conference of England and Wales.

Seton Hall President Steps Down

SOUTH ORANGE, N.J. — (NC) — Maryknoll Father Laurence Murphy, 61, president of Seton Hall University for the past year, has resigned for reasons of health. Edward R. D'Alessio, executive vice president, will act as chief operating officer.

Nicaraguan Priest Appointed to Post

MANAGUA, Nicaragua — (NC) — The Nicaraguan government appointed Father Edgard Parrales to head the Ministry of Social Welfare. He becomes the third priest with a cabinet post.

Sprinfield Mass. — First Aux. Bishop

SPRINGFIELD, Mass. — Bishop Leo Edward O'Neill was ordained as the Springfield Diocese's first auxiliary bishop in ceremonies that included a procession to the cathedral, involving 20 bishops and the presence of an ecumenical delegation.

Chilean Const. Restricts Civil Rights

SANTIAGO, Chile — (NC) — Parts of a proposed constitution are restrictive of citizens' rights, said Chile's Catholic bishops, who also asked the military government for clear guidelines and guarantees for a plebiscite on the proposed constitution.

Natural family planners to meet in Ireland

WASHINGTON — (NC) — Scientists and natural family planning experts from 50 nations are expected to gather in Navan, near Dublin, Ireland, Sept. 24-Oct. 1 to review recent developments in natural family planning and to address program establishment and evaluation.

The congress is sponsored by the International Federation for Family Life Promotion (IFFLP) of Washington and its affiliate, the Catholic Marriage Advisory Council of Ireland.

The meeting is the second such hosted by the IFFLP. The organization's executive director, Dr. Claude Lantot, and his wife, Anne, recently were appointed auditors at the World Synod of Bishops meeting in Rome.

The congress is being held in Ireland because of family planning legislation recently enacted in that nation. The legislation emphasizes education and services in natural family planning.
Abortion law OKd, requires permission

BOSTON — (NC) — A federal judge has upheld a new Massachusetts law requiring minors to obtain the permission of either their parents or a court before obtaining an abortion.

The law, written to replace an earlier parental consent statute struck down in 1979 by the U.S. Supreme Court, also includes an "informed consent" section requiring women to sign Department of Public Health forms 24 hours before the abortion.

U.S. District Judge A. David Mazzone issued the ruling Sept. 2, but also granted a 10-day delay in its enforcement to allow time for appeal. The law, signed by Massachusetts Gov. Edward J. King in June, was to have gone into effect Sept. 3.

In its 1979 ruling on the earlier statute, the Supreme Court said the initial Massachusetts law was unconstitutional because it required parental consultation or notification in all cases where abortion was being considered. While the previous statute included provisions for unmarried minors to receive court permission for abortion, the Supreme Court ruled that under the law's provisions many parents could obstruct their children's efforts to obtain the court permission.

UNDER THE NEW law, unmarried minors can go directly to the court for permission to obtain an abortion. Court approval must be granted "if the minor is found to be mature or if abortion is in her best interest."

He also upheld the informed consent provisions of the new law, saying "the state has a legitimate interest in "assuring that a woman's decision to have an abortion is made of her own volition upon thoughtful consideration of relevant factors."

Mazzone added, "Requiring her prior written consent is not per se unconstitutional even when required for abortions and for other medical procedures."

He said that if a woman is to understand her decision fully, "she should have at least the information set out on the Department of Public Health form."

The form notes, "At eight weeks of development, the embryo is about one inch in length. Main organ systems are formed and some external, human life physical characteristics are recognizable."

THE RULING "will set an important precedent across the country in efforts to restore the integrity of the family unit by upholding the role of parents in the care, custody and protection of their children," said a Boston city councilor, Raymond L. Flynn, who as a state legislator sponsored the original parental consent law in 1974.

Philip D. Moran, president of Massachusetts Citizens for Life, called the decision "the beginning of the end of a long hard struggle.'

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

THE REV. JAMES VITucci - to Associate Pastor, Visitation Parish, Miami, effective September 17, 1980.

THE REV. GUSTAVO MIYARES - to reside at St. Hugh Rectory, Miami, effective September 17, 1980.

THE REV. LUIS CASABON - to Associate Pastor, St. James Parish, Miami, effective September 17, 1980.

THE REV. DANIEL KUBALA - to reside at St. James Rectory, Miami, effective September 17, 1980.

NC News Service

A strong family life is needed for the sound functioning of civil society and the Catholic Church, according to the working document of the world Synod of Bishops which will begin meeting Sept. 26.

"The family contributes to the holiness of the whole church for within it are born new citizens through which the people of God pursues its sanctifying mission through succeeding generations," says the document.

"There is a close connection between the good of the family and that of the state. For each society fulfills a complementary role in advancing the person and the human community," it says.

THE DOCUMENT, which is being circulated to synod delegates around the world, was made available to NC News Service in an English translation of the original Latin. The 118-page English version is titled after the theme of the synod, "Role of the Christian Family in the World of Today.

The document reaffirms traditional church teachings on the sacramentality of Christian marriage, the indissolubility of a validly contracted marriage, opposition to abortion and artificial contraception, the rights of parents to determine the education of their children and the family as the basic unit of society.

The document is an effort to stimulate reflection by Synod members on these issues in relation to the social, economic, political and cultural changes occurring in modern society.

"This document is not like a schema or something to be completed in order to become the final document of the synod. It is not intended that during the Synod the fathers decide about it and add notations to it," says the document's preface.

Synod of Bishops to discuss them

The document also criticizes contemporary sexual mores, the document says:

- "Nevertheless one result of the present upheaval is that sexual activity is the separation of the sexual act from conjugal love and from its proper place in marriage."
- "Homosexuality and recourse to the sexual faculty before or outside wedlock are attempts to reduce the sexual function to self-satisfaction purely and simply."

The document also criticizes (Continued on Page 6)
Reaching out with Latin culture

Institute teaches Hispanic culture to people from southeastern U.S. states

By GEORGE KEMON

What happens if you are an Anglo priest or lay person and many Hispanics begin arriving in your area and you want to serve them but don’t know their language or culture?

One answer the Church has come up with is a 22-diocese program located in the Miami Archdiocese, called the South East Pastoral Institute.

The Institute, an agency of the Southeast Region Office for Hispanic Affairs, has received a grant of $50,000 for programs of the Institute, and an additional $53,000 for administrative purposes. Both grants were awarded by The American Board of Catholic Missions.

The South East Pastoral Institute came into being to fill the needs of laity, religious and clergy in the Southeastern U.S. to better understand the language and knowledge of the Hispanic environment.

With the tremendous influx of Hispanic people into this country, the need to know their culture, language, and history, and to better communicate and understand their needs became increasingly apparent.

THE SOUTHEAST Pastoral Institute holds periodic sessions at St. John Vianney Seminary College in Southwest Miami where the offices of the Institute are located. The courses cover a three-week period and constitute a total immersion into the Hispanic culture. All sessions are conducted in Spanish.

Classes are limited to about 11 members and cover a wide spectrum of activity including visits to Spanish-speaking homes, parishes, and religious communities. Television programs and cultural activities are also included.

The day starts at 8:00 a.m. and continues until 9:00 p.m. daily. There are field trips, discussions, and as many as 22 meetings of different duration — all of the action in Spanish. That's total immersion! The programs of which there have been seven so far — over a period of a couple of years, are not necessarily held in Miami.

MOBILE TEAMS have been developed which at the request of a Diocese can come in and put on a crash program for selected numbers of clergy, religious and laity.

Fr. Mario Vizcaino, Sch. P., director of the Institute says that, “We are not looking for theology in the abstract — but to approach the programs on a pastoral level that all people understand.”

The mobile team consists of four members, each having a specialty, and areas including music, liturgy, youth ministry, CCD, group dynamics, evangelization, and Bible study are covered. The mobile teams can compress the practicum into a one-week program — touching sufficient bases to make the program real and meaningful to parishes and diocesan people.

Next spring a lineup of distinguished professors and teachers from all over the world will descend on St. John Vianney to lead a program. Dr. Samuel Nodarse, Director of International Communications programs at the University of Northern Iowa, Fr. Richardo Ramirez, C.S.B., of the Mexican-American Cultural Center, San Antonio, Texas; Casiano Florison, Superior of the Pastoral Institute of Madrid, Spain; Fr. Alejandro Londoño, S.J., of the Juvenile Institute for Latin America, to name a few who will conduct the Spring Seminar.

THE SPRING PROGRAM will be on two levels. One level will lead toward a Master's Degree in Pastoral Ministry, and the other level, or popular level is the pastoral experience.

The South East Pastoral Institute covers the States of Tennessee, North Carolina, to Florida, and West, to Louisiana and Mississippi, and 22 Dioceses are involved.

Priests, religious and laity from 7 Latin American countries as well as other areas of the United States have come to the institute. Several Bishops have taken the course as well.

Archbishop Edward A. McCarthy talks with Bishop Frank J. Rodimer, of Paterson, New Jersey, during a break in classes of the Southeast Pastoral Institute at St. John Vianney Seminary. At right, Father Mario Vizcaino, Director of the Institute.

Bishop Frank J. Rodimer, Bishop of Paterson, N.J., was lavish in his praise of the Institute and wrote in his appraisal, in part:

Archbishop FR: UNICEF course in the Hispanic Language and the various cultures of Spanish speaking people offered by the South East Pastoral Institute provides the student with an opportunity to learn in a remarkably short period of time how to communicate with others in Spanish. The Staff has a knack for making one feel comfortable with the language...

The atmosphere of the class in the classroom, on campus, and on field trips is that of a small community of Christians who enjoy one another’s company and feel the presence of the Lord, who, after all, as the Word made flesh, remains the greatest communication with humankind."

For more information on the Institute you may call or write Fr. Mario Viscaino, Sch., P.; S.E. Pastoral Institute, St. John Vianney Seminary, 2900 SW. 87 Ave., Miami, Fl. 33165. Phone 223-7711.
Sister Priscilla, the only American in the group.

The sisters will dedicate their time to helping the destitute women of the streets and will also visit people in nursing homes, hospitals and invalids.

"We would welcome anyone who comes here. Those who have no religious vocation can give their time, perhaps a couple of hours a week to help others," says Sister Priscilla, who is here temporarily.

Their home appropriately named House of Hope stands in one of Miami's most depressed neighborhoods.

"IT IS HERE the work needs to be done. God watches over us as we do his will," says Sister Bernard.

The sisters will eventually increase as the need for their services grows. Currently there are 2,000 sisters in the order.

The missionaries of Charity came to Miami with only one goal: to help and comfort the poorest of the poor.

By MARJORIE L. DONOHUE

For the past six weeks Mary Ann Buffone sat at a table on a sidewalk in "skid-row" supervising the renovation of an old and dilapidated hotel at 729 1/2 N. Miami Ave. to serve as a refuge for homeless women in the downtown area.

On Sept. 8, feast of Our Lady of Charity, with the arrival of four Missionaries of Charity whose foundness and superior, Mother Teresa of Calcutta, received the Nobel Peace Prize for her work among the poor, she moved inside the House of New Hope to continue as a volunteer, working side by side with the nuns in the cause of "down and out" women.

It was almost two years ago that Mrs. Buffone, who describes herself as a "professional volunteer," became appalled at the numbers of "bag ladies" (women who live and sleep in parks and on the streets carrying all their belongings in shopping bags) in the food lines at nearby Camillus House where Little Brothers of the Good Shepherd serve hot meals daily to the needy, mostly men.

SHE WAS determined to establish a facility to aid the homeless women and launched a campaign, which included appearances on radio and TV programs, to call attention to the plight of hundreds of indigent females. About six weeks ago Mrs. Buffone prevailed on Charles Fashik, local restaurant supply mogul and a member of the Melkite Rite of the Catholic Church, to donate a 16-room hotel no longer in use in the heart of the "skid-row" area for the project.

The former Hotel Indiana has been sold but since the new owner will not take over for six months Fashik told her she could use it. She promptly enlisted the volunteer assistance of local AFL-CIO president Ed Stephenson who contacted John Lindstrom, Plumber's Local No. 518, to provide volunteer plumbers who have provided necessary plumbing fixtures for the structure. Carpenters, electricians and other workers who have made a part of the building fit for living have been paid by Mrs. Buffone and through donations to the project.

MEANWHILE, Mrs. Buffone, whose husband, Peter is a produce supply mogul, and a member of the Melkite Rite of the Catholic Church, which includes a prayer to St. Teresa of Calcutta, who is now a nun, in the city, to donate a 16-room hotel no longer in use in the heart of the "skid-row" area for the project.

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She worked 2 years to help 'bag ladies'
Help the children

Dear Friends in Christ:

Among the many works of charity sponsored by the Church, the care of children is among the most important. The Church must continue to fulfill this responsibility because so many children have no one else who cares.

The Archdiocese of Miami operates the Catholic Home for Children, Bethany Residence, and Boysstown of Florida which serve the needs of dependent children throughout South Florida.

Almost one thousand children receive care during the year. For most of these children it was only a few days until they returned in their families. But for over one hundred of these children, the Archdiocese provided greater care at one of our Archdiocesan homes.

For many of these children their only home is the one that you have helped to provide by your generous support of this Good Samaritan Appeal.

The annual Good Samaritan Collection which benefits these dependent children will be held next week. I encourage your continued generosity in helping these children who need our special concern.

Benedict years in Christ,
Edward A. McCarthy
Archbishop of Miami

Anglican-Catholic unity work urged by Pope

CASTELGANDOLFO, Italy (NC)— Pope John Paul II urged Anglicans and Catholics to continue a task for man unaided.

He mentioned several “practical problems which still face us—questions of orders, of mixed marriages, of shared sacramental life, of Christian morality.”

A commission is composed of Anglican and Catholic theologians appointed by officials of each church to study the issues dividing the two religions.

The COMMISSION is to submit a final report to the Vatican and Anglican Church authorities in the near future.

Synod of Bishops to discuss issues

(Continued from Page 3) common-law arrangements, but says these are often influenced by “social conditions which are not a solid enough prop for the essence of family life; among such conditions let us reckon a distance between home and place of work, having dormitories for workers coming from the country, and as well the attempt by women to obtain the freedom which is a time reserved for men only.”

Not all unions contracted outside matrimony signify an outright denial of the good points of Christian marriage—those consisting in unity, fidelity, permanence, procreation,” it says.

Couples who engage in trial marriages “should be instructed and assisted gradually and compassionately to fully comply with the laws of the Lord and the church,” it adds. “They should not be separated from communion with the church and fraternal solidarity with the Christian faithful.

Regarding Divorce, the document restates the indispensability of a sacramental union and laments the rise in divorces:

“Statistical studies of the United Nations show divorces slowly rising from the year 1967 and then rapidly doubling after the year 1970.”

“Divorces are fewer between spouses of the same faith and when there is a strong sense of religious duty, the marriage is all the more stable,” it says.

On abortion, the document says, according to Catholic doctrine, “no direct destruction of the life of the fetus is permitted for any reason, not even for the purpose of saving other human lives.”

The document says: “Sexuality must be educated and subjected to discipline, not only in order that the couple may know what is not permitted— and this must need be clearly indicated in our ‘permissive’ society— but especially so that they may know how not to waste their whole married life in repetitiveness instead of making it meaningful with a sexuality that truly signifies loving self-donation day by day, so that children may be born out of the fullness of love to the glory of God.”

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World Churches Form Consortium

NEW YORK (NC) — Catholic Relief Services (CRS), Lutheran World Relief and Church World Service, a unit of the National Council of Churches, have formed a consortium to help refugees and native Somalians affected by warfare and drought in the Horn of Africa, the easternmost part of the continent.

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(Continued from Page 1)

among us, the people of God and of Mary, there are neither Latin nor Anglo, black nor white nor brown, native nor newcomer. We are and we will commit ourselves to being one loving people, one brotherhood, one sisterhood, one family in Jesus Christ and in Mary our Mother.

After urging the new refugees to go to their Catholic parish and "become again part of the bloodstream of spiritual life that is the Church," the Archbishop asked those already here "to take a special interest in the spiritual welfare of their newly arrived countrymen.

Prove that we are striving not only for material gifts of big cars, big homes, big pocketbooks, but that even more we are trying, with God’s grace, to be a people of big and loving hearts."

The Archbishop also welcomed to Miami the four sisters from the Missionaries of Charity of Mother Teresa, who have come to work in our diocese to serve the poorest of the poor — in body and in spirit! The sisters, who speak both English and Spanish, he said, "beautifully exemplify the spirit of brotherhood, of serving others of whatever nationality, to which we are committed."
The Importance of the Freedom Flotilla

Strain and cracking have affected Castro throughout Latin America. Struggles year after year—capped off by the Freedom Flotilla and its embarrassing effects for Castro—have contributed to Cuba’s economic and social problems.

The communist dictators, especially in industrialized countries, maintain control over labor unions, controlled by the hierarchy. The importance of this is profound, because it goes to the very heart of communism and its power base.

We have seen the myth of communism strained and cracking right in our own backyard, with Cuba’s economic and social struggles year by year capped off by the Freedom Flotilla and its embarrassing effects for Castro throughout Latin America.

Readers

Letters

the Freedom Flotilla and its embarrassing effects for Castro throughout Latin America.

By Fr. John Dietzen

A question of marriages

I do not understand this. We were taught in this magazine that a Catholic must be married by a priest. What is the situation now? (Louisiana)

A. It is clear from my mail that many Catholics remain confused about this.

First of all, the law requiring Catholics to be married by a priest is a church law, not a law given by God. Through many centuries the church accepted civil marriages as valid for its members as well. At the same time the church has always insisted on the special sacramental character of marriages between two Christians. The church urged that this sacramental character be honored in the way the marriage took place.

The rule that Catholics must exchange their consent before a priest in order that their marriage be valid has existed for the universal church only since the early part of this century.

Pope Paul VI modified this rule several years ago. Bishops now may dispensate Catholics so that they may be married by someone else, a minister of another church, justice of the peace, or so on. This is referred to officially as a dispensation from the form of marriage.

The petition for such a dispensation is made by the couple through the priest who is to celebrate the marriage. The priest explains to the bishop the reasons he feels such a dispensation might be granted. Reasons such as avoiding family alienation, a close relationship or friendship with the non-Catholic minister, and so on.

Unless such dispensation is granted by the bishop and granted by him, any marriage of a Catholic with another Catholic or with a person of another faith that does not take place before a priest is still invalid according to Catholic Church law.

Q. Some of my friends and I are still confused about the fast before communion. Is there a difference between the rules for healthy people and the sick? Is the time required before Mass or before communion? (California)

A. The general rule is that people should fast from food and all liquids except water for one hour before communion, not before Mass.

For the sick and those who care for the sick, the fast is 15 minutes before communion. Medicine may be taken any time.

We must keep in mind that the purpose of this rule is not biological, merely keeping food out of the mouth and stomach for exactly 60 minutes.

Regulations on the communion fast help provide an appropriate time for reflection and preparation before receiving the Eucharist. Thus, it is not the church’s intention that a few minutes more or less than the prescribed time should keep us from receiving communion.

Questions for this column should be sent to Father Dietzen, St. Mark’s Parish, 1113 W. Bradley, Peoria, Ill. (61606)
By Msgr. George Higgins

What to do about illegal aliens

William Raspberry, a leading black syndicated columnist, enjoys the reputation of being strictly his own man. A thoroughly objective reporter, he calls shots as he sees them.

Though he takes second place to none in defining the interests of blacks, he reserves the right to disagree publicly when he thinks they are wrong on specific issues. Moreover, he is sensitive to the plight of other minorities.

His strong point is his ability to see all sides of a complex problem while at the same time holding firmly to his own principles and priorities.

THEORETICALLY, Raspberry’s recent column on illegal aliens was rather disturbing from my point of view. It was unexpectedly one-sided, revealing a surprising lack of sympathy and compassion for the plight of these desperately poor people who have entered the United States without proper documentation in recent years.

“No one feels good about trampling on the aspirations of the world’s huddled masses,” Raspberry says, “but sooner or later we will have to grasp this moral and political nettle.” I agree with this, of course — but how and according to what set of principles and priorities?

It is curious thing that while most of us are impressed by a display of man’s power and ingenuity, we are not awed by the omnipotence of God. The walk on the moon brought forth defeating apologetics from around the world. God rightly so. But God’s ability to create the moon for some reason leaves us cold.

When in the past planes were setting speed records which amazed us, we had a topic of conversation and argument for days. But few gave thought to the fact that the earth on which we live maintains a steady, great speed, as it whirls on its axis, and cruises around the sun at more than 1,000 miles an hour — and we never feel a bump or swirl.

THE AIREINES have had a superb safety record, and they deserve credit for that. However, isn’t it strange that not many grow enthused as the finger of God leads us into our vast, breathtaking solar system through trackless space at a rate of 400 million miles a year, without accidents or collisions, without losing a moment in their schedule.

We have recently winked with astonishment as word of the Black Hole sucking in universes began to make the rounds. Does this stagger our imagination, but does it make us pray better?

We are strange creatures. When we first saw the wonder of television, we were awed in the face of man’s gigantic achievement in projecting the images of persons and places in all directions in an instant.

However, who are we to the image and likeness of God, our fellow man without much thought of his potential greatness as a child of God, an immortal being.

THOSE OF US WHO were around when that atom bomb shook the world remember the strange reactions. Some atheists were so delighted that atomic energy was being tapped, their twisted thinking led them to “believe” that man now stood outside the threshold of unprecedented greatness, and therefore all the more reason to ask, “Who needs God?” That was weird.

That horrible event set many people thinking. Man didn’t make the atom; he merely found it after all these millions of years. God is the creator, and he had a good reason for this mysterious created thing. How much more we need to glorify God for producing the atom than to glorify man for stumbling on the secret of its existence.

Why is it that we who firmly believe in God take his omnipotence for granted? And we do so in such a way as to betray our lack of appreciation of its meaning. So we are severely handicapped in our relationship with God.

THE FIRST description of God in the Apostles Creed speaks of his omnipotent power, “I believe in God the Father Almighty.’’ In professing our faith in God, we embrace all the other perfections of God — his infinite goodness, wisdom and love.

He is almighty because all things are possible to him, that is, all things which do not involve a contradiction. He cannot lie, deceive or be deceived. Nor can he lose his existence or be ignorant of anything. Such things imply weakness and imperfection.

All creation tells a most eloquent story of God’s limitless power, whether we gaze at the starry heavens or watch the struggle of a premature baby in its incubator.

If you saw NBC’s “Animals are beautiful people” a month or so ago, yes, man had to learn to study the power and majesty of God who put people thinking, Man didn’t make the atom; he merely found it after all these millions of years. God is the creator, and he had a good reason for this mysterious created thing. How much more we need to glorify God for producing the atom than to glorify man for stumbling on the secret of its existence.

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Raspberry’s answer is rather cryptic. Many religious, labor and civil-rights organizations who have grappled with this problem for several years favor some form of amnesty for illegals already in America. Raspberry demurs. He says that while amnesty does seem a common sense way of dealing with an accomplished fact, it is, in reality, “a recipe for exacerbating an already bad situation.”

Quoting Roger Connor, executive director of the Federation for American Immigration Reform, he argues that this country needs an effective program for effective law enforcement before amnesty is granted. “Effective law enforcement against the employment of illegals and airight control of U.S. borders by a beefed-up Immigration and Naturalization Service.”

THIS PLAN, it seems to me, forced to hide from the law with all that involves in terms of human suffering and degradation.

Raspberry is understandably concerned about the adverse impact of illegal immigration on the black community. He points out that the illegals often constitute an additional barrier to the employment of low-skilled blacks whose unemployment rate is already a national disgrace.

“Our most inevitable result,” he says, “will be hostility and occasional open warfare between the new immigrants and the blacks they displace.

Suggesting this is possible is one thing; saying it is ‘inevitable’ is something else again. It may become inevitable, however, if even commentators as balanced as Raspberry keep adding fuel to the fire by pitting blacks and illegals against each other.

His reference to “affirmative action” is particularly unfortunate. He asks if legally protecting the rights of the illegals’ American born children will “also put them in line for the benefits of affirmative action and other programs designed to increase opportunity for America’s own minorities.”

IN DOING SO, Raspberry, in my opinion, is being unfair to the children of illegals, who are automatically American citizens by birth. He is doing a disservice to the black community itself. He might be better advised to encourage the growth of alliances or coalitions among the groups competing for coverage under these programs.

It seems to me that any attempt on the part of blacks to corner the market on affirmative-action programs and to exclude the children of illegal aliens will boomerang against blacks.

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Do you pray with strangers?

By FATHER JOHN O'CALLAGHAN, SJ

I once read of a small monastic community in which personal arguments or grudges between members were guaranteed not to last long.

If one monk was angry at another, he could not bring himself to attend Mass with him. The community would notice his absence immediately, and the social pressure for reconciliation was irresistible! So firm was the group's grasp of the Eucharist as sign of unity! And so close the connection between liturgy and life.

SIMILARLY, I remember listening with amazement to a Latin-American priest's account of the discussion groups he ran for university students, with topics like love, life, politics, even revolution (in a repressive, military dictatorship). Over time, these discussions led to deep personal involvement and culminated in lasting friendships.

"After a year or so, we would consider celebrating the Eucharist together," the priest concluded. This amazed me: these were all Catholics, and he a priest. After a year or so?!

I realized the priest was not joking, nor exaggerating. He was simply convinced the Eucharist must express the faith shared within a community. And that to celebrate Mass together presupposes a bond of life not easily come by!

Once, in rural or neighborhood parishes, life was shared regularly and closely. Baptismal registers were filled with several generations and various branches of a family; marriages were most often between young men and women whose families had known each other for long years; social life and education revolved around the parish community.

It is still common, in a city like Chicago, for middle-aged and older Catholics to identify themselves by reporting: "I'm from Ignatius Parish," or "I grew up in St. Philip Ner Re,

Today's society presents a different picture. Not only were many families and individuals in a given parish not there yesterday; they won't be there tomorrow either.

True, job-related moves seem to be decreasing as more people dig in to resist incessant uprooting. But we cannot expect a return to the personal stability of another generation.

Are Christians then doomed to worship with strangers? Must we resign ourselves to exchanging the sign of peace with people whose names we do not know, whom we see every few weeks for a while and then no more? That situation is common enough. Yet surely it is not close to what the communal celebration of the Eucharist can be.

In his book "Future Shock," Alvin Toffler talks of mobile people who know each others' names but where no real concern for each other.

People need of staying in a location only a year or so cannot wait months before making acquaintance with their neighbors. Nor can they make social relationships conditional on long-term guarantees. If they do, they are doomed to isolation.

I THINK THERE'S an application of this to parish life. People need to break through walls, to meet each other outside church, to establish bonds in daily life. If Sunday worship together is to be truly communal, the alternative is pews full of strangers in whose mouths words like "we" and "our" (as in, "We Lift up our hearts to the Lord!") ring somewhat hollow — if we pay attention to them.

I do not mean to sound utopian. But the fact remains: the Eucharist is a sacrament of Christian community. Its significance — its sign value — is not just of food to nourish individual life, but of a sacred meal which re-enacts and celebrates a common salvation. It ought to be like a family dinner, not a company cafeteria.

Participants in eucharistic liturgy need to forge bonds through shared living — on the level of civic participation, parish projects, active concern for needy neighbors, and collaboration in children's religious education. The more this happens, what Christians do in church will be connected with, and able to bring into religious focus, what they do everywhere else.

Ohio parish 'feels like home'

By SISTER NANCY E. WESTMEYER, O.S.F.

Peter, now in his mid-20s, has transformed his life. A former drug addict and pusher, today he is a husband, a father and a volunteer staff member at St. John the Evangelist Parish in Delphos, Ohio. In the fall of 1980, Peter will become coordinator for Faith Search, the parish's highly successful process for building community among its parishioners.

Peter says his initial involvement with Faith Search grew out of the startling discovery that the parish provided few opportunities — groups of people centered around the worship with strangers? Must we resign ourselves to exchanging the sign of peace with people whose names we do not know, whom we see every few weeks for a while and then no more? That situation is common enough. Yet surely it is not close to what the communal celebration of the Eucharist can be.

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Community: not like the good old days

By FATHER PHILIP J. MURNION

Community is a much overused word these days. People talk about community frequently, not because they enjoy it so much but because community seems so elusive.

Obviously, most people have some form of community in their lives. The first community is the family, then come friends and neighbors. But it can be more subtle and less obvious. For many, the parish is an important community. For others, the parish is a service to be used occasionally but not a community in any significant sense.

MEMORIES of the past suggest that parishes were once more important communities for their parishioners. People felt strongly that they were part of a group of which they were a part, and the community they shared. Today, the church is more important to people than ever — if the necessary conditions are there.

The real solution to loneliness, however, is the gamble of community — throwing ourselves into a combination of the physical and the spiritual; the fact of community can go a long way in keeping a community alive.

One writer suggested that people are their own worst enemies in this respect. He talked about how people seem to pursue loneliness. When faced with a feeling of isolation from others, people solve the problem by isolating themselves further, thinking they are protecting themselves. Instead this makes them more anxious.

The view that doesn't seem very helpful seems to be that people no longer desire community. But people desire community. They are discouraged from doing so by the many fears and restrictions which affect their lives.

People need opportunities to care. Parishes can help them put up a name with a face, can help them find an excuse for celebrating with others. Parishes can help people find support in reaching out to others, can help them find occasions to assemble with others who have the same concerns that they have.

It may be that we now are faced as never before with the real challenge of Pentecost: Will we form a community around the Lord that is truly Catholic and that truly embraces all the differences among us?

The differences among the people are greater than ever, but this can make community richer than ever — if the necessary conviction and courage is there.

Our effort to build community may be encouraged by the realization that the path to the Lord is, of its nature, one that brings us into contact with and care for others in the same pursuit.

Spreading the Word

By FATHER JOHN J. CASTELOT

Some memories, especially bitter ones, die hard. Memories of Saul's fierce persecution of their communities were still quite fresh when Christians learned that Saul was now one of them. Was this another cheap trick, an attempt to infiltrate and destroy?

After spending some time in and around Damascus, when Saul "arrived back in Jerusalem and tried to join the disciples there, it turned out that they were all afraid of him. They even refused to believe that he was a disciple. Then Barnabas took him in charge and introduced him to the apostles." (Acts 9:26-27)

BARNABAS, an influential and trusted member of the community, kept his eye on Saul. When the church at Antioch in Syria began to show signs of extraordinary vitality, Barnabas brought Saul down from Tarsus, where he had returned after just a short stay in Jerusalem.

Antioch was a cosmopolitan city and soon many gentiles there became Christians. It was there, in fact, that the disciples were first called "Christian." (Acts 11:26) Not surprisingly, this community became very mission-minded, and when it was decided to send some of their number out to neighboring lands, they chose Saul and Barnabas for the venture.

Taking Barnabas' young cousin, John Mark, with them, they started on the island of Cyprus, just off the coast of Syria. Barnabas had come from there originally, and the men met with encouraging success — so encouraging that they decided to go to the mainland of what is now Turkey. At this point John Mark left for home, much to Saul's chagrin.

Barnabas and Saul preached in a relatively modest circle of towns. In the process, Paul, as he is called from this point on, established his strategy. He would go first to the local synagogue, where he was sure to be invited to preach. It was not every day that a distinguished rabbinic scholar showed up in these out-of-the-way places.

His sermon would be an engaging survey of salvation history and, with his deep knowledge of the Scriptures, he addressed congregations — up to a certain point. For this survey was also a culminating in what he now believed to be the fulfillment of God's plan in Jesus Christ. When he reached this climax, he met with a very mixed reaction.

For the most part, the audience would be furious, and their fury often took the form of physical violence. But, usually there were a few gentiles in the congregation, who were partly converted to Judaism. Their reaction to Paul was consistently more favorable.

The result of each such encounter was the conversion to Christianity of a little group who would form the nucleus of a new local church. After instructing them more fully in the faith, Paul moved on to the next town. Having completed the circle and retraced his steps to check on the fledgling churches, he and Barnabas returned to Antioch. There they recounted their adventures to a delighted community.

The church in Jerusalem, however, was far from delighted. Still devotedly attached to Judaism, they resented the acceptance of gentiles into the community. Filled with fear, they agreed to become Jews as well. Paul would have none of this and went to Jerusalem to get the matter settled once and for all.

He left us his own very personal account of the meeting in Galatians 2. A later, less personal version of the encounter appears in Acts 15. The upshot was an agreement, at least in principle, that gentiles who wanted to become Christians should not be obliged to live under the law of Moses.

During the journeys, Paul had established himself as the apostle of the gentiles, the champion of Christian freedom. This experience was to have a profound effect on the theology he would formulate in the course of his career.
DEAR DR. KENNY: I'm having a problem with myself and a 20-year-old daughter. Why must a parent feel so guilty and responsible for a child who absolutely refuses to heed any guidance or advice on something she is doing that can only hurt her in the end? The problem is too much drinking, association with a married man and heartache in the end for her. We as parents don't approve of this. She lives at home. At the present time she is temporarily laid off from her job. She seems so immature about life in general. People take advantage of her in regard to money. Do you think that by getting out on her own she might grow up faster? It will sure be a struggle for her but maybe a hard-learned lesson. (III.)

A. Americans have a proverb about children when they marry: "Lose a daughter; gain a son." The Indian Americans also have a proverb: "Lose a son, gain a friend." A world of difference underlines the two proverbs.

The American proverb implies that children remain children, even when they grow up and marry. Thus the new spouse is even perceived as a child.

On the other hand, the Indian proverb recognizes an end to childhood. At a certain age or on completion of a specified ritual, the once-upon-a-time child grows up to be a friend.

The difference between a friend relationship and a parent-child relationship is one of equals. A parent, of course, is a superior; Friends are peers with equal status.

Equal status does not imply equality in wisdom or experience. We all have friends who are more or less gifted than we, better or worse behaved. To be a friend means to respect the other's choices and to support in emotional ways the other as a person. Unlike parents, friends do not generally give advice or financial support.

The Indians are right. Children grow up. As young adults they are best treated as friends. Our social scales mark age 18 or the end of high school as the time of adulthood. Parents would be wise to do the same.

To treat adults, even immature adults, as if they were still children is inappropriate. In addition, as you are finding out, it does not work very well. Children continue with their "wrongdoing," sometimes reaching the point where the relationship with parents is severed completely.

How much simpler to treat adult children as friends! The answers to your questions should then be available in your own experience. You mention drinking, dating a married man and unwise use of money. How would you treat your dearest friend who did these things?

In general, giving advice is a good way to lose friends. Few of us really need corrective counsel, even when it is wise. If good advice works, fine. If not, it seems wiser to quietly decay the behavior but to continue to support and love the person.

The friendship model also gives you a way to end financial support without ending your relationship with your daughter. It amazes me how many parents object to their adult children's behavior yet still pay their living expenses.

Being grown-up means being able and required to pay your own way. As long as she lives with you, your working daughter could be expected to pay room and board. Six dollars per day seems a minimum. In fact, charging her is treating her like the maid.

When children reach young adulthood, sometimes behave in ways objectionable to us. The discipline we used with them as children is neither effective nor appropriate. This is the time to recognize their good qualities and respond to their faults as one friend to another.

OPENING PRAYER:

Thank you Lord, for sum- mertime. Thank you for its good things, the cool nights, the soft moonlight, the cool mornings. Thank you, too, for smiling children's faces and for unsellable parents. Thank you now and always for your gift of love. Amen.

ACTIVITY IDEAS:

- Young Families — "Family Summer Memory Book" — materials: construction paper, notebooks, paper, crayons, glue or Scotch tape. Make a cover out of construction paper and mark it "Our Family's Summer Memory Book." Place in the notebook all sorts of things from the summer, special days, events, records of fun things that happened, ticket stubs, everyone's height and weight — anything goes! Then add the thing each would like to do next summer. Save it and plan to look at it next May.

- Middle Years Families — Materials: calendar, paper, pencils. Use the calendar and look back over the summer months. Everyone choose his or her favorite moment, day, week during the summer. What was the funniest thing that happened this summer? The worst thing? If you could live this summer again, would you do anything different. Take turns sharing. Write down a paragraph of what everyone would like to do next summer. Put away until next spring.

- Adult families — talk about the importance of family memories. Go through old photo albums to recall past summers. What made them special? SHARING 1. Take turns sharing what is each person's favorite time of day. Each share one thing he or she is especially looking forward to this coming fall. 2. Take turns sharing a moment he or she felt loved. CLOSING PRAYER: Thank You Lord, for these summer months. We grow in the fields and gardens and for our own growth. We praise and thank you Lord, for the gifts of summer, for the cooling rains, for starry nights, for summer storms.

We lift up our hearts to join all living things in giving you glory. Amen.

For about three decades now, society's focus has been on its children. When a child did wrong or went wrong, parents were blamed every step of the way.

Parents rarely have been given a chance to tell their side of the story when life with children soured. We as parents don't approve of anything they do. On the other hand, children actually do exercise their free will — frequently contradicting parental wishes. Thus, as was bound to happen —
'Think BIG,' evangelizers told

By SUSAN W. BLUM
Voice Correspondent

"You and I are living in a period of the Church's history which is positively thrilling — a period of perhaps its greatest development and expansion since Apostolic times. The Church is truly and totally alive!"

Archbishop Edward T. O'Meara, Diocese of Indianapolis, who currently serves as the Chairman of the National Conference of Catholic Bishops' Committee on Evangelization, encouraged participants in the Second Annual National Celebration of Evangelization held in Washington, D.C. last week, and told them "THINK BIG!!!"

IN HIS MAJOR address on the Pre-Celebration Study Day entitled, "An International Catholic Evangelization Vision for the 80's," the former National Director of the Society for the Propagation of the Faith for the past 24 years invited the evangelizers to "think in the biggest possible terms in evangelization."

Presenting an overview of evangelization from the time of Christ to the present, Archbishop O'Meara pointed out that in the early Church which experienced rapid growth, there was no "Evangelization Committee of the National Conference of Original Apostles" as currently exists within the NCB today. There was no "Apostles' Council," "Apostles' Committee," or "local parish evangelization committees."

He reminded the evangelists, "While organization and planning are very helpful to the point of even being extrinsically necessary, it is good to remember that the Spirit sent by the Father and His Son Jesus is not intrinsically dependent upon any of us, any organization or any plans... For such is the 'explosive dynamism that was inserted in the body of the Church the first Pentecost Sunday... that it just cannot ever be contained within its frontiers of either place or time. That's the power," he continued, "the dynamic power which makes our vision of universal charity attainable, an attainable, operative reality!"

However, Archbishop O'Meara was quick to caution that "we must realize that the establishment of the first 'office of evangelization' in 1522, the Sacred Congregation for the Propagation of the Faith, 'a true milestone in the Church and an obvious work of the Spirit. For no one could have known how the world was going to decrease in size in the next few centuries through the increased methods of communication and travel. From that time on'," he asserted, "the Spread of the Gospel could be planned, organized and directed. It inserted into the life of the Church the thought about planning for the Evangelization of Peoples."

THE FOUNDING of the Society for the Propagation of the Faith in the 1700's by a laywoman, Pauline Jericho, in southeast France was viewed "as the first determined effort to bring the evangelization effort down to where it always belonged — to the whole Church — to the whole people of God." Archbishop O'Meara continued. "That was the genius of Pauline Jericho's call... laypeople then as now constitute 99% of the Church. Factually or numerically, this is where evangelization belongs. But better than that, he began a call of every Christian to bear some of the burden of giving witness to Christ, and that means reflecting Him, proclaiming Him, announcing Him!"

"The universality of the Church is something simply beautiful to behold," he told the participants, "and you and I are part of the most unique thing on the face of the earth — we are a part of a core of humanity, inserted in, living in a part of the whole human family that truly is what the doctrines of Vatican II claim it to be. It is the hope of the human race. It is a sign of God's loving presence in the affairs of men. It is the expression of God's justice, of love and of peace. Oh, you can see its sinfulness, too," he reminded, "but if you let your mind wander and detach yourself from your particular role in it and see the 'big picture', you will also be able to see there's nothing like this in the whole of human experience. And that's the Church, the Church of which we are part; the Church whose evangelizers we are; the Church whose face we are striving to show to suffering, wounded, despairing humanity. That's the Christ we are proclaiming, the message which offers salvation, hope, comfort and peace for the human family."

"WE MUST CARE and share our spiritual riches with others. We must not be narrow as evangelizers. We must realize that we didn't even select ourselves for this work — the Lord has given us this urging, this desire, this fire, this wish. It's the Lord who gives us our mission and sends us forth in a work of faith which must not be nourished by our closeness to Jesus through our personal communication with Him in prayer."

St. Louis (Miami) parishioners Bob and Irene Tomonto, CFM National President couple, and Father Jerry Fraser, CFM Chaplain, present workshop at National Evangelization Conference in Washington, D.C.

Approximately 1700 clergy, religious and laity were commissioned as evangelists during the Closing Eucharistic Celebration and Commissioning Ceremony held at the National Shrine of the Immaculate Conception at the conclusion of the Second Annual National Catholic Lay Celebration of Evangelization held in Washington, D.C. last week.

The principal celebrant of the Mass, Archbishop Jean Jadot, Apostolic Delegate, was joined by four other bishops and approximately 150 priests at the altar.

The homilist, Bishop Eugene Marino, told the enthusiastic group that "each had been called by Jesus to proclaim the Good News and to witness the Gospel with their lives."

All of us, the whole Church, have the responsibility to share and to witness in a credible manner. Men and women must make the conviction that Jesus is within us! We must reach out... for the Gospel impels us to give credible witness to its Message. Often we become fearful in the face of challenge...we become uncomfortable in sharing that message face-to-face with others. We hint...we suggest...it is not enough to hand a person a book or tape about our faith...we must proclaim Jesus Christ face-to-face, heart-to-heart, offering an invitation to come into the family of believers!"

The focus of the four day meeting was on Youth and Cultural evangelization. A variety of workshops, thirty-two in all, based on actual diocesan and parish experiences were presented. Cultural workshops ranged from the evangelization of blacks, Hispanics and American Indians to middle-class American suburban neighborhood evangelization.

One workshop was presented by local Miamians, Mr. and Mrs. Bob Tomonto of St. Louis Parish. They are currently serving as National President Couple of the Christian Family Movement and along with the CFM National Chaplain, Rev. Jerry Fraser of Detroit, presented a workshop on "Evangelization Through Base Communities of Christian Families."

Father Fraser and the Tomontos stated that "today there are 100,000 base communities in the Latin American Church, and they have been called the principal channel for evangelization and social change in the coming decade." Using the Christian Family Movement model, they said, "parishes and communities can build base communities of committed families who are in love with Jesus and dedicated to the service of others."

TWO OF THE MOST practical and applicable workshops were "Alienated Catholics Anonymous" (Longmont, Colorado) and "Parish Renewal Through Ministering to New Members" (Minneapolis, Minn.) Begun in 1976, the Alienated Catholics Anonymous program is a parish-based ministry to Catholic "drop-outs" who want to take another look at their experience and relationship with God and the Church.

Fr. William Buhmeier of St. John the Baptist Church in Longmont said, "I had dealt with individuals on this subject (of their grievances) before, but had never taken on a group. It is important," Fr. Buhmeier states, "that in discussing these grievances, for the group to make a distinction between the 'guilt' of the Church, which defines humanity's relationship to the divine, and rules, which provide order in the human institution of the church, but which may change..." Grievances mentioned in the group sessions include charges concerning abstinence of mass.

Friday, necessity of head covering on women in Church, and recent denoting of some traditional saints to a lesser status. Interestingly, Father Buhmeier found that in the non-threatening environment of being invited to "vent their anger and to blow off steam", the alienated Catholics take over the role of defending the Church and eventually become integrated, practicing

(Continued on Page 16)
Sisters who have recently come to work in the Archdiocese of Miami were presented to Archbishop McCarthy during a picnic at Barry College, arranged by the Sisters Council. The Archbishop welcomed the new Sisters and invited them to remain permanently with the Church in South Florida. Some of the new Sisters are: First row (left to right): Sisters Joan Donahue, RSM, Jean Clemenger, OP, Angela Cools-Lartigue, OFS, Dorothy Spitzig, IHM; second row: Sisters Stephanie Mary, SSND and Susan Walsh, RSM.

women learn new ways of service

By SUSAN W. BLUM

Over 200 officers and members of the Miami Archdiocesan Council of Catholic Women met recently for an intensive morning of workshops and seminars which were geared to define the areas of service and to provide training for the women in their respective offices of the coming year.

Several areas of service which will be stressed this year is the family, promoting personal spiritual renewal, Father Walsh, RSM.

As Catholic women, we join with everyone and are united on the local level which includes 10 parishes spark the entire parish," stated Mrs. Joyce Masso, President, "are to unite Catholic women and right-wing government and right-wing

LA PAZ, Bolivia, (NC) — For the second time since the July military coup, the Bolivian Bishops' Conference has reacted strongly to attacks by government and right-wing groups on Archbishop Jorge Mario de La Paz for his defense of human rights.

Bolivian Bishops Again Attack Gov.

Sisters and invited them to remain permanently with the Church in South Florida. Some of the new Sisters are: First row (left to right): Sisters Joan Donahue, RSM, Jean Clemenger, OP, Angela Cools-Lartigue, OFS, Dorothy Spitzig, IHM; second row: Sisters Stephanie Mary, SSND and Susan Walsh, RSM.

**THE OBJECTIVES of the Council,** as stated by Mrs. Joyce Masso, President, are to unite Catholic organizations of women in purpose, direction and action in religious, educational, social and economic fields. "As Catholic women, we join together and are united on the local level which includes 10 million Catholic women. We are all sisters in Christ...doing God's work. This will be a year of learning, sharing, serving, praying and love. We are here to serve."

As part of its emphasis on personal spiritual renewal, Father Conway announced that the Second Annual Christian Leadership Retreat for the MACCW Executive Board, the 52-member executive arm of the Council, will be held in October at the Cenacle Retreat House with Bishop John J. Nevins and Msgr. W. Louis Quin. Moderators' Chairman, from Washington, D.C. as Retreat Masters.

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Sister Barbara will be engaged in the active ministry of the Congregation and will continue to prepare for profession of perpetual vows of poverty, chastity and obedience. Having a background in architecture and construction, Sister Barbara has been assigned by her Congregation to direct a housing program for the migrant population in the Indiantown area.


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Wild West Pow Wow

Miami Right to Life presents a Wild West Pow Wow on Sept. 19, from 6:30 p.m. to midnight, at 2720 SW 120 Street, Miami. Live music, Barbecue, and much more. Donation: Adults $2.50, Children, 1.50

**Widow(ers) Meet**

Catholic widow and widowers club will have a social gathering on Monday, September 16th at 7:30 p.m. at our meeting place, 2980 W. Oakland Park Blvd., rear of PWP Hall. Refreshments. Plans are being made for a Halloween cruise the weekend of October 31st aboard the "Emerald Seas" for information call: 773-3079 or 773-4274.

**New Sister to work in Indiantown area**


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**Approach to Prayer**

Approaches to Prayer: a weekend retreat to be held at the Cenacle Retreat House, Lantana, Sept. 19, through 21. Open to men, women and couples. A weekend designed for deepening one's life of prayer. The Exercises will be conducted by Fr. Greg Comella, C.P.S. For information and reservations call 562-2534.
New nursing and rehab center invites you to come see

LAUDERDALE LAKES - A public open house will provide a preview of the extensive facilities of St. John's Nursing and Rehabilitation Center on Saturday and Sunday, Sept. 13-14, from 11 a.m. to 2 p.m. each day.

A major part of the new Archbishop Carroll Catholic Life Center, the $5.9 million structure and facilities are designed with special emphasis on restoring partial or full independence living to many of Broward County's elderly who are presently unable to care for themselves.

The 180-bed facility will offer physical, occupational, speech and educational therapy as well as a wide range of social service programs. Care has been given to both psychological and physical needs of patients by providing modern facilities and equipment in a home-like atmosphere which removes much of the sterile atmosphere of an institutional building.

The first floor of St. John's Center provides patient facilities that include a treatment and examining room, physical and occupational therapy rooms, general offices, day room, nursing medication area, admitting office, pharmacy, nurses station, gift shop, coffee shop and kitchen, and a chapel.

Administrative facilities include medical records area, medical director's office, director of nursing office, administrative offices, receptionist and lobby area.

The upper three floors of the building contain both single and double rooms for patients. Outside grounds are fully landscaped to provide shady, quiet areas for solitude or visiting family and friends.

First patients for the new center will begin occupying the facility on Sept. 15 and the new facility is expected to house up to 25 persons by Oct. 1.

Plans for a formal dedication of the new facility are now underway with the program scheduled to take place in late October. Ground was broken for construction about one year ago with Miss Lillian Carter, mother of the President, as special guest for the ceremonies.

St. John's Center is part of the Total Care Concept which supplements existing facilities and others to offer a comprehensive program of services for the sick and elderly in Broward County under sponsorship of the Archdiocese of Miami.

St. Joseph's Towers, a 108-apartment building, is also under construction as part of the Center. It is designed for elderly persons with limited incomes, providing modern housing for persons over 62 who are able to live independently.

Joseph Spinelli, executive director of St. John's Center, said the Rehabilitation and Nursing Center was designed to emphasize the encouragement of independent living through its therapy services and treatment facilities, thereby allowing for the appropriate placement of people in accordance with their needs.

Spinelli said the overall objective is to assist Broward's elderly by providing a continuum of services to meet specialized needs, always with objective of adding productive, peaceful years to those who seek help.

"We are most interested in having interested persons view the new Center and inspect its facilities during the Open House," Spinelli added. "Our staff will be pleased to assist in showing these new facilities to visitors and answer any questions."

During the Open House program, a table will be provided in the lobby where those interested may register for membership in a newly-forming Auxiliary of volunteer help to assist St. John's Center.

Information about the Auxiliary and membership may also be obtained by telephoning 738-6273 in Broward. Adjacent to St. Helen's Catholic Church, St. John's Nursing and Rehabilitation Center is located at 3075 N.W. 35th Ave., Lauderdale Lakes, and can be reached by taking Oakland Park Blvd. West Exit from I-95, then driving about one and one-half miles west on Oakland Park Blvd.

CSB sets annual dinner meeting

The Board of Directors of the Catholic Service Bureau will hold the annual dinner meeting, Friday, September 19th, 1980, at 8:30 p.m. at Madonna Hall — Sacred Heart Church, Lake Worth.

Archbishop Edward A. McCarthy, will be honored guest and speaker. Mimi and Terry Reilly, St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, September 21, 1980, at 1:30 p.m. at St. Francis de Sales Church, 201 Alton Rd., Miami Beach, for the Rosary of the Secular Franciscans.

You are cordially invited to attend our public Open House...

The Archbishop Carroll Catholic Life Center in Broward County.

You are cordially invited to attend a special open house to view the 180-bed St. John's Nursing and Rehabilitation Center, a new facility in Broward County to provide comfortable and protective care of the elderly.

Careful consideration has been given to the psychological and physical needs of patients in providing complete facilities and equipment in a home-like atmosphere, unlike the sterile institutional setting which so often depresses the aged and their families. The new St. John's Center will be the finest in medical and nursing care but its most significant function will be rehabilitation — offering physical, occupational, speech and educational therapy, and social services. With the help of highly-skilled therapists and modern equipment, patients will be aided and encouraged to restore themselves to an active possibly independent life.

ST. JOHN'S NURSING & REHABILITATION CENTER
3075 N.W. 35th Ave., Lauderdale Lakes

(DireCTIONS: Take Oakland Park Blvd. West Exit from I-95, drive west about one and one-half miles. Facility adjacent to St. Helen's Catholic Church.)

A Loving Service of the Archdiocese of Miami
"I was moved by the fact that I always felt that something was incomplete in my life. Because it bothers me to be only a 'Sunday' parishioner, I thought it was not enough; I had to commit myself deeper."

**Why they want to be deacons**

By JOSE P. ALONSO
Voice Spanish Editor

(Last week THE VOICE carried Part I of interviews with new entrants in the Archdiocesan Diaconate Program. This week we conclude with the remaining interviews of the candidates.)

PETER C. KIESCHGENS

Edith is his wife's name. His daughters are Mrs. Eugene Pask (Kay); Mrs. Robert (Ellen) Beckwith and Patricia. Grand-daughter: Donna, 18; Wende, 10 and Michelle Pask, 12. Occupation: Real Estate.

Their parish is St. Joseph, in Stuart.

"A strong, urgent desire to better serve the Lord motivated me to express my wish to be a deacon. All my life I had the urge to help others in a way it could be spiritual, mental or physical. I plan, therefore, to serve in any charity ministry and in the Liturgy and the Word. And I expect the program can bring me closer to Jesus Christ, our Lord."

Edith ended the interview saying: "It is a great privilege to be part of this program as Peter's wife."

JOHN J. O'NEILL - Wife's name: Mary Ann. Two boys, John 21 and John 19, and two girls, Mary Beth, 15, and Cara Jane, 13. John is a civil engineer and their parish is St. Peter, in Naples. "I was moved by the fact that I always felt that something was incomplete in my life. Because it bothers me to be only a 'Sunday' parishioner, I thought it was not enough; I had to commit myself deeper."

"My desire is that the program makes me a more spiritual person, of more value to our Church and Community."

JULIO RAMIREZ - St. Agatha's Parish. His wife's name is Carmen and they have only one son, Julio Alberto, 26, just married. Julio is a civil engineer.

He entered the program lead by great worries about the community and society in general. Always concerned for his neighbors, 8 years ago he had an encounter with Christ, not an apparition, but in a spiritual way; since then he heard inside a voice telling him that concern for neighbors should be active and permanent, he has put his care in motion.

He hopes that this program can channel and make grow his vocation in God's love. He desires to work among prisoners, preaching, and in helping the alienated.

Carmen says she is worried because she understands it is a tremendous responsibility that can not be measured. However she feels very happy and plans to help him all the way by sharing his ministry.

MANUEL SAAVEDRA - Antonio's wife's name and his children are Manuel de Jesus and Alexander, who is the father of a grandson, Alex.

Their parish is St. Dominic. Manuel came to request admission to the program moved by only one desire: To serve God in any way.

His answers are very simple and to the point. When we asked him what ministry he feels best suits his vocation Manuel said: "I want to visit hospitals to be with sick people."

"What this program can do for me is make me follow Jesus closely." Antonio was very concerned when he was asked permission to be the diocesan but now she is in love with the program. He will have all her assistance in this ministry.

DR. JOSEPH S. SOMMOVIOG - Marie is his wife's name and Joseph, 10, and Robert, 8, are Chiropractic Physician. Their parish is St. Andrew, Coral Spring.

"My desire is to serve the Lord through my parish community and in helping my pastor, in a more complete manner. He is involved in both parish activities and special services to the elderly. I think can be helpful, too, with young families residing here."

"I think the program can help me to serve more fully by the development of my qualifications or vocation. Thereby, I will be helpful to my parish being able to administer sacraments and kind of service to the community."

Marie, his wife was a little reluctant at first to have him make such a commitment but now she wants everybody to know that she is happy with it and she will cooperate with him in his response to this calling.

STEVEN WERTHEIMER - Bernice is his wife's name. They have two children, Steven, 14 and Lisa, 12. He is a salesman for a tool company in Miami. Their parish is St. Vincent, in Margate.

"Bernice and I share this love for our Lord, and we have received the Lord's love through the community (church) through marriage encounters, Cursillo and of course, our faith. This was the motivation I had."

"All I expect from the program and the church is aid in my spiritual development to better serve the church."

BRUNO WIENCZEK - Margaret is his wife. They have four daughters, Lillian, 13; Deborah, 12; Laura, 10 and Karinna, 3. Bruno is a respiratory therapist at Mt. Sinai Medical Center. Their Parish is St. James.

"I feel the Lord has called me and I am responding by doing his will." This is Bruno's answer to the first question.

Bruno's desire is to work his apostolate among the families: family enrichment, family life, etc. on the parish level.

"If I can grow spiritually and pass this growth onto others, I have received enough from the program."

"My desire is that the program I felt hesitant that at first, when Bruno told me about his wishes to apply for admission to the program, I felt hesitant, but when he was accepted I was sure it was God's will. If that's God's will then that is what I want. He will be the happiest doing His will and I'm pleased the Lord has chosen him."

**Evangelizers**

(Continued from Page 13)

members of the parish.

The workshop "Parish Renewal Through Ministering to New Members" meets the needs of many parishioners who wish the new families in their parishes could have a more positive welcoming experience into the community rather than the typical "register at the rectory and we'll send you envelopes!" In 1978, Christ the King Parish in Minneapolis began a ministry of welcoming new parishioners using the Rite of Christian Initiation as a model.

This ministry (called their "Reception Ministry") is intended to renew the parish community spiritually in the process by which new members become assimilated into the parish. A complex program, which includes a "sponsor" family to make the introductions, concludes after a series of spiritually directed meetings of sponsors and new families with a Reception Liturgy during which the new families are formally introduced to the parish members and have their hands anointed with oil for service to the parish. New parishioners are encouraged to become active members of the parish; many become CCD teachers, lectors and other 'servers', often including assuming the role of "sponsor families" for the next group of new families moving into the parish.

The Third Annual National Catholic Lay Celebration of Evangelization will be held next year in St. Louis, Mo., August 12-16, 1981.
Nuclear terror
fragile balance

By JEFF ENDRST
NC News Service

The existing nuclear arms
"balance of terror" is fragile and
the world remains "at the mercy of
errors in judgment, information and
interpretation" regarding nuclear
policies, warned the Vatican.

Disarmament and detente
continue to be the Vatican’s "local
point of concern," said Audrys
Backis, Vatican representative at a
current U.N. conference on the
Nuclear Non-Proliferation Treaty.

The Holy See "does not hesitate
to use its moral and spiritual
authority" to develop peace, added
Backis.

THE PERIL of nuclear war
continues, and "soothing in-
formation" about a scaling down of
the nuclear arms race should not be
easily accepted, he said.

The first step in disarmament
should be the firm renunciation of
vertical proliferation—increased
and improved arms production—by
countries already having nuclear
weapons, he said.

Backis also spoke of the danger
of horizontal proliferation—the
spread of nuclear weapons to new
countries—a process facilitated by
scientific and technological
advances, which make it more difficult
to maintain a distinction between
the use of nuclear power for peaceful or
for military purposes.

Improved controls in the
transfer of nuclear technology and
in the treatment, sale and transport
of nuclear materials should be en-
couraged, he said.

Backis praised the goal of
rendering to all peoples the peaceful
benefits of nuclear energy and asked
nations not to forget this aim. The
treaty and "a sense of fairness" call
for the sharing of the peaceful
benefits of nuclear technology, he
did.

THE KEY PROBLEM of
disarmament is a "problem of trust"
among nations, he said. The first
step in removing distrust is to im-
prove international relations
especially between the big powers,
added Backis.

The Vatican encourages all
efforts to implement the non-
proliferation treaty and wishes to
reappraise their atti-
dute on the treaty. While in many
Western countries there is growing
opposition to energy-producing
country’s which signed "not in any
development.

Disarmament and detente
are helping Israel and South
Africa with the nuclear technology
necessary for arms development.
The treaty also says that the
non-nuclear powers are obliged to
accept international safeguards
against diverting nuclear materials
from peaceful to military purposes.

FIRST FOR THE IRISH — The nation’s oldest collegiate marching band
will be led by a woman this year for the first time in its history. Linda Batis-
ta, a junior from El Paso, Texas, will be the drum major when the Notre
Dame University marching band begins its 113th year. "My only problem
is being seen," says Linda who stands 5 feet 2 inches tall without the
shako. (NC Photo)

Our Family’s Concern For Yours

Within the past decade
India has joined the
‘Atomic Club’ con-
sisting of the United
States, the Soviet
Union, Britain, France
and China...France and
China refuse to be
bound by the non-
proliferation treaty.

Within the past decade
the United States, Britain and the
Soviet Union conduct only
underground tests.

Pakistan, Israel, Egypt, Iraq,
South Africa, Brazil, Argentina,
South Korea and Taiwan are
suspected of nuclear weapons
development.

The treaty obliges the nuclear
nations which signed “not in any
way to assist, encourage or induce
other countries to manufacture or
acquire nuclear weapons. Many
countries, although they offer no
concrete proof, claim the Western
powers are helping Israel and South
Africa with the nuclear technology
necessary for arms development.

The growing and costlier energy
needs are forcing many developing
countries to reappraise their at-
titude on the treaty. While in many
Western countries there is growing
opposition to energy-producing
nuclear reactors, the Third World
countries insist on their rights to
acquire nuclear power plants.
**Billboard Ads Seek Priests**

MIAMI—(NC)—On a billboard at a busy Miami intersection a black sign with a white Roman numeral and the words "White Collar Workers Needed" proclaims the need for more priests.

The sign was put up nine months ago by the Miami branch of Serra International, a Catholic organization seeking to encourage vocations to the priesthood and the religious life. The Omaha, Neb., branch of the Serra organization originated the sign about three years ago.

"It's had a awful lot of impact as far as attention is concerned," said Father Gustavo Miyares, vocations director for the Miami Archdiocese. He said a local television station, the Miami Herald newspaper and the local affiliate of the CBS radio network had all done reports on the sign.

"WHAT IT WILL actually do in terms of numbers, I'm not sure," Father Miyares said. He added that it's difficult to tell what effect vocational advertising has. "Part of vocation work is raising awareness," he said. "You need that before recruitment." He said the Miami branch of the Knights of Columbus, a Catholic fraternal organization, has available for use bumper stickers reading "Vocations Are Everyone's Business" and "Jesus Needs You.", He said the vocations office also distributes pamphlets to parishes to market club admissions, Catholic high schools and Catholic youth groups.

Father Thomas O'Dwyer, dean of students at St. John Vianney College Seminary in Miami, said that enrollment at the seminary, 58 this year, is higher than in recent years.

St. John Vianney and St. Vincent de Paul Major Seminary in Boynton Beach, Fla., which had about 60 students last year, serve not only the Miami Archdiocese but also the other four Florida dioceses. St. John Vianney also has students from Atlanta, Gallup, N.M., and Puerto Rico.

THE FIVE Florida dioceses have about 1,000 priests to minister to about 1.35 million Catholics. The ratio of one priest for every 1,350 Catholics is below the national average of one priest for every 849 Catholics, but the area has had an influx of hundreds of thousands of Latin Catholics in recent years.

The United States now has about 68,000 priests, nearly 300 more than a year ago, but about 600 fewer than in 1970. The Catholic population of the United States has doubled in the last 25 years.

Salesian Father Christian Woerz, president of the National Conference of Religious Vocations Directors of Men, said a number of religious orders obtain lists of names of Catholics in junior and senior years in high school from the testing service administering the National Scholastic Aptitude Test and use them for vocational mailings.

He said a study by the Center for Applied Research in the Apostolate, based in Washington, found that there has been a 1.4 percent increase in the number of seminary candidates over the last seven years.

Jim Kearny, left, presents a $750 check recently for vocations from Knights of Columbus Council 3880, Ft. Lauderdale, to district deputy George Penrod.
YOU ARE HEREBY NOTIFIED that a proceeding will be held on the 3rd day of October, 1980; otherwise the Petition for Adoption, filed on or before this date, may be disposed of by the Clerk of the Court without further reference to the parties. The relief demanded in the Petition for Adoption is for adoption by the petitioners. Written defenses, if any, to it on DON H, RICHARD RICHIE NICKSON, TO: ATTORNEY FOR PETITIONERS, 7600 Red Road, Suite 217, South Miami, Florida 33143, Telephone: 665-5485. All responses must be filed with the Clerk of the Circuit Court of Dade County, Miami, Florida, or on or before the 3rd day of October, 1980.

WITNESS my hand and seal of said Court at Miami, Florida, this 2nd day of August, 1980.

Don R. Livingston, Esquire
Attorney for Petitioners

7600 Red Road, Suite 217
South Miami, Florida 33143

Telephone: 665-5485

NOTE: UNOFFICIAL NOTICE OF PROCEEDING.

The undersigned, desiring to engage in business under the fictitious name of Trans Continental Travel Service Inc., dated at Miami, Florida, this 2nd day of August, 1980.

Telephone: 665-5485

$1700, will take $1100. For more details call after 5 PM. Thanks to St. Jude for favors granted to me. Publication promised. C. DeCrisci

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostles and martyrs, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for me and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication, promised. C. DeCrisci

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Family plays together...

By ED GRANT

EAST ORANGE, N.J. — (NC) — The Yates clan of Holy Name Parish in East Orange shows that "the family that plays together stays together." Bill and Peggy Yates and their nine children, aged 14 to 26, form the Yates Musical Theater, which for almost 20 years has been presenting plays like "Pinocchio," "Mary Poppins" and "The Wizard of Oz" to the delight of children of all ages along the Eastern seaboard.

BILL AND PEGGY originally got their act together when they met while performing in a summer theater in Beach Haven, N.J. It appears now that the show will continue to run into a third generation as the older Yates children leave the homestead. "A couple are pretty close," Peggy confided.

Recently, Bill and Peggy took a busman's holiday from the Children's Theater to perform in a production of "I Do! I Do!" at the Seton Hall University Summer Theater in nearby South Orange. They had wanted to do the play since they saw Mary Martin and Robert Preston introduce it on Broadway, but it took them 16 years to get around to it.

"It's a little easier now," Bill said, "with the older children able to take over our parts. In fact, we had two companies performing at the same time this past season, one with Peggy at the Helm, the other with me." Bill and Peggy are surprised that their children have remained with the theater for so long. "We started them so young they really didn't know what they were doing," Bill said. "But despite their many activities, all of them remain with the cast." Peggy added, "It takes a huge calendar in our kitchen to make sure that everyone knows when they are supposed to perform." ALL THE CHILDREN have attended Catholics schools and Bill taught drama for 21 years at the now-closed East Orange Catholic Girls High School. "Sometimes it would have been easier to send them to a public school up the street," Bill said, "but we have never regretted any inconvenience. It was well worth it for the sound moral training and education they received.

As the family grew, the theater has had a problem filling the small tot and animal roles in the family repertory. But that has been solved by neighborhood children who regularly "audition" outside the Yates home. "One day," Bill recalled, "it was pouring rain and this eight-year-old was out there. I asked him what he was doing and he broke into his best imitation of Gene Kelly doing 'Singin' in the Rain.'"

Once every four years

By HILDA YOUNG

Good Morning, Mrs. Young, and how do you feel about the violence you face today?" a voice chirped on the phone today at 7 a.m.

"Ask me in an hour after the kids get up and I see what kind of moods they're in," I mumbled. "Who is this anyway?"

"Mrs. Young, this is Jerry Lipservice at Senator Lump's headquarters in Washington and we're trying to get the pulse of the Senator's constituents.

"I don't have a pulse at this hour, young man," I yawned. "Do you know what time it is?"

"Yes," he answered solemnly. "It's time to rid the cities of crime, time to reform our tax laws, time to make America strong, time to eradicate violence in the streets.

"You're right," I said in a fog. "No angle in America will be safe until we have laws about skateboards, Big Wheels and roller skates."

"Gotta, Mrs. Young," chuckled Jerry. "But that's not the kind of violence I'm talking about. How do you stand on muggings and physical harrasment?"

"I hope I stand behind my husband," I said, slipping into my slippers. "He's bigger and besides he's insured."

"I'm glad you mentioned that, Mrs. Young," Lipservice chirped on. "It gives me a chance to remind you that Senator Lump's voting record on gun control has been consistent and firm.

"I must have missed something. "Did I give you the impression I was going to shoot my husband or something?" I asked.

"Definitely not, Mrs. Young," Jerry assured me. "The senator and I want you to know how much we appreciate your time and your vote. We want you to know your voice counts; that our office is open to serve you, that Senator Lump plans to continue his long and...

Once every six years is enough.

"I know you're supposed to give even if it hurts a little, but you're turning black and blue!"

Christopher 46
“Somos un Solo Pueblo de Dios y de María”

Una multitud de fieles, que se estima pasó de las doce mil personas, se dio cita en el Estadio para honrar a la Virgen María de la Caridad, el pasado día 8 de Septiembre. Muchos de los asistentes vinieron a esta peregrinación por primera vez ya que son cubanos recién llegados a Miami desde Mariel.

En la primera fila estaban también las Hermanas de la Caridad de Madre Teresa de Calcuta, quienes en este día abrieron su “Casa de Nueva Esperanza”.

Como es tradición, la imagen de la Virgen llegó en un yate muy engalanado, seguido por una flotilla de embarcaciones, con música y toque de sirenas. La Virgen tenía salido del mar para socorrer a tres naufragos y por mar se aparece cada año en el Estadio para oir la plegaria de sus hijos.

El sermon estuvo a cargo del P. Dionisio Oramas, quien habló de la caridad en la vida del cristiano e hizo hincapié en la ayuda que debemos prestarles a los cubanos que se encuentran en los campamentos esperando una mano generosa.

La solemne Misa fue concelebrada por el Arzobispo Edward McCarthy, los Obispos Auxiliares John Nevin y Agustin Roman y más de cincuenta sacerdotes y diáconos, quienes distribuyeron la comunión a los fieles.

Antes de la bendición final el Arzobispo McCarthy se dirigió a los asistentes. El texto completo aparece a continuación.

El Mensaje del Arzobispo

Mis queridos hermanos, en esta señalada fiesta de Nuestra Señora de la Caridad del Cobre, al reunirnos nosotros, sus hijos devotos, para hacerle honor y suplicar su intercesión, quiero saludarlos con mucho cariño. Les doy las gracias por haber venido esta noche a tomar parte en esta ceremonia conmovedora que honra a la madre que todos compartimos, la madre que todos compartimos hasta con el mismo Jesús, con Dios. Quiero expresar también nuestro agradecimiento a todos los que tomaron parte en la organización de esta bella ceremonia. A la directiva de la Cofradías de Nuestra Señora de la Caridad y a todos los amigos de la Ermita.

En especial, damos la bienvenida a nuestra comunidad, tan amante de María, a aquellos que están con nosotros por primera vez, particularmente a los que han llegado a nuestra comunidad recientemente, huyendo de gobiernos tiránicos que no conocen a la Virgen María. Los recibimos con un fuerte abrazo.

A ustedes les aporto a que visiten inmediatamente a los sacerdotes de su parroquia para que empiencen a tomar parte activa en la comunidad que es la parroquia, para que ustedes y sus hijos puedan recibir los sacramentos, las gracias, la instrucción, amor. Para que puedan reunir sus vidas con un desinterés que y la Virgen María, de las que han sido privadas durante tantos años de sufrimiento. Para que vuelvan a tomar parte en el caudal de vida espiritual que es la Iglesia Católica.

Es pido a todos los miembros de nuestra comunidad que tomen un interés especial en el bienestar espiritual de sus compañeros que acaban de llegar. Demostremos nuestra fuerza no sólo por los datos materiales que disfrutamos, automóviles grandes, casas grandes o fortunas grandes, sino aún más por nuestros esfuerzos, con la ayuda de Dios, y ser personas con corazones grandes y amantes. Les pido que acerquen a los recién llegados que tengan como vecinos y los lleven a su iglesia parroquial, los ayuden a encaminar la educación religiosa de sus hijos. Dénsen el aliento acogedor que necesitan para recuperarse de los años tan trágicos que han pasado.

Misión entre el pueblo hispano que estamos todos algo inquietos por la tensión que existe en nuestra comunidad que amenaza dividir a las personas que hablan distintos idiomas y son nativos de diferentes pueblos.

“Los Hispanos Carecen de Líderes”

Por Nancy Díaz

El pasado 30 de Agosto se celebró en la Ermita de la Virgen de la Caridad, aquí en Miami, la asamblea de delegados regionales del Movimiento Familiar Cristiano, la cual fue clausurada con la celebración de la fiesta de Nuestra Señora de la Caridad y a todos los amigos de la Ermita.

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Carta del Arzobispo

Queridos amigos en Cristo:

De todas las obras de caridad que realiza la Iglesia, el cuidado de los niños es la más importante. La Iglesia debe continuar asumiendo esta responsabilidad porque a muchos niños no les queda otra esperanza que nuestra ayuda.

La Arquidiócesis de Miami opera la Casa Católica para Niños, la Residencia de Bethany y la Ciudad de Niños de La Florida, instituciones que acuden a la ayuda de esos niños del Sur de La Florida. Casi mil niños recibieron ayuda durante el año pasado. Muchos de ellos solo se mantuvieron unos días en estas instituciones antes de volver a sus familiares, pero más de cien niños se han mantenido bajo el cuidado de nuestras casas. La única casa que muchos de estos muchachos conocen es la que ustedes mantienen con su generoso aporte a la Colecta del Buen Samaritano.

Mantienen con su generoso aporte a la Colecta del pasado. Muchos de ellos solo se mantuvieron unos días en estas instituciones antes de volver a sus familias, pero más de cien niños se han mantenido bajo el cuidado de nuestras casas. La única casa que muchos de estos muchachos conocen es la que ustedes mantienen con su generoso aporte a la Colecta del Buen Samaritano.

La Colecta Anual del Buen Samaritano tendrá lugar la próxima semana. Les urgo a que continúen su generoso apoyo para con estos niños que necesitan de nuestra atención especial.

Devotamente en Cristo,

Edward A. McCarthy
Arzobispo de Miami

OFICIAL

ARQUIDIOCESIS DE MIAMI

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho los siguientes nombramientos:


El Rvdo. P. Luis Casabón, Parroco Asociado a la Parroquia de St. James, Miami, efectivo desde Octubre 15, 1980.

El Rvdo. P. Daniel Kubala, residente en la Rectoría de St. James, Miami, efectivo desde Septiembre 17, 1980.

“Somos un Sólo Pueblo...”

(Viene de la Pág. 1 A)

Dos Hermanas Quieren ser Hermanas

¿Qué hay de nuevo en que dos hermanas quieran ser monjas? Visto a la luz del mundo y como noticia, no tiene nada de extraordi-nario. Pero si nos enteramos de que estas hermanas son gemelas y que no tenían conocimiento alguno de la decisión tomada por la otra entonces ya pica la curiosidad, porque el caso no es común.

Hace 13 años llegaron a Miami en los vuelos de la libertad dos niñas cubanas, haberlas moléculas, acompañadas por su mamá, Sra. Eva Bethard de Pérez-Puelles. Una responde al nombre de Lourdes la otra al de Eva. Su apellido es Pérez-Puelles.

Las hermanas Pérez-Puelles no vacían la historia de su vocación.

"Creemos que nuestro contacto con las Hermanas de la Caridad de San Vicente de Paúl cuando abrieron su casa en Sagua La Grande, Cuba, surgió nuestra vocación. De niñas visitábamos enfermos y otras obras en compañía de las Hermanas de Sagua." De Miami se mudaron a Puerto Rico donde asistieron al Colegio que la misma Orden Religiosa tiene. Allí asistieron a un Encuentro Vocacional y de aquí cada una de por sí tomó la decisión de entrar en el convento. No se dijeron nada porque no sabían como decírselo a su madre y no querían que ella se enterara a través de la otra.

Un día llega la Madre a casa de regreso de una visita y les cuenta a sus hijas que tiene un don especial de Dios. "¿Es que las quiere casarse y la otra iba a ser monja. Finalizada la narración la madre les pregunta escéptica y hasta como en broma: "¿Qué les parece?".

Ellas se rieron del suceso y después comentaron entre sí descubriendo que ambas tenían la misma vocación. Poco después se acercaron a su mamá y les dijeron que la señora del cuento en parte tenía razón sólo que en lugar de una hija iba a tener dos. La madre se quedó en silencio y según parece un poco apestada al principio pero después muy feliz con la idea.

El próximo domingo 14 de Septiembre tomarán sus primeros votos en la casa que las Hermanas de la Caridad de St. Vicente de Paul tienen en Miami, cerca de la Iglesia de St. Dominick, donde residen actualmente. Las Hermanas Pérez-Puelles permanecerán en Miami donde ya ejercen su apostolado.

Las Religiosas de San Vicente de Paúl, fundadas en 1633 en París por St. Luisa de Marillac, llegó a Cuba a principios de 1980 y atendieron treinta casas entre ellas la Casa de Beneficencia, la Creche del Vedado, el leprosorio de Rincón, el Colegio La Inmaculada, las Domiciliarias, Católicas Cubanas y muchas mas. Llegaron a Miami en 1971 invitadas por el fallecido Arzobispo Coleman Carroll para ayudar en el apostolado hispano.

Desde la llegada de las religiosas de la Caridad de St. Vicente de Paúl a esta ciudad, su testimonio ha propiciado el auge de las vocaciones: cuatro jóvenes cubanas han ingresado en la orden "llamadas a entregarse a Dios para servir al pueblo en los pobres" por que según recala el lema de la orden "La Caridad de Cristo nos Apremia".

"Queridas familias y amigos:"

Nosotros quienes tenemos a María como nuestra madre no podemos estar divididos, María, como buena madre, quiere que nuestro hogar, nuestro templo de madres, una familia, una comunidad, se enriquezca con el llamado de María.

Tratamos de llenar este llamado de María, a nuestro hogar, nuestro templo de Madres, con nuestra comunidad. Aquí, un hogar católico, un hogar de Madres, es un hogar donde todos se aman, se respetan, todos son respetados, todos se quieren.

Tenemos el placer de ver entre nosotros esta noche a varias personas recientemente llegadas a nuestra ciudad. Intencionalmente, planeamos su llegada para coincidir con esta fiesta de Nuestra Señora. Hablan inglés y español. Son hermanas de la comunidad de la famosa Madre Teresa que han venido a nuestra comunidad para servir a los pobres de nuestro país, en cuerpo y en espíritu. Son un bello ejemplo del espíritu fraternal de servicio a otros, no importa de que nacionalidad sean. Algunos son hijos de María que han sido bendecidos. Les damos una bienvenida afectuosa y le pedimos a Dios que los bendiga.
Hermanas Guadalupanas Cumplen 50 Años

Con motivo del 50 aniversario de las Misioneras Guadalupanas del Espíritu Santo, les traemos a ustedes esta interesante historia.

Nació la orden hace 50 años, el 15 de Septiembre de 1960 en la ciudad de Morelia, Mich., México. Su fundador lo fue el R.P. Félix de Jesús Rougier, Misionero del Espíritu Santo, quien fue llamado por Dios para ser padre de varias congregaciones religiosas, quien actualmente está en proceso de canonización. Estas congregaciones son los Misioneros del Espíritu Santo, cuya misión es la directamente espiritual, para todas aquellas personas que aspiran a un alto grado de vida íntima con Dios, especialmente a los Sacerdotes y otras personas consagradas a través de la vida religiosa; Las religiosas Hijas del Espíritu Santo, cuya misión es la educación de niños y jóvenes con el fin de suscitar vocaciones religiosas con el fin de suscitar vocaciones religiosas. La casa de formación que se les imparte en especial los cubanos que ya para entonces muchos habían dejado Cuba.

El Padre Angel Vizcaya, que fuera párroco de St. Dominic y vicario de varios lugares de Estados Unidos, también ha sido el responsable de estas misiones en el exterior. En la actualidad, las Misioneras Guadalupanas del Espíritu Santo trabajan en Puerto Rico, Belice, y México, donde se les van dando experiencias apostólicas que la hacen conocer la misión de la Congregación con la cual se comprometerá por la fe de sus votos, en diferentes Parroquias de la ciudad de Morelia, Mich., México, en donde se encuentran nuestros casas de formación. Terminado el noviciado, la joven profesora, pasa a la casa de estudios en Santa María de Guado, Mich., (México), en donde recibe una formación más amplia y práctica sobre nuestra misión. Esta formación desde su inicio ocupa un espacio de 6 años. Al salir de la casa la joven tiene su título de Maestra en Religión, con la especialización en la línea de Evangelización y catequesis.

Hace ya 15 años que las Misioneras Guadalupanas del Espíritu Santo desde la casa de Puerto Rico, el 1 de Julio de 1964, llegaron a Miami, invitadas por el director del Departamento Religioso de la Arquidiócesis, Padre Josef Brunner, quien se interesó especialmente por el apostolado entre los emigrantes en especial los cubanos que ya para entonces muchos habían dejado Cuba.

La primera etapa de formación de una Misionera Guadalupana es el Postulantado y el Noviciado donde la joven aspirante a la vida misionera, recibe las bases sólidas para una formación intensa en el aspecto humano, intelectual y espiritual, y desde el principio se le van dando pequeñas experiencias apostólicas que la hacen conocer a la misión de la Congregación. Terminado este noviciado, la joven profesora, pasa a la casa de estudios en Santa María de Guado, Mich., (México), en donde recibe una formación más amplia y práctica sobre nuestra misión. Esta formación desde su inicio ocupa un espacio de 6 años. Al salir de la casa la joven tiene su título de Maestra en Religión, con la especialización en la línea de Evangelización y catequesis.

Traen “Nueva Esperanza” a los Pobres

Según Promesa de Madre Teresa

Por Ana Rodríguez

“Algo hermoso para mostrar” contaban las cinco Hermanas descalzas. En otra habitación algunos trabajadores pintan la dilapidada pared. Aún había más miseria que belleza en el 729 1/2 de North Miami Avenue, pero si hubiera sido de otra manera las Hermanas de Madre Teresa no habrían estado allí.

“Es el sitio ideal. Justo donde está nuestra gente” dice la Hermana Priscilla, quien vino desde New York para ayudar a preparar esta “Casa de la Nueva Esperanza”; una promesa hecha por Madre Teresa cuando visitó la ciudad hace unos pocos años.

Ella sólo puso dos condiciones: que la misión esté decidida entre los más pobres de los pobres y que sus hermanas empeñarían a trabajar en una misión MISIONERA. Ambas demandas fueron cumplidas cuando este pasado Lunes, día 8 de Septiembre, Fiesta del Nacimiento de María y Fiesta de la “Casa de la Nueva Esperanza” y se sientan invitadas a venir.” Apenas acabó de decirlo. May Jansscke entró. Su antigua dirección: el Puente de Brickle. Ella necesitaba un lugar donde vivir.

Las Hermanas Misioneras de la Caridad estuvieron presentes en la Misa Solemne a Ntra. Sra. de la Caridad celebrada en la festividad de la Patrona de Cuba y cuando fueron presentadas por el Arzobispo de Miami lo hizo en media hora, porque era la gente necesitada oigan hablar de la vida de Madre Teresa, un nombre conocido por todos, pero Mansilla, nuestra Señora de la Caridad, Patrona de los Cubanos, las hermanas comenzaron su ministerio a las mujeres indígenas, las prostitutas y las presidiarias. El Arzobispo McCarthy le dio la Misa para las Hermanas y las personas que hicieron posible la misión: Mary Anne Buffone, quien trabajó por dos años en el proyecto; Charlie Fashik, quien donó el edificio y Giel Seigel, voluntario de las Oficinas de Relaciones Comunitarias, las continuó en la actualidad trabajando en las Parroquias de St. Raymond y St. Nebraska.

Conocida su labor, otros lugares de Estados Unidos como son Rochester y Massachusetts, también han solicitado sus servicios. Actualmente trabajan en Puerto Rico, Belice, y desde luego en casi todas las diocesis de la República Mexicana.

Las Hermanas Guadalupanas, en sus 50 años de Servicios al pueblo de Dios, invitan a todos a que se unan a su accion de gracias, elevando a Dios oraciones porque “Tu también eres parte de nuestra vida misma. Nosotros vivimos porque tu existes.”

La Misa de Acción de Gracias por el 50 Aniversario de las Hermanas Guadalupanas del Espíritu Santo será el 15 de septiembre de 1980 a las 8:00 p.m. en la Parroquia del Gesu, Miami, Florida.

Tres de las Hermanas de la Caridad durante la Misa celebrada por el Arzobispo McCarthy.
¿Por Qué Quieren Ser Diaconos?

Por José P. Alonso

Presentamos esta semana los restantes ocho candidatos aceptados para su entrenamiento y estudios para alcanzar su ideal: la sagrada orden de Diácono. Por orden alfabético son ellos...

JOHN D. FRIEL. Su esposa se llama Phyllis y tienen 4 hijas y dos hijos; Mary Jane, 21; Maureen, 18; Louise, 15; John D., 11; Dennis, 6, y una nieteca de un año, Jennifer. John es contratista de cierre acondicionado y metálurgico. Son miembros de la parroquia de St. Bernard, en Sunrise.

“Un artículo aparecido en el periódico Ft. Lauderdale News, me enseñó el camino de como un laico puede ser de más asistencia espiritual a su comunidad parroquial”, dice John. “Me gustaría trabajar con los recién casados, con las familias y en programas juveniles para motivarles a un mayor esfuerzo cristiano.”

“Hace un tiempo que quería ser de una manera más cabal y comprometida. Toda mi vida he tenido la necesidad de servir a los de más. El diaconado es para mí la forma ideal de servicio a mis hermanos en la Iglesia; servir espiritual, física o mentalmente.”

“Mis planes son de servir en cualquier ministerio que la caridad me requiera y, si, también en la Liturgia y en el ministerio de la Palabra.”

Sinceramente creo y espero que el programa me acerque más a Nuestro Señor jesucristo y por ello ser capaz de asistir a mi parroco, sacerdotes y fieles.

Edith responde con entusiasmo. “Siento que es un gran privilegio servir en el programa como esposa de Peter.”

JOHN J. O’NEILL. Parroquia de St. Peter, Naples. Mary Ann es su esposa. Tiene cuatro hijos: John Jr., 21; James, 20; Mary Beth, 18; y Mary Anne, 13. John es ingeniero civil y a pesar de sus ocupaciones dedica tiempo al dialconado. Confiesa que el diaconado le abre las puertas a un apostolado más activo dentro de la Iglesia. La idea de ser solo un “miembro de Domingo” siempre le mortificó.

Un ministro más comprometido. Confía en poder prestar servicios en su parroquia sin importarle cuál sea el que le asigne el obispo o su párroco.

“Mis ansias son que el programa me ayude en el crecimiento espiritual y me haga una persona de más valor para la Iglesia y la comunidad.”


“Estoy contando a la primera pregunta diciendo que él se sintió movido a pedir su ingreso en el programa por un urgente deseo de servir al Señor de una manera más cabal y comprometida. Toda mi vida ha tenido la necesidad de servir a los de más. El diaconado es para mí la forma ideal de servicio a mis hermanos en la Iglesia; servir espiritual, física o mentalmente.”

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Los Hispanos Carecen de Líderes...

(Viene de la Pág. 1A)

donde al final se elegirá la nueva directiva del MFC para los próximos años.

Los delegados con derecho al voto son los presidentes de las distintas federaciones y son la máxima autoridad dentro de la asamblea. Además de los presidentes se elegirán el tesorero y el secretario y los respectivos vicepresidentes.

Estamos empezando las preparaciones para la asamblea, pero todavía no tenemos las federaciones de todos los hispanos en EE.UU. Estamos buscando los líderes que van a presentarse a la MFC en el futuro.

“Mis planes son de estar en el MFC para el próximo año. Espero que algún día pueda llegar a ser un líder de la parroquia de la Iglesia.”

P: “¿Siente que la preocupación por el amor que tanto yo como Bernice hemos recibido de la comunidad y de la Iglesia a través de Encuentros Conyugales y Cursillo en EE.UU. desde luego, el amor de Dios.”

Bernice es muy activa en el apostolado parroquial y servirá de apoyo de su esposa en su ministerio diaconal.

Steven planea dedicarse al servicio de jóvenes que desean casarse y también a los Encuentros Conyugales. De la Iglesia y del programa solo espera lograr una mayor preparación para el servicio.

BRUNO WIECENK. Su esposa se llama Margaret y tienen 4 hijos: Joseph, 13; Deborah, 12; Laura, 10 y Katrina, 3. Trabaja como Terapista Respiratorio en el Mt. Sinai Medical Center. Pertenecen a la Parroquia de St. James.

“Cuando se llama que el Señor me ha llamado para servirlo y por ello solicité mi admisión en el programa. Creo estar haciendo su voluntad.”

“Mi vocación es de ser a la familia en sus varios aspectos: vida familiar, enriquecimiento de la familia comunitaria, etc. Esencialmente en el nivel parroquial. Si puedo crecer espiritualmente en Cristo, eso es cuanto espero del programa.”

Los hispanos tienen tanto entusiasmo con el programa como Manuel. Ella lo alienta y lo ayuda en su apostolado.

Antonieta tiene tanto interés en el programa como Manuel. Ella lo alienta y lo ayuda en su apostolado.

Por Que Quieren Ser Diaconos? (Vuelve a la Pág. 1A)

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