Church also victim of crime

While personal crime makes headlines, Church often suffers in silence

By Ana M. Rodriguez
Voice Staff Writer

Before dawn on a Saturday morning last year, someone “who knew exactly what to do” pled his trade on Little Flower Church in Hollywood: It cost the Archdiocese of Miami more than $250,000.

After breaking in a sanctuary window, the arsonist piled missalettes and songbooks on the floor and set eight to ten separate fires inside the 21-year-old church. After burning unnoticed for an hour, the fires severely damaged the main altar area and its works of art, and made the church unusable for weeks.

Last summer, while St. Mary Cathedral’s rectory was being tented for termites, burglars ransacked all the priests’ rooms, taking watches, radios, portable cassette players, a stereo, a television set and cash. They also found a box full of the late Archbishop Coleman Carroll’s personal effects, including seven episcopal rings and four pectoral crosses, gifts from various sources over a period of time. The Archdiocese lost nearly $150,000.

INCIDENTS as major as those don’t happen every day. But crime, in the form of robberies, burglaries, thefts, vandalism and sometimes even arson, is a fact of church life in South Florida, a fact which many Catholics seldom hear about.

In the last five months, the Family Enrichment Center in North Dade has been hit twice by major crime. The first thief broke into the house while Terry and Mimi Reilly, directors of Family Life, and their children slept. The burglar took Mimi’s purse and car keys and drove off in their station wagon. The car was found later, with $3,100 worth of damage.

The second thief was more professional — and daring. He slipped in unnoticed in broad daylight, while the staff said morning prayers outdoors, and ransacked the master bedroom.

When Mimi walked in later, she found her purse gone, along with much of the antique jewelry her mother had given her to pass on to her children. “IT CAN BE frightening,” she says now, to think she or any one of her family might have walked in on the thief.

Since the burglaries, the Reillys have put bars on the windows and nightbolts on all the doors. They have also installed an electronic security system and buzzers to let those inside know when someone is coming in. The front door is always locked now, and the building and grounds, located almost underneath the turnpike extension on continued on p. 14

Remembers Holocaust

We know that the Jews suffered beyond human comprehension during the Holocaust — But so did many thousands of Christians. A Key Largo pastor remembers his personal experience.

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Church of Scotland approves meeting

EDINBURGH, Scotland (NC) — The General Assembly of the Church of Scotland (Presbyterian) has given overwhelming support to a meeting between its moderator and Pope John Paul II when the pope visits Scotland next year.

Church sources consider the decision an important one for the ecumenical plot to deprive accused the Roman Catholic Church of being behind an evangelical Christians of their priority be given to discussing mixed marriages.

The current Presbyterian moderator is the Rev. Andrew Dog. However, his term will expire before the pope’s planned arrival during his trip (May 28-June 2, 1982) to England, Wales and Scotland. It is not known yet who the moderator will be at that time.

The General Assembly approved a report by the Inter-Church Relations Committee which said that if an exchange of courtesies between the moderator and the pope should prove possible it would express Christian charity and promote understanding. The committee said the moderator should initiate such an exchange.

Only a few votes were registered against the committee views.

The Rev. James Salmond of Holytown disapproved but said he said such a meeting would create divisions within the Church of Scotland.

The Rev. Henry Munroe of Dunipace said an invitation should be extended only with the understanding that priority be given to discussing mixed marriages.

The Rev. William Johnston, convener of the Inter-Church Relations Committee, said a group had been set up to outline community and theological matters that are important in the dialogue with Catholics.

Anti-Catholic program dropped by radio station

EL CAJON, Calif. (NC) — One controversial anti-Catholic program aired by local radio station KMJC was dropped after publicity and protests, but another remains on the air.

After an article about broadcast material which attacked Catholics appeared in the Southern Cross, newspaper of the Diocese of San Diego, the station dropped commentaries by one broadcaster, Rosalind B. Mansfield. The station’s owner is Men Final Call Ministry, Inc.

One of her commentaries had expressed a belief that Pope John Paul II never recovered from his bullet wounds.

But KMJC continued to air the remarks of F. Kenton Beshore, although the station promised the next anti-Catholic outburst from Beshore would result in the program’s cancellation.

KMJC — whose call letters stand for “King, Master, Jesus Christ” — is owned by Lee Bartell, but the programming rights are owned by Jim Gates, the station’s programming manager. The format is primarily evangelical, but Spanish, Jewish and other shows are aired as well.

In recent broadcasts, Beshore accused the Roman Catholic Church of being behind an ecumenical plot to deprive evangelical Christians of their religious freedom, that the Jesuits were trying to take over a coming one-world government, and that “what god hates more than any idolatrous worship is the sacrifice of the Mass,” which Beshore called a “stain of abominations.”

Father Oscar Lukefar, pastor of most Precious Blood parish in Denver, completed the recent Denver Mile High Marathon, a distance of 26.3 miles, with pledges of up to $1,700 for each mile. The money will go toward a newly created educational foundation for the parish school.
Priest remembers Holocaust

By George R. Kemon
Voice Feature Editor

Fr. Jan Januszewski, pastor of Justin Martyr parish in Key Largo, learned back, rubbed his eyes, sighed and said, "The world thinks only the Jewish people suffered at the hands of the Nazis. Certainly, the Jewish people suffered beyond human belief. But there were others — many others ..."

Fr. Jan was one of seven priests from his small area of Poland, near the Western border, who were arrested for being priests. Fr. Jan was the only one of that group to serve more than 4 years in Dachau and survive.

ONE MORNING as he completed Mass in his small Church he heard the sound that brought terror to the hearts of millions of people in the oppressed countries under Hitler — that of motorcycles, lorries, and sirens. He sent one of the altar boys to look out the window and see what was happening.

They had come for him. He knew it would happen one day, but he went on with his parish duties, day to day under almost impossible circumstances while he waited for the sound of the enemy — the iron boot to descend upon him.

For some time the Nazis had been persecuting the Church in Poland. They closed Churches, executed priests on their altars, lined up nuns, the enemy — the iron boot to descend.

Jan took this statement to be his guiding words and he was to recall them hundreds of times during the terrible time he spent in Dachau which followed.

IN HIS OWN family, his father was shot, his brother was shot. His uncle, an aunt, two of his cousins were all shot. His young brother, a priest for only four months was killed on the altar. He was 25 years old.

He was sent to Dachau in 1941. He was given the choice of laying bricks — or dying. Like the other priests jailed with him, he was not allowed to say the rosary, attend Mass, or to pray openly. Dachau, for a time, had a small chapel where the sign over the altar read, "Peace to Men of Good-will."

Fr. Jan remembers, "We had no rights. If we got food — we got. If they crippled us, we could say nothing. If they killed us, it did not matter."

Over 1800 priests were sent to the Camp and its satellites. Less than half survived.

LIKE THE OTHER priests he said the rosary secretly on his fingers, or on bits of string with knots tied in them. He slept in a barracks designed to hold 50 men — 250 priests shared this barracks.

Fr. Jan said he used to lay awake at night — there were no lights to see by, so they went to bed dark, and he would pray that God would take him and that he would not awake in the morning. But he did.

His treatment was barbarous. He was kicked at any moment under any provocation. He was strapped times, but managed to be released from the hold just prior to unconsciousness. Fr. Jan was to see one of his captors and "kickers" after his liberation and the man pleaded with him not to report him for his treatment of Father. Fr. Jan told him "I will not report you." The man asked for forgiveness and he gave it to him.

"I NEVER HAD intention to look for my captors and seek revenge," said the Polish priest. "I believe in divine justice."

Fr. Januszewski recalls one red letter day when he was laying brick in the guard dog kennels. He and the other workers ate the dog food and he was the envy of all his barracks mates when they heard of his good fortune.

"In a concentration camp you become very aware of the providence of God. In normal life, most people believe they can provide for themselves," Fr. Jan says.

"But in the camp you are helpless. You are sent there to die. You are told you will never come out. Not ever. And, many didn't."

"SOME OF us did come out, and this was a miracle. I can not think of it in any other way. In a concentration camp God provides. There just isn't any one else."

"Here, more than anywhere else — you become aware that your whole existence is a miracle and a mystery," he concludes.

The priests could see the crematorium. They knew about the gas chambers. They could see how they took out the bodies and put them in the crematoriums. Always it was two bodies to an oven. It would take a half an hour. They would pile the remains on the ground outside. Later, men with shovels would come and take them away to dump them in a common grave," recalled Fr. Jan.

"Toward the end," he said, "Dachau was very crowded. It was in January of 1945. In the beginning the camp had been built for 18,000 workers. But by the end, they had enlarged it to hold 30,000. Every day more and more continued on p. 4"

A victim is pushed in the Crematorium of Dachau. Fr. Jan stated it took thirty minutes for each body.

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THE REASON is an active volunteer program among the parishes. Pastors are currently recruiting volunteers who are trained by Catholic service organizations.

The volunteers will see two or three elderly persons for about an hour a week. The services they offer range from grocery shopping and providing transportation to keeping an elderly person company during the absence of a spouse.

Although pretty much on their own, volunteers may be helpful in referring people with serious medical or emotional difficulties to the proper authorities.

THE WORK of volunteers is reinforced and advanced through organizational meetings and training programs, says Fr. Doherty.

Without the proper objectivity and group help the “do-gooder mentality tends to dry up and disappear,” he said.

But whatever can be done for the elderly is greatly needed and appreciated. “Isolation” is the word that comes up over and over again in describing many of the retired.

“WHEN ONE spouse dies they generally say the same thing: they don’t want to be a burden. They become more and more isolated and their nutrition goes.”

“These are not poor people. They are the middle and upper class,” Fr. Doherty adds.

The coordinator says he is not over-stating his case when he tells of the drastic results of cutting back on aid to the elderly under the current administration.

“People will either die for lack of care or they may get very sick and have to be institutionalized, costing them two or three times the expense of prevention.”

BETWEEN 50 and 60 senior citizens had to be dropped from their programs when the C.E.T.A. workers left. Slowly, through meetings with parishes in Broward County, they are filling the void left by the government.

One of the most active parishes is St. Clements in Fort Lauderdale which, through a highly organized office of visitation, has mobilized a number of volunteers in the surrounding neighborhood.

Rita Clifford who coordinates the office explains that the parish is divided up into 29 sections with a volunteer assigned to each area which may cover several blocks.

“One of the things like best is that I’m in my own neighborhood,” parish helper Nancy McNulty says.

“You try not to be a pest,” she says. Mrs. Clifford adds “I have seen some cases where my stomach was in a knot for a week and I went home and started to cry.”

“You get hooked. But you still don’t want to push yourself into their private situation.”

“Very few seem to mind, however. The more typical reception is that described by visitation worker Mildred Nutter, “you get more hugs and kisses than smiles.”

Because of the current economy, volunteerism in general has seen a slump as many people prefer to spend their free time earning occupations.

What reason is there to spend so much time among South Florida’s forgotten citizens? MRS. CLIFFORD puts it simply and directly: “You never know when you’re going to wind up in a situation like that yourself. Give you while you can.”

Key West priest recalls agony of Holocaust

continued from p. 3

A German Army woman came with me but I was not going to tell her what was happening. I was going to run, but I couldn’t run.

I am amazed how the Germans are about numbers. When the people died, the SS would remove their clothing and write their numbers on their chests. “My number was 22631. We had no names. I was never Fr. Januszewski. I was just 22631. But, you must understand, there is no hate,” said father.

I do not hate the German people. None of us did. That was the world we were trying to live in. It was the situation of the times. And those people — the SS. They had been living in a system that taught them to do that. To afflict others. They were the product of the Nazi mind and spirit. But no. There is no hatred. It was just our share of life at that time,” concluded Fr. Jan.

“WE KNEW THAT we were not criminals. We had been guilty of no crimes against the Germans. We were guilty of being clergy, of belonging to God and our flocks. That was our crime. That we spoke out about the injustice of so many things from our pulpits got some of us killed. Others imprisoned. But, we could do no less,” mused the Key Largo pastor.

The American Army came to Dachau on a Sunday afternoon in April of 1945.

“We learned later that Himmler had given an order that we were to be killed that day. That we were not to be released under any circumstances. But, once again, God was good. The American Army came, the guards fled, and we were saved.”

“There was a great deal of shooting. The SS wanted to get at us before we could tell what they had done to us. But, it didn’t work.”

“AND I REMEMBER an Army Chaplain climbing up on the camp guard tower. He said the Our Father from the tower while the SS were still shooting around the camp.” Father Jan said his story is not special or unique but merely represents the same thing that happened to many others, including members of other Christians, clergy and Religious.

At war’s end, the priests and the people of Poland learned that Communist troops now marched where the Nazis had once marched and ruled Poland. There were more than two million Poles in Germany at the close of the war. Many, including the priests knew they couldn’t go home. In fact, Fr. Jan’s mother, who was still living, told him in a coded message after the war, not to come back to Poland or he would suffer again.

And so it came that Fr. Jan was able to come to Florida and to make a new life for himself, still serving God, but in a freedom he had not known for years.

When U.S. drops elderly, they step in

5040 Browning Road
Voice Staff Writer

SO FR. NEIL DOHERTY, coordinator of the Parish Community Service Dept. in the Fort Lauderdale Catholic Service Bureau, describes what he hears over and over in his work.

Unfortunately, the situation for services to elderly in the Fort Lauderdale area has become worse since the elimination of 11 full-time C.E.T.A. positions affected by President Reagan’s budget cuts.

The removal of 11 full-time positions in a particular area is enough to send any organization reeling but Fr. Doherty says that in several weeks they should be providing services at the level they maintained before the March cuts.

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Page 4 / Miami, Florida / THE VOICE, Friday, July 3, 1981
Joy in suffering
A bishop and a local priest tell of their personal experiences

By Bishop Romeo R. Blanchette

When I became ill with a disease that would render me immobile and without voice, I decided that I had a choice of being angry, grouchy, irritated, rebellious or just plain ornery. Another choice was to laugh at myself...

— Bp. Romeo Blanchette

...Being maimed is the greatest release to enjoyment of life - that I have ever known... having the time to look at the sky, watch birds flying, follow the track of a busy ant...

— Fr. Don Connolly

JOIET, ILL. (NC) — Someone once said that when God created man, one of the things he gave man to distinguish him from other animals was a sense of humor. Of course, we may have met a few men who seemed devoid of a sense of humor, but generally, most people show wonderful humor, some in an extraordinary fashion.

When I became ill with a disease that would render me immobile and without voice, I decided that I had a choice of being angry, grouchy, irritatated, rebellious or just plain ornery. Another choice was to laugh at myself, be cheerful, and try to see humor whenever possible.

continued on p. 6

By Father Donald Connolly

Never in my wildest dreams did I think that after twenty years as a priest God would do me in. Or that my body had a mind of its own.

But that was before I woke up one morning the victim of a stroke.

The Voice, Florida’s N° 1 weekly newspaper (51,000 paid family subscribers), will include in its Friday - August 14th Issue, a special section highlighting BACK TO SCHOOL.

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Joy in suffering

Bishop Blanchette
continued from p. 5

THE SECOND was my choice, which
with the help of God, I have tried to
follow to the best of my ability. At first,
I used to drop things and, inwardly,
I would laugh at myself and think how
crude I was. While still able to walk,
I began to fall. One day I fell in my
room and could not get up on my
chair. Like a snake, I crawled and
wiggled slowly on the floor until I
reached the phone. I blindly knocked
the receiver off the hook and dialled
the operator. When I heard a voice,
I asked her to send someone to pick me
up. Shortly after, I had to go to the
nursing home of the Franciscan Sisters
of the Sacred Heart. Many humorous
events happened during my stay there
for over a year.

One day, nurses and aides were
helping me from my bed to my
reclining chair, when suddenly my
knees buckled and my helpers lost
their grip. I was falling when an aide
pulled me to the chair where I sat
down, but to her surprise (and mine)
on her lap. In spite of my scary ex-
perience, I laughed to relieve the
embarrassment of the young aide.

Because of weak neck muscles, my
head used to bobble up and down and
move side ways. When my helpers
moved me, I would hit my head on
them, the wall or the towel rack. As a
joke, I began to count the bumps. The
nurse, when her own nails were so long that
and hospital, there were many times
I stop-

ped counting when I reached 120.

Twice daily, I receive inhalation
therapy. After each treatment, the
therapist gives me percussion, to
loosen the phlegm, by pounding on
my rib cage with both hands. I try
to picture the rhythm of African bongo
drums.

Each day, priests come to lift me
from and back to my bed so that I
can assist at Mass from a reclining chair.
This is a painful procedure. One day,
after a very difficult time, one priest
said, “We didn’t do so well today.”
After putting me back in bed, they saw
me laughing. The priest said, “I guess it
wasn’t so bad after all.” Another priest
replied, “Don’t be fooled, the more it
hurts the more he laughs.” Since it was
Lent, I said, “For my penance I shall get
up an extra time daily.”

ONE DAY, the scripture reading
and homily were about God touching
us with his fingers. The homilist applied
the scripture reading and
day up. Shortly after, I had to go to the
hospital room every ten minutes for
pulse, blood samples, give injections,
and tell you not to worry. The doctors
said, “We didn’t do so well today.”
Two days after this I was
informed that I was to have a
event for six months and
have to concentrate on what day it is.
But that’s not the point.

THE MAIN thing is how comical it
all is. My prayer life is the same —
loving Jesus and especially His Father
more than anything I’ve ever known —
but the humor of the human situation
hurts the more he laughs. It’s a
long time today.

Joy in suffering

Fr. Connolly
continued from p. 5

why can’t I see all the words in
the newspaper, why won’t words come
out that I want to speak, why can’t I
swallow easily? Why can’t I lift my arm
to grasp anything? Why am I dragging
my left leg? Why won’t they leave me
alone instead of coming into the
hospital room every ten minutes for
something or other? Why?

As someone who has been victimized
by a hospital stay knows, nurses are
no help; they just tell you to swallow
pills, and they take temperatures,
pulse, blood samples, give injections,
and tell you not to worry. The doctors
come in, look learned, write things in a
big book and tell you they’ll be back
tomorrow. After nine days of this I was
told I had lost the use of my left side
by fifty per cent and my head would
be groggy for awhile. “Ahh! how
long?” “Well, rest and stay away from
stress situations for six months and
you’ll be much better.” Thanks a lot.

It’s now four months. I can walk
pretty well, my left arm is doing okay,
my long-term memory is fine but I still
have to concentrate on what day it is.
Yet being maimed is the greatest
release to enjoyment of life that I have
ever known. The victory of being able
to walk several thousand feet in the
course of fifteen minutes — and all the
while having the view of the sky, watch
birds flying, follow the track of a
busy ant, see the faces of people
waiting for a bus, view the symmetry of
a tree — a whole new life delicious
with the experience of SEEING for the
first time the bits and pieces of what
God is doing each instant in this world
of ours.

MY REALLY BIG problem now as I
recover (more slowly than I would
like) from my stroke is — how to thank
God for this great grace? He has given
me to learn more deeply the beauty of
human life. When I see an elderly
person stumbling across the street, doing
the very best he can, I whisper, “Good
for you! You’re doing fine!”

When I watch a crippled person at a
restaurant not quite bringing the
spoonful of food directly into his
mouth, I whisper, “Keep trying!” When I
see a child in a wheelchair not able to
cope with a curbside, and grimacing
in aggravation, I can go up and say, “It’s
a real pain, isn’t it?” And get a rueful
smile in return, acknowledging an un-
derstanding.

I’ve come to almost wish that
everyone was crippled in one way or
another so they, too, could enjoy this
richer life that comes from a new
attitude. But, come to think of it, every
one is crippled, in one way or another.
Too bad some just don’t realize it and
miss out on what they could have
learned. The ease of loving by
helping another crippled person to
one more step.
Catholic girl's letter led to Justice's resignation

ST. CLOUD, Minn. (NC) — The letter from a high school student asking Supreme Court Justice Potter Stewart why he had stayed on the court for so long came from Donna Gallus, a student of St. Cloud Tech High School and a parishioner at St. Mary's Cathedral in downtown St. Cloud.

At a news conference following the June 18 announcement of his resignation, Justice Stewart said that the end of his 23-year career on the court was prompted in part by the Feb. 9, 1980, letter he received from Ms. Gallus, who has since graduated from high school. She wrote to him as part of a class project not long after he turned 65 and was eligible for retirement at full pay.

"DEAR MR. Steward," she wrote, incorrectly spelling the justice's name.

"My reason for writing to you is I would like to know why you have stayed on the Supreme Court so long. We have learned you have the opportunity to retire but still you are a judge on the court.

"I am not saying you need to retire but am asking why you stay on the court longer than you need to," the letter added.

Justice Steward responded to Ms. Gallus with a letter telling her he hadn't really considered resigning because he had only been eligible for a short time.

Yet, the letter made him think, he told the press.

"But I didn't want to do it (resign) in an election year and I didn't want to do it in the middle of a term" of the court, he said. His resignation is effective July 3.

WASHINGTON (NC) — States can limit the ability of religious groups to solicit donations and distribute literature at state fairs, the Supreme Court ruled June 22.

Such limits are constitutional when a "significant governmental interest" in the "safety and convenience" of people in a public forum is shown, the court ruled.

The case involved the Hare Krishna religion, which was challenging a Minnesota law preventing members from roaming the Minnesota State Fair's 125 acres to sell and give away literature and seek contributions.

THE INTERNATIONAL Society for Krishna Consciousness said the law was a violation of its right to free exercise of religion. Hare Krishnas practice "sankirtan," a ritual requiring its members to go into public places and disseminate and sell religious literature and seek contributions.

The ruling applied only to the state fair and did not address related questions of religious association in shopping centers, airports and other public places.

The nine court justices ruled unanimously that Minnesota could ban the Krishnas from roaming throughout the fair to sell literature and solicit donations.

But they split 5-4 in ruling that the state also could limit free distribution of Krishna literature to a booth on the fairgrounds.

THE COURT'S majority opinion by Justice Byron R. White drew a distinction between practicing "sankirtan" in a public street and in an area where "the flow of the crowd and demands of safety are more pressing."

The court also said that since limiting distribution of literature was applied evenhandedly to all groups, it was not aimed at the Krishnas specifically and thus did not represent an unconstitutional intrusion into the group's religious freedoms.

Chief Justice Warren E. Burger and Justices Potter Stewart, Lewis F. Powell and William H. Rehnquist joined White in upholding all three limits on the Krishna activities.

But Justice William J. Brennan, Thurgood Marshall, John Paul Stevens and Harry A. Blackmun, while agreeing with the bans on fund raising and sale of literature, voted to strike down the portion of the Minnesota law restricting the distribution of free literature to the single booth.

Ooooooh! The Spectacular Zambelli Fireworks are coming to Miami Stadium.

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Miami, Florida / THE VOICE, Friday, July 3, 1981 / Page 7
House hits Reagan on infant code

By Jim Lackey

WASHINGTON (NC) - The Reagan administration’s recent decision to vote against a code for marketing of infant formula in the Third World earned a sharp rebuke from the House of Representatives.

"Are we going to . . . allow the administration to tell the . . . world that the American people care more about the profits of multinational corporations than the lives of millions of infants?"

Rep. Bruce F. Vento

In a 301–100 vote the House approved a non-binding resolution expressing its "dismay" that the United States cast the lone vote against the code at a World Health Organization (WHO) assembly in late May. The resolution also urges the Reagan administration to notify the WHO that the United States will cooperate in implementation of the code, and urges the United States infant formula industry to abide by the guidelines of the code.

"Are we going to stand silent and allow the administration to tell the rest of the world that the American people care more about the profits of multinational corporations than the lives of millions of infants?" asked Rep. Bruce F. Vento (D-Minn.) in urging support for the resolution.

OPPONENTS argued that the resolution was a “rush to judgement” allegedly has persuaded millions of mothers in the Third World to abandon breastfeeding.

Among the alleged abuses have been advertisements disguised as educational material equating formula use to progress, cash bonuses from the formula industry to doctors and nurses for promotion of formula, and the hiring of “milk nurses” - saleswomen dressed in traditional nursing uniforms - to instruct new mothers on child care, including formula use.

The Senate two days later passed a milder amendment expressing “concern” over the fact that the United States cast the lone dissenting vote on the issue. Attached to an authorization bill for the State Department, the amendment passed 89-2, with only Sens. John East (R-N.C.) and Steven D. Symms (R-Idaho) dissenting.

The House-passed resolution whose stronger language still could be taken up by the Senate, notes numerous studies showing that artificial infant feeding “is associated with higher rates of illness and death.”

The new total is an increase of 25,893, an increase of 1.83 million; Newark N.J. (1.37 million); Philadelphia (1.36 million); Detroit (1.2 million). Brooklyn, N.Y., counts the largest diocese, with a Catholic population of 1.35 million, followed by Rockville Centre, N.Y., with 1.04 million.

Besides these, nine archdioceses and five dioceses reported Catholic populations of more than 500,000. The 122 See representing increases in population included the Military Vicariate, which serves Catholics in the armed forces, up 275,000; Los Angeles, up 161,498; Galveston-Houston, up 57,370; Reno-Las Vegas, Nev., 34,000 and St. Petersburg, Fla., 33,000. Among the 41 Sees reporting decreases, Seattle led with a drop of 92,255, followed by San Francisco, down 72,408, and Cleveland, down 57,769. There are 363 members of the hierarchy, an increase of seven from last year’s 356 priests, a decrease of 223; and 4,725 permanent deacons, an increase of 632. Among priests, there are 209 more diocesan priests for a total of 35,627 and 432 fewer religious order priests for a total of 22,771.

There are 12,553 nuns, a decrease of 3,864, and 966 brothers, an increase of 25.
Tragedy of 'boat people' continues

VATICAN CITY (NC) - "The tragedy of the Vietnamese 'boat people' has not ended, but continues inexorably."

The comment preceded an interview with Jesuit Father Gildo Dominici, an Italian missionary who has worked for 11 years in Southeast Asia.

"In Hong Kong alone, from Jan. 1 to April 30 of this year, about 2,500 Vietnamese refugees managed to land, compared to 1,000 last year," said a Vatican Radio reporter, Giovanni Querze.

"Those who manage to bring their flight to an end are calculated at about one-third of the many, who try," he added.

In the interview, Father Dominici spoke about a refugee aid program on the island of Galang, about 40 miles south of Singapore.

The program, a joint project of the Catholic Church, the United Nations High Commission for Refugees, the International Red Cross and other organizations, provides housing and employment for some of the more than 11,000 refugees on the island.

CHICAGO (NC) - A Chicago priest who said he has identified imprints of a Pontius Pilate coin on photographs of the Shroud of Turin has released the results of a computerized image analysis which he believes confirms the identification.

Jesuit Father Francis L. Filas, professor of theology at Loyola University of Chicago, discovered what he says is a tiny astrologer's staff and four Greek letters of the name "Tiberius Caesar" in an area over the right eye of the image of the man of the shroud.

"The outlines of such a coin on the left eye can now be determined quite accurately."

The Shroud of Turin is a strip of linen, now kept in Turin, Italy, which bears the imprints of a crucified man and has been honored for centuries as the burial cloth of Jesus Christ. The marks are believed to have resulted from coins which were placed on the eyes to keep them closed in death.

A link between Pontius Pilate and the shroud would help date the shroud to Palestine at the time of the death of Christ.

At least 24 coincidences of dimensions, locations, selection, order and angles fitted only a coin issued by Pontius Pilate between 26 and 32 A.D., according to Father Filas. He said mathematical probabilities practically eliminated any chance that the coin markings might have occurred on the cloth of the shroud by accident.

The results of the study confirmed this theory, Father Filas said. Image analysis of this type works on the same principle that holds for photographs from the planets and outer space.

Relative intensity of lights and shadows indicates distance from a camera.

TOPPLED - Father David Lawler, left, pastor of Immaculate Heart of Mary parish in Indianapolis and parishioner Mat (with one T) Kane look over the church's 25-foot steeple which was toppled by a gust of wind, falling only three minutes after the end of an 11 a.m. weekday Mass. No one was injured and minimal damage was caused below. Father Lawler said, "If I ever believed in divine providence and guardian angels, I do now." (NC Photo by Ruth Ann Hanley).

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Miam, Florida / THE VOICE, Friday, July 3, 1981 / Page 9
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By Catherine Haven

BIRMINGHAM, Mich. (NC) — Preschool education is more than just child’s play. Our Lady Queen of Martyrs Parish in Birmingham, Mich. is an opportunity to guide a child’s moral development and a learning experience for their parents, who learn how to be parents.

“Why not?” asked the preschool program’s director, Kathleen Cahill, a former high school teacher and mother of four. “We take classes in cooking or to improve our jobs, but how many of us are trained to be parents?”

“The best teachers are usually our own mothers. But today they usually don’t live in the same neighborhood, much less the same state,” Mrs. Cahill said.

A master’s degree candidate in early childhood education at Detroit’s Marygrove College, she decided to help fill the gap when she took over her parish’s preschool program last September.

“To me a parish preschool program would be an ideal situation to deal with this because it has the opportunity to discuss morality and because of the resources in the parish,” Mrs. Cahill said.

Mrs. Cahill wanted to expand the Sunday school program to weekdays, to include parents with their children, and to provide a child development resource library and parent-child classes. Father Henry Villerot, parish pastor, provided use of a grade school classroom for the project.

“I told Father Villaret I could start this program with just a rug and that it could be modified in any way,” she said.

With subsidies from the Parent School Association and the Dad’s Club, volunteer help and donations from parishioners, Mrs. Cahill transformed the empty classroom into a child’s fantasy playground.

SHE BOUGHT wooden toys, tables and chairs and repainted walls. When her money ran out, she appealed for parish donations and received toys, "porta-cribs," changing tables and other items.

Most importantly, she said, the preschool project became a parish project.

Mrs. Cahill pointed proudly to a large playhouse of platforms, ladders and hiding places. It was built by parishioner C.D. Connelly and his family and friends. Connelly was a retired personnel manager for a construction company who did woodworking as a hobby, she said. "I would go to him with sketches and ideas and he’d work the plans up."

Connelly made several cabinets and other furnishings.

“Really got this program off the ground,” said Mrs. Cahill. Connelly died shortly before the program got underway.

The Parish Preschool Program began in March, with classes for infants, toddlers and three- and four-year-olds and their parents. The classroom, which serves the kindergarten and Sunday babysitting program also, features a child development library for parent’s use. The parent-child classes have three goals:

• To establish a support system for parents of young children.
• To provide an educational experience for parents and their preschoolers.
• To promote Christian values through regular programs and through a spirit of openness.

THE 90-MINUTE sessions include prayer time, work on the child’s cognitive, motor or social-emotional development and play. Plans are underway for fall sessions.

“I feel so strongly for the need for a program like this, and I’ve believed for such a long time that we could do something here at the parish,” said Mrs. Cahill. “The parish can be like an extended family for a parent. Here at Queen of Martyrs it’s also generated a very positive spirit since people don’t just pay tuition for their child’s education. They get involved and contribute.”
**Three valiant women**

It is more than coincidental, we think, that so many of the most powerful spokesmen for today's Church are not "men" at all, but are rather valiant women, putting into practice in their lives and work the Gospel of Christ.

Few people have moved the conscience of the world more than a trio of modern Catholic women: Mother Teresa, Dorothy Day and Barbara Ward, who died in England recently. Each of these is certainly a strong personality, completely dedicated to the cause of peace and justice. Their equally fervent allegiance to the Church mystifies many who fear the Church as repressive and antifeminist. That same myopia has blinded critics to the fact that an overwhelming percentage of American women who hold high administrative positions in the two fastest-growing American industries, medicine and education, are women of the Church.

Mother Teresa, Dorothy Day and Barbara Ward have certainly had conflict with various Church officials, nevertheless they have not only remained members of the Church but proud and en-

**Editorial**

thusiastic members, buttressing their position with the authority of the Church they love.

Barbara Ward did just that in her own unique way. As an economist dedicated to the underdeveloped nations, she was animated by and helped to form Catholic social principles. She was the first woman to address the Second Vatican Council and spoke on the Pontifical Commission on Justice and Peace and addressed the World Synod of Bishops' meeting on Justice and Peace in 1971. There she tartly struck out at journalists who asked how she could reconcile concern for the poor nations of the world with the Church's proclamation of the immorality of artificial birth control by insisting that the hungry of the world want food, not birth control pills.

Ironically, it is often the critics of the Church who unthinkingly equate Church with hierarchy. Christians like these three wonderful women have never done this. They have recognized the proper role of authority, but have addressed not only bishops and popes, but the people of the Church as well. In her column which ran in the St. Louis Review until she had to cease writing, Barbara Ward challenged Catholics to really live the Gospel, to recognize the requirement of assisting their neighbors, especially those most in need.

The world as a whole is poorer for Barbara Ward's death, but

**Letters to the Editor**

**Mother Teresa inspires**

To the Editor:

I would like to express the feelings I have inside of me after having seen, met, and kissed Mother Teresa of Calcutta.

First of all, I must say that Miami has been blessed once again by Almighty God, for having the finger prints of Mother Teresa, the sisters of the Missionaries of Charity, in our city.

I thank God everyday for the gift of meeting Mother Teresa, although it was just for 5 minutes. But in those 5 minutes, I felt as though I were in Heaven. You must realize that Mother Teresa is one of the few people in the world that lives what she preaches and what Jesus preached.

I must say that this meeting with

Mother Teresa has made a new turn in my vocation. As a Capuchin Franciscan Seminarian of the Vice-Provence of Puerto Rico, I have been able to see that the life of poverty, like St. Francis saw it, can be accomplished in this time and age. I will surely try and start to live this life with my brothers in St. Francis.

I invite all of the faithful in Miami, to please pray for the sisters of Mother Teresa and for all the religious of the world, that they may see the real beauty of poverty.

Jorge Macias

Capuchin Friars

Vice-Provence of P.R.

Ponce, Puerto Rico

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**The 'living rosary'**

To The Editor:

It was our family's pleasure to have the opportunity to attend mass at St. Ann's Church in West Palm Beach on a recent trip to Key West. I was amazed at the devotion shown to Christ's Mother Mary, and in particular, to her prayer, the Rosary.

I am presently involved in the Northern Virginia Diocese of Arlington, Virginia, in promoting a Rosary devotion called the Living Rosary. I am sure there are many people within the Archdiocese of Miami who have a deep devotion to the Rosary and desire some community expression of this devotion in their own parish.

There is a method called the Living Rosary, whereby they can, in an easy manner, see this accomplished. Simplicity and a minimal time involvement are among its main characteristics. The only obligation involved is for its members to recite one decade a day which can be said in the privacy of one's own home or wherever he or she chooses.

The decade is said for the specific intentions of those members comprising the Living Rosary and for the intentions of the parish in which they reside.

Enrollment of members and mailing to each one a Rosary Calendar to follow daily is the only work involved. For more information on setting in motion this needed apostolate, any interested devotee of the Rosary could write me at the following address:

Joseph E. Evens, M.D.
6801 Whittier Avenue
McLean, Virginia 22101

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Miami, Florida / THE VOICE, Friday, July 3, 1981 / Page 11
I think we ought to listen to what Nancy Dwyer has to say. But who is she?

This year the Catholic Press Association gave the annual McCreary prize for youth coverage to her. Longtime friend of mine introduced a report on a regular supplement dedicated to young Catholics — in the diocesan newspaper she works for, the Long Island Catholic.

For Ms. Dwyer, this is not a job nor even solely the proverbial labor of love. It is a mission. Her particular work centers on what she calls the "invisible generation in the church," young adults 18 to 35 years old. She explains her commitment in terms well-worth the consideration of anyone concerned about the church's efforts to reach young adults.

She SAYS: "When I talk about young adults, instantly everyone gets a mental picture of teen-agers. No one can visualize a young adult. In the church, just plain don't exist. There's a lot of concern about teen-agers and rightly so. But once a person has been released from high school — zilch. The church doesn't seem to want to hear from them until they're ready for Pre-Cana."

Ms. Dwyer went on to say that this age group has a lot to bring to the church and to society. Since they are young, she continued, they have energy and enthusiasm. Since they are adults, they bring maturity and an ability to make a commitment to what they do. Young adults, she said, can visualize a real, very highly likely to receive Communion, belong to the church, decide when to attend a movie with a date or how long they want to date. They conduct blood drives and help refugees resettle. They send Christmas cards to prisoners in the local jail and maintain a crisis shelter for runaway and abused persons. They conduct a store inventory, donating the money they earned to the Suffolk Juvenile Justice Committee. They also raised money to send a lawyer to Mexico where he will work with Los Ninos, a group that helps children who live in conditions of destitution.

I clearly felt my friend's empathy and love for the young adults she has helped motivate for Christ. Yet, "under all the energy and enthusiasm of these young people, almost like a throbbing tooth, is the painful agonizing question, 'What am I going to do with my life?' It's an age that has real needs and its own very real gifts. 'They need the church and the church needs them. Why can't we see them?' she asked.

There was a report made by William C. McCreary at the National Catholic Educational Association convention in New York that I've been thinking about. I have reached no conclusions but I do have a feeling about what needs to be done."

Dr. McCreary is a director of the National Opinion Research Center and he summarized the church's first research study of young Catholics between the ages of 14 and 29.

HE REPORTED that while most young Catholics hold views contrary to the official teaching of the Church on some issues, about 41 percent attend Mass twice a month, say they feel close to God and pray quite often.

He reported that young people who attend Catholic schools twice as likely to receive Communion, belong to parish organizations and think about religious vocations.

The NROIC study also verified something that has been observable — the tendency of young people in their 20s to fall away and the "rebound effect" a few years later when their families and careers begin.

What I've been thinking about through it all is what revealed about the attitudes of young Catholics towards the teachings of the Church. The young people agreed with the teaching of the Church on just two issues — that abortion and homosexual relations are wrong.

But SOME 90 percent of those who were questioned believe the Church's teaching on divorce and re-marriage is wrong. An even greater 95 percent reject the teaching against artificial birth control.

'No one can visualize a young adult. In the church, they just plain don't exist. There's a lot of concern about teen-agers and rightly so. But once a person has graduated from high school — zilch.'

A treasure ignored

By Dale Francis

Thoughts on a survey

The dating game

By Tom Lennon

Q. How many people should you be able to date at the same time (VI)?

A. This question is surprising, for it seems to me that we are more interested in whether it's OK to go steady or to date one person exclusively.

But this Romeo (or is it Juliet?) has grander ambitions, and one gets the impression she or he would like to date quite a few people.

Unfortunately, an exact answer to the question is not possible. It would be nice to be definite and tell the questioner, for example, that he or she can date 31 people, a different person for every night in August.

BUT LIFE is not that neat and tidy. It is highly likely that at least one of those 31 people would be miffed at the idea of her or his dating partner having so many other dates.

Or suppose I tell the questioner to date friends of the same sex; same time? Even then, one of the dating partners can have an attack of jealousy in regard to the other partner.

This doesn't mean you should date only one person. By all means, date several, even many.

If at times jealousy bursts forth or an argument occurs, work out the relationship with the dating partner as best you can.

Explain your reasons for dating several people at the same time. Point to your desire to get to know a variety of personalities. Try to help your friend see that she or he can be enriched by becoming acquainted with a different type of person. Explain, too, that you don't want to become dependent on one person.

If your jealous date won't accept your reasons, you are free to end the relationship.

THESE YEARS of your life are learning years, not only in school but also when you attend a movie with a date and converse with him or her afterward over a pizza.

Learning occurs also at parties, picnics, games and those sporting events you attend with various dates.

You'll discover that some young people are more casual, others more reserved; some are humorous, others serious; some are generous, others self-centered; some are sentimental, others usually pleasant.

Every person is unique and so is an infinite variety of people exists.

Learn to understand people during these learning years. Have a variety of dating partners.

If you want to try to have 31 different dates during the month of August... well, why not?

(Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave., N.W. Washington, D.C. 20005.)
How cheap is human life?
Witnesses said they simply could not believe their eyes. The two cars were stopped by a red light, and one tried to cut in front of the other. The drivers began to argue, then to curse, then to make violent gestures. One of them pulled a gun and shot the other dead. He had never seen him before.

A husband and wife sat down to table. The man began to yell at her because of the "stinking food." She threw a plate full of the food at him. He left the table, came back with a gun and fired it at her. Neighbors said they were constantly arguing.

A LITTLE OLD LADY in her 80's was munching on a piece of stale bread when the young man broke through her screen door, ransacked the drawers and then raped her. Almost as an afterthought, he took out his gun and killed her.

And so on and on and on. When the mystery of the Atlanta murders of young boys is finally solved, most likely it will prove to be as senseless and demented as the above killings. Surely in the mind of that nameless descendant of Cain, human life is worthless.

Not everyone shares that view by any means.

THE NUCLEAR NIGHTMARE - "Contemplating this melancholy state of humanity..."

The most unforgettable and unpardonable offense in American history was the dropping of the nuclear bomb on Hiroshima. Yet it served one purpose - it made us aware of the control of nuclear weapons is the most important question facing the human race.

The recent spectacular Israeli raid across the desert once again reminds us that this abomination still hovers over the world. It certainly has stirred up fires of controversy not only in the Middle East but in America as well.

Was Israel Prime Minister Begin right in his decision to destroy the Iraqi nuclear installation? Some people will say that Iraq has a government of thugs ready and willing to annihilate tiny Israel. Was Begin, therefore, at fault?

THE CONTROVERSY will be argued in U.N. circles for long months to come. Meanwhile, the spectre of large-scale war now grows larger every moment: the fires of controversy not only in the Middle East but in America as well.

"Make no mistake, man is part animal. But he is also part spiritual, like the angels. He is a union of matter and spirit, an immortal soul and a corruptible body. God made him a creature, than a servant, but refused to stop there. He welcomed him as a friend. Imagine a creature treated as an intimate friend of the Creator!"

The communists were fully as evil as brutal and short sighted. Their prophet, Marx, constantly taught that "the Christian idea of man as a sovereign being is an illusion and a dream." So the communists then and now view a human being as so many chemical elements, a creature kept in motion by an accidental collection of electrons and protons. There is no soul, no substance in man, made to the image and likeness of God. Why? Because there is no God, no eternity, no future life. The belief in "pie in the sky", they insist, makes a person a less efficient, useless animal.

Just as Christ was coming to this world, mighty Rome was in effect teaching the same doctrine.

In the race for the latest nuclear bombs, political leaders seem to have a frightening lack of concern about the morality of the bombs they obtain.

"The belief in "pie in the sky," they insist, makes a person a less efficient, useless animal."

In 1976, the Egyptian foreign minister declared: "If Israel explodes an atomic device, Egypt will obtain a similar weapon or manufacture it."

Despite American pressure last year, France remained determined to supply Iraq with 165 pounds of enriched uranium. The special relationship of France and Italy with Iraq then came under attack from the Israeli government after the recent Israeli raid into Iraq. France and Italy, according to the Israelis, "have assisted the Iraqi tyrant in the construction of the atomic weapons."

In the scramble to get ahead in the race for the latest nuclear bombs, political leaders seem to have a frightening lack of concern about the morality of the bombs they obtain. Said Muammar Qaddafi, the Libyan leader, "Let us take the same approach: Israel uses any pretext the Israelis used and do everything even if it is madness, because the Israelis now pose a danger to Arab security."

All human life is a dramatic struggle between light and darkness. "The call to grandeur and the depths of misery are both a part of human experience," Vatican Council II pointed out in The Church Today.

May God save us from the nightmare of life in an atom bomb factory.
On January of this year, the Archdiocese made its wishes law when it directed all parishes and entities to install fire alarms on the premises. The directive also "highly recommended" the simultaneous installation of burglar alarms.

"FR. SHEEHY says most of the parishes have already installed both systems. It's cheaper to get them both done at the same time. We encouraged them to do it."

Considering the apparently greater risk to churches from burglaries than arson, Fr. Sheehy explained that requiring the fire alarm and only anything with religious significance. "The danger of the desecration of the Blessed Sacrament is a much higher priority," he added.

But the presence of an alarm system does not necessarily deter crime. Little Flower Church in Hollywood had an alarm system when the arsonist hit in February of last year. The suspect was able to circumvent it. "He knew exactly what to do. He went for the tabernacle and the main altar," says Fr. Vincent Cashman, pastor.

The rectory's alarm system was turned off during the ten-"I think most people would agree rectory's alarm doorbell if they're in trouble.

The Archbishop, himself, is no stranger to the pain of crime. While he was in the hospital early this year, thieves broke into his home and made off with its tabernacle, the main altar, and all of them are locked at night, alarm systems turned on.

"I think most people would agree that they can't expect the church to be open through midnight, in the middle of the night," says Archbishop Edward McCarthy. "They can still ring the rectory doorbell if they're in trouble.

The theft of the Archbishop's house were his bishop's archdiocesan。

Under this plan, if any diocese has a surplus in one year, it can roll it over to the next two. The Miami office of Gallagher-Bassett estimates that money paid out for thefts from a low of $19,209 the year before to an all-time high of $152,853. Although there were only 9 incidents of vandalism church property this year, these cost $15,346, while last year, 20 incidents cost only $8,515.

These amounts do not include the $277,911 that the 'repairs to Little Flower Church cost in 1979-80, nor the $550,000 in damage sustained by St. Gregory College's Plantation during a fire. That fire, according to insurance reports, was due to an electrical short circuit, not arson. Nevertheless, a new church had to be built.

Crime, at least in the Archdiocese, knows no neighborhood boundaries. Many inner-city parishes, in fact, say they are more likely to live with people robbing the poor than to live with people roaming the streets.

For archdiocesan offices and parishes throughout the Archdiocese, the diocese suggests:

- Keep as little cash on hand as possible; transact all business by check;
- Install deadbolts on all outside doors and remember to lock them;
- Keep chalices and other sacred vessels locked away when not in use;
- Install deadbolts on all outside doors and remember to lock them;
- Remove jalouise windows or place a steel mesh screen on the inside;
- Remember that dogs provide good warning before a crime happens;
- Install burglar alarms and fire alarms to warn you when a crime has happened and to call the police; remember to turn the system on;
- Keep grounds well-lighted at all times;
- Trim high hedges where intruders can hide.

An ounce of prevention . . .

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Don't blame Mariel

By Ana M. Rodriguez
Voice Staff Writer

When three marielitos knocked on Fr. Ernesto Garcia-Rubio's rectory door late one night last September, Our Lady of Divine Providence's pastor opened, having been led to believe that someone was gravely ill.

The men promptly sprayed Mace on his face, tied him up and searched the church and rectory for money. Finding none, they fled from the west Flagler Place residence with the pastor's wallet and camera.

The incident typifies what many people, Latinos included, have come to believe without a doubt: Mariel refugees are responsible for Miami's rising crime rate.

"WE'RE TALKING about a perception," disagrees Msgr. Bryan Walsh, director of the Catholic Service Bureau, which has been involved with refugees of all nationalities since the first wave of Cubans began coming to the United States in 1961.

There are no hard and fast figures to back up that perception, he adds, only estimates, and doubtful ones at that. He says the crime rate in Miami had been steadily increasing for the last three years, and any influx of people into any community at any time in history is bound to create a proportionate increase in crime.

"Crime, like every other human phenomenon, to a certain extent, is a factor of population. If you have 100,000 more people in the community, you're going to have a percentage increase in crime of all sorts, no matter what," he says.

HE SAYS the addition of 125,000 people to the Miami area represents roughly a 12 percent increase in the city's population, making a 12 percent increase in the crime rate "normal."

But the Mariel refugees included an unusually high proportion of single men between the ages of 18 to 35. In the pre-trial population hovered around 1000. He figures Mariel refugees are responsible for only "half the increase" and points out that "a judge is much less likely to let them out" on pre-trial custody.

Msgr. Walsh points out, "We would 'artificially increase the number disproportionately to their crime.'

BUT HE FEELS there is another side to the Marielito story, which involves the unusual high number of people who have been murdered. An article in The Miami Herald recently listed the 90 Marielitos killed in Miami. Among those, 33 had been found shot or stabbed to death or had been simply gunned down in the streets by passing cars and trucks.

Msgr. Walsh says this appears to be more than just Marielitos killing each other, as the article said. Police have no suspects or apparent motive in any of these cases.

Is it one person killing them? Is there a gang killing them? I think there's a striking similarity," says Msgr. Walsh.

IN GENERAL, though, he says "Miami is a much safer city to travel about in that it's better managed. We have one-fifth the arrest rate of Anglos and other Americans."

"IN OTHER words, there's something wrong here. They have a low crime rate in the Hispanic Community, we've known this for years. But it's not that low."

Moriarity says the Council's figures show that there are between 250 and 300 refugees in the pre-trial population, which has now reached 1100 at the Dade County Jail; 500 more are being held at the Dade County Stockade.

Last year, Moriarity says, the total pre-trial population hovered around 800.

An advantage of the deposition plan is that it does not place a burden on the inner-city parishes in so-called bad neighborhoods. "We can reduce the premiums for inner-city parishes by having the better-off parishes share the burden," says Fr. Sheehy. An insurance company would do the opposite, raising their rates to cover the increased risk.

One factor has been hit less by crime than any suburban counterpart. "In our area the image that 'everything happens here,'" says Fr. William Mason, pastor of St. Francis Xavier in Miami's Overtown section. "People don't want to come here because they have that image. Yet in ten years, only four things have happened here: one broken window, one stolen bicycle, one cut fence and one of keys taken from inside the church."

All too often the articles says this is a hole down here," says Fr. Robert Shilling, a resident at Holy Redeemer Liberty City since last August. "We're not here. It's a nice neighborhood."

So far, the parish has had only two break-ins into the school ice and two or three nighttime break-ins into the kindergarten across the street. Bars are being put on the office windows and the kindergarten children have been moved into the main school building. Msgr. LaCerra pins the image that "Our area has the image that its all church and school."

"We're not related to it." Msgr. LaCerra says this is a hole down here," says Fr. Robert Shilling, a resident at Holy Redeemer Liberty City since last August. "We're not here. It's a nice neighborhood."

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"We're not related to it."
Choosing a nursing home

Dear Dr. Kenny: My mother is 85 and is no longer able to live alone. She is forgetful and unsteady on her feet. I would like her to live with us, but we have four children at home, and she cannot stand the noise and confusion. I am her only child. We are considering a care center or nursing home for her. What should I look for in a care center? I love my mother very much. (Indiana).

Thank you for raising a question that affects many of us today. How do you pick an institution for someone you love? I think there are two sets of considerations. You must consider the facts, and you must look at the soul. The facts are the easy part. Here are some obvious questions to ask yourselves, and the care center administrators.

WHAT TYPE of care does your mother need, mild supervision or highly skilled nursing? Many nursing homes provide different levels of care depending on the individual capabilities of the residents. What are the visiting rules? Can you visit any time? Can you bring your mother home for a day or a time whenever you want?

What is the staff-patient ratio? Do they seem to have enough skilled staff to provide your mother with proper attention?

Look around the halls and rooms! Are they clean? Do things seem generally in order?

What kind of a reputation does this care center have? Don’t ask the physicians or social workers. Ask your friends who have a relative there. Ask some residents how they like living there.

Here will you pay for it? Is there Medicare or Medicaid or other insurance available? Is there an estate which can be tapped? Will you be able to pool finances with any other family members?

ASK THESE and other such factual questions. But don’t forget to consider the intangibles which are even more important. How do you assess the soul of a care center?

The best way is to spend a day there yourself from rising to bedtime. That is not too much time to judge whether your mother will be happy there. Get a feel for the place.

Be sure to eat a meal there with the patients. How does the food taste? Notice the mealtime atmosphere.

Take some time to sit in the day room. Converse with the other residents. Experience a bit of the social life. Would your mother enjoy this milieu?

Observe the staff. Do they appear happy and enthused in their work? Most important, do they smile and laugh or do they seem cold, crisp and efficient? Even worse, do they appear bored?

Finally, does the staff touch the patients a lot? As hearing and vision fade, touch becomes increasingly important as a way to communicate. Most older adults reawaken to the need for physical contact. Sensitive staff hug and guide and touch freely.

These suggestions are by no means exclusive. I hope you start thinking. Get the facts. But don’t forget to consider the heart and soul.

By Dr. James and Mary Kenny

Teens, summer and solitude

One of the most talked about TV shows this past year was Phi Delta, spun off from ‘The Nanny’. This show about mothers who get fed up with being Super Moms and did something drastic about it. One walked out and got herself a nearby apartment. Another fashioned herself a home-within-a-home for privacy.

As extreme as these solutions appear, a lot of women recognized themselves in these women’s need for both support and solitude. That need can become more pronounced during summer months because of a general attitude that mom is responsible for seeing that everyone is happy and busy, or when children grow into teens and the question of privacy becomes an even more important.

Parents worry when teens spend too much time alone or don’t spend any time alone. Should we allow them to loaf or keep busy? How moody is too moody? Where is the balance in all these?

A new study may help. Two psychologists at the University of Chicago reported in the Journal of Current Adolescent Medicine on a study they conducted among 75 student volunteers from high schools in Chicago. These students carried doctor-type beepers wherever they went for a full week. Randomly they were buzzed and asked what they were doing, alone or with others, what their moods were like, and so on. Lengthy individual interviews took place at the end of the week.

Researchers found:
- that high schoolers average 26% of their waking hours in solitude and that 75% of this was in their homes;
- that they preferred friends to family;
- that they chose the amount of time they wished to spend alone;
- that intelligence test scores were slightly higher among those who spent the most time alone;
- that the amount of solitude wasn’t affected by a room of one’s own, a steady boy or girlfriend, or achievement in sports but it was affected by a job;
- that during solitude, adolescents enjoyed heightened attention spans and powers of concentration;
- that they were less self-conscious in solitude and that after being by themselves, they returned to their family or friends more alert, stronger, and cheerful.

That last one is crucial to family summers. The research indicates that there may be something in the behavioral makeup of adolescent that drives them to solitude when they need it. After a period of aloneness, they are able to face others with more vitality. If this is true, then we should encourage them to take recesses of solitude during the day. Instead of reacting defensively to their mood changes with, ‘What did I say’ we should consider giving them an excuse to be by themselves for awhile.

Keeping teens busy may be not as important in the summer as promoting a balance of personal and public time, using 269, as some sort of average.

Sometimes it is not enough to give them a full day’s rest then they’ll need solitude during their off hours, not us.

Ultimately, they need what those women needed — time away from us. It doesn’t mean they love us less if they want to go out with the gang instead of us or that we love them less if we want time alone.

As long as it is known, that is not too much time to judge whether your mother will be happy there. Get a feel for the place.

By Dolores Curran

OPENING PRAYER
Dear Father, thank you for the blessings of our country. Thank you, Father, for all our natural resources and our many and varied heritages and traditions. Help our family to become more responsible and active to improve our beloved U.S.A. Amen.

SOMETHING TO THINK ABOUT
Our country’s motto (one nation under God with liberty and justice for all) continues to inspire us and en- courages us to help make this dream a reality. We truly are fortunate to be a part of our great United States of America.

ACTIVITY IDEAS
All Families
1. Together take a trip to the library and take out some books on our country’s history. Look through them and then have each member of the family list what he or she feels were the five most historic moments in our history. Share the lists. Have each person share his or her wish for the country.

2. Find a copy of the Declaration of Independence. Read it aloud and discuss how it applies to our lives today.

SNACK TIME
Have a cake to celebrate our nation’s birthday.

ENTERTAINMENT
Someone thinks of a famous historical figure. In twenty questions or less, the others try to identify the person. You can answer only “yes” or “no” to the questions. Each one gets a turn at it.

SHARING
- Mom and Dad share a favorite childhood memory from the Fourth of July.
- What is the best thing about celebrating the Fourth of July?
- Finish this sentence: I like best this summer...

CLOSING PRAYER
Gentle Jesus, thank you for this Family Night. Bless each of us and bless our country. We especially pray for our elected officials. Amen.

Page 16 / Miami, Florida / THE VOICE, Friday, July 3, 1981
### Fresh Western Pork Loin - 9 to 11 Center Er End Cul Quarters
- USDA Choice

### Assorted Chops
- Fresh Western Pork Loin - Top Loin
- Beef Boneless
- Leg Boneless Turkey

### Premium-Fresh Fryer

### Armour Star - Fried Breaded

### Fresh Western Pork Loin
- Assorted Chops

### Borden—Parmesan or Romano

### Country Style .
- Spare Ribs
- Stew Beef Boneless Leg

### Prices effective Thu., July 2 thru Sat., July 4, 1981.

### Winter Market
- The most 24-Hour Stores Year In - Year Out

### Open July 4th

### Store Sliced Lb.

### Mayonnaise

### Kroger Corned Beef

### Wexford Boiled

### Kraft Mayonnaise

### Kraft Cheese Food

### Country Style Automatic Counter

### Swiss or Muenster

### Sliced Swiss

### Seedless Limes

### Grabbed Turkey Breast

### Armour Golden Star

### Boneless Turkey
- on Family Pack

### Pick of the Chick
- Fresh or Shipped Premium - Fresh Front

### Breast Quarters

### Leg
- on Shipped Premium Pack - Fresh Front

### Leg

### Assorted Chops

### Boneless Turkey

### Beef

### Ground Beef

### Ground Chuck

### Strip Steaks

### Fresh Seafood

### Gulf Key Fresh
- Snapper Fillet
- Cod Fillet

### USOA Choice Beef Round
- Round Tip Steak
- Round Tip Roast

### USDA Choice Beef
- Cubed Steak

### U.S.D.A. Choice Veal

### Veal
- Shoulder Blade
- Ground

### Veal Parmigiana

### Boneless Ham

### Italian Sausage

### Western Pork

### Veal Parmigiana

### Beef Patties

### Boneless Turkey

### Ham

### Boiled

### Wexford Footed Wine/Juice

### michlbck Beer

### Mayonnaise

### Softer

### Date-Line Dairy

### Mayonnaise

### Baby Munster

### Sliced Swiss

### Schaefer Beer

### Watermelon

### Pick Your Own Savings...at Grand Union

### Plum Tomatoes

### Heinz Ketchup

### Schmidt's Beer

### Pork & Beans

### Southern Peaches

### Whole Watermelon

### Not Responsible for Typographical Errors

### Prices effective Thu., July 2 thru Sat., July 4, 2011.
Pharmacists' guild mixes morals, medicine

If you are a Catholic pharmacist searching for a way to make your impact felt in your profession, perhaps the National Catholic Pharmacists' Guild is what you're looking for.

Never heard of it, you say. You're not the only one.

The organization, established in 1962 in New York City, has suffered from a lack of publicity in most parts of the United States, and has only achieved notoriety in the Midwest. But now it wants to spread its influence elsewhere, especially among the many Catholic pharmacists in the

TOOTSIE ROLL GIFT — The St. John Neumann Council of the Knights of Columbus in Ft. Lauderdale recently presented a $3,400 check to the Pediatric Care Center in Ft. Lauderdale to fund a new program similar to "Head Start." Executive director of the Pediatric Care Center, Andrew Clifton (second from the right) accepts the check from Deputy Grand Knight, Gil Keaton while council committeeman Charles Mulvey (far left) and tootsie roll chairman George Wayman look on.

Archdiocese of Miami
Catholic Charismatic Conference
OCTOBER 2-3-4
Broward Community College
Pompano Beach

Good News - God Loves You!
We will join together to give praise, honor and glory to our Lord and to receive His healing love and guidance through the following inspired speakers: Bishop Joseph McKinney from Grand Rapids, Michigan; Sister Ann Shields from Steubenville, Ohio; Fr. Rick Thomas and Sister Mary Virginia Clark from El Paso, Texas. We will also be ministered to by our own dean Archbishop, Edward McCarthy, Fr. David Russell, Msgr. William McKeown, Fr. Dan Doyle, Jr., Fr. John Fink and Fr. Brendan Dalton.

TOOTSIE ROLL DRUGS
681-3122
Dietetic Candies and
Cookies

Knights gave $29 Million, 9 million hours

NEW HAVEN, Conn. (NC) -- Members of the Knights of Columbus throughout North America contributed more than 9.2 million hours to community service during 1980, according to a survey.

The same members also gave more than $29 million for charitable and benevolent causes, the survey said.

Commenting on the survey, Supreme Knight Virgil C. Dechant noted that the results show "that the ministry of people to people is very much alive and we need not depend on government bureaucracy for every human need."

The 9,228,937 hours in community service were devoted to youth, hospitals, orphanages and church activities. An additional 896,393 hours were dedicated to sick and disabled members and their families. The Knights also made 805,861 visits to the sick and bereaved.

The $29 million included donations to the needy, sick, disabled or handicapped as well as contributions to homes for the aged, cancer and heart funds, scholarships and a variety of other causes.
CELEBRATE
The COOKOUT
SEASON with
PUBLIX

Golden's Spicy
Brown Mustard .......... 34-oz. 69¢
Lea & Perrins
Worcestershire
Sauce............... 5-oz. 67¢
French's
Mustard .......... 34-oz. 59¢
Pit, Diet or Regular, Assorted Flavors
Soft Drinks.......... 12-oz. can 99¢
Breakfast Club, Hot Dog or
Hamburger Buns 3 99¢
Wien, 8-oz. Twin Pack
Potato Chips.......... pkg. 99¢

Lindsay, Colossal Whole Olives .............. 7 1/2-oz. can 87¢
Reed, Beelies, Whole
Kosher Dills........ 40-oz. 19¢
Heinz, Sweet, Hamburger, Hot Dog or India
Relish................... 19¢

Priced effective Thursday,
Jul. 2, through Wednesday,

Knobloch's
Ripe
Olive

Cold, Wholesale or
Regular, Sugar Free
Tea, Sprite, or Mr. Pibb,
(12-oz. cans) or
Tab or
Coca Cola
99¢

5-pack
(15-cent each)

Limit One 5-Pack With Each Filled
Publix, Stamp Price, Special Booklet

Quantity
Rights
Reserved

Kraft
Mayonnaise
$1 19

where
shopping
is a
pleasure

Miami, Florida / THE VOICE; Friday, July 3, 1981 / Page 19
Obituary
Mrs. Patsy Houlihan, Sister of Msgr. Bryan O. Walsh.

Mrs. Desmond (Patsy) Houlihan (49) of "Toberroe," Athenry, Co. Galway, Ireland, eldest sister of Monsignor Walsh, was the principal celebrant of the Mass of Christian Burial in the Parish Church of Athenry on June 18th. Survivors include her husband, Des; children Jimmy, Louise, Paula, Richard, Ann Maria and Aisling; her mother, Mrs. Richard Walsh of Dalkey, Co. Dublin; brother, Tony Walsh of Kilmeen Co. Dublin; sisters Mrs. Tony (Aileen) Harrington of Limerick and Mrs. Dermot (Rosemarie) O’Brien of Ardoo, Co. Louth.

Catholic Charities changes offices

The Miami Regional Office of the Archdiocesan Catholic Service Bureau is now located in new quarters at 9345 NE Sixth Ave.

Bishop names Fr. Garcia Vice Chancellor

BROOKLYN, N.Y. — Bishop Francis J. Mugavero of the Diocese of Brooklyn, N.Y., has appointed Father Otto Luis Garcia, a Cuban-born canon lawyer, to serve as Vice Chancellor of the Diocese of Brooklyn.

Alexian Village

Located on the brow of Signal Mountain just above the city of Chattanooga, Tennessee in the western tip of the Smokey Mountain region. Alexian Village is a new concept whereby retired persons are comfortably housed in elegant apartments and offered the security of temporary or permanent nursing care in a separate, modern health care facility on the village grounds. You’ll enjoy this tranquil, rustic mountain setting. Developed by a religious organization with a tradition of 50 years of dedication to the health care of the elderly and retired, Alexian Village is the utmost in total security.

Luxurious Living.
Alexian Village is designed to make your retirement years the most enjoyable. You can choose from a variety of housing alternatives, each planned to meet your living requirements. The cluster and congregate buildings have a variety of five floor plans ranging from studio to deluxe two-bedroom units.

Personal support services include 24-hour security, all utilities, lawn and grounds care, interior and exterior building maintenance, housekeeping twice per month, weekly flat laundry service, personal laundry facilities, individual heating and air conditioning controls, a professional dietician, and emergency call signals in each unit. What’s more there are no real estate taxes or insurance fees to pay except those for your personal possessions which you may wish to insure.

Active Living.
There’s lots to do at Alexian Village. Residents will enjoy personal garden areas, interdenominational chapel services, planned social and recreational activities, plus many other amenities such as; putting green, exercise center, craft shop, swimming pool, tennis courts, and shuffleboard.

Next door is an option country club with dining and golf facilities. Both public and private transportation will be available to village residents who wish to attend community functions or make use of convenient shopping facilities nearby. Additional dining and cultural facilities are conveniently located just twenty minutes away in downtown Chattanooga.

Safe Living.
Alexian Village permits you to keep the very best of what you have attained while assuring you the security, independence, dignity and quality to life you’ve earned.

Alexian Village is open to all who meet these qualifications: The head of household is at least 62 years of age and is in good health with reasonable financial capabilities.

For more information on Alexian Village, contact Mr. Don Chapman.
In Broward call: 561-5209.
Catholic women to aid handicapped

By Jane Quinn
Of The Florida Catholic

ORLANDO — Ten million Catholic women of the National Council of Catholic Women — will be asked to give personal service to the disabled during this international year of the handicapped.

That's what members of the Florida Council of Catholic Women meeting in Orlando earlier this month were told when NCCW president Winicie LeFils gave them a preview of what to expect at the 60th annual convention of the NCCW being planned for Oct. 4-10 in Kansas City.

THE MIAMI province will be represented at the convention by more than 150 women, according to a preliminary count given by five diocesan council presidents.

Mrs. LeFils, completing her second year as national president, also said that at least two bishops from Florida are members of the council. Bishop Thomas J. Grady of Orlando will be a speaker.

Officers of the FCWW will be installed at a special provincial dinner in Kansas City at which Bishop Rene H. Crisp of Peoria, Ill., will install Mrs. Pat D'Asaro of his diocese as diocesan council president and state FCWW president. She succeeds Mrs. David White of Jacksonville.

The two-day program at which Mrs. LeFils spoke also featured Thomas J. McQueen, Ph.D., speaking on leadership. Twenty state leaders also participated in the program, including DCWW spiritual moderators Msgr. Irvine Nugent, Fr. Claude Brubaker, Fr. Michael J. Larkin and Fr. Laurence J. Conway.

FATHER LARLIN, Jacksonville, commented on the goal of serving the disabled diocesan council presidents.

"If we as a group can lift the thinking level in the parishes to an awareness higher than the soap opera mentality, well take the disabled to an awareness level in the parishes to an awareness higher than the soap opera mentality, well take the disabled to an awareness higher than the soap opera mentality."

He was referring to the complaints of soap opera viewers when networks provided live news coverage of the shootings of President Ronald Reagan and Pope John Paul II.

"WHAT IS IT like to spend a whole day in a wheelchair or walk a mile on crutches or be led about to a blind person?" Fr. Larkin asked the women, saying the councils will be responsible for the success of local parish programs for the disabled.

"We can carry to them love and concern for the physically disabled, as well as those 'disabled' in religion, and lift up the members to something more meaningful in life than soap operas," he said.

Fr. Conway, of the Archdiocese of Miami, paid tribute to Mrs. LeFils. "She knows our roots and brings us so much," he said, and Florida is "blessed to have her as national president.

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Broward Serrans honor Jubilarians

By George Kemon
Voice Feature Editor

Nearly 100 Serrans, wives, guests, and clergy gathered recently to honor the Jubilarians of Broward County at a banquet given by the Serra Club of Broward County, at Harris International Restaurant in Pompano Beach. Installation of Officers was also held.

Dr. Maurice F. Draye, outgoing president, acted as Master of Ceremonies for the evening. Highlight of the evening was the presentation of gifts to the Jubilarians.

In addition to the Jubilarians present, the following celebrants could not attend: Msgr. Maurice F. Foley, Fr. Vincent T. Kelly, Fr. Martin J. McMahin and Fr. John E. Reiser.

Charities booster honored in Naples

Theron Ridge, long time Naples resident, was honored by the Catholic Service Bureau, Collier Region, for outstanding service to the Bureau, at a dinner held at the Shore Club in the Moorings.

Ridge was one of the founders of St. Ann’s Church, the first Catholic Church built in Collier County and of St. Ann’s St. Vincent de Paul Society. He was instrumental in the Society’s acquisition of its own property in East Naples, providing office space for the Society, the Catholic Service Bureau, a thrift shop and the Meals-On-Wheels program.

THE COLLIER Region office was opened in St. Ann’s in 1970, later moving to its present office in East Naples. Under the guidance of the Fr. Thomas J. Goggin, pastor of St. Ann’s Church, the first Catholic Church built in Collier County, and Region Director of the Catholic Service Bureau, the Bureau has expanded its services to meet the needs of a growing community.

Funded by the Archdiocese of Miami, the United Way, St. Vincent de Paul Society and personal donations, a paid staff of five persons, a board of 22 and directors and eight volunteers make possible immediate emergency assistance (food, clothing, shelter and transportation), legal aid and counseling: pregnancy, marriage, psychological, financial and vocational counseling as well as family services and adoptions.

TWO OTHER persons were recognized for outstanding services. Alma Love, a volunteer, said, “I am a Protestant, a Christian who looked at all the Churches to see what they were doing to help people in need. I read in the Book, ‘Whatever you do for the least of these’ and I found a home in the Catholic Service Bureau.” Brenda Coker, an attorney, was recognized for her help in trying to organize a much needed legal aide program.

Dr. Draye also presented a check to Fr. Gustavo Miyares, Director of Vocations of the Archdiocese of Miami, for use in holding the Summer Camp for Vocations. This is the second year the camp has been held, and according to Fr. Miyares, neither year would have been possible without the generous contribution of the Serra Club of Broward County.


Mercy Hospital elects chairperson

Mercy Hospital announces that Sister Josephine Marie, S.S.J., has been elected Chairperson of the Board of Trustees. Sister Mary Emmanuel, S.S.J., one of the original group of Sisters who was at Mercy when it began, is leaving after 24 consecutive years, and after a brief res, will become involved in health care in Florida.

Effective Sept. 1, Sister Josephine Marie will become Director of Religious Affairs for Mercy.

Dade Catholic Singles set July events

Sunday, July 5 Mass and Breakfast 9:15 a.m. St. Theresa of the Little Flower Church, 1270 Anastasia Ave., Coral Gables.

Saturday, July 11 Bowling at Airport Lanes 8 p.m. 4251 N.W. 18th Street.

Sunday, July 12 Social 7:30 p.m. St. Theresa of the Little Flower Church Hall, 1270 Anastasia Ave., Coral Gables.

St. Bernard Fraternity of the Secular Franciscans, 8279 Sunset Strip, Sunrise, Fla., for the Rosary of the Seven Joys of Our Lady. Formation in-

Secular Franciscans meet

St. Bernard Fraternity of the Secular Franciscan Order will meet on Sunday, July 12th, at 1 p.m., at St. Bernard’s Catholic Church, 6279 Sunset Strip, Sunrise, Fla., for the Rosary of the Seven Joys of Our Lady. Formation in-

“Sacred Trust”

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Miami "Voice Feature Editor"

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JESUS IS THE GREATEST

Readings: Zechariah 9:9-10; Romans 8:9, 11-13; Matthew 11:25-30

By Fr. Richard Murphy, O.P.

Of all the fascinating, mysterious, magnetic personalities of history, Jesus Christ easily stands out as the greatest. Greece had its share of thinkers and military leaders, Rome had its Caesars, and Egypt its Pharaohs, but the tiny land of Palestine/Israel saw the birth, death, and resurrection of Jesus. Military leaders are a rough and ready lot. It was once said of the Romans that “they make a desert, and call it peace.” Jesus had no armies, but He brings the peace that surpasses understanding.

There have been many famous gurus and counselors. People have sought out Buddha and Mohammed and others, to learn how to be at peace; and counselors. People have sought understanding. Jesus had no armies, but He brings the peace that surpasses understanding.

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Registration and other information may be obtained from your parish or from Celebration Headquarters, 41 John Street, Waterbury, Connecticut 06708 (Tel. 203-755-9328).

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The story line of the sequel is much cleaner and simpler than the original, and also for Gene Hackman's comic timing is superb and he gets the most sizzle and Margot Kidder, whose romantic nature. Writers Mario O'Halloran, turn up on earth and begin to wreak havoc just as Superman (Christopher Reeve) and Lois Lane (Margot Kidder) are getting to know each other much better at his place up at the North Pole.

Lois Lane and Superman at his Arctic hideaway

THE STORY for the most part with just the right bit of fun in each cheek, and he never lets a sequence run too long. The all important special effects, especially the flying and the climactic battle between superhero and super-villains, are very effective.

UNFORTUNATELY, because of the intensity of the person-to-person violence and the romantic interlude that figures so prominently in the plot, much of "Superman II" is suited only to mature viewers. It has thus been classified A-III, morally unobjectionable for adults by the U.S. Catholic Conference. The Motion Picture Association of America has rated it PG, parental guidance suggested.

"Raiders of the Ark" (Paramount) is, instead of Richard Donner, "Superman II" was directed this time by Richard Lester and Newman and Leslie Newman have done on YOUR Air-Conditioning

"Superman II" is much better than the original. If's excellent, exciting, and romantic, and very often funny, all within the limits of its form, of course, but, given the depth of good, entertaining movies, why say anything that remotely suggests caring!

Directed this time by Richard Lester instead of Richard Donner, "Superman II" solves one of the constant problems in the world of Superman, finding a force powerful enough to challenge the Man of Steel. This role is filled by three supervillains, of whom we glimpsed briefly in the first film and then sent off into eternal exile before the destruction of Krypton.

THESE THREE, played by Terence Stamp, Sarah Douglas and Jack O'Halloran, turn up on earth and begin to wreak havoc just as Superman (Christopher Reeve) and Lois Lane (Margot Kidder) are getting to know each other much better at his place up at the North Pole.

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Parishes — not cults

By Father Philip Murnion

How do religious cults foster intense loyalty among their members? The loyalty within some cults is so intense that there are people, especially parents whose children have joined a cult, who accuse the cults of brain-washing.

There are many factors involved, but a device sometimes used is the isolation of members from people outside the cult during the initiation period. Even after initiation, any contact with outside people remains severely limited. Some cults provide for all the needs of the members and fill up all of their time.

ONE ARTIFICIAL and controlling way to create a sense of community, members may live in many places. They have friends and business associates outside the parish. They feel some solidarity with people who share their nationality and race.

Not only that. Parishioners are also neighbors and friends of other people in their towns and neighborhoods. A parish is, in fact, a part of this larger community. We gather as a parish to avoid being separated from others. Parishes have their own community but they also belong to a wider community.

In some ways, then, there are no "outsiders." For there are many people with whom we are not related in some way.

As parishes try to develop a sense of community among parishioners, therefore, they also need to recognize and support the many communities in people's lives. How do they do this? In imaginative ways.

ST. MARTIN of Tours Parish in New York has an evening social celebration of all the community leadership in the neighborhood. Hundreds of people come together from the many

The clanging cymbal

By Father John J. Castelot

"Love is patient; love is kind. Love is not jealous. It does not put on airs."

Not surprisingly, the hymn to love in which those words are found is one of the most quoted passages in the writings of Paul. But since the passage is so often heard out of context, its full relevance is easily overlooked. It is found in Chapter 13 of First Corinthians.

Paul has just written about the spiritual gifts of the Corinthians. In a list of gifts at the end of Chapter 12, the gift of tongues appears in second to last place. This seems to deliberately downgrade that gift.

MANY PEOPLE ardently desired the gift of speaking in tongues — but for the wrong reason. They knew the gift would capture the amazed attention of others.

Such a motive was diametrically opposed to the real reason for spiritual gifts and was yet another sign of the people's immaturity and egocentricity. To put the gifts in proper perspective, Paul contrasts them to the only gift that really counts, the one indispensable requirement for being a Christian: love.

No matter what languages a person may be enabled to speak, if that person does not have love, he or she is like a "noisy gong" or a "clanging cymbal" — just noisy. In a full orchestra, the cymbal makes a relatively small contribution to "noisy gong" or a "clanging cymbal" — just noisy. In a full or-

The CORINTHIANS' knowledge is still immature; they have not yet "put childish ways aside." But Paul is hopeful they will grow up to know even as they are known, that their imperfect knowledge will give way to perfect insights.

But in the case of either interpretation, Paul's main point is their immaturity and egocentricity. To put the gifts in proper perspective, Paul contrasts them to the only gift that really counts, the one indispensable requirement for being a Christian: love.

One artificial and controlling way to create a sense of community is to cut off people's contact with anyone but the members of the group.

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It seems rather that Paul is talking about the Corinthian's knowledge of what it means to be Christian, which is sadly imperfect at present. Though he continues to speak in the first person singular, he really is speaking in their name.

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But in the case of either interpretation, Paul's main point is inescapably clear: Whatever gifts or virtues one may possess, the greatest gift is love, and without it one is nothing, neither a Christian nor an authentic human being.

and a parish in need of subsidy share funds. In this way they acknowledge that everyone in the diocese belongs to the same church.

In some areas, Catholic parishes join with Protestant communities to celebrate Thanksgiving. Many parishes also have conducted Seder meals during Holy Week, often with the help of the local rabbis. The Seder is the traditional Passover meal for the Jewish community.

Still other parishes, in San Francisco, Cleveland, New Orleans, Baltimore, and many other cities, join in coalitions with other church and local organizations to improve neighborhood living conditions.

And many parishes with a variety of national groups sponsor special liturgies and activities for each group in addition to the worship and activity that brings the people of the entire parish together.

RECOGNIZING the many communities people belong to, these parishes help the people develop the many relationships necessary for a full life. They foster the many kinds of solidarity which, as Roberto Unger of Harvard University puts it, is charity moving beyond the circle of intimacy.

It is by fostering such solidarity that we reduce the tendency to competitive ness among groups. And such solidity reduces fear and makes it more likely that we will successfully address the challenges of today's world.

In our present ecumenical and pluralist era, parishes are singularly challenged to develop a sense of unity among their members while also encouraging the bonds of community that parishioners share. This has been a concern of the church since its earliest days.

In the first century, controversy arose about whether gentiles would have to become Jews in order to become Christians. Did they have to adopt the same culture as the first Christians in order to be followers of Jesus Christ? The first Council of Jerusalem decided for "catholicity," for the universality of the church. Then, at every crucial point in the history of the church, the church rejected exclusiveness.

A parish is not a cult. Our parishes and their people are not isolated groups.
When people need people

One sparkling winter night, five couples gathered around a fire in a comfortable suburban home in the Minneapolis, Minn., area. The people didn’t really know each other very well but each was the parent of a 15-year-old girl. And the five girls were good friends.

Why were these people meeting? Sparked by concern over raising teen-agers, the five couples wanted to discuss their common fears and difficulties. At the outset of the three-hour meeting, the couples agreed their most immediate problem was how to handle their daughters’ social pressures.

The parents were apparently upset because they strongly suspected that beer and drugs were available at the parties, especially after midnight.

AFTER A while, the parents decided they wouldn’t refuse to allow their daughters to attend all parties. They apparently decided that was not the best way to help their children learn to handle the peer pressure to try drugs or alcohol. Instead, they decided to insist on an 11 o’clock curfew on Friday and Saturday nights.

The parents felt this curfew would give their daughters a measure of protection. They could also agree on some common ways of treating curfew abuses, such as by curtailing social activities for a time or assigning certain tasks around the house. Reaching this decision was difficult, especially since one couple had established a midnight curfew some time earlier. They argued that, since their daughter always came in time, it really wasn’t fair to arbitrarily change the curfew and, in effect, punish her for good behavior.

But, I was told, other parents felt it was important for the five friends to have similar rules to follow — that it would cause difficulties if one girl were allowed to stay out later than the other. In addition, all the parents felt it was important for them to be united in this. Persuaded by this reasoning, the couple agreed to the earlier curfew.

As the evening drew to a close, the parents realized, with some surprise, that they were able to talk to each other. They were encouraged and supported by each other. They also felt strengthened for the inevitable, for they knew their daughters would not object strenuously to the curfew. Reaching this moral was the framework for future discussions about their children, the group decided to meet at regular intervals in the future.

THE EXPERIENCE of these couples is hardly unique. For it demonstrates, once again, how greatly dependent people are upon each other. It shows, as well, that people shoulder in common suddenly become lighter, even when they don’t go away even when the perfect solution is hard to see.

Yet, somehow, this lesson can be hard to come by. Many people instinctively shy away from others, afraid to reveal themselves in all their indecisiveness and afraid to trust others with their problems. Or, without confidence in themselves, they think their problems are trivial and not worthy of someone else’s time. And, admiring the person who apparently makes decisions all alone, they may think, more or less consciously, that only weak persons, those lacking resources, need help from others.

Of course, there are decisions that need to be made privately or alone as families. But there are times when thinking problems through with others is the way both to help and to be helped in return.

Black parish likes to share its ‘soul’

By Lenore Kelly

When the rectory and offices of St. Mary Parish in Norfolk, Va., were gutted by fire last fall, many neighborhood organizations and churches responded with offers of assistance. For Notre Dame Sister Peggy McCloy, a former pastoral assistant, this was evidence “people recognized St. Mary’s contribution to the black community and wanted our work to continue.”

St. Mary’s is the oldest Catholic parish in Virginia and Norfolk’s only black Catholic parish. Surrounded by low-income apartment complexes and centrally located in downtown Norfolk, St. Mary’s is readily accessible to people in need.

EVERYONE in the area, whether Catholic or not, knows that if it is humanly possible, they will get help at St. Mary’s," comments longtime parishioner Helen Rainey. She cites numerous examples of the "open arms" attitude of the parish:

• A woman, distraught because all her keys had been stolen, rang the rectory doorbell. She was quickly welcomed and given a place to stay for the night.
• Striking workers in a nearby home for children

Ironically, the two parish schools where an emphasis is placed on pride in being black Catholics.

To Mrs. Vanns the pastor, the Reverend Father Thomas Quinlan, is responsible for the parish’s involvement in the neighborhood. She describes the pastor as “a very compassionate man,” for whom justice is very important.

When Father Quinlan arrived six years ago, he found a congregation of 184 black families living in an area where urban decay abounded. Today, parishioners have tripled in number and sport a new pride in being black Catholics.

Father Quinlan’s talents, according to Sister McCloy, “are in identifying needs” and then finding ways to help.

MUCH OF THE pastor’s energy is directed toward the two parish schools where an emphasis is placed on pride in being black. Presently, 385 children are enrolled in kindergarten through 8th grade. About 70 percent are Protestant.

As Mrs. Rainey says, “There is not a soul who could say we are cold or indifferent at St. Mary’s. Everyone knows the parish is here with open arms for anyone who wants to be a part of it.”
Fr. Bonnie's motel Masses

He could have given in to despair; gives love and life

By Joseph P. Alonso
Voice Spanish Editor

"Fr. Bonnie was here" is a phrase that makes the rounds in North Palm Beach motels. And the reason is a 73-year-old priest who loves life—and people—more than anything else.

Fr. Bonaventure Connello, his full name, is a Passionist priest from Our Lady of Florida Retreat House in North Palm Beach who divides his time between working as assistant principal at nearby St. Clare Elementary school and performing a rather unique ministry: HE COVERS Motel Row.

Almost daily, Fr. Bonnie visits Palm Beach area motels, spreading happiness by chatting with vacationing tourists as well as area residents and workers.

With a smiling face, soft eyes and boundless energy, he takes to all the message of Christ, giving them spiritual and physical advice. And the children...they cling to him like bees to a flower.

"Working with children (at the school) has renewed my desire to live and to keep working," Fr. Bonnie says, because the children make him feel "useful, needed and loved."

Ordained 42 years ago, Fr. Bonnie pulls from Springfield Mass, where his Italian immigrant family resides and where he returns every summer to be near them.

IN HIS YOUTH, Fr. Bonnie dreamed of becoming a doctor, an ambition his parents were pleased with. But a few years in medical study very much impressed a person in his life: his mother.

At that point, her death shocked the young medical student, and changed his life. A light in his heart showed him that from then on he was to dedicate his life to tending souls not bodies, and he entered the seminary.

But his medical vocation never left him, and in addition to being a missionary, he is one of very few priests also qualified as a psychotherapist. He functions in both capacities during long stints at the Veterans Hospital in Newington, Conn., and at Municipal Hospital in Springfield, Mass. He is also a member of the American Association of Psychotherapists.

For a while, he served as a missionary in Cuba and spent three years as a special pastor of a Passionist parish in San Juan, Puerto Rico. But since 1959, the year of his first heart attack, he has served in several South Florida parishes. Currently, he celebrates Masses at St. Clare in North Palm Beach.

"IF I ONLY have one year to live, my Lord, let me give some comfort to someone in need by smile or nod kind word or deed," writes Fr. Bonnie in a prayer he composed when told of his illness.

And he certainly does that, as a group of families from the Miami area found out when they journeyed to Juno Beach one recent weekend for a traditional get-together that included recreation as well as spiritual reflection.

The families, all active in Archdiocesan movements, had been gathering for weeks to like the one for eight to ten years, but this one above all will be memorable because of the very special priest from Fr. Bonnie, who celebrated Sunday Mass in Spanish and English on the motel garden.

DURING THE MEDITATION, he recalled his own Italian family and prayed that the bonds that bind families together would always remain strong.

Meanwhile, the families present were lucky to share most of their weekend with this loving priest, who shares so much of his life and love with those he touches.

Getting to church on time

By Hilda Young

"You know why Catholics always leave the first five rows of pews empty, don't you?" my husband asked last Saturday night as I was about to fall asleep.

"So the pastor can't see what they are putting in the collection basket, I yawned.

"No," he said, "so that people who are late have to go all the way to the front to find a seat. It's public humiliation for being late."

MY POOR spouse. Like I've told you before, he has this thing about being late for Mass. You'd think that he'd get used to it after all these years of being late because the kids lock us out of the car, the 3-year-old drops his shoes down the heat vent, oldest daughter locks everyone out of the bathroom, someone spills pancake syrup on their pants, we get halfway there and realize we left someone home - the list could go on.

His perseverance and sense of hope are inspiring, though.

"Maybe tomorrow we could pretend we are trying to get to the 10:30 Mass and really attend noon Mass," he said.

We tried that one. "I reminded him, "We got there at 11 but by the time noon Mass was ready to start, Joey got car sick."

"Maybe we could let him sit in the front seat this time," he said hopefully.

"I PRETENDED I was asleep. "How about if we try bribery again," he said, shaking my shoulder. "If everyone is fed, washed, dressed and in the car on time, we will stop for ice-cream cones afterward."

"I'm not sure that would build a healthy attitude toward Mass," I yawned again, hoping he'd get the hint. "Let's just try to get the circus on the road a little earlier tomorrow morning."

By golly, it worked for a change. We were all in the car with 10 minutes to spare and arrived at church a solid three minutes before Mass was to start.

My husband's face fell. The parking lot was jammed and we could hear singing inside. Summer Mass schedule had begun. We were a half hour late.

I offered to buy him an ice-cream cone if he'd stop beating his head on the steering wheel.

Anthony was born in Cremona in 1502. He was one of the best composers of the day, a noted humanist and philosopher. He became a Doctor at 22 and while working among the poor was attracted to the priesthood. He renounced his inheritance, worked as achanist and was ordained a priest at 26.

In a few years, he was called to Milan, where he started two religious congregations, one for men and one for women. They were called the Barnabites. Their aim was to reform the laity and to do public penance. Anthony encouraged the lay apostolate, frequent communion and the forty hours devotion.

Anthony became very ill while on a mission and was brought home for a visit to his mother. He died at Cremona at age 36 in 1599. His feast is July 16.
Por Ana M. Rodríguez

Poco antes del amanecer, un sábado por la mañana del año pasado alguien "que sabía exactamente lo que hacia" practicó su oficio en la Iglesia Little Flower de Hollywood. Esto costó, a la Arquidiócesis de Miami más de $250,000.

Después de forzar una ventana del Santuario, el incendio diario atentó misilados y libros de cantos en ocho o diez mortones y le prendió fuego dentro de la estancia. El incendio dañó seriamente el templo que no pudo ser usado en varias semanas.

El verano pasado, mientras a la Catedral de Miami se ponían carpas para prevenir el comienzo, los ladrones entraron y saquearon los cuartos de los sacerdotes llevándose relojes, radios, grabadoras de cassettes, un televisor, un equipo estereofónico y algún dinero en efectivo además del cofre que contenía las reliquias del fallecido Arzobispo Coleman Carroll consistentes en varios anillos episcopales, cuatro cruces pectorales, otros objetos seguidos recibidos durante su pastorado. La pérdida fué casi $150,000.

Incidentes tan importantes como éstos no sucederon a menudo; pero el crimen en forma de hurtos, saqueos, robos armados, vandalismo, y a veces incendios provocados, es un hecho del cual no se entiendan muchos católicos.

En los últimos cinco meses el Family Enrichment Center ha sido robado dos veces. La primera el ladrón entró en la vivienda de los Reilly mientras la familia dormía, llevándose la cartera de Mimi y las llaves del "pisicorre" en el cual huyó. El auto fue encontrado más tarde con daños por más de $3,000. El segundo ladrón, más profesional y arriesgado, entró en pleno día mientras todo el vecindario estuvo cerrando sus oraciones, y saqueó el cuarto del matrimonio.

Mimi dice que es horroroso pensar que alguno de la familia pudo entrar en aquel instante.

Desde entonces se han instalado alarmas sonoras, seguros de instrumentos de seguridad en puertas y ventanas. La puerta principal de las oficinas está cerrada y los alrededores del edificio bien iluminados. Nadie sale solo a los jardines, en el que hay un gran bulldog cuida la propiedad. Todos están más alerta ahora.

El Padre Vincent Sheehy, director de Temporalidades de la Arquidiócesis dice que esa conciencia sobre seguridad es lo que el quisiera despertar en todas las parroquias, párrocos, escuelas y personal. Añade que las medidas preventivas son de la mayor importancia.

La Arquidiócesis ordenó que todas las parroquias y otras dependencias instalaran alarmas contra fuego y robos, y saqueo de robo simultáneamente, en sus locales pero requirió las de fuego "tratando de evitar la profanación de Santuario" Sacramental debido a que los incendiarios mayormente son personas enfermas que muestran que no entienden mitigar sus ira atendiendo contra cosas de significado religioso", explica el P. Sheehy.

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A la Iglesia Nativity, en Hollywood, le fue robado el huerto durante, que los ladrones desconectaron la alarma; lo devolvieron al día siguiente al cerciorarse que no era de oro como creían.

La mayoría de las iglesias ahora están cerradas fuera de las horas de servicio y con alarmas durante la noche.

El Mismo Arzobispo no ha sido ajeno al ataque del crimen. Mientras estaba en el hospital, unos ladrones entraron en su casa y se largaron con obras de arte y objetos cuyo valor era sentimental; especialmente un anillo que le había regalado un artista italiano cuando era obispo de Phoenix.

Las estadísticas del agente de seguros de la arquidiócesis muestran que más robos fueron notificados entre 1974 y 1976 que los reportados entre 1980 y 1981.

La mayoría de estos incidentes fueron robos de cátedras (prenyendo que eran de oro), efectos de las mesas, alhajas y objetos de oficina de la rectoría.

Monseñor Miguel Obando Bravo, en una entrevista con el periódico católico Avvenire, confirmó la decisión atribuida a la Congregación Episcopal de Nicaragua urgieron a dichos sacerdotes a renunciar a su participación en el gobierno pero no fueron escuchados.

El Arzobispo Obando Bravo explica que "los obispos queremos ser fieles al mandato que se nos confió como pastores del pueblo de Dios. Puesto que estos sacerdotes están creando una atmósfera de división en la Iglesia de Nicaragua y dado el decreto de Pablo VI que prohíbe a los sacerdotes toda actividad estrictamente política, hemos decidido que deben renunciar al gobierno. Ya hablé con la congregación competente en Roma (Consejo de Clero) y creo que apoyará nuestra decisión.”

El mismo Arzobispo no ha sido ajeno al crimen.

Mimi dice que es horroroso pensar que alguno de la familia pudo entrar en aquel instante.

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La Liturgia Hispana Está Llegando a Todos...

Por Eugenia E. Acosta

Hace algunos meses apareció en los periódicos de la ciudad de Chicago una noticia que me llamó la atención, pues es de los tiempos en que vivimos. Los feligreses de la parroquia de Santa Verónica en la parroquia de San Juan Bautista, en el noroeste de la ciudad, realizaron una manifestación de protesta delante de la iglesia para que celebraran. Misas en español en el templo parroquial, y no solamente en el sotano.

Parece ser que el párrico de Santa Verónica, por la fuerza de la costumbre, sigue la teoría de que si somos hispanos y vivimos en los Estados Unidos tenemos que morir en la muerte de nuestro idioma. En el caso de no haber clases de religión en español ni otro tipo de actividades apostólicas o pastorales para los hispanos de la parroquia (que eran casi la mayoría).

La Misa en español solamente se celebraba cuando había sacerdote que hablaba español, en el sábado del Año B. Por muchísimos años, la difusión de una devoción es un hecho en el que se inscriben personas, en todos los países, que llevan el nombre de Carmen, Carmela y Carmelo.

La Liturgia Hispana, y la celebración de la Misa en español en el templo parroquial, serán sobre la persona del Señor. Todo el grupo de carismáticos para sacerdotes y seminaristas por toda la nación, y de todas las confesiones, se une para que esta época de la Liturgia Hispana esté bien recibida por todas las parroquias del país.

Artículos Religiosos y de Regalos

Importador y Fabricante de Imágenes.

Acetamos tarjetas de Crédito.

Centenares de personas ya se han incrustado para la segunda conferencia Carismaticas Arquidiocesana que tendrá lugar los días 2, 3, y 4 de Octubre de 1981, en el Wardell Community College de Pompano Beach.

Uno de los conferencistas será Monsieur Joseph McKinney, Obispo Auxiliar de Grand Rapids, Michigan, que presentará dos charlas a los 2500 participantes que se espera llenarán el Omni Hall del campus norte de B.C.C. Su primera charla, la viernes por la noche, será sobre La Persona del Espíritu Santo. Y la segunda, el domingo por la mañana, nos dará Sugerencias para la Evangelización.

El Obispo McKinney ha servido de guía a la Renovación Católica Carismática desde el principio, habiendo sido Consejero Episcopal desde Enero de 1972. En este momento es Chairman del Comité Nacional de Servicios para la Renovación Católica Carismática y ha publicado artículos en varias revistas New Covenant y God's Word Today. Ha hablado en el Cuerpo de Cristo o como la iglesia no es un ghetto, un ministro, como ha expresado tan acertadamente nuestro querido obispo exilado Monsieur Eduardo Boza Masvidal. La iglesia no es un ghetto, un círculo cerrado para un grupo selecto. La comunidad eclesial es abierta y conquistadora y misionera porque siente las mismas ansias del corazón de Cristo.

Todos los miembros de la parroquia son parte integral de la comunidad de creyentes que junta se reúne y eleva sus oraciones de suspensa y alabanza al Señor. Toda comunidad parroquial tiene derechos además de deberes y es labor y responsabilidad de todo cristiano ejercer los ambos.

Al asistir a la misa parroquial no somos solamente espectadores, sino que estamos suscribiendo al espíritu del eclesial, a todos los miembros de la comunidad parroquial, y no solamente en el sotano.

Hace que compartamos esta pequeña anécdota local con los lectores de Miami pues es un síntoma del pensar en los miembros de la comunidad parroquial.

Nosotros los cristianos no asistimos a la mesa doméstica como miembros aislados del Cuerpo de Cristo o como residentes únicos en el Reino del Señor. Todos somos miembros de una comunidad, como ha expresado tan acertadamente nuestro querido obispo exilado Monsieur Eduardo Boza Masvidal, la iglesia no es un ghetto, un círculo cerrado para un grupo selecto. La comunidad eclesial es abierta y conquistadora y misionera porque siente las mismas ansias del corazón de Cristo.

Obispos Canadienses Defienden a Indios y Esquimales

Canadá (NC) — Los obispos canadienses sostienen una campaña en defensa de 15,000 indios y esquimales perjudicados por contaminación del petróleo y gas por el gobierno en el noroeste, y en el valle del Yukon. Al efecto se oponen a que la parroquia se uniera a la que rueda el poder a la resistencia del ser humano a la luz de la ley y a que se realizaran marchas de protesta en las tierras.


La Liturgia Hispana está llegando a todos...
Los Diáconos: Puente entre lo Secular y lo Espiritual

Por Stephanie Overman

Washington, (NC) – Los diáconos permanentes añaden rasgos muy deseables en la vida de la Iglesia, formando con sus propias vidas y las de sus familias y comunidades, un puente entre lo secular y lo espiritual; de acuerdo con el estudio auspiciado por el Comité de Obispos de U.S. sobre el Diacónado Permanente con el título de “Un Estudio Nacional del Diacónado Permanente en los EE. UU.”; el más comprensible hecho desde que este ministerio fue restaurado en 1968.

La conclusión del estudio es que “el hecho especial de estar ‘localizado’, implantado en el mundo secular, y aún marcado con el carácter del orden sagrado, es lo que los impulsa a ellos (a los diáconos) a conectar lo secular con el mundo de la fe, lo que hace lucir al diácono como ‘único’.

“Básicamente son muy buenos en ‘iglesia de la gente’” dice Monseñor Ernest J. Fiedler, director ejecutivo del susodicho comité de obispos.

“Los resultados del estudio enfocado en los diáconos y sus esposas, en los supervisores y obispos, será usado para revisar las pautas sobre la formación y ministerio de los diáconos. Las pautas originales fueron establecidas en 1971, poco antes de la primera ordenación de diáconos permanentes,” informa Monseñor Fiedler.

El obispo de San Augustine, Florida, Monseñor John J. Snyder, que preside el Comité para el Diacónado Permanente, “videmos en una situación de grave injusticia, en un abismo entre ricos y pobres”, continuó. “El pueblo tuvo confianza en sus obispos y nos convirtimos en portavoces de lo bueno que trajo al país; pero no nunca la elevaremos a la categoría de ídolo, como hacen algunos. Repetimos que el más grande potencial de los diáconos se percibe en el ministerio de las caridad, pero muchísimo de su tiempo se dedica al ministerio de la liturgia. Las esposas están comprometidas extensivamente en el ministerio de sus esposos y los reportes de estos envolvimientos son de lo más satisfactorios, dice Monseñor Fiedler.

“La Encuesta también enseña que el mas grande potencial de los diáconos se percibe en el ministerio de la caridad, pero muchísimo de su tiempo se dedica al ministerio de la liturgia. Las esposas están comprometidas extensivamente en el ministerio de sus esposos y los reportes de estos envolvimientos son de lo más satisfactorios,”

No Apoyamos

(Viene de la pag. 1A)

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Los alrededores de la Ermita de Ntra. Sra. de la Caridad invitan al recogimiento y preparan el espíritu para la pex. En sus jardines se celebran las tradicionales romerías de los municipios cubanos.

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Centenares de personas asisten a pie a las Misas de San Juan Bosco en 1965. El ambiente solitario de la ermita de San Juan Bosco, como bien dice, "Es sencilla en el sentido físico, pero a todas horas de la ciudad, eucaristía y devoción a la Santísima Virgen ademas del Rosario son meditados por todos los mediodías.

"Además, el lugar donde se dieron los primeros pasos para formar una comunidad cultural y católica en Miami. Para los cubanos tiene la parroquia una importancia histórica notable."

"Un modelo directamente aplicable a la situación de la gran parroquia urbana en la cual se persigue estimular a la feligresía y llegar al pueblo disperso por la ciudad."

Entre las varias ediciones de evangélicas de la Parroquia San Juan Bosco se haya su plan de misiones. Es una misión unica, con varias etapas en las que los visitantes se incorporan a la comunidad eclesial.

San Juan Bosco, como la Ermita con sus romerías, tiene muchos atractivos que hacen que los recién llegados se identifiquen en familia: reuniones sociales, actividades culturales, festivales comunitarios, bailes, dominos, etc. Luego, para la juventud, se organizan varias actividades que mantienen a los jóvenes, como el "Día de la Ermita".

"El grupo parroquial esta compuesto por el Párroco Rev. P. Emilio Vallina, cuatro sacerdotes y dos diáconos, alumnados, se ve que esta asociación educativa católica en Miami. Para los cubanos tiene la parroquia una importancia histórica notable."

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