Give love, not hate

"I have no gold and silver to give you. But what I have I give you: I give you my sisters, so that together you may share the joy of loving your neighbor."

By Ana M. Rodriguez
Voice Staff Writer

She is tiny, barely five feet tall, compassion-filled eyes peering past deep furrows on her 70-year old face, her head bowed in submission and humility, as she tells Miami's warring residents to "love one another."

When she came here this week to open the 198th of her mission-homes for battered and homeless women, Mother Teresa of Calcutta brought a simple message and her logic was straightforward.

WELCOME BOTH the Haitian and Cuban refugees, she said, because "if you look at the cross, the hands of Jesus are still extended. His heart is still open."

She looked so small in the midst of microphones, cameras and reporters, so tiny compared to the magnitude of her life's work. But her hands are large and strong, strong enough to clasp a million other hands and reach into those millions' hearts.

And her small frame can miraculously withstand a searing heat, the thousand thrust-out hands, the relentless onslaught of reporters, flashes, cameras and microphones.

"God must have chosen you for something special," she told this troubled city, "because at your gates hundreds and hundreds of people have come and you have not shut your doors."

THE LISTENERS had jammed the small St. Francis Xavier Church in Overtown, one of Miami's poorest neighborhoods, to see and hear her.

To the ghetto that day she lured young and old, men, women and children, businessmen and factory workers, people in wheelchairs and babies in arms. And she greeted every single one of them afterward.

continued on p. 12
18,800 civilians dead in El Salvador

SAN SALVADOR, El Salvador (NC) — El Salvador's security forces have killed more than 18,800 civilians in the past 19 months, according to Socorro Juridico, the legal aid agency of the Archdiocese of San Salvador. Of those 8,316 were killed from Jan. 1 to May 31, 1981, Socorro Juridico said, including 1,054 killed for allegedly violating a curfew under the state of siege imposed by the military to combat guerrillas.

Socorro Juridico gathers evidence of the killings of non-combatants by security forces from relatives and associates of victims. It was established by Archbishop Oscar Romero of San Salvador, who was murdered in 1980. It rarely gathers data on soldiers killed or people believed killed by guerrillas.

Its latest report, issued June 5, said 536 civilians were killed in May. The legal aid office said members of the National Guard killed 15 people, National Police killed 4 agents in civilian clothes killed 17 and squads made up by various security branches killed 251. It did not cite evidence linking the other deaths in May to specific security forces.

The highest civilian toll this year was in January, when 2,644 were killed after guerrillas launched a major offensive. In April the toll was 2,311. May was the lowest, coinciding with the congressional debate in Washington that made government control of security forces a condition for further aid from the United States. Church leaders in El Salvador have repeatedly asked for an end to indiscriminate repression and the lifting of the curfew because many innocent people were being killed. Late in May Bishop Arturo Rivera Danas, apostolic administrator of San Salvador, reported after a long interview with government members that they were considering relaxing the state of siege and ending the curfew.

Socorro Juridico officials said it deals only as an exception with victims of guerrilla or leftist groups, since the armed forces information office reports these cases widely. The officials also denied published reports that Bishop Rivera had dissolved the legal aid office. "We continue our investigative and human rights work for the archdiocese," said its assistant director, Boris Ramirez, a lawyer, who reported that the office had moved to archdiocesan headquarters after several raids by security forces on its former headquarters at the Jesuit high school, Externado San Jose.

Cardinal Cooke protests porno decision

NEW YORK (NC) — A recent decision by the New York Court of Appeals striking down part of a child pornography law has drawn a strong protest from Cardinal Terence Cooke of New York.

"I support the position of those in New York, including District Attorney Robert M. Morgenthau, who are requesting that the U.S. Supreme Court review this decision of the State Court of Appeals," the cardinal said.

"It is — for all of us — a matter of extreme importance that has to be pursued with urgent attention and total energy," he said. "Do we really agree that, because of so-called constitutional rights, debased commercial interests should be able within the law to exploit and degrade children?"

On May 12 the Court of Appeals ruled 5-2 that "those who present plays, films and books portraying adolescents cannot be singled out for punishment simply because they deal with adolescent sex in a realistic but non-obscene manner.

The case arose under a law enacted in 1977 with the declared purpose of providing "protection of children from exploitation through sexual performances.

A jury found that films of nude boys engaged in homosexual activity, whose sale had led to prosecution of a merchant, were not legally obscene. The Court of Appeals then held that nudity in itself could not be constitutionally prohibited.

Catholic Conference against death penalty bill

WASHINGTON (NC) — A bill to reinstate the death penalty for certain federal crimes has been approved by the Senate Judiciary Committee. The measure, which is expected to bring a major confrontation between the Senate and the White House, would reverse the death penalty for certain cases of espionage, treason and murder as well as for the attempted assassination of the president. The U.S. Catholic Conference, represented by Bishop Ernest J. Underwood of Beaumont, Texas, has condemned the bill at hearings in April. The federal government has not had a death penalty since 1962, when the Supreme Court invalidated all current death penalty statutes.

Bishop opposes creation-science law

Bishop Andrew J. McDonald of Little Rock has joined 22 other plaintiffs in a suit filed by the American Civil Liberties Union (ACLU) to overturn an Arkansas law requiring that "creation-science" receive equal time with evolution in both public school science classes. Teachers and education officials among the plaintiffs believe the act, which is to become effective in the fall of 1982, "amounts to the academic freedom of both teachers and students," the complaint said.

U.S. Bishops seek dismissal of tax exempt suit

Attorneys for the U.S. bishops have asked a federal court in New York to throw out a lawsuit seeking revocation of tax exemptions held by the Catholic Church because of the church's efforts in opposition to abortion. The suit, filed last October and amended in January to include the U.S. bishops as co-defendants, asks the court to order the Internal Revenue Service to remove the church's tax exemption because of its alleged partisan political activity in the abortion issue. But in a nearly 100-page legal brief filed with the federal court May 26, the U.S. Catholic Conference, public policy arm of the U.S. bishops, urged dismissal of the suit on several grounds, including the lack of legal standing by the plaintiffs to sue and a lack of judicial "reviewability" of the case.

Church-government relations healing in Mozambique

Relations between the Catholic Church and Mozambique's Marxist-oriented government have improved considerably in recent months, said Archbishop Alexander Jose Maria dos Santos of Maputo. "We have different ideologies," the archbishop said. "We know and respect that. But we also know and respect that both the church and the state of Mozambique fight for one goal: for an independent and strong mother country." The former Portuguese colony of Mozambique became independent in 1975 and came under the rule of the Front for the Liberation of Mozambique (FRELIMO), which had led the independence struggle since 1962. FRELIMO took over the government and installed a one-party system. The church was considered by FRELIMO to be part of the Portuguese colonial structure, and the government took over church hospitals and schools and abolished state support for the church.

New archbishop named in China

VATICAN CITY (NC) — For the first time since 1955 a pope has named a new Catholic archbishop for China. Pope John Paul II appointed 73-year-old Bishop Dominic Tang Yee-Ming as archbishop of Quanzhou (Canton). China, June 6, in a move seen as evidence of further improvement in Vatican-Chinese relations. Archbishop Tang, a Jesuit who has been apostolic administrator of the Archdiocese since 1981, became the only active member of the Chinese Catholic hierarchy to be recognized by both the Vatican and China's communist government.

Catholic Conference
Refugees are their business

By Prentiss Browning
Voice Staff Writer

They may spend much of their time involved in paperwork, yet the staff will tell you their work is anything but boring.

That's because the job of the Catholic Service Bureau's Refugee and Migration Service is bringing families together, a rewarding but often frustrating task in recent years, according to administrator Clara Cordero.

The agency, located at 130 N.E. 2nd St., was created after the Bay of Pigs invasion in 1961 for the purpose of reuniting Cuban families in this country with relatives in Cuba.

One day a group of buses pulled up to take them to another camp.

"I felt like it was the Jews being picked up and secretly taken to concentration camps. They didn't even tell them where they were going."

"THEY WERE more sad than scared," she adds.

Since then many Cubans have come into their agency wanting to go back to Cuba. "We say Fidel doesn't want anybody back there." The only advice the office can give is to tell them to get jobs, become citizens and go back to their country as visitors.

Then there are those who found they were unable, at least at first, to claim any relatives. Had they known that, the director says, many of the Mariel Cubans would not have come, she says.

Currently, the federal immigration agency is so swamped by applications that residency applications are pending.

Since there is very little the agency can do but inform people of the legal situation, it can be a "heartbreaking" job.

Most heartbreaking of all, says Ms. Cordero, are those cases where a daughter or wife has escaped from Cuba to Spain or another third country and cannot gain entry into the United States to be reunited with their family.

These cases are complicated by the fact of the popularity of common law marriage in the Americas, Miami must be uniquely equipped to take advantage of Miami's historic destiny," he declared.

Msgr. Walsh, a native of Ireland who studied Spanish at the Catholic University in Puerto Rico more than 20 years ago when refugees first began to flee Cuba, emphasized that the same challenge faces the Anglo-American along with the same opportunity.

Addressing himself to the English-speaking, he noted, "You are not asked to become a Latin American; you are not asked to lose your own cultural identity any more than the Hispanic has had to do in order to be successful in Miami."

But adaptation is required. Your grandchildren one day may look more Caribbean, Miami can never return to being Middle American. But there is nothing un-American about that," he said. "At the crossroads of the Americas, Miami must be multicultural, multilingual and, ultimately, mestizo (mixed race)."

Msgr. Walsh said.

In addition, he said, the white person in South Florida is faced with only two cultural traditions, the Anglo and the Hispanic, while the black person faces five — his own African heritage and others which have been superimposed, the American black, the West Indian black, both of which are English-speaking but culturally different, the Haitian black which is French and Creole-speaking and the Cuban black which is Spanish-speaking. Together, he said, the last three comprise about 25 percent of the total black population of the Miami area.
It makes sense. It has helped many people shake off the blues, and to listen to Agnes Kiddy talk it's an idea whose time is long since overdue.

The idea is a club for widowers and widows and Mrs. Kiddy is president of one of the pioneer clubs in Florida, the Greater Hollywood Catholic Widows and Widowers Club.

MRS. KIDDY, a widow of 12 years, herself, started the club about 2 years ago, writing letters to over 50 parishes announcing the organization.

CHARTER MEMBER Agnes Lisindillo adds, "It's just hard to make friends when you've lost a husband or a wife because everything is in couples."

Sometimes newly widowed persons will come to the meetings once or twice and then not return for 3 or 4 months. "They just can't cope with it," the president says.

Once they return they often make friends and participate in outings to the race track, Key Largo and other places.

"IT'S A HECK of a thing," says member Frank Andriola, "if a person becomes a widow or widower. They're in a two bedroom house and they wander around the house by themselves."

The club is great, he says, if for no other reason than to give you someone you can call up on the phone and go somewhere with.

Mrs. Kiddy has seen the group grow from 25 to 75 and is still happy to greet new members.

There are also other widows and widower clubs in the Archdiocese. (Ask your parish rectory).

LIKE THOSE members who stay in the organization past the time of their immediate need Mrs. Kiddy can sympathize with the newcomers. Remembering her own difficulty after the death of her husband, she says, "I thought there was something I could do to make it a little easier for the new widows."
New abortion bill a bad step?

By Jim Lackey
WASHINGTON (NC) — No matter how bad the Supreme Court's 1973 abortion decision might have been, it should not be replaced with an equally bad law, two constitutional scholars told a Senate subcommittee June 1.

Two law professors, however, disagreed with that position.

Archibald Cox, former Watergate special prosecutor who fired Cox in 1973 on orders of President Nixon, said in separate testimony that the proposed human life bill would bring a drastic change in constitutional law with uncertain consequences for the future.

Cox, a Harvard University professor and currently president of Common Cause, added that he too had been critical of the 1973 abortion decision. But the human life bill constituted "a radical and dangerously unprincipled attack" on constitutional government.

"Wrong-headed decisions can be changed by time and debate or by constitutional amendment," said Cox, arguing that questions of individual liberties as interpreted by the Supreme Court should be placed beyond "congressional majorities and popular clamor."

"Congress is on entirely solid footing in pointing out that the court is in error on the question of personhood," said Bork, former solicitor general who disagreed with Bork and Cox were Robert F. Nagel, law professor at Cornell University, and Basile Uddo, law professor at Loyola University in New Orleans.

Nagel argued that members of Congress should not vote against the bill simply out of fear that it might be unconstitutional, indicating that the Supreme Court should be given the opportunity to make that decision.

Uddo said congressional rededication of personhood under the 14th amendment should be part of a continuing dialogue with the Supreme Court, a process "as old as and as venerable as our Constitution itself."

He added, "Congress is on entirely solid footing in pointing out that the court is in error on the question of personhood.

Refugees are their business

continued from p. 3

marriages in Cuba, and recent American quota set on immigrants from the Mediterranean.

SOMETIMES PEOPLE who have been living in this country illegally for a long time seek to claim legal residency status.

She knows of those with families and successful jobs who have been living illegally in the country for 14 YEARS. For such people a car accident, a fight with a neighbor, any number of incidents can lead to their discovery.

"By coming forward, however, they can avoid deportation by claiming a stable work and life history," she says.

Recently a new sideline to her work has been answering letters sent to her by Cubans in Atlanta camps who are looking for relatives in Florida.

"I would like to say hello to you, Clara," a typical letter will begin. She is not sure how they know her name but will do what she can to help them — which more often than not isn't enough.

"I don't blame the frustrations, there are obvious rewards when she is able to see families reunited.

The director can still remember her very first case at the agency. An elderly Cuban lady living in Spain wanted to come to the United States to join her great-granddaughters. Mrs. Cordero was able to obtain a humanitarian parole for her passage to the United States. Later, the family brought the 77-year-old lady to the office to meet her.

"That was my happiest case," she says.

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PARISH PHARMACIES

The definition of the Constitution is not properly cured by further deformations." — Robert Bork

The deformation of the Constitution is not properly cured by further deformations." — Robert Bork
Brother Philip Doughterty of Richmond tells how to design a lay program, as Dr. Mercedes Scopetta of Miami looks on.

"We know it exists but others do not or choose not to recognize it. It meets with resistance among some clergy and laity. Added to this are numerous practical difficulties such as church recognition, availability of positions for certain official or certified ministries, just wages and benefits for those in paid, staff positions."

"IN SHORT," the Bishop continued in his talk at John Carroll University, "you cannot easily on frustration or hope. Tension and misunderstanding always seem to eat away at the

Lay ministry no piece of cake — bishop

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MINISTRY, IN GENERAL, he said, "is always an act of compassion and shared pain and happens when people choose to disregard their own needs and begin to minister to others. Ministry comes on all levels — clergy, religious and lay — within the Church, and with or without the Church, ministry would still be needed simply because life itself demands ministry."

Turning specifically to the issue of lay ministry, Dr. Padavano told the audience, "Lay ministry is also a vocation, somewhat different than the call of a cleric, which is more formal and more structured than the layman's call to ministry.

"Lay ministry witnesses the dignity of baptism and the dignity of lay life. The lay minister's ministry is validated by the way he conducts his ministry; it is not automatically validated by the hierarchy, as a cleric's ministry is automatically validated upon ordination. You don't have to be "official" to be effective."

Dr. Padavano, a former priest, warned the participants, "There is the danger that lay ministries may form a ghetto or clique, where we become; church people who can only talk to other church people, forming another private club, a new clerics ministry, an elitism."

HE URGED the lay ministers to "resist assuming an arrogance of power, to resist the possibility of establishing artificial needs and to resist complacency which is the result of withdrawing from the concrete pain in ministry to a level of abstractions."

"The challenge to lay ministry today," he concluded, "is the need to develop an asceticism of doubt based on thinking and making choices, and an asceticism of dying to ourselves all forms of the mystery of poverty."

Father Tom Allen, Coordinator of Ministries Development for the Diocese of Green Bay pointed out that "there is an emerging 2% of fully accredited lay ministers seeking professional work... the other 98% are volunteers."

Discussion ranged widely on the volunteer vs. professional issue. Dorothy DuBrisco from the Diocese of Ft. Worth told participants in the workshop she presented on volunteers, "The number of volunteers is dwindling rapidly with the return of housewives into the working world; however, there is a whole new breed of volunteers emerging, more diverse and richer in talents."

Sister Doris Cottemoe, RSM, Chairman of the LCWR Commission on the Ecclesial Role of Women noted an absence of representatives of large organizations of lay women, such as the Daughters of Isabella or the National Council of Catholic Women. "While these organizations are largely clergy-directed, these women are giving large amounts of time and service but are not present at these meetings. Our challenge is to involve more of these women who are devoting thousands of hours of service to the Church."

F. Gerard LaPorte, C.S.S.R. of New Orleans, said, "Years ago, our own (Redemptorist) parish houses had ten to twelve priests; now, none has more than three to five, of whom usually only three are still active." Father LaPorte reports that his Order is now making the training and formation of competent lay ministers a top priority.

LAY MINISTRY programs are springing up all over the country, and participants at the Conference received valuable information during a workshop, "Designing Lay Ministry Programs" given by the directors of two of the nation's most-established and effective lay ministry programs, Brother Philip Dougherty, CFX, of the Richmond, Va., Ministries Formation Program and Dr. Mercedes Scopetta, of Miami's Office of the Ministry. Dr. Scopetta also was elected to the Board of Directors of the newly formed National Association of Lay Ministry Coordinators at the Conference.
Nicaragua priests' jobs stirring controversy

MANAGUA, Nicaragua (NC) – A call by the Nicaraguan Bishops' Conference to priests in the Sandinista government to quit their jobs has stirred controversy.

Four priests involved in a "first response" that they pledged their "unbreakable commitment" to the Sandinista revolution were supported by other priests and 20 basic Christian communities.

"WE DECLARE that those priests who at present hold public posts and engage in factional functions must leave them at once and fully rejoin their priestly ministry," said a conference statement issued June 5.

"Otherwise, we consider them to be in open rebellion and disobedience to the legitimate authority of the church and they become subject to church sanctions due in such case," the conference added.

Directly involved are Maryknoll Father Miguel D'Escoto, foreign minister; Father Ernesto Cardenal, minister of culture; Father Edgar parrales, minister of welfare; and Jesuit Father Fernando Cardenal, coordinator of the Sandinista Youth Movement.

Like many other priests, Religious and lay leaders, the four supported the Sandinista rebellion against the 4-year-old Somoza dynasty. They agreed to take key government posts after the victory of the revolution in July 1979. They said the emergency conditions of the post-civil war period justified accepting government posts.

INITIALLY THE bishops gave priests temporary permission to accept government posts because of the emergency post-war situation.

The June statement by the bishops followed another warning of May 1980 giving the priests until Dec. 31, 1980, to turn over government duties to lay people. The priests contended that the emergency conditions continue, but the bishops' conference disagrees.

The statement, however, was labelled a "first response" to the bishops, Church sources said this indicated the priests' willingness to negotiate a solution.

Delegates from 20 basic Christian communities marched seven miles June 9 to the apostolic nunciature to deliver a letter addressed to Cardinal Agostino Casarolli, papal secretary of state, asking that the Vatican allow the priests to continue in government as "the hope of the people."

The communities argued that this is "a time of emergency for the country because of attacks from abroad and from within." The letter said the bishops are "becoming more aloof from the sentiments of the people."

IN ROME, where he attended a meeting of the Pontifical Commission for Latin America, Archbishop Miguel Obando y Bravo of Managua said June 12, "I think the majority of the people support the request of the bishops' conference."

It is not clear if all seven Nicaraguan bishops agreed with the conference statement. Father Parrales noted that the order was not signed by the member bishops but carried only the seal of the conference.

Bishop Ruben Lopez Ardon of Esteli said from Mexico, where he is under medical care, that he did not know the statement was being drafted and that he disagreed with it. Bishop Julian Barna of Matagalpa was also out of the country at the time the document was drafted.

The papal nuncio, Archbishop Cordero Lanza di Montezemolo, when asked by a high government official about the warning, was quoted as replying that he was surprised by it and the drastic terms in which the document was drafted.

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Michael McCormack
President and Director
March 1, 1981

REAL ITALIAN RESTAURANT

Two blocks North of Miracle Mile

Miami, Florida / THE VOICE / Friday, June 19, 1981/Page 7
Dear Senator Chiles:

Recently I was shown one of your quotes in which you state "I wholeheartedly support the freedom of parents to choose to send their children to private or parochial schools, but I do not think it is right for the federal government to subsidize this choice."

May I suggest that this is at the very heart of the issue of aid to religiously oriented schools. For citizens not to benefit from their educational taxes means that they are being penalized for their choice. This is interfering with the exercise of freedom of religion. It is also interfering with the exercise of the rights of the parents who have primary responsibility, even over the government, for the education of their children.

I am concerned because I feel that taxing this freedom of choice is contributing to the moral decline of our nation. I do not understand how America, the land of the free, can take children even over the government, for the education of their children.

Sincerely yours,

Edward A. McCarthy
Archbishop of Miami
EDITORIAL

Lesson from Mother Teresa

Mother Teresa made a telling point while in Miami. She said that we should not look upon the influx of refugees as a burden but as a privilege, an opportunity to help poverty-stricken or oppressed people.

That we should be grateful to help ones less fortunate than ourselves, would seem to be a basic Christian lesson. But then Mother Teresa is one of history’s greatest examples of practicing basic Christianity.

Thanks for helping hand

The various faiths may not yet be unified under one roof, but we have come a long way toward a spirit of unity and mutual respect in South Florida.

One example of this is the way in which various churches and synagogues rallied behind local Catholics in the matter of the infamous Chick comic books, scurrilous anti-Catholic comics being carried in a Miami bookstore and other stores around the country.

The comics produced in California by Jack Chick carry the purported life story of one Alberto Rivera who claimed to have been a Jesuit priest trained by the Church to infiltrate and destroy Protestant churches. He also claimed to have affidavits from hundreds of ex-priests and nuns concerning criminal and immoral behavior, and most absurdly of all, that the Vatican had a computerized hit list of names of every Protestant in the world(!).

This has, of course, been totally discredited as fraudulent by Protestant as well as Catholic media. Rivera is even wanted on bad check charges.

Meanwhile, locally, Archbishop McCarthy has received calls and letters of support and various non-Catholic clergy and laity have pressured the store to stop carrying the materials.

Rabbi Sol Schiff of the Greater Miami Rabbinical Association contacted the store to apply pressure and also reported that the store had been receiving a great number of calls.

Pastor David Mueller of Concordian Lutheran Church wrote the store and the publisher as well as informing his congregation about the matter.

Ann Collins, Christian Ed director of Christ Congregational Church went to the store and got only evasive answers, so she closed a rather large account with the store.

Others who have contacted the store include Lloyd Whyte of the Dept. of Interfaith Witness, Dr. Brownlow Hastings of the Southern Baptist Convention, Episcopal Bishop Calvin Scofield Jr., Rev. A.C. Cannon of St. Thomas Episcopal Church, Rabbi Herbert Baumgard of Temple Beth Am, and numerous others whose names are not immediately available. Frank McGrath of the National Conference of Christians and Jews spearheaded the drive to inform the various clergy on the matter.

Such a show of mutual concern does not make headlines, but it indicates an enlightened and realistic view of what people of all faiths can do by cooperation and mutual respect and we, as Catholics, are grateful to those who took the time to take a stand.

Letters to the Editor

Give Salvador arms

To the Editor:

Your article “Priests: Halt Aid to Salvador” has been the last drop that I needed to sit down and write to you.

The resolutions approved by the Delegates to the Annual Meeting of the National Federation of Priests’ Councils (NFPC) supporting the U.S. Catholic Bishop’s call for termination of military aid to El Salvador and Guatemala, is tantamount to treason and it is clearly an indication of the ill will, lack of knowledge or ignorance of so many of us with respect to the reality of the political situation in Central America today.

What would happen if the U.S. would comply with this request? El Salvador and Guatemala would fall in the hands of the communists, and we would see a repetition of the murders, the dictatorship of the proletariat, of course, without the concourse of the proletariat, that we have grown accustomed to observe in Cuba, Nicaragua and every other country that has fallen in the paws of the red monster.

It is completely unacceptable to condemn the government of El Salvador as if the official policy of that government is to murder religious persons. Why don’t they contemplate the fact that these murders may have been committed by certain radical elements of the military or right wing groups! Who is to say that those who were the victims of these unspeakable murders were not involved to some degree in some kind of illegal activities against the government?

J.A. Valenti

Miami

(EDITORS’ NOTE: Various sources, Amnesty International, clergy in El Salvador and journalists have concluded that 80 percent of the killing in that country has been by government forces.)

Miami, Florida / THE VOICE / Friday, June 19, 1981/Page 9
**No more tears**

I had the privilege recently of attending a commencement exercise which was, more truly, a moving memorial service for the black children in Atlanta. The graduates of the school of social welfare at the State University of New York at Stony Brook wore green ribbons on their gowns, and the commencement speaker, Dr. Charles King, was from the Urban Crisis Center in Atlanta.

He spoke about the sad personal price paid by the people in Atlanta who had lived each day with terror and the threat of ever more terror right in their neighborhoods. To indicate what this does to people, King related that he had come home for dinner one day and his wife told him that they had found another body in the river. "Is that so?" he commented — and went right eating. This is the new tragedy, he said, his voice rising. "We have no more tears. People can't cry anymore."

It had become normal in Atlanta to see the body go by; he went on; normal to hear mothers crying. When a thing happens so often and over so long a period, even a horror, he explained, people become used to it. Then people lose their sensitivity, he apologized, he repeated to the new social workers in his audience.

**KING Praised those who had dedicated this commencement to the murdered children, because by doing this, people in Atlanta had once more been reminded that they had grown too accustomed by pain. The step action sparked him and others back in to sensitivity, he commented.**

Sounding now like a more sincere preacher, King shared what he called his new prayer. If the Lord can't deliver us from the horror and the pain, he said, "I ask him at least to send us more tears." I beg him to help us learn how to cry again — for our children and ourselves, he explained. Because if we can't cry, then we have stopped feeling. And that means we cannot cry for anyone.

**Bernstein's good sense**

"War Is Not Inevitable!" This is the title of a commencement address Leonard Bernstein, the noted composer; delivered at Johns Hopkins University in 1980 and excerpted in Fellowship magazine. It is, in my opinion, a little masterpiece.

Bernstein began by asking the graduates to engage in some imaginative and creative thinking about the immediate future. He reminded them that our greatest thinkers have radically changed our world by doing some serious, imaginative thinking. Einstein, for instance, insisted that imagination is more important than knowledge. And some of us remember from our high school days that provocative verse:

> "And sitting by desolate streams
> Wandering by lone sea-breakers
> We have no consensus on foreign policy.
> The nuclear weapons produced are not much help to our Defense Department. A recent book describes a defense establishment mesmerized by more and more expensive weapons that end up providing less and less security.
> Expert Richard Barnet thinks no nuclear war is "winnable." Economist John Kenneth Galbraith used some strong language recently in warning of the "democratic system" being weakened by the arms race with the Soviet Union and that a nuclear war would destroy both Western capitalism and communism. Bernstein sums it up: "Isn't there something radically wrong with nation states spending the major portion of their wealth in military strength at the expense of schools, hospitals, libraries, basic research in medicine and energy? — to say nothing of preserving the sheer liveability of our planetary environment?"

Jeff looked grim as he said to me with finality, "In a society that's pagan in so many ways, the Christian, whether an adult or a teenager, is going to have to say no many, many times when the rest of the world is saying yes."
Rhetoric won't help economy

Some 15 years ago the Wall Street Journal championed in a major restatement of its political philosophy, that "the woods are full of socialists and economic neo-fascists...more precisely the universities are full of them." Exactly one week later, 1400 economists, most of them teaching at universities, elected Milton Friedman president of the American Economic Association.

Friedman, professor of economics at the University of Chicago, enjoys a worldwide reputation as a spokesman for capitalism. He is no more a socialist than Gandhi was a monarchist. But Friedman's views have often been called neo-fascist or socialist. He has long been a proponent of free markets and individual freedom.

Friedman's election suggests that either the universities in the '60s were not so full of "socialists" and "economic neo-fascists" after all or that socialists and neo-fascists are much more tolerant of "conservatives" than the Wall Street Journal gave them credit for.

THE MORAL of this story? At best, the labeling of economists as a group is a rather tricky business and at worst a frivolous exercise in semantics.

...Yet people of some standing in the neo-conservative community are at it again, notably my good friend Michael Novak of the American Enterprise Institute and George Gilder, author of the current best seller, "Wealth and Poverty."

Novak, writing in a recent issue of Public Opinion, one of AEI's several sophisticated magazines, says that "the recently U.S. intellectuals, who think of themselves as 'liberal' or 'progressive,' have tended to embrace in a non-ideological way the terms 'social democracy' or 'democratic socialism.'"

I don't believe Novak's sweeping characterization of U.S. intellectuals and I seriously doubt that an objective breakdown of the economic and political views of U.S. intellectuals favor one or another view of the so-called welfare state, my own reading and experience lead me to conclude that the number who favor democratic socialism is relatively small.'

GILDER, WRITING in the same magazine, goes Novak one better. Not content to say that socialist rhetoric still claims the high ground among U.S. intellectuals, he adds for good measure that when he was a Harvard student "everyone was talking about the magnetism of the Maoist experiment (in China). Everyone believed the overwhelming Chinese thought that in due time, holding the church together. It was simply the power of the Holy Spirit."

"There has always been in the church, as Christ solemnly promised, a power, invisible, almost undefinable, guiding, directing, supporting, clarifying, in due time, holding the Church together, It was simply the power of the Holy Spirit."
continued from p. 1

especially the infirm, the crippled and the aged, saving her most joyous greetings for the children.

The new home of the Missionaries of Charity, purchased with $160,000 donations and acquired after almost a year of red tape, sat four blocks away. Four sisters will staff it, sheltering homeless and abused women for up to three weeks, until they can be placed in other homes.

THE FORMER apartment complex at 724 N.W. 17 St., which now houses a chapel, a small kitchen and living quarters for those it will shelter and the sisters who will care for them, is the fulfillment of a promise Mother Teresa made to Miami when she first visited the city in 1974.

When asked by reporters why she had chosen Miami, she responded simply, "because you have the poorest of the poor."

And in St. Francis Xavier she explained, "The poor are not only the people that we see hungry and naked and sick in the streets of Africa and India. The poor are here in Miami, where there is plenty." They live, and die, where rejection and loneliness exist.

"YOU HAVE opened your door to God," she said. "Let's not lose that joy of loving another."

The people listened intently inside the little church and Archbishop Edward McCarthy spoke for all of them when he said, "We love you."

The next evening, at an ecumenical service in Trinity Episcopal Cathedral which drew nearly 800 people into the ornate church, the little woman from India repeated her simple message.

"The poor are the gift of God to us, because through them I can love God. I can love Him as He loves me."

But, she said, "It is not necessary for us to go out very far. Right there, in our families, love begins." And she asked, "Why are we afraid to love? Why are we afraid to love until it hurts?"

The "saint of the gutters" began her life in Skopje, Yugoslavia, in 1910, one of three children born to Albanian parents. Since her youth, she showed interest for the people of Calcutta to

"God must have chosen you for something special because at your gates hundreds and hundreds of people have come and you have not shut your doors."
her life. In 1928, she joined the Loreto Sisters of Dublin, Ireland, and began her work in India, teaching at a Catholic high school in Calcutta.

But the suffering of the poorest of the poor in India's slums called out to her incessantly, and in 1946 she changed her Loreto habit for a simple white sari with blue border and cross on the shoulder.

Four years later, she founded the Order of the Missionaries of Charity, which today includes more than 1200 sisters, a branch for brothers, and a special group called "co-workers" which includes men, women and children of all denominations who work for the poor according to their abilities.

THE WOMAN many people consider a living saint and the winner of the Nobel Peace Prize, estimates that her order has cared for thousands and thousands of women, about 93,000 lepers, and countless children.

Miami's mission makes number eight in the United States, and when asked how she funds these projects, she said quietly, confidently, "Divine Providence."

In the same manner she answers when asked what led her to become such an incessant fighter for the poor, "the love of Jesus."

Her quiet determination inspires. Her soft, firm words move hearts and coax the eyes to tears. Her life's example never ceases to amaze a hardened human race.

"It is not how much we give, but how much love we put in the giving," she tells the hushed crowd at St. Francis Xavier.

"I HAVE NO gold and silver to give you. But what I have I give you. I give you my sisters, so that together you may share the joy of loving your neighbor."

"She saves her harshest words for those who dare harm the little children, her "brothers and sisters."

"The (unborn) child must die because we are afraid to feed one more child, to clothe one more child, to educate one more child. And who does this to the child? Her mother."

"This is terrible," she says.

"So many things God has given us, let us not make that child unwanted. Because that child has been created in the image of God, that child is my brother, my sister," she continues.

"AND THE WOMAN who lives with the poor, touches the sick and loves the derelicts and outcasts again implores simply, matter-of-factly, "Holiness is not the luxury of the few. It is the simple duty of all of us."

With that she leaves us.

But she is so tiny . . . Perhaps she is what Christ meant, when He spoke of the mustard seed and moving mountains.

At St. Francis Xavier, telling Miamians to welcome refugees.
Twins: Twice the everything

Dear Dr. Kenny: I am the mother of 6-year-old twins. Boy and girl. My husband and I have always found it difficult to cope with them. The biggest problem is they are extremely dependent on each other. I cannot do anything without the other being there also. The one being sent off feels rejected and throws such a temper fit I cannot continue to work with the one I was with.

I've tried to work with them together, but then they start competing against each other for my attention. My husband and I both have tried taking one and going in separate rooms, but this doesn't seem to work well either.

My friends and family don't understand the problems of having twins. I feel my twins only need each other and couldn't care if mom and dad were here or not. — Kentucky.

A. There are different opinions about the best way to raise twins. Some parents emphasize togetherness. They select matching names, have joint birthday parties, buy identical clothes and the children talk and feel for ways to individualize their twin. They look for ways to individualize their other. They struggle, have successes and failures, feel unloved, feel important, feel tired, feel anxious and even feel giggly at times. God, our heavenly Father, has gifted everyone of us with a natural father to help reveal HIMSELF to us. Tonight and throughout the week let us celebrate our own Dad's goodness and also open our hearts in love to all fathers.

ACTIVITY IDEAS.
(families without fathers, this list can be speeded up or changed to fit the father, a grandfather, a special friend or an uncle)
1. Materials: pretty writing paper, pens. Each write a letter to Dad expressing all the things he or she would say if this were the last chance they had to say them. Dad could write a letter to God sharing his thoughts on his being a father. Share the letters on this Sunday, Father's Day.
2. Scripture Time: Materials: bible, read aloud Romans 8:14-17 or Ephesians 3:14-15 or Matthew 6:25. Share thoughts on God as our Father.
3. Materials: paper, pens, Make a list of special things that can be done for Dad during this week (example: polish his shoes, fix his favorite meal, wash the car, do the lawn). Dad can use the list to do as much as he wants or can during the week and then have the family choose one and help dad choose when to schedule it.

ENTERTAINMENT

Family Night

By Dr. James and Mary Kenny

OPENING PRAYER
Dear Heavenly Father, thank you so much for dads. They make our days, our weeks, our months, our years, our life more meaningful. Amen.

SOMETHING TO THINK ABOUT
This coming Sunday we celebrate Father's Day. We often think in terms of strength and dependability, but so much more than that; each Dad is unique and each so different. They struggle, have successes and failures, feel unloved, feel important, feel tired, feel anxious and even feel giggly at times. God, our heavenly Father, has gifted everyone of us with a natural father to help reveal HIMSELF to us. Tonight and throughout the week let us celebrate our own Dad's goodness and also open our hearts in love to all fathers.

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SNACK
Pop some popcorn and make "Black Cow"—vanilla ice cream and root beer.

ENTERTAINMENT

Play a game of hide and seek, be sure to set boundaries.

SHARING
1. Each share a special time he or she feels especially loved.
2. Share a moment in which you were proud of a particular accomplishment.
3. Each share dad's best quality in his or her opinion.

CLOSING PRAYER
Dear Heavenly Father, how grateful our family is for sharing tonight together. Thank you Father for creating families where we can care, grow, sometimes disagree, but most of all love one another. Thank you Father for our dad. Amen.

By Dolores Curran

"My father was the kind of man who told me I could do anything I wanted to do in life," said the dynamic woman speaker, "as long as Mother had dinner on the table at six."

There was a roar of laughter and prolonged applause as this familiar dichotomy touched a responsive chord in her listeners. She pinpointed the dilemma of fathers today who really want their children, but they compete, argue and fight when they are together, feel especially loved. Dad could write a letter to God sharing his thoughts on his being a father. Share the letters on this Sunday, Father's Day.

FATHERS OF ALL ages are having it rough today. Those who married in the Fifties or earlier are often bewildered by the changes in "that nice girl I married." They did their part as prescribed by marriage, but they struggle, have successes and failures, feel unloved, feel important, feel tired, feel anxious and even feel giggly at times. God, our heavenly Father, has gifted everyone of us with a natural father to help reveal HIMSELF to us. Tonight and throughout the week let us celebrate our own Dad's goodness and also open our hearts in love to all fathers.

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Dear Heavenly Father, how grateful our family is for sharing tonight together. Thank you Father for creating families where we can care, grow, sometimes disagree, but most of all love one another. Thank you Father for our dad. Amen.
Margaret Lefranc Schoonover has always expressed herself through her art. Now she's found a new form of expression as a TV star.

Art, like life, is constantly changing. That's why artist Margaret Lefranc Schoonover finds the art classes sponsored by the Metropolitan Museum and Arts Center in Coral Gables to be an especially enriching experience. Like the rest of the students, Ms. Schoonover is interested in studying the innovative new techniques in lithography developed by instructor Shirley Green.

To some taking part in the classes, art is a profession. To others, it's simply an enjoyable creative pastime. But as Vision Cable found out, all share a common love of art. And our camera crew captured that shared interest to share with the rest of the community.

It's all part of Vision's Operation Scrapbook, a wide range project to document and record the life of the Miami area today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami. Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That's why we're planning ahead now by videotaping all the things—big and little, serious and lighthearted—that make Miami special to you.

Like the art classes at the Metropolitan Museum and Arts Center, Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in touch with, and participate in, the activities of the community.

We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.

Putting the city of Miami in focus.
**Melkite Patriarch visits Miami**

His Beatitude Maximos V Hakim, Melkite Catholic Patriarch of Antioch, Jerusalem, Alexandria, and all the East, was scheduled to visit Miami, on June 16, the Archdiocese of Miami, as the guest of St. Jude Melkite Church, at the corner of Brickell Avenue and S.E. 15th Road, Miami, Florida.

Patriarch Hakim is on a tour of all Melkite parishes throughout the United States and Canada.

St. Jude Melkite Catholic Church is the only Melkite church in Florida. The Melkite Church throughout the world, most of whom live in Lebanon, Syria, Jordan, Egypt, Palestine, the United States, Canada, and some areas of South America and Australia.

**THE MELKITE Church is one of the ancient churches of the Byzantine Rite, which originated in the Middle East. In the 5th century the name “Melkite” was given to the Christians who followed the definition of faith of the Council of Chalcedon (451). The word “Melkite” in Syriac means king, therefore followers of the King. Melkite Catholic Church follows the Greek tradition in its liturgy and church services, and still remains under the jurisdiction of the Pope of Rome. Eastern Catholic traditions in America, at least those of the Byzantine Rite, are not national churches, tied to the language or tradition of one country. The Byzantine Rite, of which the Melkite Church is a branch, is international and has been used for centuries, with local variations in countries as diverse as Sicily, Italy, Russia, Greece, all the eastern countries of Europe, and countries of the Middle East.

The Melkite patriarch is the direct descendant and successor of St. Peter the Apostle in the See of Antioch, and the Melkites are the descendants of those same Christian faithful who were first named Christians, in Antioch, Syria.

The Melkites started to emigrate to the United States in the latter part of the 19th century, as refugees from Turkish oppression. Until the establishment of the Melkite diocese in the United States, by the Pope, the Melkites were under the jurisdiction of the local Latin Rite Catholic Bishops of the United States.

This being the Year of the Handicapped, the Archdiocese of Miami will hold a Mass and dinner for all handicapped people on Sunday, July 12 at 3 p.m. in St. Clement’s Church, Fort Lauderdale.

Sponsored by the St. James Deaf Center, the Mass will be celebrated by Archbishop Edward McCarthy and Auxiliary Bishop Agustin Humberto Cardinal Medeiros will offer Mass, and Dr. Conleth Brannan, associate director of the Center, said, “We’re trying to have every handicapped we can involved in the Mass itself.”

She stressed that the Mass, although sponsored by the Center, is not only for the deaf, but for all the handicapped, “to get them to realize that they can become part of the parish themselves. We want them to get involved in their own parish.”

In late May, the Center also conducted a census of handicapped Catholics in the Archdiocese. Cards in English and Spanish were sent out to all the parishes, and the responses were due June 10.

St. Conleth said the deal center is doing the survey because “apparently there is no place else for the handicapped to turn to except the Marian Center.”

Two years ago, a similar survey of deaf Catholics in the South Florida area resulted in the formation of the St. James Deaf Center. While Sister says the likelihood of a similar program for the handicapped in the near future is “dreaming” she adds that with time, it can happen here.

“Here, there’s no place else for the handicapped to turn to except the Marian Center,” she says, stressing the importance of having every handicapped person participate in the survey.

If you are handicapped and have not received a census card or know of a handicapped person who was missed, please call the center at 653-3147 in Dade and 563-6571 in Broward.

Any handicapped person who wishes to attend the Mass and dinner can also call the Center to make reservations before July 5.

St. Clement’s is located at 2975 N.Andrews Ave., in Fort Lauderdale.

**Hialeah woman to take vows for Daughters of St. Paul**

A woman from the Hialeah area who will join 11 other Daughters of St. Paul when they take their perpetual vows of chastity, poverty and obedience on June 28 in Boston.

St. Juliana Bernice Wollak, the oldest of Mr. and Mrs. Henry Wollak’s three children, entered the Daughters in June of 1973 at age 21. She graduated from Miami Springs High School in 1969, and was formerly from Our Lady of the Lakes parish.

Humberto Cardinal Medeiros will officiate at the ceremony, where seven novices will also pronounce their first vows.

The Daughters of St. Paul are one of the ancient congregations of women. They also meet people on a personal basis in homes, schools, factories and offices in order to offer them the Word of God. The Daughters of St. Paul have one of the Congregations founded by the great St. Francis Assisi, S.S.P. in Alba, Italy in 1915.

In Boston, the Daughters of St. Paul have their House of Formation, the School of St. Francis and the College which is operated by their candidates and their College which recently received status as a Pontifical Catechetical Institute. The community has at present 41 Postulants and Pre-Postulants and 22 Novices.

The Sisters welcome girls between the ages of 14-26 who feel that God may be calling them to live the Pauline life and mission. For more information please contact:

**Vocation Directress**

Daughters of Saint Paul
50 Saint Paul’s Ave.
Boston, Ma. 02130
Phone: (617) 522-9811

**Mass for handicapped July 12 in Lauderdale**

The Melkite Patriarch Hakim, who is currently visiting Miami, will hold a Mass and dinner for all handicapped people on Sunday, July 12 at 3 p.m. in St. Clement’s Church, Fort Lauderdale.

Sponsored by the St. James Deaf Center, the Mass will be celebrated by Archbishop Edward McCarthy and Auxiliary Bishop Agustin Humberto Cardinal Medeiros will offer Mass, and the responses were due June 10.

**CATHOLIC CEMETERIES (AND MAUSOLEUMS)**

**IN DADE COUNTY**

“Our Lady Of Mercy” (652-0521)

**IN BROWARD COUNTY**

“Queen Of Heaven” (752-1234)

**IN PALM BEACH COUNTY**

“Queen Of Peace” (563-0711)

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Roman Catholic Cemetery.

What greater consolation could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ancient desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our graves, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

For complete information send this coupon to:

CATHOLIC CEMETERIES, P.O. BOX 6045, WEST PALM BEACH, FL 33416

NAME__________________________

ADDRESS_______________________

CITY___________________________
Parish in Coifs Neck, N.J., in the Catholic. The parish's work and initiatives are highlighted, including events and community involvement. The text mentions Father William Lincoln, president of the Parents and Friends Association, and Robert Conro, contractor.

Carmelites meet
The meeting of the Third Order Carmelites will be held at 1:30 P.M. every Sunday in March, in the Parish Library of St. Joan of Arc Church, Boca Raton. The general public is invited. For more information call Rita Ryan 395-8122 or Joan Hoffman at 392-1950.

Father's day celebration
The Renaissance Group, Church of St. Hugh (Ministry of Separated and Divorced) celebrates father's day, Sunday June 21st at 6 p.m. Everyone is welcome, especially dads. Bring your favorite dish to share. The church is located at 3455 Royal Road, Coconut Grove. For further information call 271-6226.

St. Clement to hold picnic
St. Clement's Parish will hold its annual Father's Day Picnic on June 21st at the parish, 29th St. and N. Andrews Ave., Ft. Lauderdale. A barbeque dinner will be served from 1 p.m. to 5 p.m. and there will be numerous activities and a blue grass band. Tickets for adults are $3.00, Admission for youngsters 14 and under is $1.50.

Dade Catholic Singles Club — will attend Mass and have breakfast at St. Catherine's Church, 9200 SW 107 Ave., Miami, on Sunday, June 21 at 10:30 a.m. All Catholic singles, 20-40 are welcome. For information call Frank 226-3031, or 553-4919.

Have you ever wished your family had a nun? Now you can share forever in all the good she does .... Who is she? A healthy wholesome, penniless girl in her teens or early twenties, she dreams of the day she can bring God's love to lepers, orphans, the aging .... Help her become a Sister? To pay all her expenses this year and next she needs only $125 a month ($150 a year, $300 altogether). She'll write you to express her thanks, and she'll pray for you at daily Mass. But if you only have $10, she'll accept it. She'll pray for you, too. She'll write you back to let you know you've helped a穷苦 people. She cares for .... Please write us today so she can begin her training. She prays someone will help.

Tell A Friend
In the Near East Sisters and Brothers-to-be need sponsors. $150 will train five of them. Show this column to a friend. We'll send him (or her) full information.

For Children Nobody Wants
All the children in St. Anthony's Balsa Bhavan in Ashtamichira, India, are orphans or from families too poor to keep them. The home is small and cramped. The children sleep uncom- fortably crowded together, even by Indian standards. Only $3,000 will provide a new dormitory. Build it yourself as a memorial for someone you love or at least share what you can ($100, $50, $5). For only $10,000 you can help build a parish plant (church, school, rectory and convent) in south India. .... In memory?

Making A Will?
Remember the missions. Our legal title: Catholic Near East Welfare Association. When you tell us to use your bequest "where it's needed most" you enable the Holy Father to take care of mission emergencies immediately. ———

Priest's mother dies
Mrs. Catherine M. Powell, mother of Fr. Bernard F. Powell, pastor, of St. Elizabeth Ann Seton parish in Naples, was buried May 28 at St. Joseph's Cemetery in West Roxbury, Mass., after a Mass of the Resurrection con- centrated by her son.

Two of Mrs. Powell's grandsons served as lectors, two others were altar boys and granddaughters and great granddaughters presented the Offer- tory gifts. Another grandson was soloist.

A Sister In Your Family
The Holy Father's Mission Aid to the Oriental Church

CANT GO FOR SO MUCH

DOLLARS GO FAR

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Dear Monsignor Nolan:
What is this column about? For 25 years I have been making yearly gifts of $100, $50, $5. Please return coupon with your offering.

MADONNA ACADEMY, an all girls Archdiocesan high located in West Hollywood, held groundbreaking ceremonies for a new library on June 2, 1981. The parents and friends of Madonna worked several years to raise the funds to finance the project. Above, from left to right, Eduardo DeZayas, architect, Sr. Marie Danielle, SNOO, principal, Chuck Beesing, president of the Parents and Friends Association, and Robert Conro, contractor.

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Dear Monsignor Nolan:
What is this column about? For 25 years I have been making yearly gifts of $100, $50, $5. Please return coupon with your offering.

MADONNA ACADEMY, an all girls Archdiocesan high located in West Hollywood, held groundbreaking ceremonies for a new library on June 2, 1981. The parents and friends of Madonna worked several years to raise the funds to finance the project. Above, from left to right, Eduardo DeZayas, architect, Sr. Marie Danielle, SNOO, principal, Chuck Beesing, president of the Parents and Friends Association, and Robert Conro, contractor.
Women priests still valid issue

Washington (NC) -- Representatives of the National Conference of Catholic Bishops (NCCB) and of the Women's Ordination Conference (WOC) have agreed that the question of ordaining women to the priesthood continues to be a matter of public debate in the church of the world.

This was one of the conclusions expressed in an interim report on the dialogue between the WOC and the NCCB Committee on Women in Society and the Church. The report, released by the NCCB, has been sent to all the bishops of the country.

The OCCF, or teaching authority, of the church studied and reasserted the tradition that excludes women from the ordained priesthood, the report said. "Despite this fact, however, all the participants agree that the matter continues to be one of public debate, discussion and ongoing writing and study in the church and in the world.

The first question for consideration is whether the issue itself can be regarded as definitively decided, as open and requiring much further exploration.

The second critical question concerning the role of women in the church has to do with the relation between Christ and culture," the report said. "Given the truth that the church always carries its treasure in earthen vessels," it continued, "how does one distinguish between the treasure of the Gospel and the earthen vessels of passing social systems that have influenced both church teaching and institutional forms in the past? Does the exclusion of women from full participation in the church belong to the mind of Christ or to the influence of culture, a culture which may be inadequate and even unjust?"

Noting that Catholics disagree on the question of women's participation in the church, the report said: "While the magisterium has stated otherwise, some theologians have come to the acceptance of women's full participation, particularly those theologians influenced by the Second Vatican Council. The Catholic Biblical Association has expressed its view that there is no true impediment to the priestly ministry of women on the basis of New Testament passages. Women, too, are divided by different experiences. On the basis of these experiences, we recognize the need for further exploration of the reasons for these differences."

"A fuller sharing of information, knowledge and experience among various sectors of the church -- women, pastors, bishops, male and female theologians, and biblical scholars -- is needed," the report continued.

"Only when a much fuller dialogue between these different persons, who represent and reflect different areas of expertise and experience, has taken place, can we approach the conditions for a genuine 'separate fidelium' (sense, or understanding, of the faithful) on the issue of the full participation of women in the church and in society."

Dialogue participants, the report said, agreed that:

- "Because of the humanity of the church, the model of servanthood given to us by Jesus in the Gospel of St. Paul stands in sharp contrast to the present structures of the Catholic Church with patterns historically borrowed from the juridical model of the Roman Empire and other social structural patterns."

- "In the world there is a growing acceptance of the basic equality of women, and men," and "the alienation of women from the church is a serious pastoral problem that has many ecclesiological implications."

- Although the church teaches that human persons reflect an image of God, there is an inconsistency, not only between teaching and practice, but also within the teaching itself.

The concept of complementarity "is not an appropriate model for accepting women as members of the church, because it too implies a 'separate but equal' notion that, in fact, not equal."

Among the issues of disagreement, the report said, were these:

- The structure of the church.
- The bishop's view: "Christ founded a church in which he visited authority in Peter and the 12, who handed it down to their successors. While acknowledging the 'sense fidelium' and the need for consultation with competent scholars, the pope and the bishops constitute the magisterium, which is the official arbiter of orthodoxy."

The WOC view: "The present official leadership structures of the church that are both hierarchical and patriarchal were neither specifically intended or intended by Christ; they are historically developed in relation to culture over a long period of time and are therefore mutable. As earthen vessels of human creation, they have changed over time. Although the hierarchical processes have developed in various places, these changes are not juridically secure, as they are dependent on the goodwill of a particular person in power."

- Patriarchy. The bishops' committee views it as "divinely derived because it reflects the natural order and thus is the order of creation." The WOC understands it as "a reflection of an unjust societal order and not part of God's order of creation."

- Hierarchy. The bishops: "The church is essentially hierarchical; this structure is immutable." The WOC: "The church is hierarchical, but this structure is not essential to its nature and is, therefore, changeable."

- The interpretation of Church revelation. The bishops: "The hierarchy alone is responsible for the final interpretation of the revelation of Jesus Christ." The WOC: "Various sectors of the whole community participate in the interpretation of the revelation of Jesus Christ."
King Tut roams West Palm Beach

The name Ling Tuankhamun conjures thoughts of a tomb, a mummy and the glitter of gold. Recently, an art class, made up of 27 sixth, seventh and eighth grade students from St. Juliana School, West Palm Beach, tried to recreate just such an experience.

Each pupil, under the guidance of Timothy Fortune, instructor, had the choice of which treasure to reproduce, using only photographs of the real treasure as a guide. The result was both surprising and inspiring to everyone involved.

The sculptures, made of wax, wood, or paper mache, ranged in size from that of a ring to a full-sized figure of a dog. Because of the initial success of the exhibit, it will be travelling to various locations, such as banks, public libraries and museums in the area. At right, Elena Perez stands by her sculpture of King Tut’s head. Above, a view of the exhibition.
Music, teaching and healing in Dania:

Mr. and Mrs. Bruce Simpson, healing and music ministers from the Cathedral of St. James parish in Orlando, will be at St. David's Church in Dania on Friday, June 26, at 7:30 p.m. Mr. and Mrs. Simpson were ministered throughout Florida and South America. Mr. Simpson has a teaching and healing ministry and Mrs. Simpson has made recordings of sacred music.

The evening will begin with the ministry of the Word, led by Mr. Simpson, and continue with the music ministry of Mrs. Simpson. It will end with prayers for healing.

Everyone is invited. St. David's is located at 7501 S.W. 39 St., Dania.

For more information, call Gus and Shirley Pusateri at 472-2379.

Immaculate Heart of Mary Council, No. 4800 — Knights of Columbus, will hold a Hawaiian Night on June 20, at Christ the King Hall, 16000 S.W. 112 Ave., there will be a Buffet and Dancing. Price: $20 per couple. For information call Harold Hanel 387-2582, Steve Smith, 253-6536.

Sisters to hold general chapter:

Sisters of the Holy Names of Jesus and Mary (SNJM) who minister in Key West and Miami have announced that their General Chapter will meet through the month of July in St. Lambert, a suburb of Montreal where the General Government of the Congregation is located. Convened every five years, this General Chapter will respond to the Call of Rome to all religious communities to complete the reformulation of their Constitutions, an outgrowth of the renewal initiated by Vatican II.

The General Chapter, in the context of SNJM spirituality, mission and charism, will shape the revised test of the Constitutions and Book of Government for submission to the Sacred Congregation for Religious.

Thirty-eight elected delegates, in addition to nineteen ex officio members, will constitute the Chapter, the highest authority in a community when it is in session.

The present Provincial Superior of the Province of New York is Sister Elnor Sevigny. The Provincial-Elect is Sister Virginia Dunn.

Mercy offering volunteer program:

Mercy hospital is offering a teen-age volunteer summer program that can provide young people with the opportunity to serve their community while exploring the possibilities of a rewarding career in the medical field.

Candidates must be at least 14 years of age and must serve a minimum of four hours once a week. For additional information about the activities, training and benefits, contact Mercy Hospital Volunteer Services Department, 854-4400, ext. 2773.

Fr. Scherer to head chaplain association:

The Rev. Richard P. Scherer, Director of Pastoral Care, Mercy Hospital, was recently installed as President of the South Florida Chaplains Association.

The Reverend Robert Jacobs, Associate Chaplain at Baptist Hospital, Miami, was installed as Vice President and Rev. Hal Denhart, Director, for the Department of Pastoral Care, Hollywood Memorial Hospital, as Secretary Treasurer. Father Scherer also serves as Director, Ministry to the Sick, Archdiocese of Miami.

Natural family classes:

The Archdiocese of Miami is offering classes in the Sympo-Thermal method of Natural Family Planning at the Family Enrichment Center, 18330 N.W. 12th Ave., beginning Wednesday, June 10th at 7:30 p.m. and continuing July 1st, July 29th and August 19th.

St. Francis Xavier seeks furniture:

The parish of St. Francis Xavier, located in the inner-city of Miami, plans to finish the building of its new rectory in July and is in need of help in furnishing it. The parishes, kitchen, living room, dining room, offices and reception area are needed. If any parish is doing some phasing out or knows of some parishioners who are doing so and would like to see their present furnitures go for a good purpose, please contact Father William Mason, the pastor of St. Francis Xavier. The number is 576-2957.

Widowers meeting:

There will be a greater Hollywood Catholic Widowers club meeting, July 3rd, 7:30 p.m., Nativity Parish Hall, 700 W. Chaminade Dr., Hollywood. Fun, games, music, refreshments. Call 987-4493 or 431-8275 after 6 p.m.

Diocese newspapers printing more:

ROCKVILLE CENTRE N.Y. (NC) — Catholic diocesan newspaper circulation in the United States increased nearly 70,000 in 1980, according to figures compiled in the 1981 Catholic Press Directory.

Total Catholic newspaper and magazine circulation in North America increased nearly 900,000 from 27.1 million to 26.2 million.

According to the directory, the number of diocesan newspapers in the United States increased from 144 to 146 and their circulation increased from 4.62 million to 4.69 million.

Overall circulation of Catholic newspapers — both diocesan and national — in the United States, Canada and elsewhere in North America increased from 5,619,000 to 5,682,000.
Key roles of women

By Father Philip Murnion

The U.S. bishops voted recently to make some changes in Mass prayers — a vote that reflected a concern for the church's women.

The bishops voting took place in the fall of 1980 and at this writing awaits Vatican confirmation. For most people, no doubt, a change in the words said during the Consecration of the Mass would be the most noticeable result of the bishops' deliberations. At the time of the Consecration, where the priest once referred to the blood of Christ shed "for you and for all men," he would say under the proposed change, "for you and for all.

THE BISHOPS' vote concerned what is often called sexist language or, as they referred to it, exclusive language. Today some people find it objectionable to use male pronouns — "men" or "his" — to refer to all people, women included.

The vote of the bishops reflected increased awareness in the church of how certain practices can suggest that women are inferior to men. Obviously, the revisions approved by the bishops also reflect the general push in our society toward recognition of the equality of the sexes.

Few issues are likely to yield more conflict for the church in the years ahead than the issue of women's roles.

In many ways, of course, women are fulfilling highly responsible roles in parishes.

In a great many parishes, women — lay women, and sisters — have played roles that have proven instrumental when it came to increasing the participation of parishioners in the life of the Christian community.

Even apart from such developments, however, women have played key roles in education and social services, in work with youth and the elderly, on parish councils and in the creation of parish celebrations that often do more than anything else to foster parish spirit.

A RECENT STUDY of women who are active in parishes revealed that the major areas of involvement for the women are education, liturgy, administration and support services. The vast majority of the women find their involvement a source of great satisfaction. Most of the women intend to remain involved for some time.

If they have difficulties, they are often the constraints of finances and resources that are encountered by all those who serve in the church. If the women report they are supported in what they are doing, the support is about as likely to come from pastors and other members of the parish staff as from the laity.

The kinds of positions women occupy in parishes have been changing. A great number of women are in positions of importance in parishes that lack a full-time priest — have been appointed by bishops to serve as 'pastors' in all but name. A woman appointed to such a position might conduct the day-to-day work of the parish, with a priest coming in on weekends to celebrate the Eucharist.

It is interesting to note that in a survey conducted among Catholic men and women by the Gallup organization, almost twice as many men complained of a lack of representation in church decision-making as did women.

Some women — especially in parishes that lack a full-time priest — have been appointed by bishops to serve as 'pastors' in all but name. A woman appointed to such a position might conduct the day-to-day work of the parish, with a priest coming in on weekends to celebrate the Eucharist.

weekend workshops, planning programs for groups of all ages.

Increasing numbers of women serve on parish staffs as pastoral associates, whereby they are led to involvement in a broad range of parish activities. SOME WOMEN — especially in parishes that lack a full-time priest — have been appointed by bishops to serve as "pastors" in all but name. A woman appointed to such a position might conduct the day-to-day work of the parish, with a priest coming in on weekends to celebrate the Eucharist and at certain other times for sacramental celebrations — weddings, for example.

It is interesting to note that in a survey conducted among Catholic men and women by the Gallup organization, almost twice as many men complained of a lack of representation in church decision-making as did women.

It seems that while one important set of current questions concerns the roles of women in the church, another set of questions concerns the roles of men and the relationships between men and women in the church. In addition to the challenge of making room for women to fulfill responsible roles, there is the challenge of encouraging many more laymen to take an active part in the full life of the parish.

What are the specific reasons why it sometimes has been difficult to engage laymen in the parish? Why, in many cases, have laymen restricted their involvement to material concerns about finances, building programs, fund raising, etc.? What can parishes and their people do about this?
accomplish some purpose. It is a "body," a living organism, in a social club, a society made up of people who get together to form a community. This community is not just an intimate union with the risen Lord and also to be incorporated into the community. This community is not just a body joining the human body. "If the body were all eye, what would happen to the body? It would seem, they nonetheless are important, and no one can look down on people whom they consider less richly endowed. In the final analysis, a "world turned upside down." Material based on a new book which the members are joined in an organic, living unity, with one vital principle: the Spirit. For the common good, which the members are joined in an organic, living unity, with one vital principle: the Spirit. For the common good... By Father John J. Castelot... By Father John J. Castelot... Woman's challenge by Katharine Bird... Know Your Faith... Know Your Faith... For the common good... For the common good...
Something Special about this couple

By Hilda Young
NC News Service

I just read a magazine article that said a homemaker and a mother should take at least 15 minutes a day for herself. Totally. No interference.

My first reaction was to wonder why anyone would want to set the alarm for 3 a.m. just to do that.

Then it dawned on me the article meant during the day. It was like a light going on in my head. A new insight into life. My memory even went back to a time before children when I once read novels and sipped tea for extended periods of time—like a half hour and more.

It made sense; 15 minutes to pull it back together, to relax, to smell the roses.

At 10:03 the phone rang. Betty wanted to remind me it was my turn to drive to soccer practice this afternoon. I started my 15 minutes over again when I got off the phone at 10:08 after unplugging the phone.

At 10:12 Joey was bored with the toolbox and wanted to play “Little Engine That Could.” After a quick game, I threatened to back the car over his trike if he talked to me again before the timer went off in 15 minutes. It was 10:25.

At 10:29 the doorbell rang. It was a man selling aluminum siding for the house. I politely explained my husband did not want a house full of aluminum siding.

At 10:37 we got off the phone at 10:42 after the doorbell rang again, Betty wanted to remind me if I was going to drive the kids to practice.

I decided the best time would be between 10 and noon while only Joey and Mike are home.

At 11 I put Mike down for a nap and gave Joey a banana and told him to play with his dad's toolbox.

I quickly tiptoed into the kitchen, poured myself a glass of iced tea, and began reading Alan Alda's advice to his daughter in Reader's Digest.

At 11:05 I threw Alda on the coffee table. I haven't given up my 15 minutes of solitude, though.

I just hope spouse doesn't wake up when the alarm goes off this morning at 3 a.m.
“Dios Escogió a Miami para Algo Especial” Dijo Madre Teresa

Por Ana M. Rodríguez

Pequeñita, apenas cinco pies de estatura, ojos compasivos que escrutan en los surcos que los setenta años de su vida han dejado en el rostro; su cabeza, baja en sumisión y humildad le dice a los enemistados residentes de Miami que “se amen unos a otros”.

Cuando vino a nuestra ciudad esta semana para abrir la misión número 198, que atenderá mujeres maltratadas y sin hogar, Madre Teresa de Calcuta trajo con ella un simple mensaje y su lógica fué directa.

Reciben con amor a los refugiados haitianos y cubanos, dijo ella, “porque si ustedes miran a la cruz, los brazos de Cristo están aún extendidos y su corazón sigue abierto.”

Parecía tan diminuta en medio de microfónos, cámaras y reporteros en comparación con la magnitud del trabajo de su vida. Sin embargo sus manos son grandes y fuertes, tanto como para sostener un millón de otras manos y llegar dentro de ese millón de corazones... Su pequeña humanidad luce no como para sostener un millón de microfónos, cámaras y reporteros, sino que escrutan en los surcos que de estatura, ojos compasivos que escrutan en los surcos que

“Dios debe haberlos escogido a ustedes para algo especial”, declaró a la inquieta ciudad, “porque a ustedes llegaron miles de personas y ustedes no le cerraron las puertas.”

La audiencia colmó la pequeña iglesia de St. Francis Xavier en Overtown, uno de los barrios más pobres de Miami, para ver y oír a Madre Teresa.

Aquél día ella atrajo al “gheto” a los jóvenes y a los viejos: hombres y mujeres; trabajadores y negociantes y al invalido tanto como a las madres con bebés en brazos. Y saludo a cada uno de ellos, especialmente a los enfermos, a los lisados y a los ancianos, dejando su mas amoroso saludo para los niños.

El nuevo hogar-misión de las Misioneras de la Caridad, comprado con $160,000 en donativos, se asienta cuatro cuadras más abajo. Cuatro hermanas lo atenderán dando albergue temporal a las mujeres maltratadas y sin hogar hasta que se las sitúe en hogares permanentes.

El antiguo edificio de apartamentos tendrá ahora una pequeña capilla, cocina y habitaciones y es la promesa cumplida de Madre Teresa hecha en 1974 en su primera visita a Miami.

Cuando los reporteros le preguntaron por qué había escogido a Miami respondió:

...la “santa de las alcantarillas”, nacida en Yugoslavia en 1910, hija de padres albancenes, comenzó su trabajo en la India como Misionera de las Hermanas de Loretto y desde su juventud mostró interés por los pobres de Calcutta cuyos sufrimientos clamaban incessantemente; por ella; en 1946 cambió su hábito por el sencillo “sari” blanco con listas azules.

Cuatro años más tarde fundó la Orden de Misioneras de la Caridad que hoy cuenta con más de 1,200 hermanas, una rama de hermanos y un grupo especial, llamado “colegiados” formado por per-... Y así nos dejó Madre Teresa... tan pequeña... Quizá sea ella lo que Cristo quería decir cuando hablaba del grano de mostaza y de mover montañas.

Madre Teresa reservó su mas amoroso saludo para los niños...

...Y agregó: “No es necesario ir muy lejos. Aquí mismo, en nuestras familias, comienza el amor...” Y pregunta luciendo casi incapaz de comprender la dureza o corazón, ¿Por qué tenemos amor? ¿Por qué tenemos miedo de amar hasta el cansancio?

...Madre Teresa recibió de los Padres Franciscanos de Cincinnati un crucifijo de San Domingo, similar a aquel ante el cual oraba San Francisco de Asís.

...porque tiene a los más pobres entre los pobres”. Mas tarde explicó en St. Francis Xavier que “los pobres no son sólo la gente humillante, desnuda y enferma de las calles de África e India. Los pobres están aquí, en Miami, donde hay abundancia de todo.” Ellos viven y mueren donde el desprecio y la soledad existen.

“Ustedes han abierto las puertas a Dios, no perdamos el regocijo de amarse unos a otros,” él multitud de la escuchaba con recogimiento, el Arzobispo Edward McCarthy habló por ellos cuando respondió a Madre Teresa: “Nosotros te amamos.” La noche siguiente, en un servicio eucarístico celebrado en la Catedral Episcopal Trinity, donde se reunieron cerca de 800 personas, la pequeña monja de la India repitió su sencillo mensaje:

...“Los pobres son un regalo de Dios para nosotros, porque por medio de ellos puedo amar a Dios. Yo puedo amarlo a El como El me ama a mi.”

Y agregó: “No es cuánto demos, sino cuánto amor ponemos al dar...” dijo a la congregación en St. Francis Xavier. “No tengo oro ni plata que darte pero lo que tengo te lo doy. Yo les doy mis hermanas, de manera que tienen poder compartan el gozo de amar al prójimo.”

Guarda sus más asperas palabras para aquellos que se atriven a dañar a sus pequeñas hermanitas y hermanos”, los niños.

“Los niños (no nacidos) deben morir (por abortos) porque tenemos miedo de alimentar un niño más, de educar uno más... ¿y quien le hace esto al niño? ¡Su propia madre!

...“¿Esto es terrible! Con tantas cosas que Dios no ha dado, no hagamos de ese niño algo in-deseable. El ha sido creado a imagen y semejanza de Dios; ese niño “es mi hermano, mi hermana”, continuó.

...Y la pequeña mujer que vive entre los pobres, que llega al enfermero, que ama a los derrochados y a los despreciados nuevamente, de hecho, sencillamente implora: “La santidad no es un lujo de unos pocos. Es sencillamente deber de todos.”

Y así nos dijeron Madre Teresa... tan pequeña... Quizá sea ella lo que Cristo quería decir cuando hablaba del grano de mostaza y de mover montañas.

El Arzobispo McCarthy después de bendecir la planta alta de la Misión, es precedido por Madre Teresa al dirigirse a bendecir la planta baja. Miami, Florida / LA VOZ / Viernes, Junio 19, 1981 / Pagina 1A
¿Cuándo Comienza la Vida Humana?

Por Magaly Laguno

La interrogante de cuándo comienza la vida está siendo considerada por el Congreso en este momento, en discusiones que han trascendido a escenarios de los más diversos, y en la que están presentes numerosos expertos en los temas de la vida humana. Algunos de ellos han declarado que la vida comienza a partir del momento en que se produce una concepción, pero otros argumentan que la vida comienza en el momento de la fertilización.

La respuesta a esta pregunta es una de las más importantes en el debate ético y legal. La vida comienza en el momento de la concepción, y desde ese momento, está protegida por la ley. La concepción es el momento en que el espermatozoide y el óvulo se combinan, creando un ser vivo, y desde ese momento, el bebé tiene derechos y deberes.

El debate sobre la vida humana comienza a partir del momento en que la vida comienza. La vida humana es un ser vivo, y debe ser respetada y protegida desde el momento de la concepción. La ley protege la vida humana desde el momento de la concepción, y debe ser respetada por todos los ciudadanos.

En resumen, la vida humana comienza a partir del momento de la concepción, y debe ser protegida desde ese momento en adelante. La ley debe ser respetada y aplicada para proteger la vida humana desde el momento de la concepción.
La Organización de las Naciones Unidas ha proclamado a 1981 como el Año Internacional de las Personas Incapacitadas. Su finalidad es la de estimular a los gobiernos para que expandan y mejoren los servicios para las personas incapacitadas en todas las áreas de la vida. Para ello, la Organización de Naciones Unidas recomienda:

- Que se adopten medidas prácticas que aumenten la participación de las personas incapacitadas en la vida de la comunidad.
- Que se promuevan medidas de prevención de la incapacidad que incluyan la alimentación, diagnóstico precoz y eliminación de peligros para los incapacitados.
- Que se elimine todo tipo de discriminación a las personas por ser incapacitadas.
- Que se estimule el empleo de los incapacitados, poniendo énfasis en la adaptación al trabajo.
- Que se cambie la actitud del público frente a la incapacidad y los incapacitados.

En cualquier país del mundo por lo menos una de cada diez personas sufre de una u otra forma de incapacidad mental o física, de acuerdo a las cifras ofrecidas por la Organización Mundial de la Salud. Debido a la pobreza, desnutrición, limitada asistencia médica y a otras desventajas, el porcentaje de incapacitados en muchos países con sistemas anderos y con un grado de desarrollo deficiente, es mas alto, especialmente en las grandes ciudades de las metrópolis gigantes, de países no desarrollados.

Uno de los puntos claves del programa oficial para este Año de Personas Incapacitadas es fomentar la confianza de estas personas en sí mismas. Por el hecho de tener un defecto incapacitador, las personas no deben sentir que han perdido su dignidad como seres humanos con cualidades nobles y buenas. En los Estados Unidos este año de 1981 debe ser el principio de un cambio de actitudes por parte de toda la sociedad, tanto jóvenes como adultos, a contribuir al aumento de la dignidad y la confianza en sí mismos de las personas incapacitadas.

Además de ser un mandato que Cristo nos dio: “Amad al prójimo como a nosotros mismos”, colaborar en todo sentido con el éxito del Año Internacional de los Incapacitados, es una excelente oportunidad de poner en práctica nuestro sincero aprecio por otros seres humanos, sin tener en cuenta su condición o apariencia física.

Por Eugenia E. Acosta

La ya tradicional obra teatral “La Pasión de Cristo”, que presenta cada año la Parroquia San Juan Bosco al comenzar la Semana Santa, no “cayó del cielo”; aunque sí podríamos decir que “viene del cielo” la importancia leíste de compromisos que la hacen posible. Basta ver la obra una vez para poder apreciar “mil y una noches” de esfuerzos, la variación de tareas que dan forma: artistas, transeúntes, vestuario para un cierto pan vertical, personajes, ensayos, escenografía, parafina, propaganda, venta de papeletas, etc.

Por todo lo citado, su párroco, Rev. P. Emilio Valiña, ofrece cada año un sincero homaje a cuantos “dán ellos mismos” para que la presentación sea un éxito.

Este pasado sábado el acto sobrepasó la expectación de los invitados. No sólo hubo la familiar comedia de latina sino que la sobremesa consistió de un extraordinario espectáculo de música, comedia y poesía. Y cada uno mereció grandes ovaciones. ¡Gracias, San Juan Bosco, por tan feliz noche!

Por Elaine M. Syvert

Ahora que el verano va a comenzar y no estamos preparando para las vacaciones, quisiera darte un poco de paz ya que en los últimos días nuestra amistad familiar ha dejado un poco que desear.

Como ustedes habrán notado, nuestro método de disciplina ha tenido algunos cambios últimas de años, después de varios días ustedes su rápido desplazamiento de sus obligaciones en la casa y viendo que ninguno de ustedes estaba dispuesto a ayudar al otro, Lloyd y yo decidimos que quizás un nuevo método sería más efectivo.

Me sento una noche y deseo que ustedes sepan a cuánto de nosotros, en cuyo cuadro cada uno escribiría lo que hubiera hecho por otro miembro de la familia, siendo la consecuencia que todo aquel culpable de no haber cumplido con su responsabilidad, tendría que darle un masaje en la espalda por tres minutos al que había hecho el trabajo.

Por tres semanas el método ha trabajado, pero me imagino que como en todas las familias, siempre hay alguno mas perezoso que los demás. En vista de que algunos de ustedes se quejaron a su padre y a mí de que había un “vaguito” en la familia, Lloyd y yo decidimos sentaros con su hermano y dialogar sobre la situación.

Quiero que sepan que fué una gran experiencia cuando le preguntamos a Henry, por qué no quería cooperar en este proyecto.

Su primera reacción fue que “el no sabía”! Cuando le dijimos que no podíamos aceptar su respuesta porque toda acción de un ser humano tiene una razón de ser, el tomó su tiempo y pensó detenidamente en “sus” razones. Una de ellas era que cuando el cumplía con sus responsabilidades, yo inmediatamente lo elogiaría por su trabajo, pero que al elogiarlo él sentía como “...o humillaría.”

Al preguntarle en que se basaba para esa declaración, dijo que mis alabanzas siempre tratan una indirecta; por ejemplo, si le digo “Ay, que bueno que estás sacando la basura! Te felicito por cumplir tu obligación”, el entiende que mis alabanzas siempre trafan una indirecta; por ejemplo, si me digo “jAy, que bueno que estás sacando la basura! Te felicito por cumplir tu obligación”, él entiende que le estoy recordando que ayer no lo hizo, y entonces la alabanza se convierte en humiliation. Consecuentemente, él no quiere que yo el elogie en ningun momento. Y ustedes probablemente pensearán, y qué puedes hacer ahora, mami? Bien, pues Henry me enseñó una lección, que en vez de alabarte, lo que puedo hacer es alentarle, animarle. Por ejemplo, “Gracias, Henry, por sacar la basura. eso es una gran ayuda para mami.”

La segunda razón que me dio es que, si él cumple con sus obligaciones, su padre y yo nos sentiríamos felices porque logramos que él hiciera lo que yo quería, no porque él había tomado la decisión por sí mismo. Imagino que ustedes están de acuerdo conmigo en que, con trece años, este chico quiere ser muy independiente.

Mientras Henry hablaba, yo le pedía al Señor que me ayudara a contestarle en la forma que El creyiera más adecuada, y fue Su gracia la que me ayudó a decirle que nada que él hiciera estaba fijado hacerle inteligible para ustedes el día en que el Señor lo pusiera en los brazos, yo he sido muy feliz por tenerlo y por darme la oportunidad de quererlo, y que mi carito por él es un carito incondicional y para siempre.

Confrío que en, después de esta conversación con vuestro hermano, podamos todos vivir con más amor; y que el verano este lleno de momentos agradables que déjen a los recuerdos inolvidables de nuestra familia, de este hogar donde tratamos de vivir las palabras de Jesús, “Den gratuitamente, puesto que recibieron gratuitamente.” Mateo 10:8 (Dios los bendiga, Mami).
Por José P. Alonso

La tarde era preciosa. Todo el viaje desde Miami hasta Juno Beach, lo hicimos bajo un cielo limpio, brillante. La belleza del día alegaba, como presagio de algo aún más hermoso.

Llegamos al motel a la caída de la tarde del viernes. Todas las familias que componen el grupo que suele compartir estos largos fines de semana estaban ya acomodados y gozando de la piscina o de las frescas aguas del Atlántico. Faltaba una de nuestras familias; la cabeza, Eugenio, está seriamente enfermo en el hospital.

Dejamos nuestras cosas en la habitación y un rato después estábamos todos cambiando saludos y noticias. Entonces alguien nos dijo:


Pasamos los “fines de semana largos” en Juno Beach. Se ha constituido en tradición para estas familias hispanas católicas, activas en distintos grupos apostólicos de la Arquidiócesis de Miami, quienes comienzan a venir a esta hermosa y limpia playa hace ocho o diez años.

Para todos este fin de semana “Memorial Day” será siempre un “día memorable” para todos. Los niños de las familias lo recordarán con alegría porque el Padre Buenaventura les alegró a los niños… -y a los jóvenes y a los ancianos. El Padre Bonnie ama a toda criatura de Dios. . . Mi esposa y yo no lo conocíamos sino de referencias y al fin una hora más tarde nos los presentaron. Nos recibió como amigos de toda la vida.

El Padre Buenaventura Connelly es un sacerdote pasionario del Monasterio y Casa de Retiro Nuestra Señora de la Caridad en Springfield, U.S. 1 en North Palm Beach. No le pregunté en qué seminario se formó ni donde creció. Supongo que sus propias palabras, surgidas en nuestras conversaciones en grupo, que fue ordenado hace 42 años y que es de Springfield, Mass., donde aún vive su familia y a donde va todos los veranos a terminar el curso escolar. Allí cerca, en West Springfield, está su “viejo monasterio Pasiónista, donde vivió en el verano mientras disfruta de la presencia de sus seres amados.

El Padre Buenaventura estuvo aquí con el grupo que suele compartir estos largos fines de semana en Juno Beach. Llegamos al motel a la caída de la tarde del viernes. Todas las familias que componen el grupo que suele compartir estos largos fines de semana estaban ya acomodados y gozando de la piscina o de las frescas aguas del Atlántico. Faltaba una de nuestras familias; la cabeza, Eugenio, está seriamente enfermo en el hospital.

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Solicitan Director de Ministerios Hispanos

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- Mt. Frank Fromherz Hispanic Ministries
  Mt. Angel Seminary
  St. Benedict, Oregon 97373

Información adicional sobre esta posición y sobre el programa puede obtenerse a través de esta oficina. Si desea llamar por teléfono el número es (503) 845-3030.


- El próximo Domingo 21 de Junio, con motivo de la Festividad de Corpus Christi se celebrará en la parroquia dedicada en su honor una Solemne Misa y Procesión por los jardines de la iglesia. Con celebrarán la Liturgia Eucarística Monseñor John Nevins, Obispo Auxiliar de Miami, el párroco Rev. P. José L. Paniagua y los sacerdotes de la parroquia.

El Padre Paniagua anuncia que la Misa comenzará a las 11 en punto de la mañana e invita a todos los católicos a rendir homenaje de adoración al Santísimo Sacramento.

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