

The Voice

Archdiocese of Miami

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DIVORCED and ALONE P12



... The Church was there

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Every week they come by the thousands, and the Catholic Church has been ready for them. During the Freedom Boatlift of Cuban exiles to the United States, Catholic agencies and parishes have contributed time, money, food, clothing, a bit of hope and a smile to most of the 36,000 refugees who have so far entered the United States:

- U.S. Catholic Conference workers and volunteers have been putting in ten and twelve hour days to quickly process the refugees and relocate them out of the Miami area;

- The Catholic Service Bureau has reactivated its Unaccompanied Children's Program and parishes in the Dade County area are housing teenagers who made the journey alone;

- Parishioners in the Archdiocese of Miami and as far away as Michigan have been collecting food, clothing, toys and money for the refugees;

- Archbishop Edward McCarthy has met with refugees in Key West and Tamiami Park while other priests from all over the United States have offered to work with them;

- Daily job offers from all over the country come into the USCC office in Miami.



Little refugee and 'friend'.



Abp. McCarthy greets a happy young refugee at Tamiami Park.

Some 300 Cuban refugees are now being resettled daily by the U.S. Catholic Conference's Migration and Refugee Services (MRS), which expects to process 70 percent of the exiles continuing to arrive in South Florida by boat.

According to John McCarthy, a 30-year veteran of resettlement work and MRS director, more than half

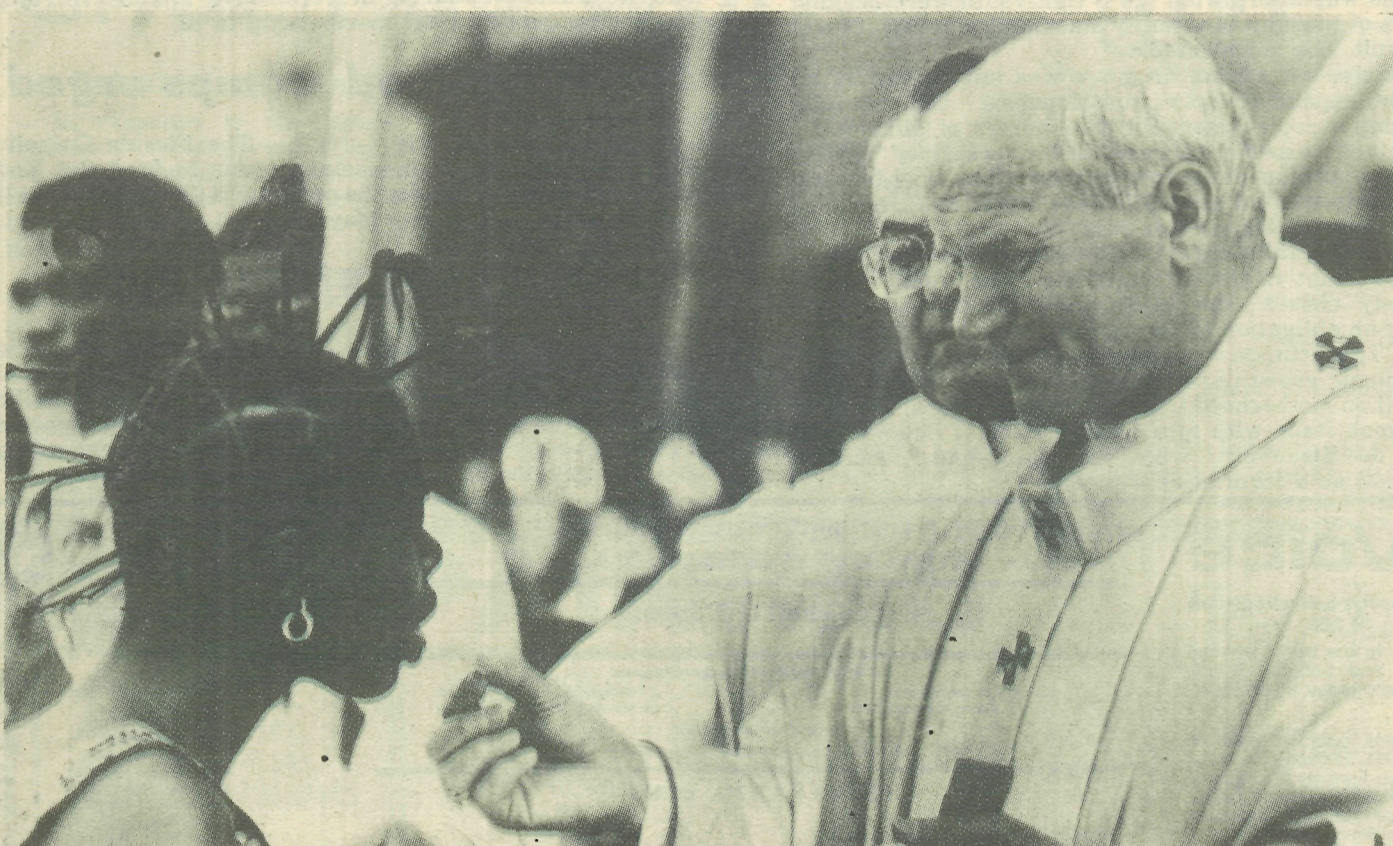
the exiles will be resettled outside Florida. "We have had offers of jobs and housing from all over the nation," McCarthy said. "In the Miami area, we are not resettling any refugee who has no relatives here."

Eugene Edenberg, administrative assistant to President Carter, said the "humane and

prompt processing of the refugees is a principal concern of the federal government now. "Our first priority is to reunite families, not only in Florida but throughout the country," he said.

EXPENSE OF resettling the latest wave of exiles from communist Cuba is being borne primarily by

(Continued on Page 4)



Pope John Paul gives communion to girl who wears her hair in popular pointillist style of Zaire.

Pope pushes African future

Urges nations to retain values, spurn materialism. Pgs. 6-7

By JERRY FILTEAU
NC News Service

Pope John Paul II called it a religious pilgrimage, but the outstanding theme of his 11-day trip to Africa was a political and social one: African development.

In place after place on his six-

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News At A Glance

GOP support for human rights

WASHINGTON —(NC)— Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, testified before the Republican National Platform Committee and urged the GOP to adopt positions supporting human dignity and human rights.

Mid-east accords 'flawed'

NEW YORK —(NC)— The Camp David accords are "fundamentally flawed," says a top-level panel set up last year by the National Council of Churches (NCC) to study the Middle East conflict. Though the accords provided a "new climate of trust" between Israel and Egypt, says the panel's report, they have not brought Israel closer to peace with the other Arab states or the Palestinians.

Take good, filter out bad TV

VATICAN CITY —(NC)— Parents and teachers must work to "neutralize any harmful aspects" of the Mass media and to help children benefit from its "many valuable aspects," Pope John Paul II said in his 1980 World Communications Day message.

American youth worship sterility, author says

NEW YORK —(NC)— Wide spread attitudes among the current generation of American youth amount to a worship of sterility, author and editor Midge Decter said at the John Courtney Murray lecture in New York.

These attitudes touch on the meaning of human existence, and lead to a rejection of the biblical command to be fruitful and multiply, Ms. Decter said.

"The worship of sterility is now spreading and finding ardent converts among the youth," she said, citing contemporary views on contraception, abortion, sterilization and homosexuality.

Ms. Decter, who is Jewish, is married to Norman Podhoretz, editor of the American Jewish Committee's monthly magazine, Commentary.

She gave the John Courtney Murray lecture, which is held annually at the Harvard Club under Jesuit sponsorship.

Ms. Decter noted the extraordinary attention given to the current generation of youth. She said troubling tendencies had been interpreted as achievements to be celebrated.

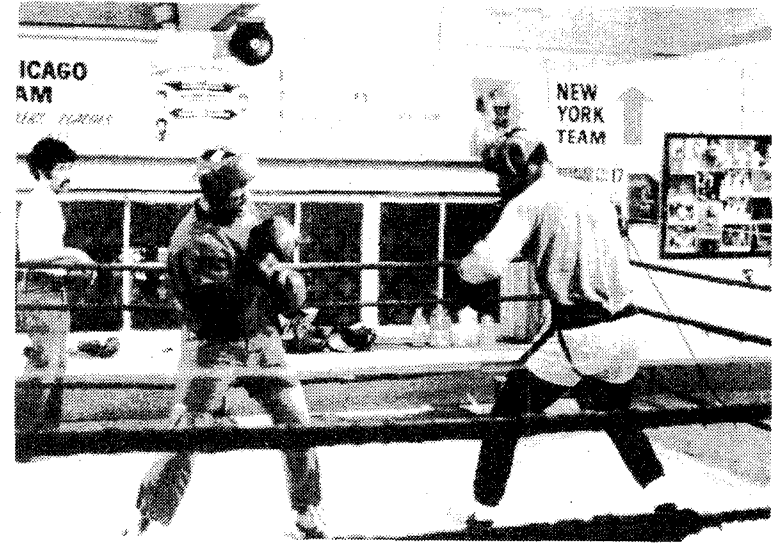
The "Electronic din" in which youth were often enveloped was interpreted as a new order of art, whereas it actually reflected an inability to deal with solitude, she said. Disinclination to remain in school or accept its disciplines was interpreted as a sign youth were seeking new ways of life. But it actually amounted to a rejection of the difficult, she commented.

Similarly, she added, drug use was interpreted as an effort to expand human consciousness but actually represented a replacement for the pacifier of infancy.

She cited the medical phrase "failure to thrive," used to describe a condition of certain infants. "The best-fed and most gingerly treated generation the world has ever seen failed to thrive," Ms. Decter said.

Whereas childlessness was once understood as a deprivation that might be overcome but would not be consciously chosen, she said, young people today are asserting an obligation to disobey the biblical command to multiply. This attitude was connected with the movement to stop economic growth and to control population and led to an assault on motherhood from several directions, she said.

She took issue with feminists as Betty Friedman and Simone de Beauvoir, who she said had described motherhood as a form of oppression.



PROGRAM WITH PUNCH— Mike Rosario, a 40-year-old grandfather, gives some pointers on boxing to a 12-year-old boy and watches two heavyweights spar at the old Commander Shea School in New York's East Harlem. Rosario's aim is to reach kids and teach them about life through discipline and hard work. Though the gym is located in one of New York's worst ghettos, a neighborhood overrun by drugs, not one boy has been lost from the program to drugs.

Priests, politics, Nicaragua

MANAUGA, Nicaragua —(NC)— The issue of priests in politics has stirred controversy in Nicaragua over the issue of determining if priests can join the Council of State, a legislative advisory body. One priest chose to resign from the council but another decided to join pending church approval. Both were elected to the council by priests and Religious.

Swiss guard gets 33 more

VATICAN CITY —(NC)— The world's smallest army gained 33 new members May 6 when the papal Swiss Guard held its annual swearing-in ceremony. The 33 recruits brought the guard's total membership to 93.

Funds for food stamps urged

TALLAHASSEE, Fla. —(NC)— The Florida Catholic Conference has urged immediate action to fund the food stamp program. Money for the program is likely to run out if Congress does not act by May 15.

Lithuanians attend rally

NEW YORK —(NC)— The Soviet government in Lithuania is having problems with the religious activities of Lithuanian youth, according to the Chronicle of the Catholic Church in Lithuania. The underground publication reported a religious rally attended by many young people, according to a priest with the Lithuanian information service.

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"Florida, Dade and Monroe counties cannot turn these people away. We know that the U.S. cannot send them back. The U.S. criticized similar actions on the part of some Southeast Asian nations only a couple of years ago..." Abp. McCarthy

Law falls short--Archbishop

WASHINGTON, D.C. — The new Refugee Act of 1980 is proving to be a mixed bag and a law which falls far short of implementing the United Nations' convention and protocol on refugees where the U.S. is the country of first asylum for undocumented persons arriving here as refugees, the Archbishop of Miami told a Senate Judiciary Committee Monday.

Archbishop Edward A. McCarthy pointed out to the committee that for 25 years in South Florida social service agencies have worked with refugees from many nations including, not only Cubans, but Indochinese, Nicaraguans, and Haitians.

"THE PRESENT exodus was an accident waiting to happen," the Archbishop said. "Our warnings fell on deaf ears. When the Freedom Flights slowed down and the financing expired in 1973, no reasonable process for uniting Cuban families was substituted even though the need was evident. In the euphoria created by improved contacts between the two governments, the need for some process, while recognized, was largely ignored. Even when 3,600 political prisoners were released by the Cuban government, the response of our government was painfully slow. Eighteen months later, some 1,000 of such prisoners and their dependents are still waiting in Cuba," McCarthy emphasized, adding that 18 months ago the U.S. agreed to take those political prisoners released before August, 1978 and their dependents, some 20,000 persons in all.

Archbishop McCarthy told legislators that he personally knows of thousands who have been trying to leave Cuba since 1960 but who never fell into the right category at the right time. "The enormous frustration thus created on both

sides of the Florida Straits among separated families was bound to seek an outlet once the opportunity occurred," he reminded the committee. "It happened before in 1965 and today history has repeated itself."

HE ALSO noted that since 1973 the Catholic Church in South Florida has been pleading, along with many others, the cause of the Haitian boat people and has pointed out the discriminating practices of the U.S. government and the consequent impact on the community. "We welcome the decision of recent days regarding equal treatment for both Haitian and Cuban, though at the moment the treatment is equally inadequate and falls far short of the treatment accorded to previous influxes of Cubans," he stated.

Urging the committee and the administration to give this matter serious consideration Archbishop McCarthy called for short-term relief for both Haitian and Cuban refugees. "We are not lawyers, but we are told that there is a legal opinion that the President and the Attorney General have the legal authority up to May 15 to grant political asylum on a group or class basis to both Haitians and Cubans. If this is so," he declared, "then we urge this committee to advise the President to exercise this authority, leaving all political considerations aside. We want to emphasize that this is a national responsibility."

In conclusion, Archbishop McCarthy said, "The Federal government's response has been slow, confused and inadequate. Florida, Dade and Monroe Counties cannot turn these people away. We know that the U.S. cannot send them back. The U.S. criticized similar actions on the part of some Southeast Asian nations only a couple of years ago.



U.S. Catholic Conference workers handle refugees at Opa Locka site.

"We can understand a certain delay in the government's response," the Archbishop admitted, "but now its commitment to relieving the impact on South Florida must be full. This can go a long way toward relieving community tensions and reducing polarization," he said.

Meanwhile, Bishop Agustin A. Roman, in Miami said, "As a man who has lived in exile for many years now, I wish to express my heartfelt appreciation to the Bishops of the United States for the statement they issued in their meeting in Chicago on April 30th, at the request of the Archbishop of Miami, in which they asked President Carter to grant asylum in this country to the Cubans and the Haitians who have arrived and who are still arriving to the shores of South Florida..."

"I wish to take this opportunity

to add a few comments regarding the personal condition of the Cuban refugees who are now arriving on South Florida shores. It is being said that the Cuban government has sent to our nation a large number of ex-convicts with the purpose of discrediting the thousands of Cubans who sought asylum in the Peruvian embassy in Havana. It is possible that among the people who are being allowed to leave Cuba there may be some ex-convicts who were sent by Castro.

"The testimony of the numerous priests and Sisters who have stayed in Key West and have talked at length with the refugees is that, with few exceptions, they are honest men and women who suffer and cry for the members of their families who had to remain in Cuba, and that their deepest desire is to start a new life of work and respect for the law as free persons in this country.

Charities workers give own time

By MARIE A. SALAZAR

In response to the needs of thousands of refugees pouring into the South Florida area, personnel from Catholic Service Bureau have been donating their free time to help in the processing centers.

Volunteers have collected food, searched for relatives, processed paperwork and given spiritual counsel whenever needed.

"RIGHT NOW we are going from day to day trying to meet the needs of the refugees within our resources and manpower," says Msgr. Bryan O. Walsh, executive director of Catholic Charities.

Federal funds are not anticipated other than for unaccompanied children. "The help traditionally given to Cubans is not available because the U.S. has not given them political asylum. The refugees are applying for refugee status and they will be reviewed on an individual basis," said Msgr. Walsh.

What the Federal government has agreed to pay is the air fare costs for refugees incurred by the United States Catholic Conference.

"AS OF NOW there are no funds for education, social services, training, or medical services," he said.

This is a difference between the first wave of refugees in the 1960's and 70's, and now.

"In the 60's there were no housing problems in the Miami area. Now it is virtually impossible for a refugee to stay here if he doesn't have relatives to take him in. The only viable alternative is resettlement," said Msgr. Walsh.

If funds were available for public housing it would take approximately two years to complete construction.

Currently CSB is giving aid from a \$50,000 donation received from the Channel 23 television marathon. It is

being used to help those refugees who are staying in the Miami area and are experiencing extreme hardships. Each case is reviewed individually. The amount of money given varies with the type of problem.

"MORE OF THIS money will be available when we need it," said Msgr. Walsh.

The Christian Community Service Agency and the resettlement agencies have been awarded similar amounts of money from this television marathon. Catholic Service Bureau is also accepting donations from individual members of the community.

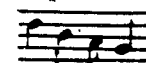
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Busy in Key West, too

By GEORGE KEMON

"There has been a great response from the members of the parish in terms of time and money," says Fr. Thomas F. Mullane, pastor of St. Bede's in Key West.

"There have been at least two vanloads of clothing and food for the refugees taken to the naval base daily," continued Fr. Mullane. Our parishioners have donated their time and money to the Cubans and have done so with a free and willing heart."

The Young people of the parish contributed as well with their instruments at Masses at the base, plus helpfulness with the young Cubans — the communication has been great, according to the Key West Pastor.

"NOW, THE process is winding down," continued the priest, since the Marines have taken over. They provide most of the needs the people may have. However, the clergy continues to make visits to the temporary facility, and celebrate Masses for the refugees.

It is a bit difficult for Fr. Mullane since he does not speak Spanish — but "we manage", says the St. Bede pastor.

As recently as last week-end, Roddy Brown the son of the parish Secretary, at St. Bede's, ran a boatload of medicines and pharmaceuticals down to Mariel — all of it contributed by parishioners and

local drug stores. And he was also to take the CBS News crew down the following day, if the seas continued calm.

Fr. Mullane said the Cubans and all involved in the operations are in the "constant prayers" of the parishioners.

OVER AT ST. MARY'S Star of the Sea, Fr. Anthony Mulldery, pastor, told of one parishioner's trip to Mariel — he was gone 17 days and brought back 130 people — but only two families among the boatload. He was told by the Cuban authorities to bring all the other people or lose his boat.

Fr. Mulldery said that the parish has been sending clothing and money daily as has St. Bede's and a large number of parishioners volunteered their services until the Marines took over — and they still spend some time there to help where they can.

Fr. Mulldery told us that Archbishop Edward A. McCarthy, Msgr. Bryan O. Walsh, and other Archdiocesan clergy had spent the weekend there personally assessing the situation (Both Archbishop McCarthy and Msgr. Walsh went to Washington on Monday to testify before the Senate.)

They also brought along Msgr. John McMahan, Rural Life ministry head, and Fr. Dionisio Oramas, of St. John Vianney Seminary, plus two nuns, all of whom speak Spanish, who will remain in Key West for the

present. The rectory at St. Mary has become the "Catholic Command Post".

FR. MULLDERY was especially lavish in his praise of the job the U.S. Marines are doing at the base. He said, "The Marines are simply amazing. They are very sensitive, kind, and caring and show a great amount of good will toward the refugees."

The pastor spoke of one Marine sergeant who came into the hangar at the base and was amazed to see his sister among the refugees — whom he had not seen in 9 1/2 years! Some of the Marines are bilingual and this has helped tremendously. One sergeant has, according to Fr. Mulldery, spent almost 37 hours without sleep tending to the refugees and especially the small children for whom the exodus has been a frightening experience.

THE ST. MARY'S pastor spoke also of the contribution made by members of the U.S. Border Patrol who were pressed into service from all over the country and flown to Key West at a moment's notice. "They have been most kind and patient", said the priest.

Fr. Mullery said that on last Saturday he had seen over 5,000 refugees at the Base. On Sunday morning there were only six people remaining. A tremendous feat of transfer in a matter of a few hours he said.



Over 400 of the Cuban refugees sheltered at the Orange Bowl attended a Mass there last Sunday, Mother's Day, celebrated by Father Emilio Vallina.

Both pastors said they and their parishioners stand ready to continue to help in any way they can for as long as they are needed.

Church doing all it can for refugees

(Continued from Page 1)

the federal government, McCarthy said.

More than 70 percent of the refugees are men. Many of those are single and were employed in Cuba as laborers and construction workers. The 36,000 Cubans who have come to south Florida in small boats since late April represent about half the Cubans who sought refuge in the Peruvian Embassy in Havana, a source said.

The USCC office in Coral Gables has a list of 150 cities and dioceses across the nation who will welcome the refugees, officials said. Some refugees have been sent already to Newark and Paterson, N.J.; San Antonio, Dallas, and Houston, Texas; and Alaska.

The agency also has resettlement teams at Eglin Air Force Base at Fort Walton Beach, Fla., in

the Diocese of Pensacola-Tallahassee, where thousands of refugees are being housed in a tent city. And, the USCC was expected to be working with refugees at Fort Chafee, Ark.

"There will be times when you will feel discouraged and frustrated, but look about you. You will meet many Cuban people and others who at one time were in the same circumstances. They are now happy." — Abp. Edward McCarthy.

FORMER REFUGEES travelling to Cuba by boat to bring out relatives frequently are being forced by the Castro regime to substitute for their family members persons of the government's choosing, reports say. Among these are convicts, identified by other refugees as criminals. They are

being interrogated and sent to a federal prison in Alabama.

Reports coming out of Cuba say food costs have skyrocketed. One Cuban-born resident of Miami said a can of 10 frankfurters was \$10; a 16-

ounce bottle of water \$8; a small box of crackers \$10; one dozen eggs \$25; and a can of processed meat \$5. In order to bathe, those who can afford it must travel to a local hotel and pay \$15 for a shower, he said.

Meanwhile, Miami Archbishop Edward A. McCarthy traveled to Key West May 7 to welcome refugees and to celebrate a Mass for them in

a hangar utilized as a reception center.

ARCHBISHOP McCARTHY, who already had welcomed exiles in Miami, told the thousands of refugees awaiting resettlement: "I realize that these first days will be quite difficult for you. You are now in a new country, you must make new friends, find new homes and new jobs.

"While many people will be anxious to assist you, we all know that under the circumstances everything will not be perfect. There will be times when you will feel discouraged and frustrated, but look about you. You will meet many Cuban people and others who at one time were in the same circumstances. They are now happy," he said.

The Miami archdiocesan chancery also has received numerous offers of assistance, including employment offers from various areas of the country. Clergy have offered to serve among the refugees this summer. Archdiocesan Spanish-speaking priests and nuns are ministering to the refugees in Key West and at reception centers in Broward and Dade counties.

Expecting an influx of newly arrived Cuban children of school age, the Rev. Vincent Kelly, Archdiocese of Miami Superintendent of Education said, "We will assist them wherever possible. In certain areas our schools are already crowded and they will be placed on a waiting list. In other areas, where schools are not up to capacity, they will be enrolled when they apply." Dade County's public schools estimate that they will need 600 additional classrooms and teachers to meet the education needs of the refugees and funds in the amount of \$20 million.



Cuban refugees awaiting processing at Opa-Locka airport rest from their long, tiring journey.

"Five million Cubans are carrying a cross, not imposed by God but by Castro. Being Catholic and being a counterrevolutionary is the same thing."

'All of Cuba is a jail'

By ANA M. RODRIGUEZ
Voice Staff Writer

At last, Bernardino Mendieta was nearing the end of the line. After this and two more tables, he would be ready to join his relatives in Miami. One volunteer said, "You're almost free." He corrected her, "I'm already free."

The ex-political prisoner sat at table No. 7 in Opa-Locka Air Force Base. His wife tried to quiet their two little boys while he listened and answered the USCC volunteers' questions. Every once in a while he'd rub his hand across his face and through his hair, a sign of the weariness he felt after arriving in Miami from Mariel, Cuba, and spending almost a week in crowded, makeshift shelters.

FOR MENDIETA and his family, like thousands of other Cuban refugees who have entered the United States through the Freedom Flotilla, the ordeal becomes history when they talk to volunteers from the U.S. Catholic Conference, the International Rescue Committee, or any of the other religious and secular agencies who offer them help and relocation to other parts of the country. At this point, they begin to look toward the future.

"Most choose the Catholic agency," said Carlos Campa, a USCC worker who has spent 10 to 12 hours daily at the Opa-Locka processing site. He tells them that the agency cannot help them with aid if they stay in Miami, that opportunities for jobs and housing here are scarce. But if they choose to move to another part of the country, California, Texas, New Jersey, the USCC will find them jobs, housing, pay for their plane fare and meet them when they arrive. They will also receive financial support "for a reasonable amount of time," said Campa.

"ALL THE PERSON has to do is make an effort," he said. Refugees with families in Miami who are willing and able to take them in are told to stay with them and see if things work out here. Their case can be left "open" and later, they can choose to relocate and receive help. The agency also becomes responsible for refugees who have no family in the United States. "We're the only ones in the world that can care for them," said Campa. "They're all alone."

For almost all of the refugees, the helping hands of the agencies and volunteers are a welcome sight after the days they spent at sea, or

waiting at Mariel and "Mosquito" a nearby beach, to get out of Cuba.

"Mosquito is no more than a concentration camp," said Juan, a refugee who spent 11 years as a political prisoner. He does not want his real name used for fear of reprisals against his wife's son, who was not allowed to leave Cuba because he is of military age.

"THERE ARE no words to describe that place," he said. "There a human being is worth nothing." Thousands of refugees, men, women and children, are crowded under a great tent awaiting passage to the boats in Mariel. They sleep on the floor, in the dirt, he said. His 16-year-old step-son said they were fed boxes of half-cooked rice and guards blocked all the entrances, making it difficult even to go to the bathroom.

"Mosquito is worse than the prisons I went through," said his father, "because they treat innocent women and children the same way they treated us in prison." At any point, for whatever reason, the guards can turn around and machine-gun, everyone in that tent," he said.

Sergio Elso another ex-political prisoner agrees with that description. He says all of Cuba is a jail.

(Continued on Page 16)



The two Mendieta boy's joyful expression makes one wonder if perhaps, somehow, they already know they are free.



Once the refugees arrive at Miami, their processing consists of long waits — for immigration interviews, for medical exams, for relief agency information and finally, for relatives to pick them up.

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Hold on to values, Pope tells Africa

(Continued from Page 1)

nation visit, the pontiff told Africans to develop at their own pace and not lose their traditional values in the process.

He issued harp warnings not to be seduced by "materialism, ideological or practical," in the search for progress.

"THE TEMPTATION is great, in fact, to destroy instead of building up, to procure, at great price, arms for peoples who need bread, to want to grab power," he said May 12 in his final speech before leaving Africa. He also criticized succumbing "to the intoxication of profit, to the benefit of a privileged class."

"You do not have to imitate certain foreign models, based on contempt for man or on selfishness," the pope added.

"You do not have to chase after artificial needs that will give you illusory freedom or reduce you to individualism, when communitarian aspiration is so firmly anchored in you," he said.

Although he appealed for foreign development aid, especially during his visit to Upper Volta in Africa's arid Sahel region, the pope insisted that such aid must be "disinterested" and not a tool for foreign domination or influence.

TIME AND AGAIN he warned

against foreign domination on the African continent, against internecine rivalries among African states, against corruption and abuse of power.

He warned against excessive urbanization and the uprooting of traditionally close family ties that results.

In Zaire he called agricultural development a top priority in African development plans. Zaire is one of several African countries in which emphasis on export development for foreign income has turned the country into a net importer of food.

Despite the numerous papal speeches on a social, political and economic philosophy in keeping with "the African soul," the pope's journey was also strong in more strictly spiritual aspects.

In Zaire he ordained eight bishops. In Ghana he baptized and confirmed 10 persons and awarded the Pope John XXIII peace prize to six African catechists. And in the Ivory Coast he confirmed 10 youths at a Mass for young people.

Everywhere he went he said Mass, sometimes twice in one day, and talked about vocations, family life, the ministry of bishops, priests and Religious, and the role of the laity in church and society.



PAPAL PERFORMANCE— A native dancer carrying his son on his shoulders performs a dance as Pope John Paul II reaches to shake his hand. The dance greeted the pope as he arrived to bless the cornerstone for the new Notre Dame Cathedral in Abidjan, Ivory Coast.



HE PLAYS THE DRUMS, TOO — Pope John Paul II tries a set of native drums during his visit to Kumasi, Ghana.



HAIL TO THE CHIEF— Pope John Paul II wears an African chief's monkey skin hat and holds a symbolic chief's stick during his tour of Kenya.

Development, not materialism

Pope urges Africans

By NC News Service

ABIDJAN, Ivory Coast — (NC) — African countries need foreign aid, but not at the expense of Africa's values.

This was a key theme emerging from the speeches of Pope John Paul II as he punctuated his trip to Africa during his final stops in Upper Volta and the Ivory Coast.

Foreign aid to poor countries is "a question of international justice," the pope said May 10. The setting of his statement was Upper Volta, one of the poorest, driest countries in the world. Annual per capita income is \$110 and droughts are a perennial problem.

In his five-hour visit to Ouagadougou, the capital of Upper Volta, the pontiff linked material needs to spiritual development.

"ONE GIVES glory to God by making creation serve integral, complete human development, which lets man attain his full spiritual dimension," the pope told some 200,000 people gathered for Mass outside the cathedral in Ouagadougou.

"It is a question of international justice, particularly toward countries that are too often hurt by disasters, while others find themselves in geographical or climactic conditions which, by comparison, can only be called 'privileged,'" he said.

Upper Volta is one of the six



NEW HAT— Sporting a wide-brimmed hat, Pope John Paul II waves to crowds along a motorcade route in Kisangani, a remote town in eastern Zaire, enroute to Kenya. Zairean paratroopers provide back-up security.

countries in Africa's Sahel region, crossing the continent below the Sahara Desert, which in recent years suffered one of the worst droughts in modern history.

The pope also addressed the problem of desertification, the turning of once fertile lands into desert or semi-arid lands either through natural causes or by

misguided agricultural development projects. Africa's Sahel is one of the regions in the world most seriously affected by desertification.

"I BEG YOU, scientists and technicians, research institutes, to turn your work to research for new means of fighting desertification," the pope said.

"Will science not progress all the more if it is put to the service of human life? It can and must have aims other than seeking out new means of death, creating new deserts, or even satisfying needs artificially created by advertising," he added.

"In this place I make myself the voice of those who are voiceless, the voice of innocent people who are dead because they lack water and bread," he added.

The pontiff's visit to Upper Volta, one of the least Christianized countries in black Africa, where only about eight percent of the people are Catholic, was greeted enthusiastically.

Ouagadougou has a population of 250,000 but reporters following the pope and accustomed to huge crowds agreed that the number lining the motorcade route exceeded that.

The majority of the people of Upper Volta are animists, about 10 percent of the population is Christian and one-fifth is Moslem.

The country's population is about 6 million.

The pope left Upper Volta shortly after 2 p.m. (9 a.m. EDT) to fly to the Ivory Coast, the last country on his 11-day African trip.

In the Ivory Coast, the pope warned Africa that it should not be seduced into losing its values when receiving international aid.

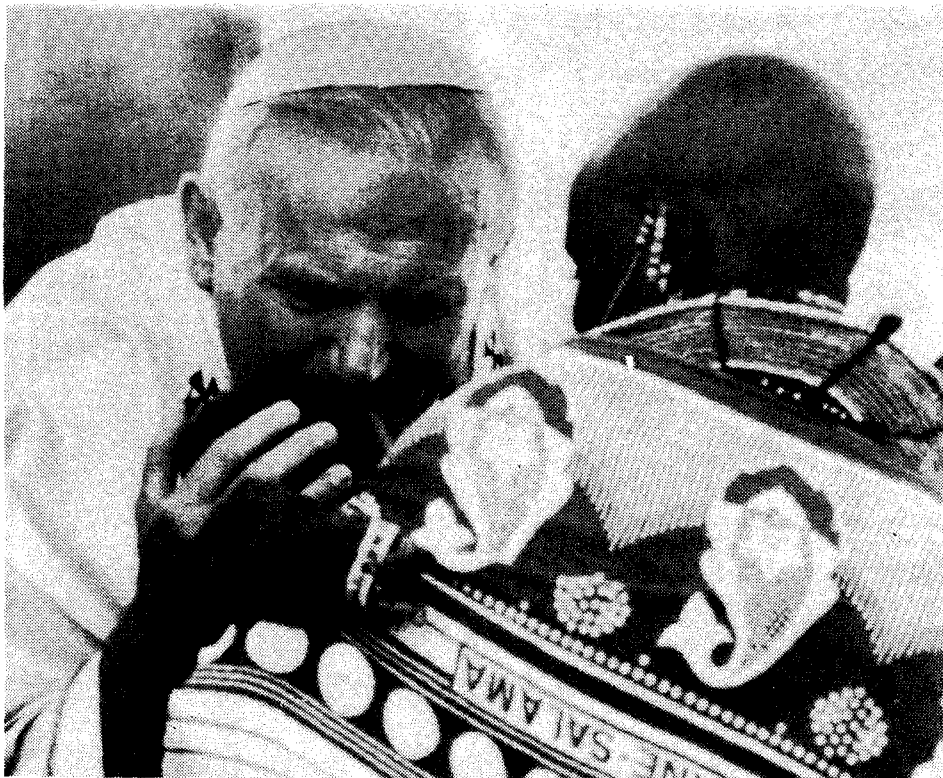
Several times during his visit (May 10-12), the pope warned against Western materialism.

The Ivory Coast is experiencing a rapid social evolution involving urban concentration, uprooting of families, the search for housing and work, the search for rapid enrichment and the temptations of personal profit made by exploiting the little man, the pope said at his Mass homily.

"Yes all this, as in other so-called 'advanced' countries, risks putting solidarity, justice, the hope of the humble, peace and even religious sentiments to the test," he added.

When he flew by helicopter to Yamoussoukro, about 160 miles from Abidjan, the afternoon of May 11 for a Mass for African youth, the pope emphasized the same theme.

"Guard your African roots well," he told young people. "Safeguard the values of your culture."



KISS FOR A BABY— Pope John Paul II kisses a Masai woman's baby during the offering of a Mass celebrated by the pope for more than half a million people in Nairobi.

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Dear Friends in Christ:

Last year, the National Conference of Catholic Bishops established the Catholic Communications Campaign Collection to help fund Catholic Radio and Television efforts designed to bring the Good News of the Gospel to ever greater number of men and women throughout our nation.

As a result of your generous support of last year's collection, the Archdiocese of Miami has been able to purchase much-needed recording equipment which will enable us to expand our production of radio and television materials. Your generosity has also helped the Church, on a national level, to channel much more of its financial resources into the development of professional-quality Catholic radio and television programs.

But, much more needs to be done. The cost of additional equipment, and the qualified people needed to put it in the service of Christ's redeeming mission to mankind is high, and your continued support is indispensable.

So I ask you to be equally generous in this year's Catholic Communications Campaign Collection, which will be conducted on Sunday, May 18th, so that the presence of Christ may be brought ever more forcefully into the communications media of our Archdiocese and our country.

With deep appreciation for your thoughtful and prayerful response to this appeal, I am

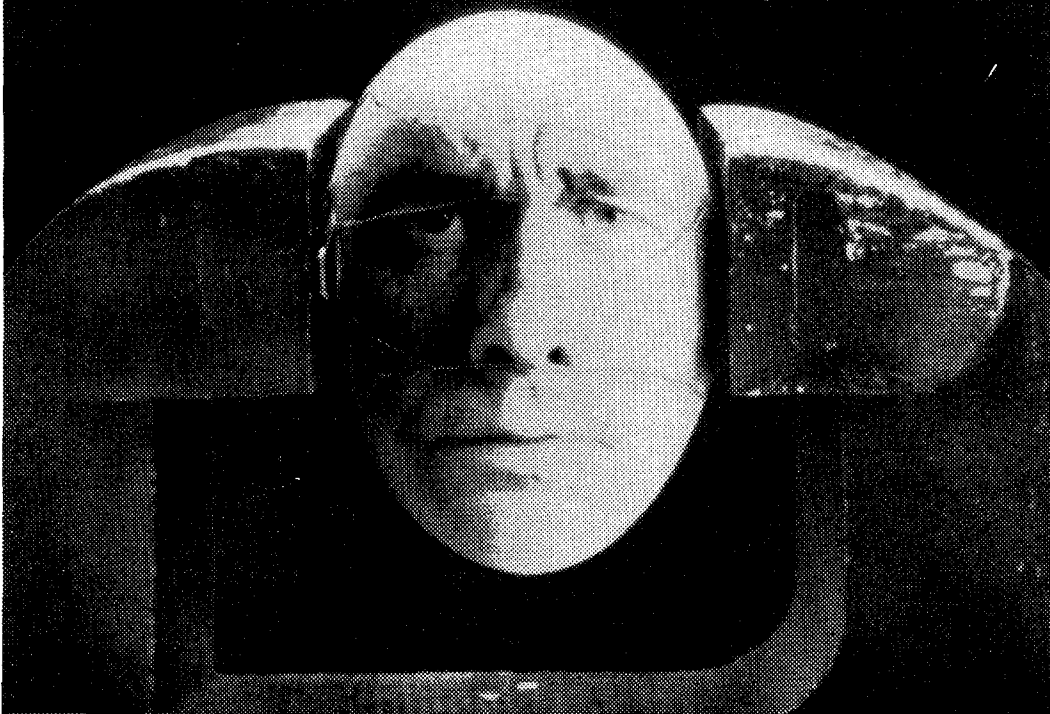
Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Education unit picks Fr. Kelly

Fr. Vincent T. Kelly, Superintendent of Education for the Archdiocese of Miami has been re-elected president of the Florida Association of Academic Non-Public Schools (F.A.A.N.S.) for the 1980-81 school year. The association, established in 1970 is an organization composed of 20 private and parochial school associations representing more than 735 schools and approximately 217,000 students.

The purpose of this cooperative association is to promote the betterment of non-public education in Florida.

Stress can squeeze years off your life if you don't know how to handle it.



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The key to handling stress is learning. Learning to air your feelings in constructive ways, to train your body to relax, to repair a lifestyle before you're faced with expensive medical repairs. You have to learn what your stresses are and the best ways for you to deal with them.

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Drop 4 Holy Days? Bishops are surveyed

WASHINGTON —(NC)— Four of the six holy days of obligation currently being observed in the United States would be dropped under a proposal being studied by the U.S. bishops.

The proposal, developed by the bishops' Committee on the Liturgy (BCL) and mailed to the U.S. bishops in mid-May, calls for retention of only Christmas and the feast of the Immaculate Conception as holy days of obligation in the United States.

The other four U.S. holy days the solemnity of Mary the Mother of God on Jan. 1, Ascension Thursday; the feast of the Assumption on Aug. 15, and All Saints' Day on Nov. 1 — would no longer be days of obligatory Mass attendance for Catholics.

The BCL, headed by Archbishop Rembert G. Weakland of Milwaukee, developed its proposal at a committee meeting during the April 29-May 1 general meeting in Chicago of the U.S. bishops. The proposal was released May 13.

OVER THE PAST several years, a number of bishops and priests have complained about the

lack of observance of U.S. holy days and about the confusion that develops when a holy day falls on a Saturday or a Monday. The bishops' National Advisory Council, a 60-member body of laymen, Religious, priests and bishops, also has recommended a change.

Conferences of bishops in the various countries of the world have the option of establishing their own list of holy days with the approval of

Christmas, Immaculate Conception stay

the Vatican.

Canada currently observes holy days of obligation only on Christmas and the feast of the Immaculate Conception. Mexico observes only Christmas, Jan. 1, and the feast of Our Lady of Guadalupe.

The proposal currently is in the form of a survey of the U.S. bishops' opinions on each of the current six holy days. The bishops are being asked to return their comments by June 15.

The proposal then may be brought for a formal vote at a future bishops' meeting before going to the Vatican for final approval.

According to officials at the National Conference of Catholic Bishops, the proposed revision of the Code of Canon Law calls for the retention in each country of at least two holy days of obligation: Christmas and one feast honoring Mary.

BECAUSE MARY, under the title of Our Lady of the Immaculate Conception, is the national patroness of the church in the United States,

the committee recommended that the feast of the Immaculate Conception be retained as the Marian holy day of obligation for this country.

But if Immaculate Conception is retained as a holy day, its traditional Dec. 8 observance might be shifted. The bishops are being asked their opinions on the possibility of dropping the obligation when Dec. 8 falls on a Saturday or Monday, or fixing the feast on the first Wednesday of December.

The BCL proposal made the following points about the four holy days of obligation proposed to be dropped:

- The many levels of celebration on Jan. 1 (Mary Mother of God, World Day of Peace, New Year's Day) has resulted in a "confusion of focus." But the committee also recommended that Catholics be encouraged to observe the feast without the dimension of obligation.

- The Solemnity of the Ascension could be moved to the seventh Sunday of the Easter season rather than be celebrated on "Ascension Thursday." Doing so, the committee said, would give it a more proper observance.

- The obligation to attend Mass on the feast of the Assumption, Aug. 15, should be dropped, the committee said, in light of the choice of Immaculate Conception as the major Marian feast for the United States.

- All Saints' Day has not been greatly significant in the liturgical calendar and thus should no longer be a day of obligatory Mass attendance.

The committee contended that the proposal was not intended to reduce religious devotion or practice but merely to address realistically "the pastoral problem which has emerged in these times."

The committee also urged U.S. dioceses to give greater attention to the celebration of feasts of local significance.

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Photo: Richard Harrington, 3 Lions



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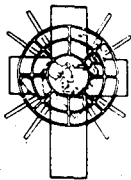
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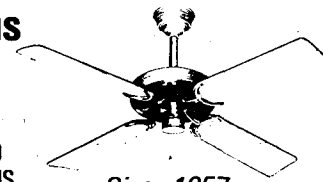
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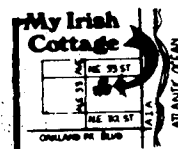
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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4:1-2)

The best (and worst) shines through

(In place of the regular Editorial usually printed in this space, The Voice today publishes Archbishop McCarthy's words, written for a Devotedly Yours column, as an eloquent statement on the refugee situation.)

★★★

MY BELOVED:

These days, when great numbers of Cuban and Haitian boat people are reaching our shores, are extraordinary days in the developing history of our Archdiocese.

As I visited the refugee centers in Dade County and Key West and observed the love and compassion with which exhausted officials and volunteers have been receiving the refugees, I experienced in a new way the beauty of the Gospel in which Jesus has taught us, "What you do for the least of my brethren you do for me. Love one another. Come to me all ye who labor and are burdened, and I will refresh you." I came to realize even more proudly what it is to be an American as I stood at the wharf in Key West, where I saw a black National Guard officer reaching over to lift a crippled Cuban refugee from a boat listing under the weight of the weak, weary frightened exiles.

It hurts me when I read or hear heartless remarks made about the refugees. Surely we must be weary of Castro's tricks and I was pleased to observe the careful screening process. But when I think of refugees I think of the refugee woman who asked me where she could find a shrine to St. Jude. She considered her deliverance a

miracle worked for her by the patron of hopeless cases.

I think of the men, still grubby from the sea, who fell on their knees to kiss my Bishop's cross. I think of the prolonged applause of the refugees at Tamiami and at the hangar in Key West when I appeared — a symbol for them of the Church that loves them, of freedom again to practice their religion. I think of the woman who arrived on our shores with nothing but the Legion of Mary symbol which she showed me proudly. I think of the man with the worn medal of Our Lady of Charity of Cobre. I think of the lovely young mother who had her three little girls sing a religious hymn for me to prove that she had preserved for them their faith. I think of the little boy who arrived with two broken arms, signs of the inhumanity he experienced in the scuffle of his escape.

But if some of these memories are depressing, there are also great, splendid memories of the outpouring of love from our community and our Archdiocese — volunteers, including priests, Sisters and members of our various organizations, so doggedly exhausted they could hardly stand, yet pouring forth their love, food and clothing. The soft-hearted soldiers slipping candy to the children. The Cuban community in this Year of the Family giving an awesome demonstration of what family unity in the extended family is all about.

I can understand and sympathize with the concerns of some who, under the un-

certainties of the entire situation, have fears over the impact of all this in our community. I firmly agree this must be a national concern in which our local community receives national help.

I agree there needs to be order in the reception of the ex-refugee. I agree steps must be taken to counter Castro tricks. But we cannot let him deter us from ministering to his victims or exposing his cruelty. We do need assistance from the international community.

I am edified by the great number of calls our Catholic Migration and Refugee Service has been receiving from dioceses all over the nation, offering to accept some of the refugees. I am edified by the response of our own Catholic Social Services and our Catholic Migration and Refugee Services which are already resettling 9,000 refugees from all parts of the world each month and more than willing to assist in the resettlement of the Cubans and the Haitians.

At this point, if we members of the Archdiocese are to be true to our calling to be the light on the mountaintop, we must ever be the voice of the compassionate Christ, we must counteract the strident voices of some irresponsible talk show hosts and of those who create dark rumors. Ours must be the reconciling, soothing, reassuring voice of the Lord proclaiming that "what you do for the least of my brethren you are doing for me."

Devotedly Yours in Christ,

Edward A. McCarthy
Archbishop of Miami

LETTERS TO THE EDITOR

Irish influx different

I've been wanting to let off steam, and reading your "Matter of Opinion" in the Voice dated 4-18-80 really opened the valve.

To make any comparison with the Irish (or the Polish or the Italians, etc.) coming to this Country years ago with the Cuban invasion we have had in Florida in recent years is certainly a gross error. To begin with it must have been a far cry coming over steerage and being flown here, greeted with open arms and given all kinds of assistance. It was a hard life years ago and nothing was handed to our parents on gold platters, no blanket citizenship, was given to immigrants then and when they qualified to become a citizen, they were proud to be an American.

At gatherings when the American flag was flown and songs sung their hearts swelled with pride. This I've seen in my family and I'm sure others of that era felt the same. There were no handouts and nothing looked for.

Those who became citizens had done for the U.S.A. much as those born here. This was one Country for all — no separate language taught in schools as the bilingual is now. No Uncle Sam eager to dole out tax money from hard working people. We born Americans and legitimate Citizens are humane and willing to send help where needed. Because one group were "the chosen people"

to begin with, and continue to be thru numbers and loud demonstrations, it is not only unfair to others but to us and our Country. I have just started to collect Social Security after years of working and instead of the cup from our Collective taxes "running over", I am hearing "the well may go dry".

In this latest demonstration in Miami a young girl seen on TV with arm stretched high shouted she was patriotic for Cuba. If our Government should have need for young people, can our Country count on patriotism that has united us all these years?

Poverty has been mentioned and maybe someone can answer why computers, calculators and mechanical objects were taken to families and relatives in Cuba, after Castro allowed visits, instead of food and necessities.

Too, since the Haitians pay money to get here, and some pay large sums, how have they been able to accumulate this money since you say "these are desperate poor people fleeing inter-twined political economic forces"?

Mrs. A. O. Meara
Hollywood

Faith on campus

In her article, Faith on Campus, - THE VOICE - 4-11-80 - your correspondent, Carol Gorga, discusses the search of many Barry College students for a manner in

which to express their faith. Her investigation was both valid and understandable but I find much of the comment, allegedly made to her on the subject by faculty members and students, to be of a gravely disturbing nature. Indeed, it seems almost inconceivable to me that such views could be typical of those held generally by either group in the College...

Carol Gorga quotes a Faculty member who claims that — "Religion doesn't become an important part of their (the students') lives until they are married and raising a family."

"Please, dear God, make me a Saint, but not yet for a little while." Well, that quotation goes back a few centuries. The fact is that St. Augustine finally made it!

Statistics show that almost one out of every two marriages in the U.S. wind up in the divorce courts. Their religion has been of little help to them — a case of too little, too late. It's a sad state of affairs, but factually true. Personally, I like the Jesuit approach — "give me a boy until he is 12. After that you can have him". Castro notwithstanding — he was a Jesuit product — 18 percent of all Catholics over the age of 18, today do not function as Catholics by even minimal standards, a total of more than 11 million unfortunate souls. I wonder where the blame lies and tend to the view that, to a greater or lesser degree, we must all of us accept our own share of

culpability in this regard.

Let me address a few words to the student who wonders if there is any real faith in God when she sees — "cheating on exams and plagiarising term papers." I ask her why she should confine her view of such ethical shortcomings to her fellow students? I say to her, wait until you fly away from the protection of your Catholic environment, to find associations in a society, the greater part of which has no religious affiliation whatsoever. Today, in this country, 61 million adults are without any church allegiance — a total of 41 percent of all Americans over the age of 18. Sad, isn't it, when you think about it? Cheating, in all forms, cannot be condoned in or out of college.

I would like to say to the students of Barry College that they are singularly fortunate in their privilege of attending an institution of higher learning, providing a general or liberal arts education, with such great tradition and with spiritual and secular values. Its founder, Monsignor Barry, preserved the Catholic faith of his forbearers, who had defended it, through the centuries, against the tyranny and subjugation of their neighboring oppressors. This tradition has been brought to you at great cost from a distance of 3,000 miles. Don't blow it!

Frank Cryan
Boca Raton



By Msgr. James J. Walsh

Trust is route to spiritual growth

Many people who are sincerely trying to grow spiritually are not aware that the road block in their way is a lack of trust in God, and specifically in the promises made by Jesus.

Over and over again in the Gospels, the Lord is calling for confidence. Many of those whom he blessed with a miracle were rewarded because of their trust in him. Mary at the wedding feast of Cana was so sure he would do as she desired she did not hesitate to call the waiters.

WHEN THE apostles spent a night fishing without a catch and Jesus told Peter to cast the net on the other side of the boat, although it seemed a foolish suggestion, he trusted and thereupon witnessed a miracle. And so the thread runs the Gospels.

Years ago everyone learned the acts of faith, hope and charity.

The act of hope tells the whole story about trust. "My God, relying on your infinite goodness and promises, I hope to obtain the pardon of my sins, the help of your grace and life everlasting through the merits of Jesus."

There is wisdom beyond the telling in that brief prayer. Making it a vital part of our spiritual life can build up the virtue of trust. Let's look at it.

"Relying on your infinite goodness" That is, trusting that there is no evil in God, only love. So all that happens to us in life, even

goodness and promises, then I have reason to hope for three things which cover all conceivable needs on this earth and in the next world.

"Trust is essential for peace. It is necessary for spiritual growth. God considers it most important. Perhaps because it gives him credit for being God, merciful, all powerful. And it keeps us in our proper place, dependent, humble, helpless, as a creature should be in relating to his Creator."

though tragic at times and unexplainable, fits into the overall pattern of divine goodness. "God so loved the world that he sent his only begotten Son...So shall the world know that you sent me, and that you loved them as you loved me."

"RELYING ON your promises." When you read the Gospels, notice how often the Lord makes promises, extraordinary promises. "If you ask the Father anything in my name, it will be given you...Ask, and you will receive...Your sorrow will be turned into joy...In my Father's house there are many rooms...My Father and I will come and dwell within you...If you eat my flesh and drink my blood, you shall have life in you...I will be with you all days until the end of time...The Spirit of truth will dwell within you...Come to me, you blessed..."

As a result of trusting in his

First, I am confident my sins are forgiven. Again, Jesus gave us the prodigal son parable and many other examples of the infinite mercy of God. The Good Thief did not make a detailed confession of his crimes, but he trusted in the reality of the Lord's kingdom and in forgiveness. And then another promise from Jesus, "This day you will be with me in paradise." And a final act of trust on the part of Dismas.

SOME PEOPLE do not think God is big enough to forgive their sins. They let their minds dwell over the past and relive what they did wrong, constantly wondering if God forgave them. There is no peace in forgiveness here.

Sin is indeed a barrier between us and God. But the barrier can be removed by sorrow, by confession, by amendment. Once we have done that part of our duty, we must trust God to do the rest. The Lord Jesus

did all he could to convince us of God's merciful forgiveness, no matter what the sins of the past. But we have to trust him.

Secondly, I must trust that God will help me with his grace. "Without me, you can do nothing...I can do all things in him who strengthens me..."

WE MUST BE confident that we can never be tempted beyond our strength, because grace is always there to strengthen us. We are indeed helpless if left to our own resources. But if we trust in God's promises, no matter what the ordeal, however severe the trial, however painful the sickness, God's grace will be with us.

Finally, I hope to obtain life everlasting. This is the goal of everything. This fulfills the purpose of our creation — to be united with the Father in his home. Without this conviction, this life makes no sense. Because so many lack faith in eternal life, their lives now are frustrated, bitter, empty.

So, trust is essential for peace. It is necessary for spiritual growth. God considers it most important. Perhaps because it gives him credit for being God, merciful, all powerful. And it keeps us in our proper place, dependent, humble, helpless, as a creature should be in relating to his Creator.



By Dick Conklin

Got a cause? Learn to lobby for it

A Mormon friend of mine told me the other day, "There are two things that you should never watch being made — sausages and law." I can't speak for sausage-making, but after a couple of days in Tallahassee you can begin to get a real appreciation for the strange goings-on there.

For many of us, state laws might appear to have a minimal impact on our lives. We talk about the spending of "our" taxes, although Florida has no state income tax, and our 4 percent sales tax rate is low in comparison to most others. If you are in business, taxes and government regulations are a real concern, but the business organization you belong to is likely to have a paid lobbyist on Capitol Hill representing your interests.

BUT TO THE SICK, the poor, prisoners, foster children, the elderly, the disabled, the unborn — a law can mean the difference between public concern and indifference, personal health or sickness, even life or death. Only a small percentage of Florida's 3,615, registered lobbyists represent the needy and defenseless among us. Many are church-affiliated, like our Florida Catholic Conference, which monitors a wide range of legislation and represents Church interests on the state level.

Then there are people from various citizens groups, the "grass roots" lobbyists, who write letters, sometimes visit their local senators and representatives when they are

in town, or even occasionally make the trip to Tallahassee. Their professionalism may range from the business executive to a migrant laborer who barely speaks English. All share a desire to change things for the better.

"To the sick, the poor, prisoners, foster children, the elderly, the disabled, the unborn — a law can mean the difference between public concern and indifference, personal health or sickness, even life or death."

Fort Lauderdale State Representative Tom Bush recalled his idea of what a lobbyist might look like before he took office two years ago. "When I came to Tallahassee, I had a set image of a lobbyist. He would be wearing a black silk suit with a thin pencil mustache. He would be dripping with gold bracelets and gold watches. And he would only talk to you in the dark corners or the stairwells of the Capitol."

BUSH LEARNED quickly that the old, outmoded image no longer holds true. Today's lobbyist is apt to be someone like Mrs. Magaly Llaguno, a long-time Latin pro-life activist, who not long ago gave birth to a premature baby with a respiratory disorder.

Mrs. Llaguno went before the Dade County Legislative delegation, meeting in Miami prior to the annual April-May Tallahassee session, to tell her story. "Our baby was born

prematurely and in very serious condition, with a respiratory disorder. He needed immediate neonatal intensive care in order to survive. We were told that no hospital in Miami had room for him, not even in Florida, so the

possibility of sending him to Atlanta was mentioned to us, in which case we are sure he might not have survived the trip in his condition. Fortunately for him and for us, our pediatrician was finally able to secure a bed for him and he survived. He is now an almost completely healthy baby."

Her plea for additional neonatal intensive care facilities in Dade County contrasted the lack of such centers with the easy availability of abortion services. Her eloquent, personal testimony was answered with a proposed bill, SB587 by Senator Bob McKnight, which would provide funding for new perinatal care centers.

ABORTION IS probably the most emotional (and the most avoided) issue. Legislators dislike the graphic, tell-it-like-it-is kind of approach that often characterizes the pro-life lobbyist, yet often fail to act when a low-key approach is

used. An example last week was a Senate Committee's consideration of a bill to stop abortion clinics from placing the remains of aborted infants out for garbage pickup. Mary Miller, a member of Jacksonville's right to life group, told about an anonymous phone call she received, leading her to find the remains of pre-born babies in a clinic's trash heap. Her senator, Joe Carlucci, said that "What's been going on at a few clinics is too gruesome to even talk about." His bill, SB 711, requiring the proper disposal of human remains, passed the committee on an 8-0 vote.

BOTH LEGISLATORS and experienced lobbyists agree on how to effectively get your point across. Know your subject well. Be yourself. Don't resort to dramatics, don't argue. Don't overdo the points you want to make; stress the major ones and keep coming back to them if the conversation wanders.

Above all, don't threaten. If you or your group have the "clout" to make a difference in the upcoming campaign, the candidate will find out. And how do you get that kind of clout? One effective way is by carefully preparing an information sheet comparing the records of office-holders and the responses of office-seekers on issues your group cares about. Double-check their accuracy with each candidate, and distribute them to people who will share your concern in the voting booth. That's clout!

Divorce and recovery

By SISTER KATHLEEN KIRCHER,SSJ

A tidal wave of civil divorce is causing people to take a closer look at the sense of loss and the process of change that accompany divorce. What happens to someone who divorces? How does the person feel?

Consider the impact of divorce on a 45-year-old couple. The divorce may come after years of shared history and togetherness; after the gradual climb to financial security or a first apartment exchanged for the family home; after raising children for years. For many people this is the time in life when other losses are shared as well: older relatives become ill or die, jobs shift and health falters.

For the person undergoing separation and divorce, other problems and crises occur. Civil divorce implies the disruption of family, home, personal belongings and financial security. Coupled with these is the immense pain of emotional separation and the overwhelming loss of self-esteem that accompanies almost every divorce.

AFTER A DIVORCE, the period of recovery is lengthy and often gruesome. Many researchers in the area speak of process of change and recovery that spans approximately five years. Robert Weiss, author of "Marital Separation," talks of a

slow, gradual recovery process that includes mourning, healing and adjustment to a single lifestyle.

It is crucial for people who divorce in their middle years to understand their reactions. They may want to turn for assistance to diocesan ministries, counseling agencies and other programs for assistance.

People who divorce can often identify several stages they have passed through. Each stage carries a challenge.

Middle Years

A divorce usually begins with a phase commonly referred to as "preseparation." During that time, whether brief or extended, conflict and tension mount in the marital relationship and often overflow into family life. Most often one spouse begins to separate emotionally from the other. Feelings of intimacy decline and one spouse acquires a sense that the marriage is limping, or worse. The realization may be excruciatingly painful, especially if one spouse denies the gradual breakdown of communication, compatibility and closeness.

The second phase, called "Separation decision," is generally

a brief period. It is characterized by the decision of one partner to depart from the home. Subsequently, one or both spouses initiate legal steps toward divorce. The separation and the courtroom experience can result in strong and pervasive anger and depression.

The third phase, a period of about one year, is aptly called the "damage control" stage. The newly divorced person, confronted with the immediate reality of living alone, is challenged to learn new strategies

for managing a household, sharing the responsibilities of parenthood, budgeting with less money, overcoming loneliness and making new social contacts.

Many people spend this time "running" to singles' activities, to drugs or alcohol, or to being with others in order to avoid the solitary life. For some, this is a time of isolation — a flight inward to mask the initial pain of divorce.

The fourth phase is called the

"mourning-healing" phase. It is a period that may last a year and a half or two years, during which people move through the intense pain with some degree of competence.

At this time, people are better adjusted to their single life; many sense they are emotionally, spiritually and pragmatically all right. They have structured new and satisfying ways of relating to children, family, the former spouse and to the larger social community.

THE FIFTH and final phase, the "Re-equilibrium" stage, marks integration as a single person after countless efforts. During this year, the person heightens his or her awareness of being renewed. As one makes more and more decisions, the anxiety of wondering how to survive gives way to the assurance that life offers new beginnings for growth, hope and joy.

Faith can immeasurably strengthen the divorcing Catholic. The suffering, death and resurrection of Jesus confirm the belief that loss leads to a new beginning. Testimonies of divorced Catholics indicate that the passage is indeed agonizing. But the Paschal event can point to a resurrected self.

After 10 years, divorced woman feels 'blessed'

By FATHER JAMES J. YOUNG, C.S.P.

A crucial anchor in the life of Dottie Harris since her divorce 10 years ago has been the support group for Catholics at a nearby parish. Unlike many Catholics who still drift away from the church at the time of divorce, Dottie feels that she has become a stronger Catholic because of these challenging, caring people.

Dottie divorced when she was 34 and had four children 9 years old and younger. She feels good now about these years because she has grown in ways she never thought possible. Her children, now teen-agers, are doing very well. She feels blessed.

DOTTIE HAS shaped a stable and rewarding life as a single parent. It has not always been easy. She had to learn to raise children by herself, to cope with the usual single-parent overload and re-enter the workforce under very trying circumstances. She has learned to live on less, has gone back to school at night, and learned to fix a car.

Two years ago her marriage was annulled by the Catholic Church. She hopes that someday she will marry again. However, she has learned that marriage, if it

happens at all, will come only after her children are raised. The main reason Dottie has not remarried is that she has not had any offers. Very few men want to take on a ready-made family of five.

At first Dottie wondered why more men did not come to the support group meetings at the parish. One night a speaker explained to the group some important data which helped explain why.

IN THE UNITED STATES 80 percent of divorced people eventually remarry, 60 percent within two years.

Three out of four women eventually remarry, while five out of six men do so.

The older a divorced woman is and the more children she has, the less likely she is to remarry.

Ninety-three percent of children of divorced parents live with their mothers.

An American population surplus of baby-boom girls, born between 1947 and 1962, has meant that many divorced men marry women who have never married before.

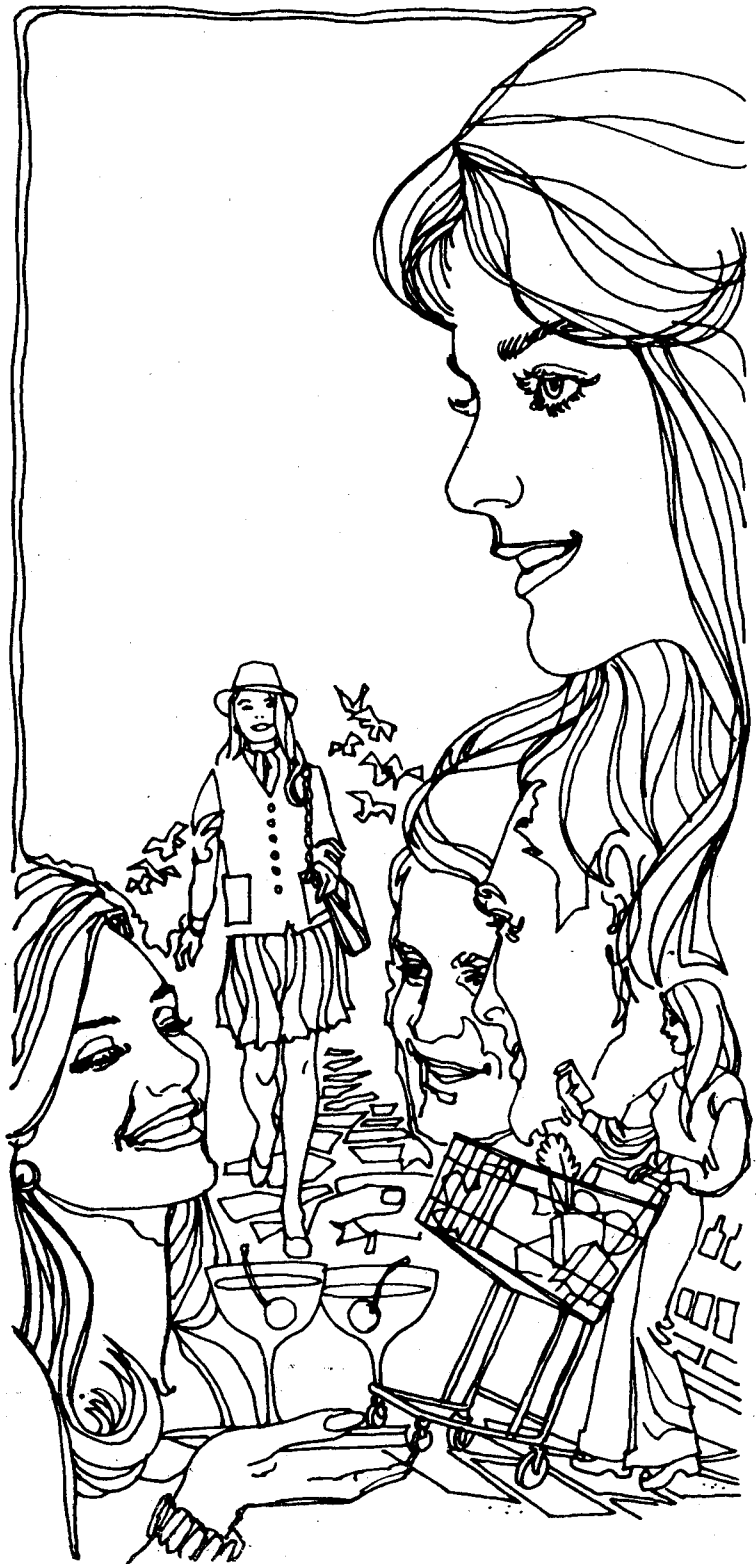
Many women in Dottie's support group were in the same situation. Knowing they might never remarry forced them to rediscover, men and women together, the value of being single. They began to

see that it was important to establish a stable single life first. They saw this was necessary for a stable new marriage, should this occur. The group also talked often about the danger of hasty remarriages on the rebound.

Dottie was deeply impressed by a psychologist who spoke to the group one night on the topic, "You don't Have To Be Married to Be Somebody." The psychologist spoke about the pressure to marry in American society, and the common assumption that one who is not married is something of a misfit.

SUCH PRESSURES, he insisted, may have forced many people to choose marriage partners poorly the first time and may lead divorced people into disastrous second marriages. He pointed out that more and more single people today are demonstrating that it is all right to be alone.

A weekend retreat in which a priest talked about the single life, solitude, friendship, community involvement and service also had a great impact on Dottie. Today she still thinks about marrying someday. But she also knows that she will survive and be able to live a fulfilling life even if she does not remarry.



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In the United States, 80 percent of divorced people eventually remarry, 60 percent within two years. Three out of four women eventually remarry, while five out of six men do so. The older a divorced woman is and the more children she has, the less likely she is to remarry. Ninety-three percent of children of divorced parents live with their mothers.



'Empty nest can be devastating'

By DAN MORRIS

The trauma of the divorce was very difficult, but Lorraine had her son to worry about. For years she coped. But now her son was grown and leaving home. Lorraine was freed.

But freed for what?

"Self-pity can hit you in the early months after a divorce," she said. "Bitterness and anger, too. But when you have a house and family, you can push those emotions back.

"THEN THE KIDS leave home and the silent hours come. Even years after a divorce, self-pity can hit you with a terrible blow. I felt deep, deep anger because I should have been looking forward to retirement years with a husband. But here I was, alone and hardly retired," Lorraine continued.

Gradually Lorraine worked through much of her bitterness and thought about fulfilling her dreams. She had always wanted to finish her education and become a teacher. She was in her 40s. There were many good years ahead to teach, to help others, to be useful.

There was nothing holding her down. She quit her job selling real estate, moved a thousand miles to her hometown and enrolled in the university there. Her hopes were high. She was

afraid, but it was still a heady feeling.

But not for long.

It did not take many months for Lorraine to realize she had bitten off more than she could chew. The school loans and her other resources did not stretch nearly as far as she expected. An illness tapped her energy and resources further.

The years that followed were rugged. Loneliness, marginal health, painful poverty and rejection battered her — and still do.

The years that followed were rugged. Loneliness, marginal health, painful poverty and rejection battered her — and still do.

"I never should have taken on that load all at once," she said. "I should have kept selling real estate and taken a few courses as I went along."

People who live alone, she sighed, "make too many decisions in a vacuum. You lie awake at night and try to resolve problems, but it's hard to get an objective view without someone close to share with you."

For over 12 years Lorraine has worked with divorced people on a volunteer basis and has

been a member of a number of organizations for the divorced. Her advice comes from experience as well as observation.

"Fresh beginnings are possible and important, but people must be realistic. Start developing contacts and interests while the children are still home," Lorraine says.

"FOR DIVORCED parents to neglect themselves and not prepare for the empty nest can be devastating. The sheer loneliness drives many to the bottle," Lorraine explains. "Drink dulls the pain of eating TV-tray dinners at the kitchen counter every night, going to Mass alone and sitting in the house hour after hour alone in silence."

Lorraine stressed the role Christian community "can and should play in healing the divorced. We want to share our family life with others, and to take part in parish social events. A truly constructive act would be to help divorced parents develop outside interests and learn to live without the children.

"If you plan ahead, you can avoid pie-in-the-sky dreams and truly enrich your life," Lorraine adds. Another consideration: "If you don't do something to re-order your life, you may well become a nasty in-law rather than a person who loves life and is a joy to visit."

By FATHER JOHN J. CASTELOT

The early Christians had a keen sense of their mission. They felt they were sent to bring the good news to their world. An interesting illustration of this is found in the Gospel of Luke where we hear how Jesus sent out the 72 disciples (Lk 10, 1-12).

Luke had already spoken of the mission of the 12 apostles (Lk. 9, 1-6). Clearly, his account used another gospel passage as a source or point of reference — namely Mark 6, 7-13. But Luke had another source one that scholars today simply call Q, from the German word for source (Quelle). In Q, Luke found a discussion of mission that involved a much more extensive group than the 12 apostles.

In the first century, between the years 80 and 90, Luke's communities were very concerned about mission. As beneficiaries of earlier mission activity, they felt it was their turn to reach out to others. It was not easy. Coldness, resistance, opposition and even persecution were encountered. Discouragement was always a danger. So one of Luke's main concerns was to spur the communities on, to

furnish them with models for encouragement and imitation.

Quite significantly, we find that the instructions given to the 12 apostles in Luke's 9, 1-6 are practically the same as those given to the 72 disciples in Luke 10, 1-12. This is a clear suggestion that the whole community shares the apostolic mission.

Furthermore, we hear Jesus reminding the 12 apostles at the Last Supper: "When I sent you on mission without purse or traveling bag or sandals, were you in need of anything?" (Lk. 22, 35). This is precisely what he had told the 72 (Lk. 10, 4). And his observation to this larger group turns up in Matthew just before the mission of the apostles: "The harvest is rich but the laborers are few; therefore ask the harvest-master to send workers to his harvest" (Mt. 9, 37-38; Lk. 10, 2).

It all indicates that the early Christians were conscious of sharing in the mission of the apostles. The task of going before Jesus to every town and place he was to visit was now theirs. They were to prepare the hearts of people in their own day to receive Christ's peace. It would not be easy. But perseverance would bring success.

**And then
there
were 72**

Family Life

By Dr. James
and
Mary Kenny



The piano lesson: practice problem

By Dr. James and Mary Kenny

Dear Mary:

My 8-year-old would like to take piano lessons. Is this a good age to start? How can I keep him interested enough to practice?

A. You are wise to recognize that practicing is the big bugaboo of the fledgling piano student. Some activities, such as learning crafts, may require no practice outside the lessons. Other activities, such as tumbling, require practice, but it can be done in the company of others.

However, music lessons without practice are a waste of time and money. Furthermore, the practice must be done alone. It is solitary, not sociable. Finally, practice must be regular. Although the beginner's practice session might be brief, it must be held every day. A long

session once or twice a week will not work. Here is how you can help.

1) **FIND A** regular time for practice. Many young children are worn out after a full day of school and are not able to tackle piano practice at 3:00 p.m. Early evening is a possibility, although the distraction from other family members and competition from homework and television pose problems. Early morning may be the best time for young children to practice. They are often early risers anyway, and they are rested and eager at this time. One full-time musician schedules all the lessons for his younger pupils before school. He finds they are freshest for lessons at 7:00 or 7:30 a.m.

2) **YOU WILL** probably need to stay with your young child for all or most of his practice sessions. If you know a little about music, it helps. Even if you do not, however, you can

help him organize, a difficult challenge.

Know what music has been assigned. See that he practices all his music. See that he goes over the difficult parts. Most children like to skip the hard parts and play what they already know well. Your task is to encourage him to practice the difficult parts. At the same time listen to the things he does well. The child gets pleasure and satisfaction from playing what he already knows. Help him balance the easy and the difficult.

3) **CONSIDER** what outside incentives you might offer. Enthusiasm for music might be enough to motivate your child. However, after a while, treats and rewards might also help to provide incentive. Food, money or a privilege might all be used as rewards. You might give a star for each practice. Four stars (four

days) in a week merit a small treat; five stars, a medium treat; six stars, a big treat.

You can help your child by finding a regular time, helping with the practices and providing incentives. If you start lessons, continue long enough to give them a good try. Expect occasional grumpy days. In general, however, music should be fun.

If your child develops a real dislike for practicing, stop lessons and introduce music in other ways. Select records which will expose him to music of all sorts at home. Consider the school band where most practicing can be done during school time. Or consider piano at a later age when the child is more mature and better able to structure his own time and practicing. The most important goal is not to make your child a great musician but to give him knowledge and a liking for the great gift of music.



By
Mimi Reilly
Family Enrichment
Center

Honoring the beauty of marriage

10:00 a.m.

Yes, marriage is very much alive and bussing these days regardless of what some folks may say. You can't have marriage without family. So yeah, for family too! One darling couple who came forward to greet the Archbishop informed him they had 30 grandchildren and 75 great-grandchildren. With twinkles in their eyes they said "We sure did start something, Archbishop." There was an air of glee throughout the affair to include a reception with lace tableclothes, candles, punch, and cake and flowers too, given to many of the ladies.

NOTHING WAS more inspiring than to watch lines and lines of jubilarians come forward to receive the Body of Christ. The faces were filled with gentle love. Yes, there were a few tearful eyes and yes, of course, lots of wrinkle faces from lifetimes of commitment. The wedding vows were repeated and the homilist reminded them, there were the hard times as well as the good

times in their marriages. Together they weathered many storms through their years together, but at the end of each storm there would always be a sunshine-filled sky.

The people there, 25 year jubilarians, 50 year jubilarians and over 50 year couples, all new that secret. They weathered their storms because with a storm, one could expect that the sunshine was due to come sooner or later. I think all of us can glean a bit of that wisdom for ourselves.

Many couples told us it was their faith that brought them to this joyful moment in their lives. People told stories of conversion to the faith after 15 years or 20 years of marriage. One gentleman married 50 years said he hadn't missed the daily Eucharist since the day of his wedding. Now, that is really something!

I would have loved to have sat down with each couple and heard the story of their lives journeying together. I hope that other family



Abp. McCarthy greets couple married over 50 years.

The first week in May was a dance of joy in South Florida as the Archdiocese began a series of Masses honoring silver and golden wedding anniversary jubilarians. The first was held in West Palm Beach at Sacred Heart Parish.

Over 90 couples joined Archbishop McCarthy in the celebration. There were not only couples married 25 years and couples married 50 years but there also were couples married over 50 years, with two couples married 61 years.

THE CHURCH was overflowing with relatives, freinds, all sharing in the joy of celebrating marriage. There will be three more similar celebrations, two on May 24th, one in the morning at 10:00 a.m. at Little Flower Parish in Coral Gables, and one at 3:00 p.m. at St. Coleman's in Pompano Beach. The last jubilarian Mass will be in Naples on May 31 at

Family Night

By Terry and Mimi Reilly

OPENING PRAYER:

Lord, teaches us to pray. Fill our hearts with gratitude and sincere appreciation for your many gifts. May we never, Lord, take your blessings for granted, but always express a humble and heartfelt "Thank-You." Amen.

Something to think about: Prayer of Thanksgiving

Our Lord delights in our thanking him. By our very thankfulness, we acknowledge his generosity, his faithfulness, and his concern for us, his children. When we thank God in prayer our minds and hearts are refreshed through the

awareness of the goodness of God in a wicked world. We also remind ourselves of our dependence upon him. Saying thanks fills our spirits with gratitude which in turn flows into love, God's ultimate call to us.

ACTIVITY IDEAS:

• **Young and Middle Years Families:** Prayer Box — Decorate the second panel of the prayer box, begun last week, with pictures of people and things we are thankful for and then write together four prayers of thanksgiving to be placed in the box.

Each family member think of two particular things he or she was especially thankful for during the past week. Draw a picture or write a little paragraph describing one of the two events. Share together and

try to see in what way God was a part of the experience.

• **Adult families:** Share together the reading 1 Thes 5:16-18. What about difficulties in our lives; should we thank God for them? Each try to think of an exmample. How does thanking God in difficulties help us?

Snack Time:

Ahead of time freeze fruit juice into ice cubes. Enjoy these in lemonade with cookies.

Entertainment:

• Plan a trip to the zoo if your community has one. How many animals that might be found in a zoo can each family name in 30 seconds?

• Play "Old Stone Face." Family members pair off. Each tries to hold a straight face for 30 seconds

while the other tries various antics to get a laugh or smile.

Sharing:

• Tell of a moment when you felt especially loved.

• What is it that makes you laugh?

Closing Prayer:

Thank you God for the gift of your son, our brother, Jesus. We thank you for each other in this family and for the good times we have.

Each complete this phrase for every family member. "Thank you, God for Mom's..., for Dad's..., for brother's..., etc.

Close Family Night by hugging each other.

MOTHER'S DAY

Little Havana Center celebrates

MARIE A. SALAZAR

Amidst smiles, music, dancing and plenty of food, mothers of children enrolled in Little Havana Day Care Program celebrated Mother's Day.

The luncheon sponsored by the center was an occasion for mothers to view the activities of the children and become acquainted with the staff.

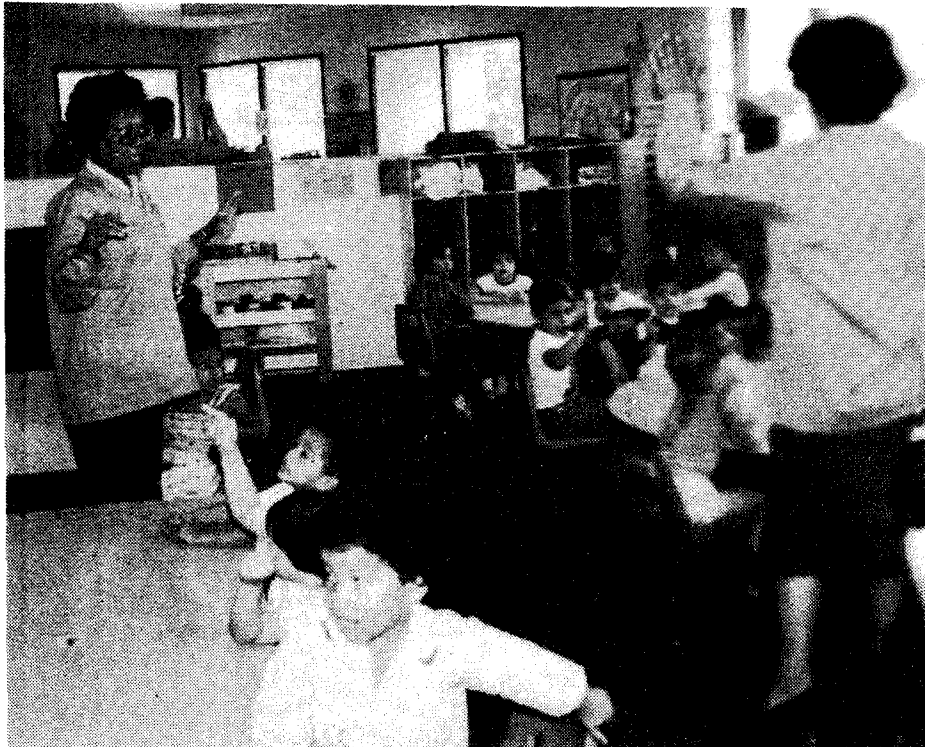
"WE STRIVE to get parents involved in this program and to help

them understand that this is more than a babysitting service," says Lourdes Garcia, administrator.

The day care center 970 SW 1 St., Miami is one of nine similar centers operated by Catholic Service Bureau under the division of Day Care and Neighborhood Centers directed by Alicia Abreu.

The children proudly guided their parents through the brightly decorated rooms and showed them their handiwork made of cards and paper flowers.

"We encourage as many



Supervisors lead little ones in sing-along session.



Kids get dancing lessons during celebration.

volunteers as possible who can spare the time. This promotes parental interaction and helps the children," says Mrs. Garcia.

THE CENTER is opened from 7 a.m. to 6 p.m. during the week. The majority of children come from Latin families of low to moderate incomes.

Nationalities range from Puerto Rican to Nicaraguan. They are taught a pre-kindergarten curriculum and proper hygiene practices. The teachers and aids eat with them encouraging good table manners and health habits.

"This is a center of planned activities. We strive for emotional physical and intellectual development," says Mrs. Garcia.

The center offers children breakfast, lunch and snacks. Ana Antigua, a full time nutritionist with

Catholic Service Bureau, makes periodic visits and plans the balanced menus.

"WE HAVE to teach the children the value of fruits and vegetables. They learn the nutritional difference in food and how to substitute to obtain maximum nutritional value," says Mrs. Garcia.

The 20 parents who were able to attend the luncheon gladly talked to the staff and asked questions.

"I try to visit the parents when possible as part of this program. We want to work on a close basis with them," says Mrs. Garcia.

"I want to thank those parents who have volunteered: Nieves Sierra, Sandra Silwany, Esperanza Collazo, Mercedes Rodriguez, Vivian Carrillo, Lydia Ramirez and Jose Garcia," said Mrs. Garcia.

'Death with dignity' bill in committee

TALLAHASSEE — This year's (so called) Death With Dignity measure, Senate Bill 446 proposed by Sen. Paul Steinberg has been passed by the HRS Committee on a vote of six to one and is now in the Judiciary-Civil Committee.

Heavily lobbied by the Society for the Right to Die, an organization which has succeeded the American Euthanasia Society, the bill is vigorously opposed by the Florida Catholic Conference which considers it as a first step toward euthanasia. According to Thomas Horkan, the FCC executive director, "Living Will legislation can only impede and confuse the medical practice for the treatment of dying patients, and endanger the rights that patients have today. Informed consent is ignored, since

the directive is to be executed when the patient is well, and before he knows what the terminal condition is. The rights and involvement of the family in the decision-making are eliminated," Horkan emphasized.

Reportedly Sen. Steinberg, North Miami, has stated that the FCC is the only unit opposing the proposed measure which has failed to pass every session of the legislature in the last 10 years.

A companion bill, HB 463 is still in the House HRS Committee.

Members of the Senate-Judiciary Civil Committee are Senators M. Hair, chairman; Dempsey Barron; E. Dunn, J. Hill, D. McClain, K. Jenne, H. Johnston, and J. Scott.

Survival of Lebanon Essential

ROME — (NC) — "The Holy See is convinced that the peace and survival of Lebanon are essential elements for equilibrium and peace in the Middle East," said Cardinal Agostino Casaroli, papal secretary of state, on his return from a five-day fact-finding mission in Lebanon.

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After a week of waiting and many years of hoping, Bernardino Mendieta can finally put his arms around his brother-in-law.

'Better to die than live in Cuba'

(Continued from Page 5)

"Five million Cubans are carrying a cross, not imposed by God but by Castro. Anyone can be put in jail for even the slightest offense," he said. "Being Catholic and being a counterrevolutionary is the same thing." Priests say Mass behind locked doors, most churches are closed and there is no such thing as a religious wedding. There is only one religion — Communism and work."

Elso got out with his two brothers, also political prisoners, and his mother. But he left another brother behind, whose fate they don't know.

AS POLITICAL prisoners who had already applied for entry into the United States through the Special Interest Section in Havana, Elso, his brothers, Mendieta and Juan were rounded up by Cuban government agents, told to report to Mariel, stripped of everything but the clothes they were wearing and loaded onto lobster boats for their trip to Miami.

They say for every 10 political prisoners Castro lets out, he includes 100 common prisoners. But they say many people, who have never seen the inside of a jail are "dirty-ing up" their records purposely, admitting homosexuality or drug addiction in order to get out faster.

"Cuba is the most horrendous of jails," says Juan. "People prefer to die on the way here than continue to

live there." The youth, especially the ones who grew up in the system, are the ones most fervently clamoring to get out. Many scaled the walls of the Peruvian embassy a month ago and have already made it to the United States.

Here, they have been sheltered in parishes throughout the county. I. Our Lady of Divine Providence, 10 boys live in the rectory and six girls stay with the sisters. The boys already have jobs in restaurants, washing dishes, doing menial labor, and attend English classes in the morning and evening. They are "doing extremely well," said Father Ernesto Garcia Rubio, pastor. "Most are anxious to learn English and have been no problem." The girls are learning domestic chores from the sisters.

IN LITTLE FLOWER, Magaly Aranau, a volunteer, says 22 of the original 49 boys remain. Most are between the ages of 13 and 17, have no family here, but are very anxious to study and work. Volunteers from the parish spend time with them, cook their meals, and take them to their own homes or on outings. Parish members have also donated food, clothing, shoes and money to help the refugees; Centro Vasco restaurant and McDonald's provide meals for the boys as well.


Since they have no family here, Aranau, says, the parish "is like a giant home. That's what we are trying to do."

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SITUATION STILL UNCERTAIN

Priests in politics?

By NC News Service

One week after Jesuit Father Robert F. Drinan of Massachusetts announced that he had been ordered not to seek another term in Congress, there still was uncertainty over how the order came about and what the impact might be on other priests in politics.

Pope John Paul II, in his first public comment on Father Drinan's announcement, told reporters on the papal plane returning from Africa May 12 that priests should stay out of politics.

"POLITICS IS the responsibility of laymen," said the pope in response to a question. Laymen "should be involved in social and political action" and priests should only "assist them," he said.

But he had no comment on the persistent rumor that a new papal document is being developed by the Vatican ordering all priests out of political office. And he did not discuss the specifics of the Drinan case.

Father Drinan, a five-term Democratic member of Congress from Massachusetts, was ordered not to seek re-election by the superior general of the Jesuits, Father Pedro Arrupe, who said he was acting on the "express wish" of Pope John Paul.

Jesuit sources in Rome continued to insist that the Drinan order was a specific request in a specific situation and did not signal a new general policy for all priests.

And other church officials said no new policy was needed because the Code of Canon Law already prohibits priests from becoming involved in politics unless they get permission from their bishops or religious superiors.

But in the wake of the Drinan announcement, priests around the world found their political activity looked at in a new light.

IN WISCONSIN, Norbertine Father Robert J. Cornell, a two-term member of Congress trying to regain a seat lost in 1978, revealed the day after Father Drinan's announcement that he too was leaving politics.

His provincial, Norbertine Father Jerome Tremel, said he had been told by the apostolic delegation in Washington, the office of the pope's representative in the United States, that no more exceptions to the general rule were to be granted.

The issue of priests in politics also stirred controversy in Nicaragua, where two priests were elected to the Council of State, a legislative advisory body.

No permission had been given to the two priests to serve on the

council because the bishops of Nicaragua had been unable to meet to discuss the priests' participation.

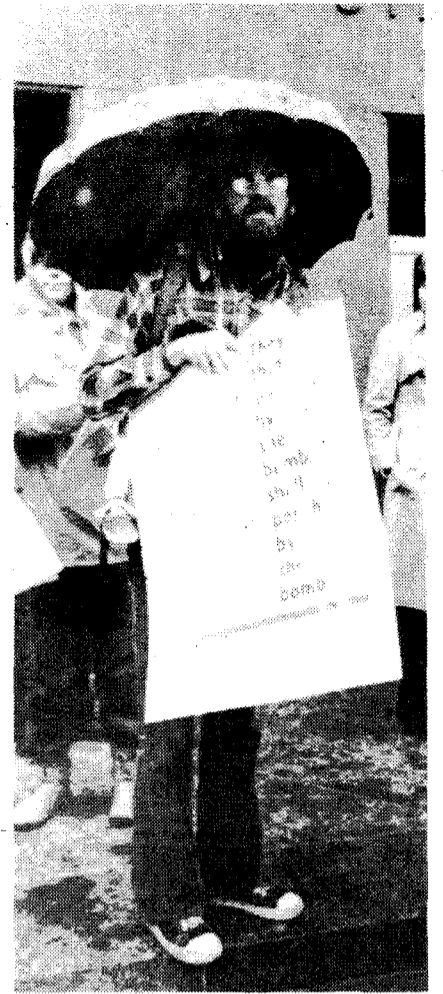
One of the priests subsequently resigned from the council, citing personal reasons. But the Nicaraguan Clergy Association, which elected the other priest to the 47-member council, said that it will be represented even before permission is given by the bishops.

Msgr. Pietro Sambi, papal charge d'affaires in Nicaragua, said the Vatican has agreed to let the Nicaraguan bishops decide the issue of local priests in public office.

IN ITALY, Father Ercole Artoni of Mancasale was suspended from performing priestly functions by his bishop after he refused the bishop's order to drop out of a city council race.

Bishop Gilberto Baroni of Reggio Emilia issued the suspension only a few days after the Drinan announcement. But he made no reference to Pope John Paul's frequently stated opposition to priests in politics, relying instead on a 1979 document of the Italian bishops forbidding support for political positions which are opposed to the Christian conscience.

In the United States, priests involved in local politics were taking a wait-and-see attitude before deciding whether the Drinan order would affect them too.




ANTI-NUKE demonstrator displays his views outside a trial in which five priests were found guilty of trespass in protesting at a Naval base near Seattle.



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Ft. Lauderdale man to be ordained

Rev. Mr. William F. Mylchreest of Ft. Lauderdale, (formerly of Syracuse, Oswego, Little Falls, New Rochelle and Ogdensburg, N.Y.) will be ordained a priest for the Archdiocese of Miami on Saturday, June 7, at 1 p.m., in St. Paul's Church, Oswego, N.Y.

Auxiliary Bishop John J. Nevins, of Miami will perform the Ordination. Assisting at the ordination will be the Very Reverend Paul Steffan, O.F.M. (a cousin), Provincial of the Province of St. Mary of the Capuchin Order, White Plains, N.Y., and Fr. Matthew J. Doran, Pastor of St. Paul's Church, Oswego, N.Y. The following day, June 8th, Fr. Mylchreest will celebrate this First Mass at 12:00 p.m. in St. Paul's Church, Oswego. Both the Ordination Rite and the First Mass are open to the public.

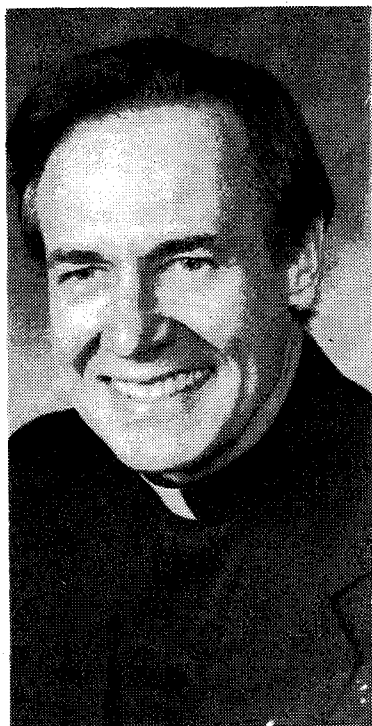
Fr. Mylchreest will assume his duties as a priest for the Archdiocese of Miami in July. He recently completed four years of study in theology and philosophy at the Pope John XXIII National Seminary in Weston, Mass.

Fr. Mylchreest is the son of the late Frederick M. and Clara Elizabeth (Hundshamer) Mylchreest Syracuse, N.Y., and also Oswego, N.Y. He is a brother of Robert Mylchreest of Syracuse and a step-brother of Richard Campbell of Toronto, Canada. He attended Eastwood High School (1939-43), Syracuse University (1946-50) and Columbia University (1952-53).

Prior to studying for the priesthood, Reverend Mylchreest was a hospital administrator for 25 years. He has a Masters Degree in Hospital Administration from Columbia University. He has held administrative positions with hospitals in Michigan, New York and Florida including Associate Director, The Holy Cross Hospital Ft. Lauderdale, (1972-76).

He is a fellow of the American College of Hospital Administrators, Personal Member of the American Hospital Association.

He is a veteran of World War II (1943-46) and served



REV. MR. MYLCHREEST

with the 9th Air Force in Europe.

Three Nuns Honored By Hialeah

Three Hialeah educators will receive Hialeah's Award of Merit for serving the city and its youth for 20 years or more.

At the City Council meeting on Tuesday, May 13, at 7:30 p.m., Hialeah City Hall, 501 Palm Ave., Sister Marie Clotilde, a Sister of Mercy at St. John the Apostle School, in Hialeah, will be honored upon her recent celebration of 50 years as a nun.

Sister Josephine Sherry, R.S.M., Principal of Immaculate Conception School, one of the largest Catholic elementary schools in the state, will be honored on the occasion of her silver anniversary as a nun for 20 years of service at Immaculate.

Also to be honored is Sister Emmanuel McBarron, R.S.M., who received her vows as a nun in 1955 and has been at Immaculate Conception since 1959.

Women's Clubs

St. Vincent de Paul will hold a Tombola or Festival on May 19 from 1:00 p.m. to 8:00 p.m. Prizes and games.

★★★

St. Joseph's Women's Club will hold a Bazaar Sale on May 17 from 10:00 a.m. to 5:00 p.m. and on May 18, from 9:00 a.m. to 2:00 p.m. refreshments will be available.

★★★

Ascension Women's Club will hold installation of officers at Patricia Murphy's Restaurant in Deerfield Beach, following an Installation Mass on May 20, at 11:00 a.m. For information call 272-3594.

★★★

The Cathedral Women's Guild will attend Mass and Communion following at 9:30 a.m. on May 18. They will hold their meeting in the lower sacristy of the Cathedral following Mass. Installation of Officers will be held.

★★★

On May 22nd the St. Stephen's Council of Catholic Women will attend a "Home Mass" at 6111 Washington Avenue in Hollywood, in the recreation room, at 8:00 p.m. on Thursday evening. Mrs. Mildred Scalzo will be hostess. All are welcome. Refreshments.

Widows (ers) Install

The 40-60 Widows-ers Club will have their first installation of officers on June 6th at 7:00 p.m. with a spaghetti dinner served at the Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood, Florida.

New officers will be installed by Father James Quinn. Dinner will be prepared and served by Nick with music, dancing and entertainment to follow.

Young at Heart Club

St. Coleman's "Young at Heart" Club will hold their monthly meeting in the Parish Hall at 1:00 p.m. on May 19.

S. Florida Scene

This will be the last meeting until September, so do plan to attend.

Catholic Daughters

Catholic Daughters of Americas, Ct. Holy Spirit, No. 1912, Pompano Beach, will sponsor a Dessert Card Party. May 24, at 12 Noon — St. Elizabeth Gardens. Refreshments. Donation \$1.25 Any one may attend.

Marriage Encounter

Fund Raiser

Marriage Encounter of South Dade invites all to their fund raising Garage, Bake and Plant Sale — at St. Catherine's car park, 9200 SW 107 St., Miami, from 10:00 a.m. to 4:00 p.m. All welcome.

St. Boniface Women's Club will hold its 7th Annual Communion Breakfast, Sunday June 8.

Secular Franciscan Order

St. Joseph's Fraternity of the Secular Franciscan Order will meet at 1 p.m. May 25 in St. Anthony's Hall, Ft. Lauderdale. Mass will be at 1 p.m. followed by social hour, instruction classes, and business meeting. Guests are welcome.

Nurses

Addresses Needed

WEST PALM BEACH, FL. (May 9, 1980) In preparation for the Dedication Ceremonies at St. Mary's Hospital this fall for the opening of the two new pavilions, the Alumnae Reunion Committee is seeking graduates of St. Mary's Hospital School of Nursing from 1953 through 1961.

If you should know the addresses for nurses now living out of this area who were members of the classes at St. Mary's Hospital during those years, kindly call the Community Relations Office, (305) 844-6300, Extension 271.

"End of Year" Sale

An "End of Year" Sale will be held at St. Joseph's Parish Hall on May 17 and 18. Hours will be the same as above. Refreshments. Both are free admission. St. Florida.

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Couples Honored

St. Charles Borromeo Church honored nine parish couples who celebrated their wedding anniversaries during March and April.

The Ladies were presented with corsages before entering the church, and the couples were given blessings and special recognition at the 12:00 noon Mass, and commended for their many years of happy married life.

Following the Mass, a reception was held in the Parish Hall.

Bon Secours Jubilarians

Two of the eight sisters of Bon Secours celebrating their jubilee this year serve at Villa Maria Nursing and Rehabilitation Center in North Miami. Sister Helen Mary Clements will celebrate 50 years and Sister Frances McCabe 25 years as Sisters of Bon Secours caring for the sick.

A Mass of Thanksgiving will be celebrated by Msgr. James J. Walsh in the Chapel at Villa Maria Nursing and Rehabilitation Center on Sunday, May 18th, at 1:00 p.m.

Sister Helen Mary came to Miami in 1967 as Administrator of the 40 bed Villa Maria Retirement Center, and built the present 192-bed Nursing and Rehabilitation Center on the property which opened in 1970.

Sister Frances McCabe, Assistant Director of Nursing Service at Villa Maria, will celebrate her Silver Jubilee. Sister has been at Villa Maria 5 years and recently accepted an assignment at the Bon Secours Generalate in Rome.

The six other Jubilarian sisters are: Diamond, Sister Liborius; Golden; Sisters Mary Florence and Sister Anna, Silver: Sister Dorothy, Sister Justine, and Sister Mary Rita. The Sisters of Bon Secours have cared for the sick in the U.S., since 1881 and are located in Maryland, Michigan, Pennsylvania, Massachusetts, Virginia and Florida.

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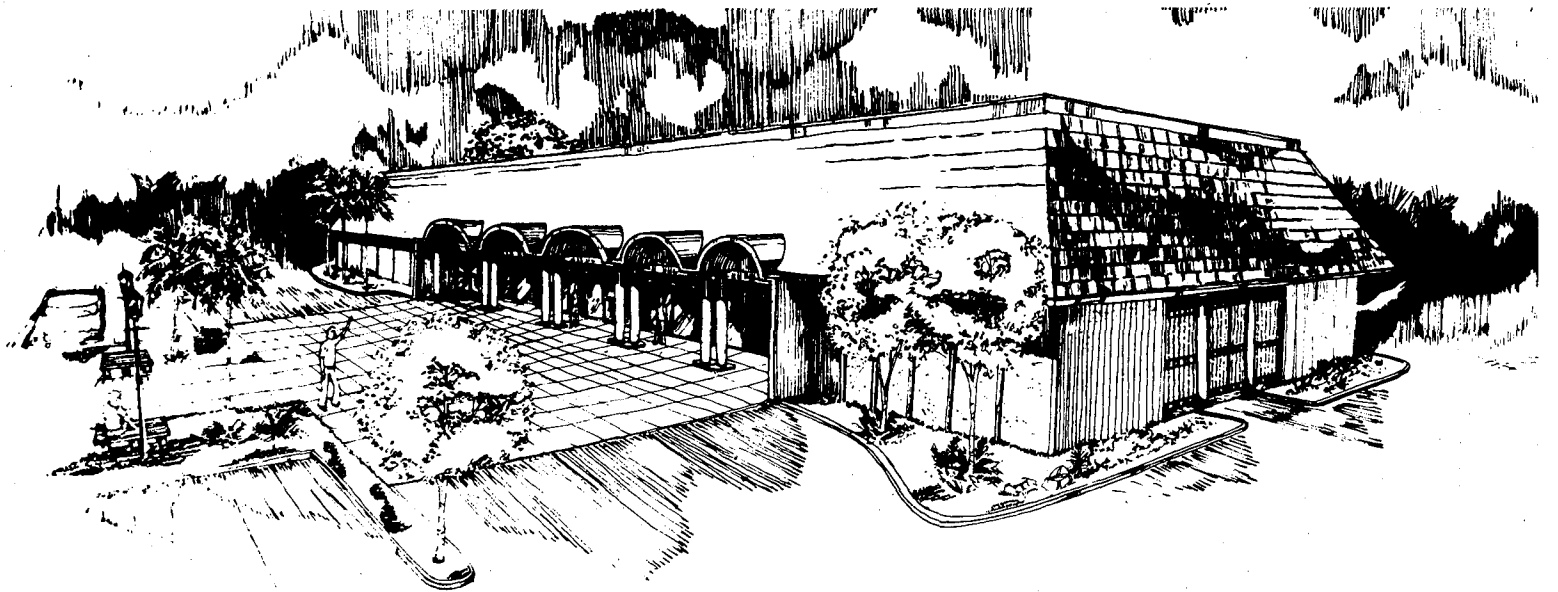
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St. Bernadette's Plans building

Fr. James A. Quinn, Pastor of the Church of St. Bernadette, 7450 Stirling Rd., Hollywood has announced that a new school and priest residence will be built on the church grounds.

The groundbreaking will take place on May 25, at 1:00 p.m., at the construction site, 7450 Stirling Rd., Hollywood.

Architect is Richard Baker and contractor will be Fisher-Payne.



Lay Minister commissioning

Archbishop Edward A. McCarthy will commission the new ecclesial Lay Ministers for the Archdiocese of Miami at a special Mass on Pentecost Sunday, May 22. The Office of Lay Ministry, remembering the first Pentecost, when the early Christian community was filled with the Holy Spirit, extends an invitation to all to be part of this joyful ceremony at St. Mary's Cathedral 2:30 p.m.

Blessing of St. Raymond parish center

St. Raymond Parish Center will be blessed by Archbishop Edward A. McCarthy on Thursday, May 22, at 7:15 p.m.

The Center consists of a large parish hall, five meeting-rooms, and a kitchen, besides other facilities. A wide walkway hedged by landscaping, lamposts and stone benches leads to a small plaza beyond which stand five arches supported by key-stone columns which furnish

fitting introduction to the wooden arches spanning and embellishing the main hall of the Center from which one gets full view of the north and south landscaped area.

According to the Pastor, Father Francis X. Fenech, the scope of the Center is both educational and social. It will serve as a place where the several hundred parish children attending public schools can be taught their catechism, and where parishioners can gather for

meetings, adult education and entertainment.

Its practicality and beauty lends itself well to these purposes. Architects Mendoza and Estevez drew the plans, with Planas and Franyie as engineers. Better

Construction Company were the General Contractors. All present and former parishioners and friends of the Pastor and St. Raymond are invited to the dedication of this building, at 3465 SW 17 St., Miami.

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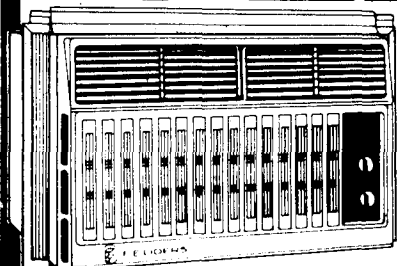
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Thanks for Faith Gifts

The following letter was received by Archbishop McCarthy from the national director of the Society for the "Propagation of the Faith:"

Your Excellency:

It gives me great joy to acknowledge in the name of my predecessor, Archbishop Edward O'Meara, the generous gift of \$40,841 for the General Fund of The Society for the Propagation of the Faith for the year 1979, from the good people of the Church of Miami.

In these days of economic inflation and moral deflation, when the

Church and our people are staggered by problems here at home, this continued generous sharing with the young Churches in the developing world is most surely a vital sign of our own Faith.

May I add my own word of grateful appreciation to that of Archbishop O'Meara and pledge my prayerful and earnest efforts to continue to promote effectively the work of The Society for the Propagation of the Faith, a work so important for all of the Church.

Monsignor William J. McCormack
National Director

Help Prevent Child Abuse

Parents-in-Need — a non-profit private organization in No. Palm Beach is offering free, sympathetic, confidential counseling and is asking you to open your home for temporary emergency housing — two to three days for potentially abused children. If interested please call, Zonarae Hueller or Sally Van Nest 622-5317 or Hot Line number for Parents In Need, 659-9327.

Lay Carmelites - New Chapter

A South Florida Chapter of Lay Carmelites has been formed at St. Joan of Arc Parish, Boca Raton, as part of the Archdiocesan Evangelization program of intensification of one's spiritual life.

The St. Joan of Arc Chapter is called the Edith Stein Chapter named after a

famous Jewish philosopher who became a Roman Catholic, then a Carmelite Nun who was martyred at Auschwitz concentration camp by the Nazis in August 1942.

At a vespers service on Sunday, May 18th at 1:30 p.m. in St. Joan of Arc Church, the New York Province of the Carmelite Order will receive into the Third Order novitiate program those candidates who joined the group in January, 1980. Over 30 people expressed interest in joining the Third Order following the April meeting.

A similar entrance into a novice program will be held for these candidates in October. Men and women interested in developing their spiritual life by affiliating with the Carmelite Order and learning about its religious practices and spirituality are invited to inquire at the meeting on May 18th following vespers and the investiture ceremony.

Obituary Sister Mary Aloysious

Sister Mary Aloysious, 70, a member of the Congregation of Bon Secours, and a registered nurse assigned to Villa Marie Nursing Home, as Sister Visitor, died on May 7, 1980.

She was born in Dunellon, Fla., and professed her vows on May 28, 1934. Sister Mary Aloysious is survived by a brother and other relatives in Jacksonville, Florida.

Arosary was said at Villa Marie Nursing Home Chapel and a Mass of Christian burial was said on Saturday, May 10. Sister was interred in Baltimore, Maryland.

For those who wish to do so, contributions can be made in her name to the Villa Marie Nursing Home Building Fund.



The Dominican Sisters who staff the Dominican Retreat House are: First Row, From left to right: Sr. Carmen Rose Alvarez, Sr. Marie Martha Turowski, Sr. Patricia Moran, Sr. Peggy Schaeffer, Sr. Elizabeth Ann Klohoker, Sr. Agnes Bernadette Gott. Back Row Left to Right: Sr. Mary Immaculate Doyle Media, Penna. Sr. Isabelle Mazerrado, Sr. Peggy Manning, Sr. Josephine Kinder, Sr. Maria Elena Mundet.

Dominican Sisters celebrate centennial

Over 400 people helped the Dominican Sisters — Congregation of Catherine de Ricci, celebrate the Centennial of their order with a concelebrated Mass at St. Louis Church on April 19.

The community, founded in Albany, N.Y., in 1880 by Lucy Eaton Smith, a New York Socialite and Convert runs the Dominican Retreat House at 7275 Southwest 124th St., in Kendall.

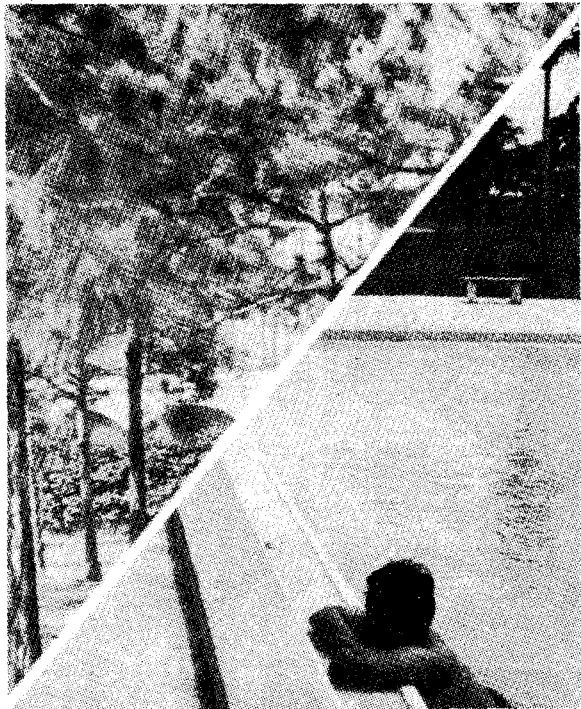
The Retreat House opened in 1961 and was started to "offer retreats to women of the world." The House serves the people of God through retreats for women, Spanish-speaking retreats, youth encounters, AA retreats, charismatic retreats, separated and divorced retreats. All of

which furthers the congregation's role in America, "To Do God's will and our work in the circumstances of the Hour."

Six women staff the Retreat House and other sisters are involved in religious education and family enrichment.

The order also staffed schools in Cuba before the Castro regime and many of the youth who come to the Retreat House are sons and daughters of former students in Cuba.

Fr. Brendon Dalton gave the homily at Mass and the Archbishop ended the ceremony by thanking the sisters for all their service to the Church and to the Southern Florida area during the past 19 years.



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"Never would I have guessed that my path would lead me to the Roman Catholic Church..."

She searched, found Church

My dear brothers and sisters in Christ:

On Holy Saturday I was received into full communion with the Catholic Church. I am filled with gratitude and thankfulness to God for leading me here by His love and I would like to share a part of that joy with you, my new-found brothers and sisters.

In a time when so much controversy and so many voices of dissent have assaulted the Church, in a time when my generation (I am 27) has decried her as outdated and irrelevant, in a time when the very existence of God, much less the validity of the Church, has been called into question, I would like to acclaim with joy and wonder in my heart that I have found in this much-maligned City a long sought-for

"In a time when so much controversy and so many voices of dissent have assaulted the Church...when my generation has decried her as outdated and irrelevant,...I would like to acclaim with joy and wonder...that I have found in this much maligned city a long sought-for home...a treasure hid in a field..."

home, a treasure hid in a field for which I've sold everything.

It has been many years since I heard the call of Christ and began to follow Him and never would I have guessed that my path would lead me to the Roman Catholic Church. At best I considered her an anachronism of the past, at worst an apostate and an idolator.

IMAGINE MY surprise, then, when during a time of great restlessness and uncertainty as to God's will for my life, I began to find in various Catholic writings a source of comfort, hope and renewed faith. Intrigued, my reading began to expand beyond my immediate emotional and spiritual needs, and I became increasingly fascinated by the breadth and depth of Catholic doctrine and spirituality — from the ecstasies of St. Teresa of Avila to the scholarship of Jacques Maritain, from the writings of the early Church fathers to the documents of Vatican II.

I began to read Church history and discovered, contrary to my

belief, that all was not dark up until the time of Luther, but rather there was a remarkable continuity of faith and doctrine within the Church, that many were the holy men and women who emerged from her midst, and that although grievous scandals had come, the process of renewal and reform occurred again and again and indeed as Christ had promised the gates of hell had not prevailed against her.

STILL, I COULD not rest easy with the idea of Roman Catholicism. Many were my doubts and questions, as I wavered between two opinions. I wrestled with Martin Luther over justification by faith, pondered seriously the protest of my ex-Catholic friends who claimed to have left a dead Church to serve a living Christ, worried over the implications of Kung et al. and their (to me) off-balance theology, and not infrequently wondered if I were not, in the words of St. Paul, "deserting Him who called me for a different gospel."

Gradually, however, as I continued to read and study and pray incessantly for God's guidance, my doubts became less and my conviction more sure until finally, in January of this year, I was able to write in my journal, "I honestly believe, by God's grace, that the Church of Rome contains the fullness of Christ's teachings."

Although the path was often obscure, many have been the rewards of this long search. My life with Christ has been transformed. My prayer life has been revitalized and deepened, my vision of the Body of Christ has grown richer and fuller, and I have learned to be a great deal humbler as I realize that none of us, least of all myself, has a corner on truth or sanctity. I have been challenged as never before to "leave everything and follow Christ." I have sought and received excellent counsel, have gained a new sense of direction and purpose as to my future, and have gladly unburdened all the sin and guilt of my past in my first confession.

And, of course, most of all I am now able to receive the daily nourishment of Christ's Body and join with the Church throughout the world in offering up the sacrifice which continually renews to all mankind the redemptive work of the Cross.

IN THE MIDST of my rejoicing, however, there has been one less positive note, and observation which has both amazed and saddened me, and it is simply this: I have found that many, many of you do not begin to realize the riches which are yours, the fullness of the means of grace which are at your disposal. For far too many, Mass has become a duty, the Sacrament of Reconciliation a discarded relic of childhood, the Rosary and other devotions of the Church extraneous, the teachings of the bishops and the Holy Father counsels to be picked and chosen at will, heeded or disregarded according to convenience.

After all, if Catholics themselves show such a lack of enthusiasm and fervor for the precepts of the Church how can anyone outside be expected to have any interest in coming in?



Only someone who is converted himself can convert others. I beseech you, therefore, as one who has with great joy returned to the Father's house, to rekindle the faith that is in you — for your own sake, for the sake of those like myself searching for a fuller faith, and, most of all, for the sake of those who don't know the immense love which Christ has for them. Read; talk to your pastor; discuss your doubts and aspirations with fellow Catholics; rediscover the sacrament of reconciliation; partake often of the Eucharist; above all, pray.

I am not by my love for the Church blinded to her faults, but as

one author expresses it: "The Catholic does not desire some ideal Church, a Church of the philosopher or poet. Though his mother be travel-stained with long journeying, though her countenance be furrowed with care and trouble — yet, she is his mother. In her heart burns the ancient love. Out of her eyes shines the ancient faith. From her hands flow ever the ancient blessings. What would heaven be without God? What would the earth be without this Church? I believe in One Holy Catholic and Apostolic Church."

Heather A. Smith
Holy Family Parish.

Dr. Susan B. to Lecture

FORT LAUDERDALE — Feel like life is just passing you by? Dr. Susan B. Anthony may have the answer for you when she presents her lecture, "How To Live Life and Love It," Wed., May 21 at 7 p.m. in the Interfaith Chapel of Holy Cross Hospital, 4725 N. Federal Hwy.

The author of seven books and countless articles, Dr. Anthony has devoted much of her time to South Florida's

residents in need of counseling. The Wayside House, a residential treatment center for alcoholic women in Delray Beach, was co-founded by Dr. Anthony while she served as Substance Abuse Coordinator for the South Palm Beach County Mental Health Center in 1974-75.

Dr. Anthony's lecture at Holy Cross is open to the public, sponsored by the Spiritual Life Committee.

Curley Names Athletic Director

Curley H.S. Names Athletic Director

Mr. William Shields, a native of Malone New York has been named as Athletic Director of Archbishop Curley High School in Miami, according to an announcement made this week by Fr. Gerald F. McGrath, Principal.

Mr. Shields attended Malone Central School and graduated from Franklin

Academy in 1972. He entered Norwich University to study Physical Education and later the North Country Community College in Saranac Lake New York where he received his A.A. S. Degree. He then entered the State University at Brockport where he received his B.S. Degree in Physical Education in 1976.

He taught in the Malone Central School District until

transferring to Miami in 1979. He has been employed as a teacher at Archbishop Curley High School where he also coaches football and Track.

Jewish-Catholic Dialogue Set

A unique educational opportunity has recently arisen due to the joint effort of the Archdiocese, the Ann. Defamation League and Barry College.

On Sunday, May 18, at 8 p.m. at the Barry College Auditorium, the first of an annual series of Jewish-Catholic dialogues will ensue. Two noted biblical scholars, Professors John Stephen Kselman, S.S. of Catholic University of America, and Nahum Sarna of Brandeis University will discuss from their respective traditions "The Prophets and Social Commitment Today."

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

— MICHA. VI, 8

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LEGALS-NOTICE OF ADMINISTRATION

JOHN A. MICHALIK
IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION
File No. 80-3513

IN RE: ESTATE OF JOHN A. MICHALIK
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:
YOU ARE HEREBY NOTIFIED that the administration of the estate of JOHN A. MICHALIK, deceased, File Number 80-3513, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, FL 33130. The personal representative of the estate is ROSE GOERTZ whose address is 1771 Spruce Avenue, Winter Park, FL 32789.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.
Date of the first publication of this Notice of Administration: May 9th, 1980.

ROSE GOERTZ
As Personal Representative of the Estate of JOHN A. MICHALIK
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
DAVID V. LOCOCO
901 N.E. 125 Street
North Miami, FL 33161
(305) 891-6100
5/9/80 - 5/16/80.

LEGALS FICTITIOUS NAMES

NOTICE UNDER FICTITIOUS NAME LAW
NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of COLUMBUS TRAVEL AGENCY at number 121 S.E. 1st Street, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida, Dated at Miami, Florida, this 2nd day of May, 1980.

ESTER MARTINEZ-OWNER
5/9/80 - 5/16/80 - 5/23/80 - 5/30/80.

LEGALS FICTITIOUS NAMES

NOTICE UNDER FICTITIOUS NAME LAW
NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious names of ST. JUDE PHARMACY AND SAN JUDAS FARMACIA at number 1691 N.W. 27th Avenue, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida, Dated at Miami, Florida, this 21st day of April, 1980.

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Attorney for Applicant
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Mary, Mother of Life

by Fr. John R. Madigan, O.M.I.



The month of May is a wonderful time to consider Mary, Mother of God. I am often drawn to reflect on Mary during this month. May holds within it the promise of Spring, of New Life, of green and freshness. All of these realities speak to me of Mary.

My faith in Jesus leads me to reflect on Mary as one whose life captured those beauties May celebrates. Mary's sensitivity to the beauty of her environment, her commitment to the Author of Life, and all His children can be seen best in her Child.

The statements of Jesus on the beauty of the lilies of the field rivaling the splendor of Solomon's Court, his wise use of nature themes in His parables, suggest a love of life and a vision of natural beauty which springs from the heart of a cover familiar with creation's wonders. The Scriptures portray His gentleness and sensitivity to children. He was acutely conscious of pain and spoke eloquently on the value of life.

With these positive dimensions which portray humanity at its best - Christ Jesus knew at first hand the danger of living in a society where life - values are affirmed and protected. In His reading of Revelation He saw clearly the despicable cruelty of Pharaoh. He learned the horror of the slaughter of innocents whose only crime was being born of Hebrew parents. And is it not possible that this Holy Child may well have discovered the dangers which threatened his New Born Life from the lips of His Most Holy Mother? Possibly His insistence on the dignity of all life was motivated by the past events of His early childhood shared within the Home of Nazareth.

In the end we are led to two considerations of Mary. She directs us to observe and preserve the beauty which surrounds us. And she likewise directs us to love and defend all life, those born and unborn out of our love for Jesus.

The hope of the harvest is found in the seed. The Promise of Life in the Womb is as valuable to Life's Author as the Child who enters it.

May Mary, Mother of all the Living, lead us into an ever deeper awareness of these Spring-like thoughts.

Ascension Thursday

"Men of Galilee... why do you stand here looking up at the skies? This Jesus who has been taken from you will return, just as you saw him go up into the heavens."

Parishes all over South Florida heard such readings at Mass earlier this week observing Ascension Thursday, May 15.



La Visita del Papa a Africa

Kenya —(NC)— El Papa Juan Pablo II insiste en el carácter "eminente religioso y misionero" de su visita a seis naciones del Africa (2 al 12 de mayo), que además procura alentar "el dinamismo entusiasta con que pusla la joven existencia" de sus cristiandades bajo la dirección de obispos autóctonos, después de la labor de los misioneros europeos.

En la mitad de su itinerario, Nairobi presenció una misa con más de 500,000 personas — miles abarrotaban el parque desde muy temprano. El papa habló de la verdad como cimiento de la religión y la so-

de naciones vecinas, y con monjas contemplativas, el papa conversó con dirigentes protestantes, mahometanos e hindúes para hablarles de valores comunes como "el propósito de la existencia, la naturaleza del bien, el camino a la felicidad, el significado de la muerte como fin de la jornada humana."

En sus palabras a los católicos advirtió que cuando se adapta el Evangelio a las culturas nativas (que han sido resorte eminente en el proceso de independencia), hay que hacerlo sin diluir la fe cristiana. "No se puede adulterar la palabra de Dios ni vaciar a la

influencia colonial en Zaire, dió una muestra de reconciliación el día anterior al contraer matrimonio religioso con su compañera de varios años Bobila Dawa. Más del 45 por ciento de la población de 27.4 millones profesa el catolicismo.

Al llegar a la capital Kinshasa desde Roma, el papa besó la tierra, gesto que ha tenido en otros viajes, diciendo que su corazón derramaba "alegría y esperanza" para toda el Africa, y que venía a "purificar, elevar y afirmar" el espíritu religioso del alma africana.

Agregó que como mensaje-

PAPA REVISIA GUARDIA DE KENYA. El Santo Padre pasa revista a la guardia de honor del Ejército de Kenya después de su llegada a Nairobi desde Zaire y el Congo.



ciudad. "La fe cristiana no os da soluciones prefabricadas a los problemas complejos que abruma a la sociedad contemporánea. Pero os da una comprensión más profunda sobre la naturaleza del ser humano y sus necesidades, al paso que os invita a asumir vuestras responsabilidades como buenos ciudadanos." En la gigantesca audiencia estaban el presidente Arap Moi de Kenya y el presidente Godfrey Binaisa, de Uganda, quien le visitaba en estos días. También habló el papa de la importancia del matrimonio monógamo y de la vida de familia, "que tiene más que ningún otro grupo un impacto enorme en la vida de la nación y en el futuro del mundo." La celebración culminó con cantos folklóricos y regalos nativos. Además de audiencias con el presidente, los obispos de Kenya y

cruz de su poder redentor, sino más bien de poner a Cristo en el centro mismo de la vida africana y levantarla hacia Cristo." A la multitud que le recibió en el aeropuerto habló en swahili, el idioma nacional. Alentó además a los jóvenes a darse "con generosidad y servicio fraternal...con fe en su visión del futuro."

En la Catedral de la Sagrada Familia y en la audiencia a los diplomáticos el papa habló contra el racismo, las ideologías ateas que reprimen la dignidad humana, y la corrupción y el abuso del poder político, todos vicios que detienen el desarrollo de la sociedad.

A Kenya llegó el 6 de mayo después de visitar a Zaire y al Congo. El presidente Mobutu Sese Seko, bautizado católico y quien en los años 1970 restringió a la iglesia alegando que quería eliminar toda

Exodo Cubano... (Viene de la Pag. 1A)

aquella que trae consigo capital para crear fuentes de trabajo o destrezas y capacidad intelectual para el desarrollo empresarial.

El tipo de inmigración con estas cualidades tiene la ventaja de que las empresas creadas por los mismos inmigrantes absorben a sus compatriotas, que son una fuerza de trabajo de menos costo y de fidelidad basada en los lazos étnicos, al tiempo que crean un mercado privilegiado para sus productos."

"Los resultados son un crecimiento rápido que benefician no sólo a los recién llegados sino a toda la comunidad; en este último caso porque genera fuentes tributarias y eventualmente incorpora trabajadores de otras esferas étnicas a la de los refugiados. Esto ha quedado bien demostrado con los inmigrantes judíos de principio de siglo que se establecieron en la parte noreste, por ejemplo New York, y los nipoamericanos de la costa occidental de la nación, quienes absorbieron a sus congéneres de siguientes inmigraciones.

Los comerciantes e industriales cubanos ya están estudiando un plan para crear nuevas posiciones en sus empresas, según su capacidad de absorción, aunque estas



Danzas acrobáticas tribales en honor a Su Santidad Juan Pablo II en el aeropuerto de Nairobi.

ro de paz le alegraba que las naciones africanas hayan tomado sus destinos en sus manos, aunque cada uno tenga que forjarse destino, su personalidad y cultura en un clima de paz, independencia y ayuda exterior desinteresada. Zaire fue evangelizado por europeos cuando era Congo Belga. A este tema se refirió el papa en conversación con los periodistas que le acompañan. La evangelización, dijo durante un vuelo, es el problema mayor en Africa, así como la costumbre del matrimonio polígamo.

La muchedumbre, que llegó a unos 750,000, tuvo que lamentar la muerte de nueve personas por asfixia.

Tres días después el Papa Juan Pablo atravesó el ancho Río Congo hasta Brazzaville, capital del Congo, donde fue recibido por más de un cuarto de la población total de 1.4 millón. Cantos, danzas y vivas le acompañaron constantemente y retardaron su itinerario.

Partió hacia Kisangani, ciudad norteña de Zaire, donde en 1968 murieron 38 sacerdotes y monjas a manos de rebeldes de Katanga.

Kenya, Nación de los Papas

Kenya, —(NC)— Durante la visita del Santo Padre a Kenya, de Mayo 3 al 6, un gran número de los bebés nacidos en las áreas cercanas y en el mismo Nairobi han sido nombrados "Papa" en conmemoración del extraordinario evento.

El diario The Standard, de Nairobi, informó que hasta la mañana en que el Papa par-

tió de Nairobi, a 73 niños recién nacidos en esos días se les había puesto ese nombre en honor de Juan Pablo II.

Dice el periódico que entre las mujeres a punto de dar a luz casi el 100 por ciento piensa ponerle el mismo nombre a sus bebés cuando nazcan.

En el futuro habrá que llamar a Kenya "La Nación de los Papas".



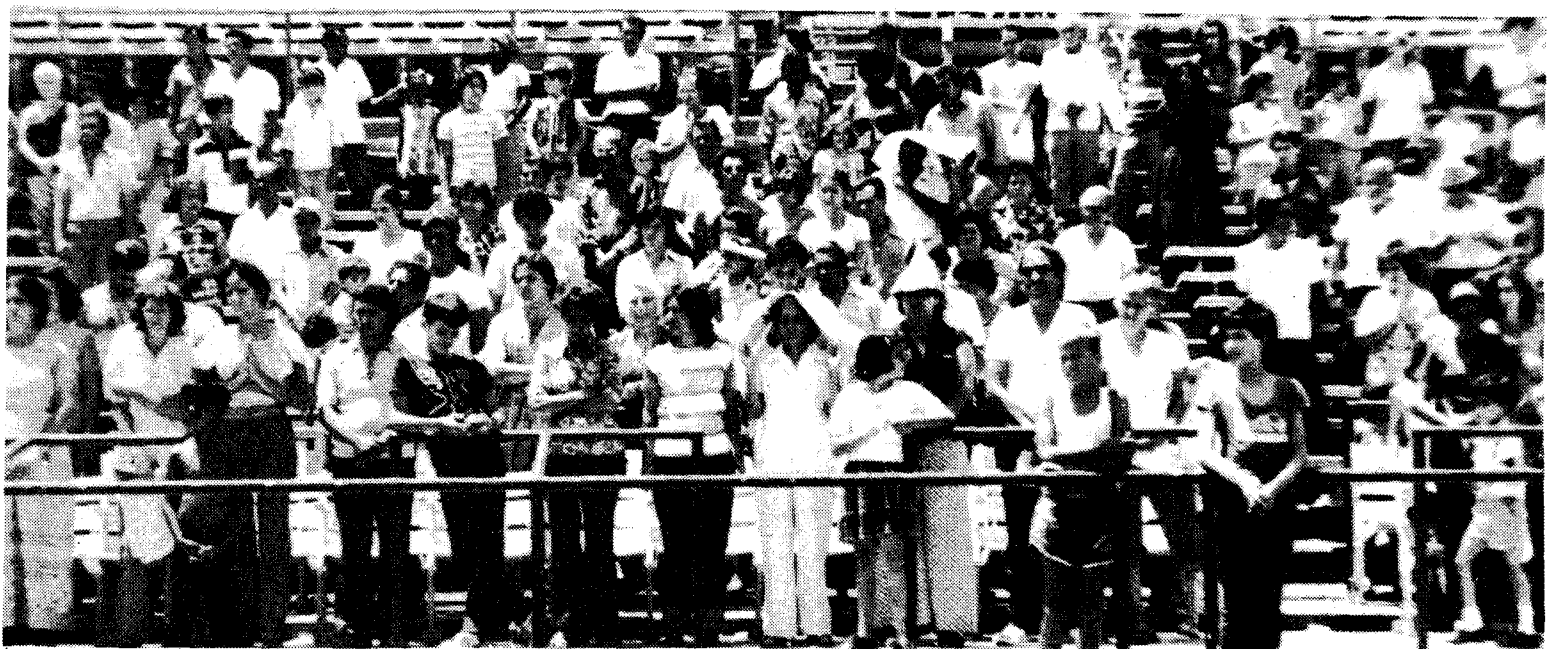
KKK ANTICUBANO TAMBIEN.— Miembros del Ku Klux Klan cantan durante la tradicional quema de la cruz cerca de Fort Walton Beach, en una demostración protestando de la presencia de los cubanos refugiados en la Florida. El KKK no podía faltar debido a su también tradicional odio a todo. Odian tanto que ya sólo les queda odiarse a sí mismos.

Orange Bowl: Misa Por Refugiados

Domingo 11 de Mayo, Día de las Madres. Por segunda vez el grupo de la parroquia de San Juan Bosco, encabezado por el Rvdo. Padre Padre Emilio Vallina, preparó todo lo necesario para llevar la Santa Misa a las familias refugiadas que se encuentran en el Orange Bowl.

La primera vez que se ofreció la Liturgia Eucarística a los refugiados en el sur de la Florida fué el pasado Domingo día 4, recién instalados en este estadio. En esta ocasión el Padre Vallina sembró en ellos la semilla de la esperanza y la confianza en Dios y les dijo que ellas deben ocupar el lugar que llenan las confusiones e incertidumbres del momento; que si nueva es para ellos esta situación no es única para Miami. Les contó que para los primeros refugiados de los años 60 la situación fue aún mas incierta puesto que no tuvieron el recibimiento que han tenido ellos. Aquellos fueron bien recibidos "pero no hallaron voces cubanas que les dieran la bienvenida como las han tenido ustedes."

Esta segunda Misa, ofrecida por las Madres a través de María, la Excelsa Madre de todos los Cristianos, fué para ellos una nueva transfusión de esperanza. Los aplausos y las expresiones como "Viva la Virgen de la Caridad" llenaron el Orange Bowl cuando el Padre Vallina anunció que se ofrecía la Santa Misa a Ntra. Sra. de la Caridad.



La foto muestra sólo una quinta parte de más de 400 refugiados que asistieron a la Misa ofrecida en el Orange Bowl el pasado

Patrona Santísima de los Cubanos, para que ella mediara por todas las madres vivas y difuntas, por la que están aquí y por las que aún están en Cuba.

Desde que el Orange Bowl fué convertido en refugio para los "cubanos de los botes", debido a su ubicación dentro de la parroquia de San Juan Bosco, han sido atendidos por sus sacerdotes, los dos diáconos permanentes con que cuentan y por las hermanas de San Vicente de Paúl. Todos los días visitan a los refugiados llevándoles consuelo espiritual y

ayuda material. Aunque en el Orange Bowl están bien atendidos en sus necesidades básicas siempre hay alguna falta de índole individual no prevista, que hay que remediar personalmente.

Hubo gran demora para la celebración debido a que justo cuando arribamos al estadio llegaron siete ómnibus repletos de nuevas familias.

El tiempo de espera fue bien aprovechado porque todos nos dedicamos a aliviar las penas de estos corazones hermanos que en estos momentos están llenos de las ansiedades

Día de las Madres por Rvdo. P. Emilio Vallina. Gran ovación y gritos de Viva la Virgen de la Caridad retumbaron en el Stadium.

y las angustias de un futuro incierto para ellos y sus familias. Creemos que la mayor necesidad de estos cubanos es proveerlos de un firme sentimiento de confianza en la Divina Providencia, disipar sus incertidumbres para que la visión de un futuro más dichoso les dé fuerzas para sobrellevar el presente.

El diácono Padrón trataba de localizar a una muchacha a quien le traía unos zapatos especiales y sin los cuales no podía caminar. En Cuba no podía conseguirlos y esto era cuanto ella anhelaba. Por su parte la Hna. María del Rosario también socorrió a otra familia que requería otro tipo de atención personal. Padre Vallina ya había traído ropa interior para hombres, prendas de las que había gran necesidad. Entre los refugiados habían algunos imposibilitados a quienes las autoridades facilitaron sillas de ruedas y muletas. Los fieles de San Juan Bosco contribuyeron generosamente en esta gran obra de amor.

Las expresiones de sorprendida gratitud y las lágrimas en la mayoría de los ojos por los cuidados y el amor dispensados también aguaron nuestros ojos. Fuimos al estadio con el solo propósito de informar sobre la Misa y esto nos impidió hacer entrevistas detalladas ya que envolvía alejar a las personas de la celebración. Sin embargo durante la pausa ocasionada por la llegada de los "buses" y mientras tratábamos de alentar a los recién llegados oímos comentarios muy interesantes y reveladores del poco valor que dan los marxistas a la vida y dignidad humanas.

"Mi esposo fue separado de nosotros y nos obligaron con amenazas a meternos en el

barco. Después de tantos días de espera en las más abominables condiciones, los días de angustia pensando si podríamos volver a reunirnos. Gracias a Dios supimos que estaba en una base lejos de aquí pero estaba bien", nos dice una joven madre de tres pequeños.

A otra señora de alguna edad le preguntamos que fue para ella lo peor de toda la aventura y dice:

"Los seis días que pasamos en aquel lugar llamado 'Mosquitos'. Allí había tanta gente que hasta el aire estaba lleno de los olores del cuerpo y el que despedían las letrinas que instalaron para las necesidades humanas"; el esposo la interrumpió para decir que "si aquello hubiera durado un día mas creo que hubiésemos regresado a La Habana".

Nos interesamos sobre la situación religiosa de Cuba y los varios que contestaron fueron unánimes en sus declaraciones que pueden resumirse así:

"Fidel dice que en Cuba hay libertad religiosa pero todo el mundo sabe que eso es puro cuento. A la Iglesia sólo van las viejitas porque ellas no le hacen caso y no les hacen nada porque piensan que ya les queda poco y cuando mueran con ellas se entierra la religión. Si algún hombre, y más si es joven, se le ocurre entrar en la iglesia lo insultan llamándole cosas ofensivas y amenazándole con quitarle la libreta. Se dan casos en que algunos elementos de los peor se cuelan en los templos durante la Misa para provocar y así tener motivo para acusar al cura si este protesta de la falta de respeto al lugar. Además como siempre están inventado algo (Pasa a la Pag. 3A)

El Exodo Cubano 1980 no crea ningún problema

El Dr. Alejandro Portes, sociólogo Director del programa de Estudios de Migración y Etnicidad de la Universidad de Duke asegura que los temores de una parte de la población norteamericana son infunda-

dos ya que este nuevo influjo de refugiados será absorbido fácilmente por los propios cubanos ya residentes en el país y con economía propia bien desarrollada.

El Dr. Portes ha seguido el

progreso de la inmigración cubana y la compara muy favorablemente con los estudios realizados sobre otros tipos de inmigraciones como las irlandesas, polaca e italianas en el primer cuarto del siglo. Estos estudios no son el producto interesado de un científico que fuera también un exiliado cubano sino el resultado de un análisis sufragado por la Fundación Nacional de las Ciencias y el Instituto Nacional de Salud Mental.

Dice el profesor Portes refiriéndose a una parte del estudio que abarca los refugiados llegados durante los años de la década del 70:

"Quedé sorprendido al saber que después de siete años el 38 por ciento de ellos aún trabajaba en firmas propiedad de cubanos".

Agrega que otro tipo de inmigración, mas afin con la primera inmigración cubana, es (Pasa a la Pag. 3A)



MEDITACION— Reynaldo Sanchez Vetía medita ante la imagen de San Lázaro tendido en su cama en el refugio de Miami Beach. Vetía encontró esta imagen entre una pila de ropa donada por sus compatriotas.

Meditación Sobre María

Por Rev. John R. Madigan, O.M.I.

Cuando Dios se hizo hombre dentro de María comenzó la Encarnación. Cuando María aceptó el mensaje del Ángel y el Espíritu Santo descendió sobre ella y la cubrió con su sombra, la Palabra Divina, Dios hecho hombre comenzó a existir. Habiéndole sido entregada la vida de su Hijo, María lo amó y defendió de todos los peligros. Ella protegió a Jesús antes y después de nacer.

El mes de mayo es un tiempo maravilloso para considerar a María como la Madre de Dios. Yo, a menudo medito acerca de María durante este mes. La mayor parte de mi vida transcurrió en Bufalo, New York. Contrario a lo que muchos piensan, no nevó en esta Ciudad durante el mes de Mayo. Mayo tiene la promesa de la primavera, de nueva vida, de verde y de frescura. Y todas estas cosas me hablan de María.

Mi fe en Jesús me lleva a reflexionar sobre María como el compendio de todas las bellezas del mes de Mayo. La sensibilidad de María acerca de las bellezas de la naturaleza, su dedicación al Autor de la Vida y de todos sus hijos, son como un reflejo propio.

Los relatos de Jesús sobre la belleza de los lirios del valle, rivalizando con el esplendor de la corte de Salomón, el sabio uso de los temas de la naturaleza en sus parábolas, sugieren su amor por la vida y una visión de la belleza natural que florece del mismo corazón y son parte de las maravillas de la creación.

Las Escrituras dibujan su gentileza y las sensibilidades para con los niños. El estaba tan consciente de las penas que hablaba elocuentemente sobre los valores de la vida. ¿Quién puede dudar las dimensiones humanas de esos valores vistos por el Niño Jesús y en la casa de María y José? La lectura de las Escrituras me llevan a creer que esas virtudes eran vividas por la Sagrada Pareja de Nazareth. Estas dimensiones positivas pintan la humanidad en su magnificencia.

Cristo Jesús sabía de antemano los peligros de vivir en una sociedad cuyos valores no estaban protegidos y asegurados. En sus lecturas de la Revelación, él vio claramente la despiadada crueldad del Faraón. Él supo de los horrores de la matanza de inocentes cuyo crimen era haber nacido de padres hebreos. Y ¿no es posible que este Sagrado Niño hubiese descubierto los peligros que amenazaban su vida de recién nacido, de los labios de su Santísima Madre? Posiblemente su insistencia por la dignidad de toda vida fuese motivada por todos los acontecimientos vividos y compartidos durante su infancia en la casa de Nazareth.

Al final llegamos a dos consideraciones sobre María. Ella nos dirige a observar y preservar la belleza que nos rodea. Y también nos lleva a amar y defender toda vida nacida o no, por amor a Jesús.

La esperanza de la cosecha está en la semilla. La Promesa de Vida en el seno materno es tan valiosa para el Creador como el Niño que ha nacido ya. Quiera María, Madre de todo lo que existe, llevarnos a una profunda comprensión de todos estos pensamientos que son como la Primavera.

Mrs. Messersmith nos escribe...

La señora Mary A. Messersmith quien fuera parte de nuestra familia católica del Sur de la Florida por muchos años y vive ahora en Whiting, New Jersey, su región natal, nos escribe para dejarnos saber que extraña sus relaciones

floridananas. Van a cumplirse dos años desde que nos dejara.

En su carta llena de calor familiar nos cuenta de su soledad porque sus hijos, ahora en la marina norteamericana, han sido estacionados lejos de ella.

"La Voz", y yo especialmente, estamos agradecidos de Mary por recordarnos con tanto cariño. Como ella continúa recibiendo nuestro periódico esperamos lea estas líneas que acusan recibo de su amable carta. Muchas cosas buenas te deseamos, Mary!

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La Familia y la Televisión

Por el P. Angel Villaronga

Hace poco se celebró en Zurich el IV Congreso Internacional de la Familia.

El Congreso estudió el tema "LA FAMILIA Y LOS MEDIOS DE COMUNICACION SOCIAL".

Entre los medios de "Comunicación Social, el que más acaparó la atención fue la televisión, con relación a la familia; o mejor aún, la actitud de la familia con respecto a la televisión.

Creo que el tema es sumamente urgente y necesario para nuestro ambiente de Miami: vivimos en el país de más amplia profusión televisiva, y por ende, las consecuencias, positivas o negativas de la pantalla chica se harán notar inevitablemente en nuestro ambiente.

Hoy día la educación de los hijos depende no sólo de los padres o de la escuela, sino cada vez más de lo que en otros ambientes llaman "la escuela paralela"; que, en gran parte está constituida por el impacto de los medios de comunicación social.

¿Cuántas horas pasa el muchacho promedio ante la televisión, hasta el momento de terminar su enseñanza secundaria o high school? Más horas que en ninguna otra actividad, incluida la escolar, con excepción quizás del dormir.

La televisión ejerce tal influencia que no sólo cambia los hábitos en el vestir, el hablar y el conducirse, sino que llega a cambiar los hábitos y más grave aún los valores familiares.

Programas en los que hay hogares sin el padre u hogares sin la madre y que se presentan como normales, felices y exitosos.

Hogares en que es esencial

el engaño y la traición y que se presentan como normales. Hogares llenos de aspectos negativos, a través de programas que ejercen una influencia funesta.

Yo no sé cuál es el daño principal que ha causado la televisión en el hogar: si el mal que ha inculcado y enseñado, crisis, negativismo, infidelidades, sexo, violencia, materialismo, confort o el bien que ha interrumpido e impedido: falta de buenas lecturas, falta de expansión familiar, falta de juegos con los niños. No sé aún cuál es el principal daño.

Klaus Amman afirma: "La representación del mal moral (especialmente del sexo y de la violencia) no contribuye tanto a conocer mejor a la humanidad, cuanto a destruir el concepto de lo verdadero y de lo bueno. Las películas violentas, e incluso los noticieros, son gravemente responsables del embrutecimiento de la sociedad y del aumento de la agresividad de los individuos".

El profesor Bettetini de la Universidad de Roma, examinó culturalmente la manipulación ideológica que la televisión ejerce sobre la familia: se termina por eliminar los valores más importantes, a cambio de difundir "verdades a medias", desfigurando la verdad o la discriminan, dejan de dar el verdadero relieve a las verdades más importantes.

No cabe duda que hay un aspecto serio y grave que tiene su origen y raíz en los programas de televisión en sí.

Pero hay otro aspecto básico y fundamental: si la televisión influye tanto (y los años venideros serán la expresión cabal de esa influencia) la causa está, con frecuencia en la propia pasividad y comodidad de los padres, que adop-

tando la ley del menor esfuerzo (hay casas que tienen varios televisores: los niños el suyo) no intervienen en la orientación, juicio o supresión de determinados programas de televisión.

Cuantos programas pudieran ser corregidos si los padres de familia (los verdaderamente responsables de lo que la televisión haga en el hogar) adoptaran una actitud activa a través de asociaciones familiares que se convierten en interlocutores de la televisión.

Los padres tienen a su disposición una serie de medios que yo no veo utilizados: cartas al director, llamadas telefónicas durante la emisión, rectificaciones, conversaciones críticas, etc., etc. ¿Qué es demasiado trabajo? Pues entonces, atégase a las consecuencias.

Las resoluciones del IV Congreso Internacional de la Familia, que nos dio a conocer la prestigiosa revista española "Madre y Maestra" terminaron con un llamamiento a los padres del mundo entero:

"No debemos tener miedo a ejercitar plenamente nuestros derechos ante los medios de comunicación social; a educar a nuestros hijos a través de un correcto uso de esos medios; a transmitir la vida y cuidar toda la vida materialmente, reflejando esos criterios en los medios de opinión pública y teniendo presente que como enseña Juan Pablo II el fruto de la humanidad depende en gran parte del tipo de vida familiar que los padres edifiquen en sus hogares, y que la familia es la auténtica medida de la grandeza de una nación, de la misma manera que la dignidad del hombre es la verdadera medida de una civilización.

"Verbum" Nuevo Vehículo Evangélico

Exactamente el 15 de Abril del corriente año salió a la luz un nuevo medio de llevar la "luz" a todo el mundo según el mandato del Maestro.

"Verbum" es el título por el que será conocida la publicación nacida del seno de la Agrupación Católica Universitaria. Ve la luz en el año primero del Programa de Evangelización y por su contenido inicial creemos será un magnífico aporte a este empeño arquidiocesano del cual nuestro Arzobispo y la Iglesia toda de Miami espera tanto.

Pero la finalidad de "Verbum" no es llevar el mensaje de Jesús de Nazareth tan sólo a los latinos de Miami sino a la comunidad hispana de todos los Estados Unidos. Su visión futura es mas ambiciosa aún: hemisférica.

Una breve historia del nacimiento de "Verbum" nos muestra que es creada con el propósito de servir de órgano al Centro Cristiano de Medios de Comunicación, el cual surge de la imperiosa necesidad reconocida por la Iglesia de "poner los medios de comunicación al

servicio del testimonio cristiano". El Centro está inspirado por el espíritu de los Ejercicios de San Ignacio de Loyola y une a sus ideales las inquietudes de Puebla.

El propósito del Centro es realizar su obra de difusión evangélica utilizando todos los medios de comunicación conocidos: palabra impresa, radio, televisión, cine y cintas grabadas. Actualmente están terminando de montar los equipos de video-cassettes que serán distribuidos en colabora-

ción con la Arquidiócesis de Miami.

El Centro Cristiano de Medios de Comunicación, que también opera un Cine-Club a nivel local en el que han tomado parte ya más de dos mil personas, es una organización apostólica independiente integrada por seglares, sacerdotes y religiosos...

Como creemos ha de ser de interés para los lectores publicamos la dirección postal de "Verbum", P. O. Box 44-0431, Miami, Fla. 33144.

Encuentros Familiares en Inmaculata-La Salle

Los Encuentros Familiares desean comunicar a todos los miembros e interesados que el Próximo Encuentro Familiar tendrá lugar los días 7 y 8 de Junio y se efectuará en el Colegio Inmaculata-La Salle, al lado de la Ermita de Ntra. Sra. de la Caridad.

Se ruega a todos tomen no-

ta de la dirección del mencionado Colegio que será sede de los futuros Encuentros:

3601 South Miami Avenue, Miami, (junto a la Ermita de la Caridad). Para más información pueden llamar al teléfono 751-2453 de la oficina de Encuentros Familiares.

Aventura en el Estrecho de la Florida

En estos días son muchas las aventuras de las que ha sido testigo el estrecho entre Mariel y Cayo Hueso. Miles de embarcaciones de todo tipo y tamaño lo han cruzado y naturalmente los que han tenido el coraje de tripularlas son los que han vivido la experiencia.

Freddy García es uno de estos. Freddy tiene 53 años y se lanzó al mar con el ansia de rescatar a parte de su familia de las garras del comunismo. Poseedor de un bote de 20 pies no tuvo que pasar vigiliando buscando a alguien que le trajera a sus seres queridos. Acompañado de su hijo Carlos de 23 años, y de un vecino colombiano, Luis Pacheco, salió de Miami hacia Cayo Hueso y desde aquí para el Mariel.

Once horas duró la travesía y encontraron algunos otros barcos al gárete cuyos pasajeros parecen haber sido recogidos por los guardacostas. Cerca de las costas de Cuba vieron un barco en llamas cuya carga humana fue salvada por uno de las embarcaciones de mayor capacidad.

No saben como se encontraron a la altura del Morro en la Habana y cuando trataron de enderezar el rumbo se quedaron sin combustible. Hicieron las señales debidas pero ninguno de los barcos que salieron del puerto habanero, rusos por supuesto, las cañoneras cubanas y los helicópteros de Castro que pasaban por allí le prestaron ayuda alguna.

Un camarero que vio las señales de socorro acudió en su auxilio y les brindó la gasolina necesaria para llegar al Mariel.

Ya en puerto cubano las autoridades del lugar recogieron la documentación del barco y la lista de los familiares que deseaban sacar del país. Allí les impusieron la obligación de traer a once "de la

embajada" además de los reclamados. Luis Pacheco iba con la intención de traer a un hermano de su esposa y el guardia u oficial a cargo le dijo que para que saliera su hermano tenía que romperse el núcleo de Freddy y aquí se formó la discusión con el encargado comunista del asunto, quien los mandó a callar diciéndoles que las condiciones las ponían ellos y solo les quedaba escoger entre el núcleo de familia completo o uno de menos de la familia para que viniera el otro reclamado. Luis Pacheco aceptó dejar al cuñado para que pudieran venir juntos el matrimonio y los dos hijos.

Entre los once de la "embajada" venía un anciano de 72 años que en el viaje confesó que el no había estado en la embajada. La noche antes lo fueron a buscar a su casa y le dijeron que si quería irse a los Estados Unidos y el aceptó gozoso. Freddy le preguntó que no teniendo familia en Miami para que quería venir y contestó el anciano:

"Quiero morir libre y comiendo bien".

Los tripulantes de la embarcación temían que el exceso de peso pudiera hacerla zozobrar y reclamaron ayuda de otra embarcación carguero que pasaba y estos tomaron cinco de los de la embajada a bordo.

Freddy García trajo a su sobrina Bárbara Ledo de Fariñas, al esposo Nelson Fariñas y a los dos niños de ambos, Ryan de 5 años y Michelle de 3 años.

Extrañados, por el americanísimo nombre del niño preguntamos a Bárbara la razón y nos dijo sonriente:

"Cuando fuimos a inscribir al niño me dijeron que por qué le ponía nombre americano al niño. Yo les contesté que porque me gustaba; entonces

me dijeron que lo pensara mejor, que me daban tres días para ello y que volviera otra vez. Les aseguré que yo no iba a cambiar de parecer pero me hicieron volver a los tres días de todas maneras. Y aquí está Ryan."

Me sugirieron varios nombres como Vladimir, Iván y no se cuantos más.

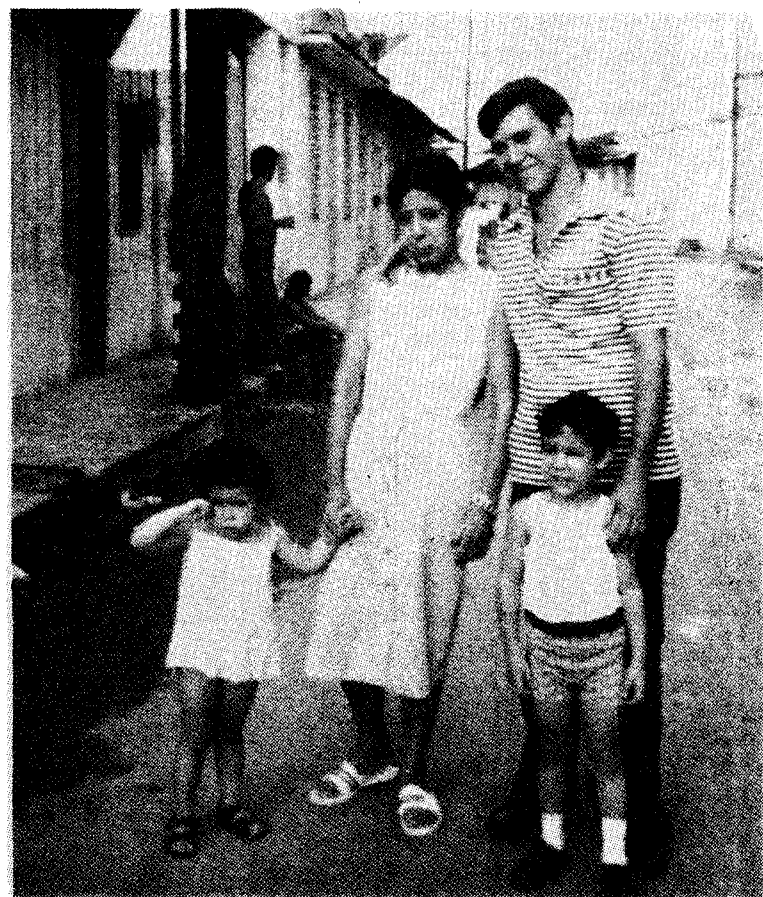
"Cuando nos avisaron que habían venido a buscarnos Nelson estaba trabajando y me dijeron que ya que ellos tenían que recogerlos a todos juntos, nos daban tiempo para que le avisáramos a él y que fuéramos a donde ellos estarían esperando.

"Al día siguiente era la parada del 1ro de Mayo y el Comité del Barrio estaba encargado de hacer que todos fueran al desfile so pena de castigo si no iban. Así Nelson, a quien habíamos avisado y dejó el trabajo, salió con el niño en hombros aquel día como quien va para el desfile. Como nos habían dicho que no le dijéramos a nadie para donde nos llevaban, el comité no sabía que nos íbamos al Mariel y le preguntaron a Nelson que si iba para el desfile y claro que el dijo que sí. Entonces le preguntaron por mí y la niña y les dijo que yo iba aparte. Cuando salimos nosotras no les llamó la atención."

Los llevaron a Mosquito donde tuvieron que pasar día y medio, sentados o tirados mas bien, en el suelo y junto a las letrinas, sufriendo todos los malos olores hasta que llamaron su núcleo.

Aquí Freddy y sus acompañantes tuvieron nuevas confrontaciones con las "autoridades" respecto a la hora de salida pero al fin se allanaron aunque siempre bajo amenazas.

Dicen Barbara y Nelson que "aquellos están cada vez pe-



Bárbara y Nelson con los dos niños frente a su casa en Guines. La foto, aunque del año pasado, nos pareció apropiada para la ocasión. Guines era un pueblo exuberante de alegría, ellos dicen que ahora es un cementerio.

or, que la tarjeta de cupones del racionamiento se llama el pueblo 'Maria la O' por aquello de "o coges esto o esto pero no de los dos"; a Fidel ya no le llaman el Caballo sino el Camello... porque se está quedando solo en el desierto."

Freddy cuenta de los precios de asalto que están cobrando por las vituallas que vende el gobierno a los tripulantes que están esperando en Mariel y nos muestra dos latas de "perros" que compró y que no comieron para poder enseñarlas por las que pago \$30.

quince cada una; una docena de huevos a sesenta cts. cada huevo y le ofrecieron un mamey por \$5 diciéndole que eso no lo iba a encontrar aquí. El lo rechazó alegando que él aquí los tenía abundantes y más baratos.

La travesía de regreso tampoco fue muy buena y les demoró mas horas pero al fin arribaron a Cayo Hueso el lunes siguiente y el miércoles ya procesada la entrada en el país se reunieron Barbara y Nelson y los niños con el resto de la familia que viven en Carol City.

El Evangelio detrás del Disfraz

Por Joey M. Feist

Edinburg, Tx. — Una gruesa capa de cosméticos y colorantes, una peluca ridícula anaranjada y un disfraz que parece un globo se mezclan para darle personalidad y vida a Zubo, el payaso de Río Grande Valley.

Detrás de la espesa capa de maquillaje se esconde el Reverendo Padre Marti Zuber, sacerdote de 30 años, Pastor Asistente de la Parroquia de St. Joseph en Edinburg, Texas. Padre Zuber predica y enseña usando la imagen y las técnicas de un payaso y es uno de los pocos sacerdotes de la nación dedicados a este ministerio.

Todo comenzó cuando al P. Zuber llegó una ridícula y vieja máscara. Un día se le ocurrió ponérsela delante de un grupo de feligreses y notó que reaccionaron de manera muy diferente, más confiados en su relación con él mientras tenía la máscara puesta. Ante la favorable recepción del público decidió usar ese talen-

to para obra más constructiva.

Al principio el payaso Zubo sólo aparecía en hospitales de niños y escuelas pero el Padre Zuber comprendió que todavía carecía de alguna habilidad para expresar claramente el evangelio a través de su pantomima. Asistió a algunos seminarios dedicados a este ministerio y aprendió mimica, danza y técnicas payasileras.

Ahora el payaso Zubo predica sin palabras y el público puede sacar una extensa gama de interpretaciones que proveen un sentido más amplio del mensaje de Cristo por medio de su variada mimica y todos los elementos visuales que usa.

Las presentaciones del payaso Zubo no son diarias sino reservadas para ocasiones especiales como Adviento, Cuaresma y alguna que otra festividad importante en que lo payaso no reste nada a la debida dignidad y devoción del mensaje. También aparece Zubo en retiros espirituales, donde el silencio es elemental para

la meditación y el mensaje mimico resalta más lo significativo de la prédica.

Cree el Padre Zuber que su ministerio de payaso y el ministerio sacerdotal no son cosas apartes una de la otra sino que una fluye de la otra.

"No quiero decir que todos los sacerdotes deban ser payasos. Pero si quiero significar que lo que yo hago como payaso dentro del contexto de la iglesia y lo que hago como sacerdote es a menudo similar. Cuando predico sin palabras, como payaso, estoy diciendo lo mismo que expongo con palabras durante la Misa," dice el P. Zuber.

Aunque hasta ahora nadie ha puesto alguna objeción a su ministerio el Padre Zuber se da cuenta que puede haber alguien que no simpatice con este ministerio, por ello aclara bien su disposición en esta materia.

"Yo nunca he sido ni jamás seré causa de escándalo para la iglesia. Esto no sería ministerio sino destrucción del ministerio".

Misa en Orange Bowl...

(Viene de la Pag. 1A)

que 'hacer por la revolución' entorpecen la asistencia a las iglesias porque es a la hora de la misa".

Algunos confiesan que no saben cuando fué la ultima vez que vieron a un cura. Entre los jóvenes que habia en este grupo la mayor parte de ellos no sabia lo que era un "sacerdote" porque no lo habían visto nunca.

La fe está en ellos, la Virgen de la Caridad sigue siendo la Reina de los Cubanos y para algunos también Santa Bárbara está en sus recuerdos. Están faltos de catequeses pero la semilla está allí, sembrada por las abuelitas y por las madres con toda probabilidad porque ¿de qué otra manera pudieran creen en Nuestra Señora o en otros santos?

Finalmente se nos avisó que ya todo estaba preparado, dos horas más tarde que lo anunciado, pero después de todo habria Misa. El señor César Odio, Manager Asistente de la Ciudad de Miami puso todas las facilidades disponibles para solucionar el problema de los amplificadores y aunque el organo no pudo trabajar la voz

del Padre Vallina si pudo ser oida.

La señora Julia Odio, esposa del oficial de la Ciudad, fué muy atenta con nosotros y le manifestamos nuestra gratitud en estas líneas. Ella también trabaja como voluntaria en el Orange Bowl ayudando en la solución de los múltiples problemas que conlleva esta obra en favor de los refugiados.

Vigilia Carismática en la Ermita

El grupo hispano de Renovación Carismática celebrará una vigilia carismática de Pentecostés en la Ermita de Ntra. Sra. de la Caridad el Sábado 24 de Mayo, desde las 9 p.m. hasta las 2 a.m.

La liturgia será presidida por Monseñor Agustín Román, Obispo Auxiliar de Miami, concelebrando con él Monseñor William McKeever y los reverendos Padres Antonio Navarrete, Fernando Compaired y Balbino Torres.