



Parish strangers...P10

## OUR LADY OF CHARITY

# New refugees join joyful celebration

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

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

The sermon during the Mass was given by Father Dionisio Oramas, From St. John Vianney College

Seminary, who in an emotional speech urged those gathered to turn their fervor into action and without waiting for government help aid all the newly arrived refugees, especially those living in Miami's now infamous Tent City. Many times, his words were interrupted by applause.

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

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

"The Word of God tells us that among Jesus' people, among Mary's people, there are neither Jew nor Gentile, Roman nor Greek, male nor female. In that spirit, let us proclaim — and prove by our actions — that

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**TREE SHRINE** — Cornelio Limon adds a finishing touch to a brightly colored image of Christ that he carved from a palm tree in front of his house. The artist spent nearly a year carving with a knife he borrowed from his wife's kitchen. Limon learned the art style known as Santero as a boy from his father in Mexico. (NCPphoto)

# New Sisters bring new hope

By ANA M. RODRIGUEZ  
Voice Staff Writer



"Something beautiful to show your love," sang the five barefooted sisters. In another room, a workman painted over a dilapidated wall. There was still more misery than beauty at 729 1/2 N. Miami Ave. but if it had been any other way, Mother Teresa's sisters would not have been there.

"IT'S THE RIGHT PLACE. Right where our people are. Right

Sisters Rachel, Bernard, Christhilda and Priscilla, Missionaries of Charity of Mother Teresa, sing during the Mass marking the opening of the House of New Hope in downtown Miami. Not pictured, Sister Prelata.

where we should be," said Sister Priscilla, who came from New York to help set up this "House of New Hope," a promise to made Miami by Mother Teresa when she visited the city a few years ago.

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

Archbishop McCarthy blessed the 16-room house, actually the old Indiana Hotel, hung a crucifix on the

(Continue on Page 5)

# Forming conscience on atomic war urged

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

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

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

"It is estimated that if one 20-megaton weapon were detonated in central New York City, 7 million people would die from the blast, firestorm and radiation that would follow.

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

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

The bishop recalled the

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

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

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

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



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



## News At A Glance

### Foreign Missionaries Show Decline

WASHINGTON —(NC)— For the 12th consecutive year, the number of U.S. Catholic missionaries serving abroad or outside the 48 contiguous states has declined and the total — 6,393 — is now lower than it was 20 years ago, according to figures published by the U.S. Catholic Mission Council.

### Change election Days to Sunday

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

### Non-Public School Attendance Up

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

### Pope to Visit England-Summer of 1982

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

### Seton Hall President Steps Down

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

### Nicaraguan Priest Appointed to Post

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

### Springfield Mass. — First Aux. Bishop

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

### Chilean Const. Restricts Civil Rights

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

### Natural family planners to meet in Ireland

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

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

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

The congress is being held in Ireland because of family planning legislation recently enacted in that nation. The legislation emphasizes education and services in natural family planning.

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## Abortion law OKd, requires permission

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

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

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

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

UNDER THE NEW law, unmarried minors can go directly to the court for permission to obtain an abortion. Court approval must be

granted "if the minor is found to be mature or if abortion is in her best interest."

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

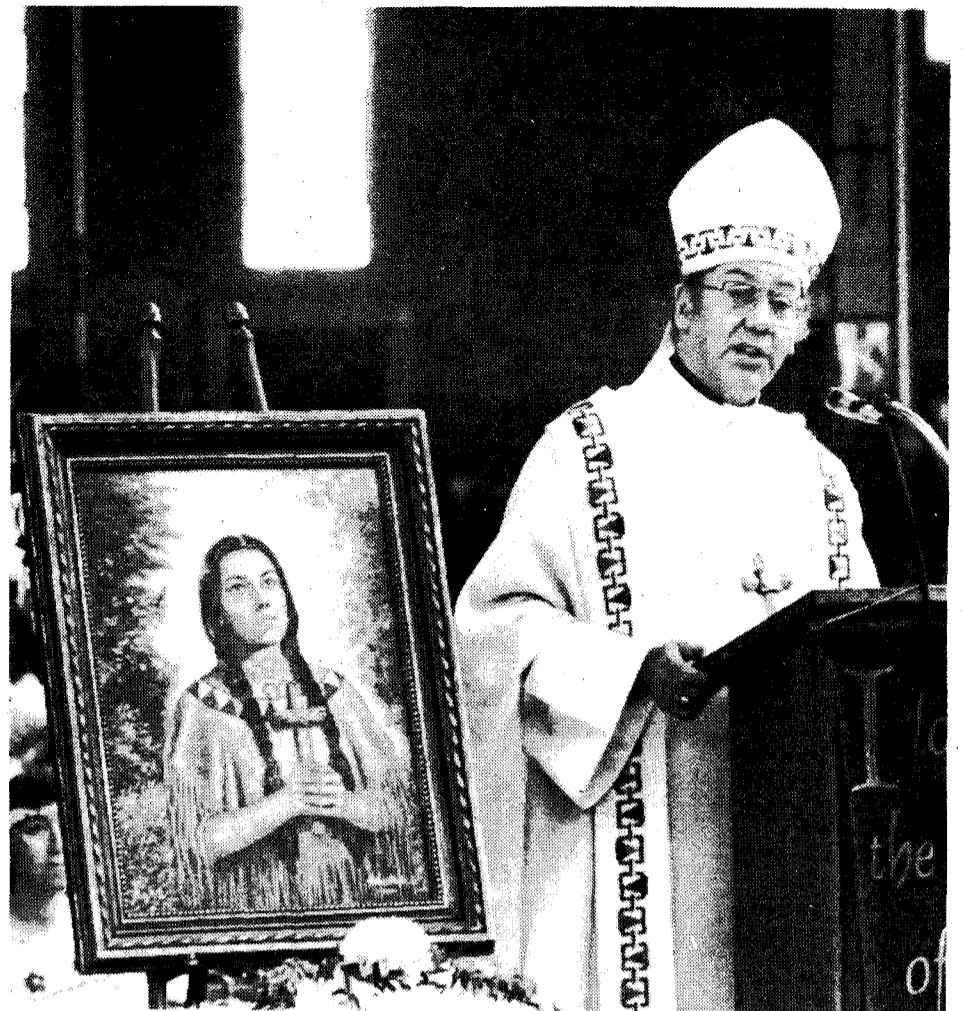
Mazzone added, "Requiring her prior written consent is not per se unconstitutional even when required for abortions and for other medical procedures."

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

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

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

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



TEKAKWITHA CELEBRATION.— Bishop Bernard Hubert of Saint-Jean, Quebec, speaks at the Blessed Kateri Tekakwitha weekend at the Auriesville, N.Y., shrine. Bishop Hubert, who was principal celebrant of a Mass, was joined by a number of Indians who honored the Auriesville native who was beatified by Pope John Paul II in June. (NC Photo)

# Family, divorce, sex, women's lib

## Synod of Bishops to discuss them

NC News Service

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

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

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

community," it says.

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

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

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

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

• Regarding contemporary sexual mores, the document says:

"Nevertheless one result of the present upheaval in the domain of sexuality is the separation of the sexual act from conjugal love and from its proper place in marriage."

"Homosexuality and recourse to the sexual faculty before or outside wedlock are attempts to reduce the sexual function to self-satisfaction purely and simply."

The document also criticizes  
(Continue on Page 6)

### OFFICIAL

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

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

THE REV. GUSTAVO MIYARES - to reside at St. Hugh

Rectory, Miami, effective September 17, 1980.

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

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

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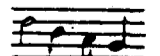
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# Reaching out with Latin culture

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

By GEORGE KEMON

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

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

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

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

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

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

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

The day starts at 8:00 a.m. and continues until 9:00 p.m. daily. There are field trips, discussions, and as many as 72 meetings of different duration — all of the action in Spanish. That's total immersion!

The programs of which there have been seven so far — over a period of a couple of years, are not



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

necessarily held in Miami.

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

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

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

Next spring a lineup of distinguished professors and teachers from all over the world will descend on St. John Vianney to lead a program. Dr. Samuel Nodarse, Director of International Com-

munications programs at the University of Northern Iowa, Fr. Richardo Ramirez, C.S.B., of the Mexican-American Cultural Center, San Antonio, Texas; Casiano Floristan, Superior of the Pastoral Institute of Madrid, Spain; Fr Alejandro Londno, S.J., of the Juvenile Institute for Latin America, to name a few who will conduct the Spring Seminar.

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

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

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

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

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

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

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

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# 'We are here to love... we are not afraid'

By MARIE A. SALAZAR

Sister Priscilla presents a strong peaceful aura that's contagious to those around her. Coming from Bangladesh to the South Bronx, Miami must seem a quiet little town by comparison.

"The sisters are Mother Teresa's gift to Miami. We are here to give the love of Jesus to people and we are not afraid," she says.

The sisters, which include Sister Rachel, Sister Bernard, Sister Christ Hilda and Sister Premlata are from the order of the Sister's of Charity founded by Mother Teresa. They try to live like the poor they serve by not accepting modern conveniences like refrigerators and washing machines. For the most part they go barefooted.

"THE POOR don't own washing machines, so why should we," says

Sister Bernard, the only American in the group.

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

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

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

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

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

# HOUSE OF NEW HOPE

The sign above the entrance to the mission says it all.

"We don't have problems getting girls to join the order. If God wants you he'll select you and give you the grace, courage and spirit to carry out his work," says Sister Priscilla.

GIRLS WHO WISH to join the order are normally invited to visit and live with the sisters for two weeks. They share in prayer and work. That gives them some idea of what life will be like once they join. After the two weeks the girls go home and make their decision.

Mother Teresa visits all the

houses established in the United States once a year. Next year she will visit the House of New Hope in Miami and spend a couple of days working with the sisters.

"IT IS TOO BAD that there will be many girls who will join the order and never have the privilege of meeting her after she dies," says Sister Priscilla.

People are welcome to stop by and pray with the sisters.



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

## House of hope blessed

(Continued from Page 1)

wall, and celebrated Mass with the sisters and the people who had made the mission possible: Mary Anne Buffone, who worked on the project for two years; Charli Fashik, who donated the building; and Gil Seigel, the volunteer public relations man for nearby Camillus House, who helped throughout.

THE MISSION will depend on donations, which are already pouring into the Community Relations Office of the Archdiocese of Miami.

"I'm delighted and moved," said the Archbishop after the ceremony and he expressed his hope that people in need will hear about the House of New Hope and feel free to go. A little later, May Janescki walked in. Her former address was the Brickell Bridge. She needed a place to stay.



Inside, workers are trying to paint and restore the building, which, like the neighborhood and the people who roam it, has fallen into hard times.

## She worked 2 years to help 'bag ladies'

By MARJORIE L. DONOHUE

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

On Sept. 8, feast of Our Lady of Charity, with the arrival of four Missionaries of Charity whose foundress and superior, Mother Teresa of Calcutta received the Nobel Peace Prize for her work among the poor, she moved inside the House of New Hope to continue



Mary Ann Buffone

as a volunteer, working side by side with the nuns in the cause of "down and out" women.

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

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

The former Hotel Indiana has been sold but since the new owner will not take over for six months Fashik told her she could use it. She promptly enlisted the volunteer

assistance of local AFL-CIO president Ed Stephenson who contacted John Lindstrom, Plumbers Local No. 519, to provide volunteer plumbers who have provided necessary plumbing fixtures for the structure. Carpenters, electricians and other workmen who have made a part of the building fit for living have been paid by Mrs. Buffone and through donations to the project.

MEANWHILE, Mrs. Buffone, whose husband, Peter is a produce broker, sought the approval of Archbishop Edward A. McCarthy and then organized a non-profit corporation to "provide temporary shelter for homeless and indigent and — or battered women." She serves as president assisted by Gilbert Seigel, vice president and Dr. Marguerita Holden, secretary-treasurer. According to Msgr. Bryan O. Walsh the new mission will be financially independent of the Archdiocese of Miami and will work in conjunction with Camillus House.

An account to which donations for the mission may be sent has been opened at the First State Bank, 7900 NE Second Ave., Miami, Fl. 33138. Contributions may be mailed to the attention of Douglas Asmus there.

Coincident with the donation of the hotel, Archbishop McCarthy was advised by Mother Teresa that she was ready to fulfill the promise made to the late Archbishop Coleman F. Carroll when she visited Miami in 1974. At that time, after visiting the downtown area and local prisons, the "Saint of the Gutters" committed herself to open a mission in Miami whenever her Sisters were available. During a recent visit to Haiti where she met Fr. Gerard LaCerra, Chancellor of the Archdiocese, she recalled her promise and told him she was ready to provide nuns to work among the poor.

THE ESTABLISHMENT of the third U.S. mission of Mother Teresa's order is regarded by Mrs. Buffone a member of St. Rose of Lima parish, as a miracle.

Who named the new facility? Mrs. Buffone selected the name after mulling over several suggestions. What really convinced her that the facility should be called "House of New Hope" was when in the course of sweeping up dirt and rubble in the hotel she found a holy card, covered with grease stains and filth, imprinted with a prayer to "Our Lady of Hope."

## Help the children

### Dear Friends in Christ:

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

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

Almost one thousand children received care during the past year. For most of these children it was only a few days until they returned

to their families. But for over one hundred of these children, the Archdiocese provided greater care at one of our Archdiocesan homes. For many of these children their only home is the one that you have helped to provide by your generous support of this Good Samaritan Appeal.

The annual Good Samaritan Collection which benefits these dependent children will be held next week.

I encourage your continued generosity in helping these children who need our special concern.

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

## Anglican-Catholic unity work urged by Pope

CASTELGANDOLFO, Italy —(NC)— Pope John Paul II urged Anglicans and Catholics to continue to work toward the unity of the two churches.

Meeting with the 20-member Anglican-Roman Catholic International Commission the pope said the quest for Christian unity "is not a task for man unaided."

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

POPE JOHN PAUL described the commission members as "veterans, seasoned workers in a great cause" and said that Christian unity is a feasible goal.

"We have a common treasure, which we must recover and in the fulness of which we must share, not losing certain characteristic

qualities and gifts which have been ours in our divided state," he said in an English-language address.

"Your method has been to go behind the habit of thought and expression born and nourished in enmity and controversy to scrutinize together the great common treasure, to clothe it in a language at once traditional and expressive of the insights of an age which no longer glories in strife but seeks to come together in listening to the quiet voice of the Spirit," the pope added.

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

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

## Synod of Bishops to discuss issues

(Continued from Page 3)

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

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

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

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

"Statistical studies of the United Nations show divorces slowly rising from the year 1957 and then rapidly doubling after the year 1970."

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

On abortion, the document says, according to Catholic doctrine, "no direct destruction of the life of the fetus is permitted for any moral reason after conception of life."

"In the last decade 33 nations of the free world have abandoned their hitherto severe laws concerning abortion. Almost 40 percent of the people of the world live in cities where abortion can be had on demand alone," it says.

Regarding sex in marriage, the document follows the positions outlined since last September by Pope John Paul II in a series of general audience talks. The pope and the document refer to the "conjugal meaning of the body" as expressed through marital union. The document says:

"Sexuality must be educated and subjected to discipline, not only in order that the couple may know what is not permitted — and this must need be clearly indicated in our 'permissive' society — but especially so that they may know how not to waste their whole married life in repetitiveness instead of making it meaningful with a sexuality that truly signifies loving self-donation day by day, so that personhood is fulfilled and unity made human in the use of sexuality."

Regarding women's liberation, the document says that "for Christians the dignity of Mary is the norm for the dignity of womanhood" and "the dignity of woman in matrimony and in the family is commensurate with the self-giving of Mary and grows with it." The document adds:

"The dignity of woman is evident from her being a human person and the daughter of God. Her dignity is therefore the same as that of the man."

"She is a 'human feminine being' (the supreme pontiff himself says) of the same dignity as man in civil and in ecclesial society alike."

## World Churches Form Consortium

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

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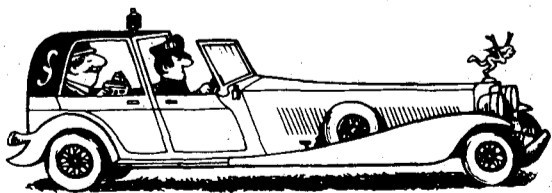
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# Refugees celebrate

(Continued from Page 1)

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

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

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

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



Archbishop McCarthy during the Mass in honor of the Virgin of Cobre.



The statue of Our Lady of Charity of Cobre is carried into the Marine Stadium.



A partial view of the over 12,000 people who gathered at Marine Stadium to celebrate the feast of

Our Lady of Charity of Cobre. Among the crowd, many of the newly arrived Cuban re-

fugees, now for the first time in many years were able to take part in this tradition.

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# MATTER OF OPINION

Being attracted, then, by God's mercy, with this strategy, we do not play the covered  
we remember all the material, there must be no cracked steps, no for

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

## Red armor cracks in Poland

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

Now the cracks grow wider elsewhere,

### Editorial

this time in Poland.

What has happened there may well prove to be a major turning point in the communist world, a hole in the historical dike that could lead to a flood the Russian authorities can not contain.

What the workers in Poland struggled over were not confined to the usual labor issues, pay benefits and such, that we in America normally associate with strikes.

The Poles, in effect, won the right to control their own destiny, to have genuine labor unions, controlled by the members. The importance of this is profound, because it goes to the very heart of communism and its power base.

The communist dictators, especially in industrialized countries, maintain control

of the masses of people largely through party control of the labor unions and union officials. This prevents any organized opposition to the party rulers.

In allowing the workers to actually control their own unions, the party masters are giving a great deal of power to a large number of organized people. No wonder the Russian leaders are shivering in their boots, nervously rattling the sabres of their many army divisions on Poland's borders.

The Russians would be hard pressed to send troops into Poland only months after the Afghanistan fiasco and the publicity surrounding the Olympic boycott (one of the bright spots in American history). The Russian rulers like to keep a few years' distance between its invasions of countries, Hungary, Czechoslovakia, Afghanistan, etc.

But what has happened in Poland is fact now.

Once Tito established an independent brand of communism, the trend never stopped. Now the Poles have established an independent labor force.

And can it be a coincidence that this first happened in the country with probably the most vibrant and flourishing Catholicism

in the world?

One look at the thousands of kneeling workers, the pictures of the Pope on factory fences in a supposedly atheistic state, and there can be little doubt of the power of faith to overcome evil even in this world.

### Black frustrations

A black woman reporter writes in the Miami News, about her reasons for moving away from Miami.

It is a sad saga of discrimination, of closed doors and closed hearts, of rooms for rent, with confirmed vacancies until the black face shows up, of a dearth of black culture, black progress, black elected leaders...

If anyone thinks the problem is just a question of education or government aid—though these things are essential—he need only follow the account of this educated, well-spoken black woman, to see the deep frustrations that still exist in our society for people whose ancestors came from the wrong country.



By Fr. John Dietzen

## A question of marriages

**Q.** In a recent column you state: "It is possible for a Catholic to validly marry before a minister or justice of the peace if a dispensation for such a marriage has been received from the bishop of the diocese."

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

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

about this.

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

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

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

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

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

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

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

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

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

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

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

### LETTERS TO THE EDITOR

#### Maryknoll magazine?

To the Editor:

The purpose of this letter is to request your opinion of the Maryknoll Magazine. To begin with is this a Catholic organization?

If it is, it has strange ways of expressing its beliefs in

### Readers' Letters Welcome

Readers' views are welcome to the Letters to the Editor column. Letters should be no more than 250 words and are routinely subject to editing for space or clarity; they must include writer's signature and address. Anonymous letters will not be considered.

Christianity. My questions concerning this magazine started about 6 months ago. The articles were on Third World countries; the articles could have been written in Moscow.

Then, there were the stories of the Islamic Religion. It was very one sided, in favor of Islam, which is all right if the whole story was told. The August issue was on Cuba, it tells how much better the Cuban people are living under Castro, how schools have improved, much better housing is furnished, and all the people are allowed freedom of their faiths.

It further states that the revolution improved the church in Cuba, and gives quotes from Cuban priests, seminarians, and nuns. If Cuba is so well off, healthy, and the conditions are as great as the magazine shows, why do we have this great exodus of Cubans to Fla.?

Mr. John J. Mackel  
Homestead





By Msgr. James J. Walsh

## Universe shows God's power

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

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

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

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

We are strange creatures. When we first saw the wonder of

television, we were awed in the face of man's gigantic achievement in projecting the images of persons and places in all directions in an instant. However, we who are made to the image and likeness of God, view our fellow man without much thought of his potential greatness as a child of

**"Man didn't make the atom; he merely found it after all these millions of years. God is the creator, and he had a good reason for this mysterious created thing."**

God, an immortal being.

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

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

Why is it that we who firmly

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

**THE FIRST** description of God in the Apostles Creed speaks of his

omnipotent power. "I believe in God the Father Almighty." In professing our Faith in his power, we embrace all the other perfections of God — his infinite goodness, wisdom and love.

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

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

If you saw NBC's "Animals are beautiful people" a month or so ago, your thoughts had to turn to the power and majesty of God who put such powerful instincts in birds and

animals. What an inspiring sight that was — all of them following the purpose which God had given them. All of them true to the instincts implanted in them. I am tempted to say "extraordinary" whereas actually it was the ordinary working out of the divine plan in each creature. Almighty Father!

**WITHOUT THAT** same divine cooperation we ourselves could not find the resources needed to wink an eye or speak a word. If for a moment he removed his hand from the foundation of the earth, we would sink into oblivion.

We need to think of this as men strut and brag and tell their great plans to shape our lives. I found an 11-year-old issue of Newsweek in the barber shop and was fascinated to find that most of the "great names" then ruling the world had disappeared as if they never were. And God is still in his heaven...

Living with the conviction of God's omnipotence gives a tremendous stimulus to faith. Confidence in his power flows over into our prayers. "If you have faith like a mustard seed, you will say to this mountain, 'Remove from here', and it will remove."

Every new discovery of science should deepen our reverence for God, the Father Almighty. "How great are your works, O Lord. You have made all things in wisdom; the earth is filled with your riches."



By Msgr. George Higgins

## What to do about illegal aliens

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

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

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

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

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

Raspberry's answer is rather cold-blooded. Many religious, labor and civil-rights organizations who have grappled with this problem for several years favor some form of

offers little hope to the illegals. Must they wait for the millenium before their status can be regularized? If so, they are on their way to becoming a permanent under class, forced to hide from the law with all that involves in terms of human suffering and degradation."

**"This plan, it seems to me, offers little hope to the illegals. Must they wait for the millenium before their status can be regularized? If so, they are on their way to becoming a permanent under class, forced to hide from the law with all that involves in terms of human suffering and degradation."**

amnesty for illegals already in America. Raspberry demures. He says that while amnesty seems a common sense way of dealing with an accomplished fact, it is, in reality, "a recipe for exacerbating an already bad situation."

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

**THIS PLAN,** it seems to me,

forced to hide from the law with all that involves in terms of human suffering and degradation.

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

"The almost inevitable result," he says, "will be hostility and occasionally open warfare between the new immigrants and the blacks they displace."

Suggesting this is possible is one thing; saying it is "inevitable" is

something else again. It may become inevitable, however, if even commentators as balanced as Raspberry keep adding fuel to the fire by pitting blacks and illegals against each other.

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

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

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

In addition, pitting these two groups against one another will almost certainly play into the hands of those who are opposed to all forms of affirmative action.

# Do you pray with strangers?

By FATHER JOHN  
O'CALLAGHAN, SJ

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

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

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

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

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

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

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

Today's society presents a

different picture. Not only were many families and individuals in a given parish not there yesterday; they won't be there tomorrow either. True, job-related moves seem to be decreasing as more people dig in to resist incessant uprooting. But we cannot expect a return to the parish stability of another generation.

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

In his book "Future Shock," Alvin Toffler talks of mobile Americans needing to develop the

capacity for "instant community" if they are not to be reduced solely to relationships within the family.

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

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

we pay attention to them.

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

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



## Ohio parish 'feels like home'

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

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

Peter says his initial involvement with Faith Search two years ago helped stabilize his religious commitment and aided his growth personally and spiritually. In addition, Peter learned through this experience how he could be of service as a minister in his parish.

**WHAT PEOPLE** do makes a difference. This belief is the food and drink of St. John's. It motivates them for the struggles involved in transforming the parish into a vibrant, responsive organization, capable of influencing the environment around it.

Delphos is a small town in central Ohio, surrounded by fertile farmlands. Its roots are staunchly German and its prosperous people are fiercely proud of who and what they are. St. John's is the heart of the community. With 7,000 parishioners, the parish is the same size as the town, drawing one fifth of its members from the

surrounding rural area.

The challenge faced by this parish in the early 1970s was how to build community with people who knew each others' names but where newcomers still describe themselves as outsiders 20 years later. I was on the parish staff with Bishop Albert Ottenweller as pastor while St. John's searched for a way to create faith communities — groups of people centered around the Lord who share their lives out of love and concern for each other.

Faith Search grew out of the startling discovery that the parish provided few opportunities for firsthand experience of such communities. In Faith Search, 25 families join together for three hours every Sunday morning for nine months. Lay leaders meet for several hours each week to plan.

During the Sunday meetings, adults break into small groups for discussion while children meet in various age levels to work through some experience rooted in the weekly theme. All then join together for the celebration of the Eucharist and a joint meal.

In the six or so years of its existence, almost 200 families have gone through Faith Search. Of these, 50 to 60 percent continue to fulfill some ministry within the parish after they finish the introductory experience.

In my several years with the parish, I found

that families join Faith Search reluctantly at first. After several weeks, however, most families discover the experience touches a hunger deep within them. Few drop out from that point on because they find other people so supportive.

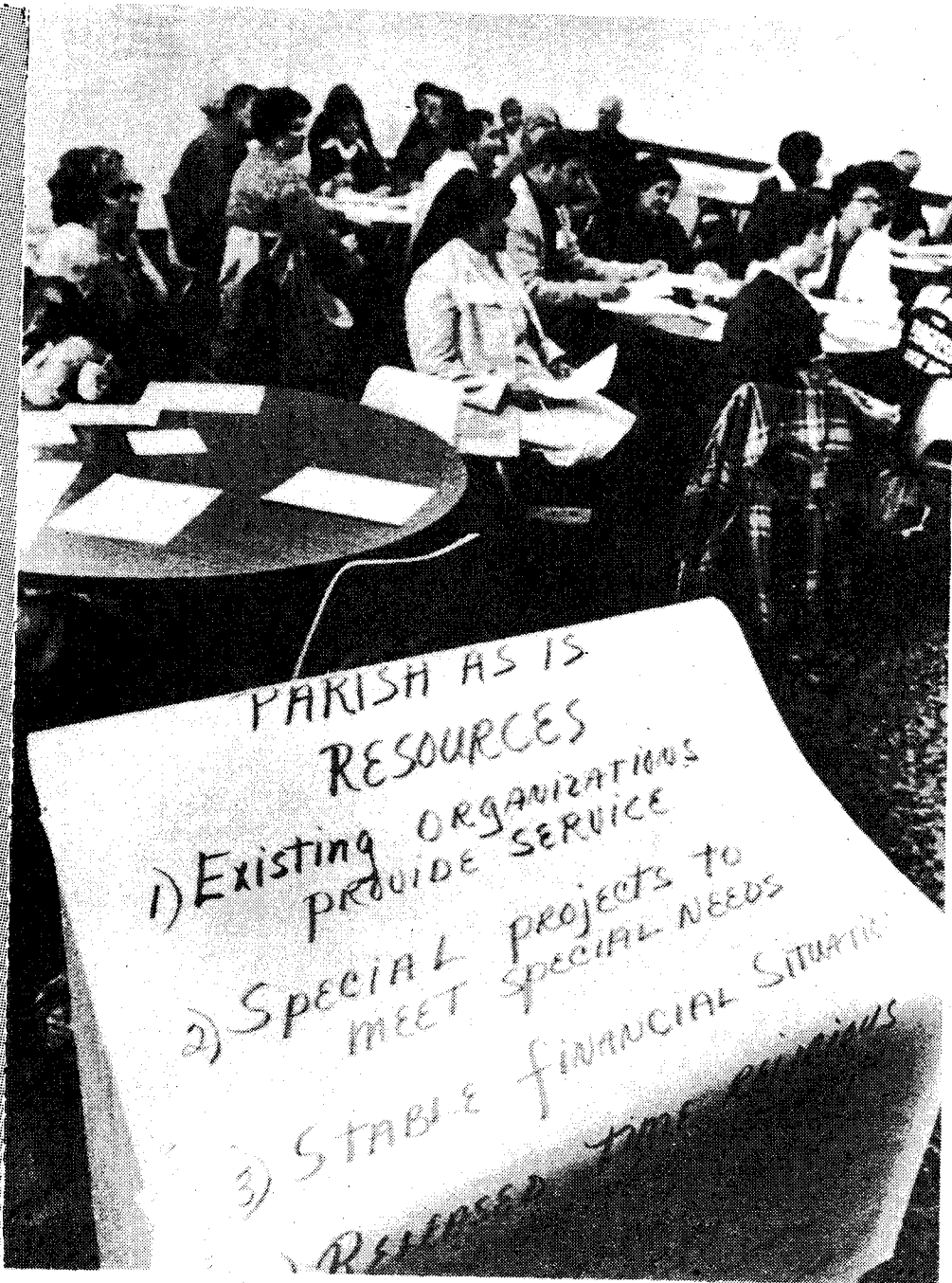
For example, Sue and Bob were in their 30s when they married and had two daughters. Then Sue's parents were killed in a tragic automobile accident. Grief almost destroyed her. Her companions in Faith Search, which Sue and Bob were going through at the time, became her extended family, sustaining her through her long healing process.

Yet another couple, Tom and Carol, had eight children. Their eldest son was born with a rare birth defect which necessitated hospitalization for 150 days about 150 miles from home. During the crisis, parishioners from Faith Search "adopted" the family.

**FAITH SEARCH** members provided food, baby sitters, rides and gifts of money, often anonymously, out of love for the family. They also helped maintain the household and gave emotional support.

Today, this small Ohio parish still has its share of sorrow and pain. But, thanks to Faith Search, it also has a deepening sense of how rich a believing community can be.

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# Community: not like the good old days

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

Obviously, most people have some form of community in their lives. The first community is the family, then come friends and neighbors and perhaps co-workers.

For many, the parish is an important community. For others, the parish is a service to be used occasionally but not a community in any significant sense.

MEMORIES OF the past suggest that parishes were once much more important communities for their parishioners. People felt strongly they were part of a group of people who knew each other, celebrated many events together, had roughly the same values and lived their lives in similar ways.

But it is commonplace to hear that parishes generally are not such close communities any longer. This is not surprising since so many communities now face difficulties in maintaining closeness and loyalty.

-- The latest census statistics indicate that 40 percent of marriages end in divorce.

-- People are entertained by television today; they do not look to parishes for entertainment.

-- More people work outside the boundaries of their parishes and spend their time with people living in other areas.

-- Events like feast days and holy days seem to play a different role in many people's lives now. Even national holidays get moved for the convenience of creating long weekends.

Nonetheless, vital signs of a revived community are surfacing in many parishes. Some parishes are developing ways for people to get to know and care for one another. Others are organizing small groups through which parishioners can express more fully their beliefs and hopes. At the same time, people can discover how much they share with others who are equally willing to share.

Nonetheless, there is still need for people to work at developing parish community just as there is need to work at developing the family community.

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

The real solution to loneliness, however, is the gamble of community — throwing ourselves into more contact with others and concern for others, even when we feel the outlook is not promising.

When Pope John Paul II toured the United States, we got a reminder of the potential vitality of the Catholic community. He seemed to gather around him all the hopes for community that people have. But we also have to admit that the spirit of community seemed to vanish quickly.

THE POSSIBILITY OF community exists, but the reality will not remain unless people find ways to develop the relationships, the sharing of values, the celebrations, the mutual care that goes into keeping a community alive.

A view that doesn't seem very helpful suggests that people no longer care for one another and do not desire community. But people give great signs of wanting to care for one another. They are discouraged from doing so by the many fears and restrictions which affect their lives.

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

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

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

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

## Spreading the Word

By FATHER JOHN J. CASTELOT

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

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

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

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

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

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

rabbinic scholar showed up in these out-of-the-way places.

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

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

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

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

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

During the journeys, Paul had established himself as the apostle of the gentiles, the champion of Christian freedom. This experience was to have a profound effect on the theology he would formulate in the course of his career.

# Family Life

## Handling the adult child

By Dr. James  
and  
Mary Kenny



**DEAR DR. KENNY:** I'm having a problem with myself and a 20-year-old daughter. Why must a parent feel so guilty and responsible for a child who absolutely refuses to heed any guidance or advice on something she is doing that can only hurt her in the end?

The problem is too much drinking, association with a married man and heartache in the end for her. We as parents don't approve of this. She lives at home. At the present time she is temporarily laid off from her job.

She seems so immature about life in general. People take advantage of her in regard to money. Do you think that by getting out on her own she might grow up faster? It will sure be a struggle for her but maybe a hard-learned lesson. (Ill.)

A. Americans have a proverb about children when they marry: "Lose a daughter; gain a son." The American Indians also have a proverb: "Lose a son, gain a friend." A world of difference un-

derlies the two proverbs.

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

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

The difference between a friend relationship and a parent-child relationship is one of equality. Friends are peers with equal status.

Equal status does not imply equality in wisdom or experience.

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

The Indians are right. Children

grow up. As young adults they are best treated as friends. Our society marks age 18 or the end of high school as the time of adulthood. Parents would be wise to do the same.

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

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

In general, giving advice is a good way to lose friends. Few of us respond to corrective counsel, even when it is wise. If good advice works, fine. If not, it seems wiser to

quietly decry the behavior but to continue to support and love the person.

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

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

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



By  
Antoinette  
Bosco

## The best place for parents

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

Parents rarely have been given a chance to tell their side of the story when life with children soured. Parents have been programmed to say "mea culpa" if a child misbehaves, does poorly in school, gets drunk or takes drugs.

Parents are the only category of living persons held fully responsible for the behavior of others. The contradiction is painful.

On the one hand, it is implied that children do not have free will, since parents are responsible for everything they do. On the other hand, children actually do exercise their free will — frequently contradicting parental wishes.

Thus, as was bound to happen —

because the pendulum always swings — parents are now beginning to say "enough"

Parent self-help groups are starting to spring up around the country. Many are staffed by professional counselors, psychologists and social workers who are giving advice and help to baffled parents.

One of these is the Parents' Center, a new support group to help distressed mothers and fathers. Its philosophy is: "Parents are people too. They have a right to be imperfect, to say no to their kids, to have privacy and a life of their own."

In Seattle there's a Parent Place which calls itself a "runaway House for mothers and fathers."

A California-based group is called Families Anonymous and now has 122 branches around the country. It advises parents not to blame themselves for the failings of their children.

"Can this be 20th-century United

States where children always came first and parents are always blamed for whatever goes wrong with their youngsters? Where is this heretical advice coming from?" asks journalist Alan Haas.

He answers that it is coming from people like Dr. Robert Howard, the physician credited with coining the phrase "battered parents." The doctor says mothers and fathers suffer from "bruised egos, fractured psyches, flattened pocket-books and guilt oozing from every orifice." Strong words.

Families Anonymous says what is needed is a return to balance, "being concerned about your child, but not consumed" by the problems of this difficult job.

As a mother of six, I'd say that is good advice. It is so easy for me to empathize with distraught parents.

I have seen good people agonize about a child who is on drugs or into reckless "fun" or pregnant in the midteen years. I know how easy it is, steeped in guilt, to begin asking:

Where did we, the parents, go wrong? We should ask: Where did they, the kids, go wrong? Sometimes in seeking the answers we find the responsibility is two-sided, and the pain not deliberately inflicted by either side.

Recently I reread parts of a timeless book by humorist Sam Levensen, "Everything But Money." Speaking of his brothers and sisters, he writes: "Our personal success was to a great extent predicated upon the happiness we would bring to our parents. It would not be long before this idea would be completely reversed. To make our children happy was to become the 'summum bonum' of family life."

Maybe we are now living with the harvest that came from these two unhealthy extremes.

Parents and kids need to get together on this somehow. Perhaps then the best places for parents will again be their homes.

## Family Night

By Terry and Mimi Reilly

### OPENING PRAYER:

Thank you Lord, for summertime. Thank you for its good fruits, the music of its rain showers, desert dust devils that dash across the open fields and warm clear star-filled nights. Thank you, too, for smiling children's faces and for unselfish parents. Thank you now and always for your gift of love. Amen.

### ACTIVITY IDEAS:

• Young Families — "Family Summer Memory Book" — materials: construction paper,

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

• Middle Years Families — Materials: calendar, paper, pencils. Use the calendar and look back over the summer months. Everyone choose his or her favorite moment,

day, week during the summer. What was the funniest thing that happened this summer? The worst thing? If you could live this summer again, would you do anything different. Take turns sharing. Write down a list of things the family would like to do next summer. Put away until next spring.

• Adult families — talk about the importance of family memories. Go through old photo albums to recall past summers. What made them special?

### SNACK TIME:

Taffy apples or apple crisp

### ENTERTAINMENT:

Try to take one last summer outing.

### SHARING

1. Take turns sharing what is each person's favorite time of day.
2. Each share one thing he or she is especially looking forward to this coming fall.
3. Each share a moment he or she felt loved.

### CLOSING PRAYER:

Thank You Lord, for these summer months, for the growth in the fields and gardens and for our own growth. We praise and thank you Lord, for the heat of summer, for cooling rains, for starry nights, for summer storms.

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

# 'Think BIG,' evangelizers told

By SUSAN W. BLUM  
Voice Correspondent

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

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

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

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

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

However, Archbishop O'Meara was quick to point out that he considered the establishment of the first 'office of evangelization' in 1522, the Sacred Congregation for the Propagation of the Faith, "a true milestone in the Church and an obvious work of the Spirit. For no one could have known how the world was going to decrease in size in the next few centuries through the in-

creased methods of communication and travel. From that time on", he asserted, "the Spread of the Gospel could be planned, organized and directed. It inserted into the life of the Church the thought about planning for the Evangelization of Peoples."

THE FOUNDING of the Society for the Propagation of the Faith in the 1700's by a laywoman, Pauline Jericho, in southeast France was viewed "as the first determined effort to bring the evangelization effort down to where it always belonged — to the whole Church — to the whole people of God." Archbishop O'Meara continued, "That was the genius of Pauline Jericho's call...laypeople then as now constitute 99.7 percent of the whole Church. Factually or numerically, this is where evangelization belongs. But better than that, it is part of the call of every Christian to bear some of the burden of giving witness to Christ, and that means reflecting Him, proclaiming Him, announcing Him!"

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

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



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

## 1700 Commissioned, projects highlighted

By SUSAN W. BLUM

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

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

The homilist, Bishop Eugene Marino, told the enthusiastic group that "each had been called by Jesus to proclaim the Good News and to witness the Gospel with their lives! All of us, the whole Church, have the responsibility to share and to witness in a credible manner. Men and women must see the conviction that Jesus is within us! We must reach out...for the Gospel impels us to give credible witness to its Message. Often we become fearful in the face of challenge...we become uncomfortable in sharing that message face-to-face with others. We hint...we suggest...It is not enough to hand a person a book or tape about our faith...we must proclaim Jesus Christ face-to-face, heart-to-heart and offer others an invitation to come into the family of believers!"

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

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

Through Base Communities of Christian Families."

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

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

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

Grievances mentioned in the group sessions include changes concerning abstinence of meat Friday, necessity of head coverings on women in Church, and recent demoting of some traditional saints to a lesser status. Interestingly, Father Buhmeier found that in the non-threatening environment of being invited to "vent their anger and to blow off steam", the alienated Catholics take over the role of defending the Church and eventually become integrated, practicing

(Continued on Page 16)



Bill Glass (front), of St. Joan of Arc parish in Boca Raton joins a group from St. Rose of Lima, Miami, headed by Msgr. Noel Fogarty, at National Evangelization Conference. Behind Bill, from left, Msgr. Fogarty, Marie Jacobson, Linda DiGiorno, Veronica Fuchs and Sister Jean Rosaria.

## S. Florida Scene

### Women's Clubs

Joseph Women's Club.  
No saint

St. Charles Borromeo Women's Club will sponsor a Sausage and Egg Breakfast, Sept. 14, at 11:30 a.m. in the Parish Hall. Donation is \$2.50 per person. All parishioners, their families and friends are welcome. Celebrate "Grandparents Day" with sausage and eggs.

★★★

St. Gregory Women's Guild will entertain all ladies of the parish with an "Aloha Welcome" Sept. 16, at 8:00 p.m. at the parish hall in Plantation, 200 N. University Drive. A Tropical Wine and Cheese Social will follow a fun lesson on how to dance the hula.

★★★

Luncheon Card Party, Sept. 15, St. Joseph's Parish Hall, 8625 Byron Ave., Miami Beach. Donation \$3.00 - 12:00 Noon. Everyone is invited. Door prizes, Table prizes and special prizes. For reservations: 865-7284 or 861-2517. Sponsored by St.

★★★  
Mary Immaculate Women's Guild of West Palm Beach will hold their first Fall Meeting, Sept. 14, following 12:00 Mass. Sr. Eulalie of Noreen McKeen Residence for Geriatric Care and the Lourdes Residence will be guest speaker. Sister's Talk will precede regular business meeting. All women members of the parish are invited.

★★★

St. Bernadette Women's Club will hold their annual Rummage Sale on Sept. 21, from 8:00 a.m. to 2:00 p.m., at 7450 Stirling Rd., Hollywood.

### Approach to Prayer

Approaches to Prayer: a weekend retreat to be held at the Cenacle Retreat House, Lantana, Sept. 19, through 21. Open to men, women and couples. A weekend designed for deepening one's life of prayer. The Exercises will be conducted by Fr. Greg Comella, C.P.S. For information and reservations call 582-2534.

### Wild West Pow Wow

Miami Right to Life presents a Wild West Pow Wow on Sept. 19, from 6:30 p.m. to 10:00 p.m., at 7270 SW 120 Street, Miami. Live music, Barbecue, and much more. Donation: Adults \$2.50, Children, 1.50

### Widow(ers) Meet

Catholic widow and widowers club will have a social gathering on Monday, September 15th at 7:30 p.m. at our meeting place, 2380 West Oakland Park Blvd., rear of PWP Hall. Refreshments. Plans are being made for a Halloween cruise the weekend of October 31st aboard the "Emerald Seas" for information call: 772-3079 or 733-4274.

### New Sister to work in Indiantown area

Sister Barbara Cekosh, formerly of Sacred Heart Parish in Jacksonville, made her Formal Commitment as a Sister of St. Joseph during Liturgy in St. Joseph Convent Chapel in St. Augustine.

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

### Bolivian Bishops Again Attack Gov.

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

By George:  
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## WEDDING PARTIES

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

## women learn new ways of service

By SUSAN W. BLUM

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

Several areas of service which will be stressed this year is the continuing strengthening of the family, promoting personal spiritual renewal, and raising the consciousness of the 8,000 members on political issues during this election year.

SPEAKING OF the role of the Council of Catholic Women, Father Lawrence J. Conway, Moderator, said, "Our Council of Catholic Women, in large or small parish units, constantly displays what organized efforts will produce. In their basic support of parish

programs and Archdiocesan efforts, the women's groups in many parishes spark the entire parish family.

MORE AND MORE, especially over the past few years, the Council is recognized as more than just the 'card party- raffle - altar - care - sewing circle' organization. Reaching out through its areas of concern, called the commissions, the Council makes the church voice heard in legislation, in community affairs, in pro-life and family life, as well as in evangelization, social justice programs and liturgy."

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

751-4429 A TOUCH OF CAPE COD ON BISCAYNE BAY

# Mike Gordon

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# New nursing and rehab center invites you to come see

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

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

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

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

Administrative facilities include medical records area, medical

director's office, director of nursing office, administrative offices, receptionist and lobby area.

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

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

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

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

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

Joseph Spinelli, executive director of St. John's Center, said

the Rehabilitation and Nursing Center "was designed to emphasize the encouragement of independent living through its therapy services and treatment facilities, thereby allowing for the appropriate placement of people in accordance with their needs."

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

"**WE ARE MOST** interested in having interested persons view the new Center and inspect its facilities during the Open House," Spinelli added. "Our staff will be pleased to

assist in showing these new facilities to visitors and answer any questions."

During the Open House program, a table will be provided in the lobby where those interested may register for membership in a newly-forming Auxiliary of volunteer help to assist St. John's Center. Information about the Auxiliary and membership may also be obtained by telephoning 739-6233 in Broward.

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

## CSB sets annual dinner meeting

The Board of Directors of the Catholic Service Bureau will hold the annual dinner meeting, Friday, September 19th, 1980 - 6:30 p.m. at Madonna Hall — Sacred Heart Church, Lake Worth.

Archbishop Edward A. McCarthy, will be honored guest and speaker. Mimi and Terry Reilly,

Directors of the Family Enrichment Center will also speak.

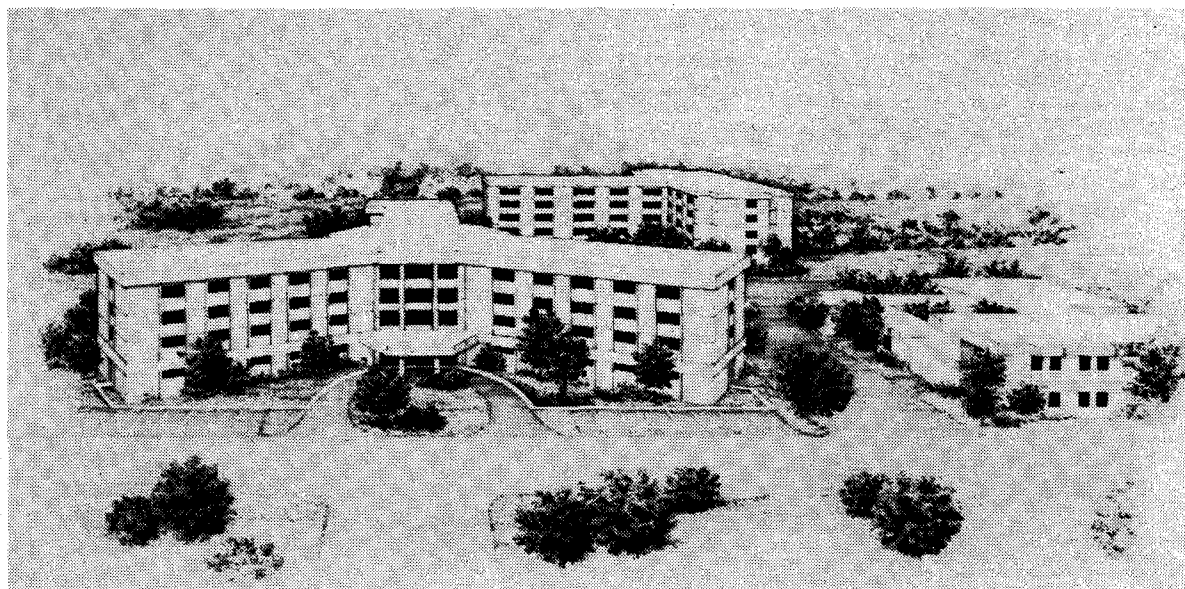
The dinner will be preceded by a social hour, followed by dinner. Miss Isabella D. Arden is Chairman of the event. For reservations and information — please call Ms. Arden at 832-0234, or Jean Corcoran, Catholic Service Bureau, 665-6342. Donation — \$10.00 per person.

## Secular Franciscans

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, September 21, 1980, at 1:20 p.m., at St. Francis de Sales Church, 621 Alton Rod., Miami Beach, Fl., for the Rosary of the

Seven Joys. The regular meeting will be at 2:00 p.m. in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

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



*Saturday and Sunday*

*September 13 & 14*

*11 a.m. - 2 p.m.*

*to view the facilities of:*

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

Careful consideration has been given to the psychological and physical needs of patients in providing complete facilities and equipment in a home-like atmosphere, unlike the sterile institutional setting which so often depresses the aged and their families. The new St. John's Center will offer the finest in medical and nursing

care but its most significant function will be rehabilitation — offering physical, occupational, speech and educational therapy, and social services. With the help of highly-skilled therapists and modern equipment, patients will be aided and encouraged to restore themselves to an active possibly independent life.

**ST. JOHN'S NURSING & REHABILITATION CENTER**

3075 N.W. 35th Ave., Lauderdale Lakes

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

*A Loving Service of the Archdiocese of Miami*

"I was moved by the fact that I always felt that something was uncomplete in my life. Because it bothers me to be only a 'Sunday member...I thought it was not enough; I had to commit myself deeper."

# Why they want to be deacons

By JOSE P. ALONSO  
Voice Spanish Editor

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

**PETER C. KIESCHGENS.** Edith is his wife's name. His daughters are Mrs. Eugene Pask (Kay); Mrs. Robert (Ellen) Beckwith and Patricia. Grand-daughter: Donna, 15, Wende, 15 and Michelle Pask, 12. Occupation: Real Estate.

Their parish is St. Joseph, in Stuart.

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

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

**JOHN J. O'NEILL.** - Wife's name: Mary Ann. Two boys, John 21 and James, 20, and two girls, Mary Beth, 15, and Cara Jane, 13.

John is a civil engineer and their parish is St. Peter, in Naples.

"I was moved by the fact that I always felt that something was incomplete in my life. Because it bothers me to be only a "Sunday" member, I wished I did more in the parish. Still I thought it was not enough; I had to commit myself deeper.

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

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

He entered the program lead by



Julio Ramirez



Dr. Joseph S. Sommovigo



Manuel Saavedra

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

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

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

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

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

His answers are very simple and

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

What this program can do for me is make me follow Jesus closely."

Antonietta was very concerned when Manuel requested entrance to the diaconate but now she is in love with the program. He will have all her assistance in this ministry.

**DR. JOSEPH S. SOMMOVIGO.** - Marie is his wife's name and Joseph, 10, is his son. Joseph is a Chiropractic Physician. Their parish is St. Andrew, Coral Spring.

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

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

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

**STEVEN WERTHEIMER.** - Bernice is his wife's name. They have two children, Steven, 14 and

Lisa, 12. He is a salesman for a tool company in Miami. Their parish is St. Vincent, in Margate.

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

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

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

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

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

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

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

## Evangelizers

(Continued from Page 13)

members of the parish.

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

This ministry (called their "Reception Ministry") is intended to renew the parish community spiritually in the process by which new members become assimilated into the parish. A complex program,

which includes a "sponsor" family to make the introductions, concludes after a series of spiritually directed meetings of sponsors and new families with a Reception Liturgy during which the new families are formally introduced to the parish members and have their hands anointed with oil for service to the parish. New parishioners are encouraged to become active members of the parish; many become CCD teachers, lectors and other 'servants', often including assuming the role of "sponsor families" for the next group of new families moving into the parish.

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

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# Nuclear terror fragile balance

By JEFF ENDRST  
NC News Service

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

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

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

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

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

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

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

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

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

The Vatican encourages all efforts to implement the non-proliferation treaty and wishes to see all nuclear powers, and those having the capacity to become nuclear powers, become adherents to the treaty, said Backis.

The Vatican concerns were expressed at the United Nations Review Conference on the Non-Proliferation of Nuclear Weapons Treaty being held in Geneva, Switzerland. The Vatican is one of the 110 signers of the treaty. Every five years, the United Nations sponsors a conference to review progress in implementing the treaty.

The conference began Aug. 11 and is expected to last about four weeks.

The basic purpose of the treaty, formulated in 1970, is simple: fewer hands capable of reaching the launching buttons of fewer nuclear weapons.

**WITHIN THE PAST** decade, India has joined the "atomic club" consisting of the United States, the Soviet Union, Britain, France and China. France and China refuse to be bound by the non-proliferation treaty. They also continue nuclear testing in the atmosphere whereas

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

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

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

The treaty also says that the non-nuclear powers are obliged to accept international safeguards against diverting nuclear materials from peaceful to military purposes. About 60 countries have agreed to such safeguards.

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

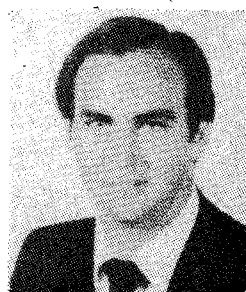


**FIRST FOR THE IRISH** — The nation's oldest collegiate marching band will be led by a woman this year for the first time in its history. Linda Batista, a junior from El Paso, Texas, will be the drum major when the Notre Dame University marching band begins its 135th year. "My only problem is being seen," says Linda who stands 5 feet 2 inches tall without the shako. (NC Photo)

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# Billboard Ads Seek Priests

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

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

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

"WHAT IT WILL actually do in terms of numbers, I'm not sure," Father Miyares said. He added that it's difficult to tell what effect vocational advertising has. "Part of vocation work is raising awareness," he said. "You need that before recruitment."

Father Miyares said the Miami branch of the Knights of Columbus, a Catholic fraternal organization, has available for use bumper stickers reading "Vocations Are Everyone's

Business" and "Jesus Needs You." He said the vocations office also distributes pamphlets to parish vocation clubs, Catholic high schools and Catholic youth groups.

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

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

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

The United States now has about 58,600 priests, nearly 200 more than a year ago, but about 600 fewer than in 1970. The Catholic population of the United States is about 49.8 million.

Salesian Father Christian Woerz, president of the National Conference of Religious Vocation Directors of Men, said a number of



Jim Kearny, left, presents a \$750 check recently for vocations from Knights of Columbus Council 3080, Ft. Lauderdale, to district deputy George Penrod.

religious orders in the Midwest advertise in Catholic newspapers and magazines and some on the East Coast have advertised in Time and Life magazines.

Concerning secular magazines, he said, "The general feeling is that advertising in that kind of publication is to get your name in the public eye, rather than a tool for recruiting."

FATHER WOERZ said a number of religious orders obtain

lists of names of Catholics in junior and senior years in high school from the testing service administering the National Scholastic Aptitude Test and use them for vocational mailings.

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

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# Family plays together ...



Chris and Peggyanne Yates enact a scene from "Hansel and Gretel," one of many family plays staged by the Yates Musical Theater in East Orange, N.J. Peggy and Bill Yates and their nine children have been producing and staging plays for many years to the delight of children all along the Eastern seaboard. (NC Photos)

# ... stays together

By ED GRANT

EAST ORANGE, N.J. —(NC)— The Yates clan of Holy Name Parish in East Orange shows that "the family that plays together stays together."

Bill and Peggy Yates and their nine children, aged 14 to 26, form the Yates Musical Theater, which for almost 20 years has been presenting plays like "Pinocchio," "Mary Poppins" and "The Wizard of Oz" to the delight of children of all ages along the Eastern seaboard.

BILL AND PEGGY originally got their act together when they met while performing in a summer theater in Beach Haven, N.J. It

appears now that the show will continue to run into a third generation as the older Yates children leave the homestead. "A couple are pretty close," Peggy confided.

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

"It's a little easier now" Bill said, "with the older children able to take over our parts. In fact, we had

two companies performing at the same time this past season, one with Peggy at the Helm, the other with me."

Bill and Peggy are surprised that their children have remained with the theater for so long. "We started them so young they really didn't know what they were doing," Bill said. "But despite their many activities, all of them remain with the cast."

Peggy added, "It takes a huge calendar in our kitchen to make sure that everyone knows when they are supposed to perform."

ALL THE CHILDREN have attended Catholics schools and Bill taught drama for 21 years at the now-closed East Orange Catholic

Girls High School. "Sometimes it would have been easier to send them to a public school up the street," Bill said, "but we have never regretted any inconvenience. It was well worth it for the sound moral training and education they received."

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

# Once every four years

By HILDA YOUNG

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

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

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

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

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

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

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

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

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

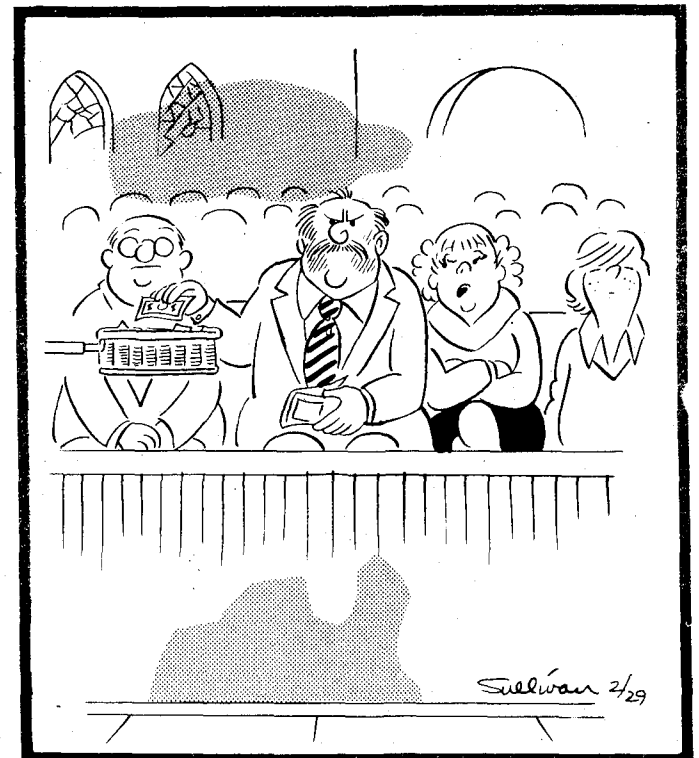
I must have missed something. "Did I give you the impression I was going to shoot my husband or something?" I asked.

"Definitely not, Mrs. Young," Jerry had become serious again. "Family Life is one of the senator's highest priorities."

"Is this one of those joke call things?" I asked. "Did Alice Olson put you up to this to get even for the singing telegram I sent her while she was in the labor room? Just wait until I talk to her."

"Oh, this is no joke, Mrs. Young," Jerry assured me. "The senator and I want you to know how much we appreciate your time and your vote. We want you to know your voice counts, that our office is open to serve you, that Senator Lump plans to continue his long and..."

Once every six years is enough.



"I KNOW YOU'RE SUPPOSED TO GIVE EVEN IF IT HURTS A LITTLE, BUT YOU'RE TURNING BLACK AND BLUE!"

## “Somos un Solo Pueblo de Dios y de María”

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

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

Como es tradición, la imagen de la Virgen llegó en un yate muy engalanado, seguido por una flotilla de embarcaciones, con música y toque de sirenas. La Virgencita salió del mar para socorrer a tres

náufragos y por mar se aparece cada año en el Marine Stadium para oír las plegarias de sus hijos.

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

La solemne Misa fue concelebrada por el Arzobispo Edward McCarthy, los Obispos Auxiliares John Nevins y Agustín Román y mas de cincuenta sacerdotes y diáconos, quienes distribuyeron la comunión a los fieles.

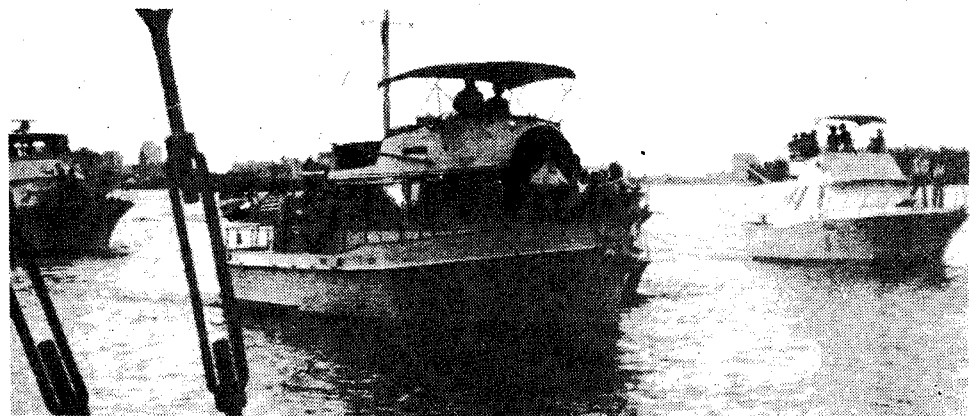
Antes de la bendición final el Arzobispo McCarthy se dirigió a los asistentes. El texto completo aparece a continuación.

### El Mensaje del Arzobispo

Mis queridos hermanos, en esta señalada fiesta de Nuestra Señora de la Caridad del Cobre, al reunirnos nosotros, sus hijos devotos, para hacerle honor y suplicar su intercesión, quiero saludarlos con mucho cariño. Les doy las gracias por haber venido esta noche a tomar parte en esta ceremonia conmovedora que honra a la madre que todos compartimos, la madre que compartimos hasta con el mismo

Jesús, con Dios. Quiero expresar también nuestro agradecimiento a todos los que tomaron parte en la organización de esta bella ceremonia. A la directiva de la Cofradías de Nuestra Señora de la Caridad y a todos los amigos de la Ermita.

En especial, damos la bienvenida a nuestra comunidad, tan amante de María, a aquellos que están con nosotros por primera vez, particularmente a los que han lle-



El yate del Dr. Zenén Borges se acerca al Marine Stadium trayendo la imagen de la Virgen de la Caridad.

gado a nuestra comunidad recientemente, huyendo de gobiernos tiránicos que no conocen a la Virgen María. Los recibimos con un fuerte abrazo.

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

Yo pido a todos los miembros de nuestra comunidad que tomen un interés especial en el bienestar espiritual de sus compatriotas que acaban de llegar. Demostremos

nuestra fuerza no sólo por los dones materiales que disfrutamos, automóviles grandes, casas grandes o fortunas grandes, sino aún más por nuestros esfuerzos, con la ayuda de Dios, por ser personas con corazones grandes y amantes. Les pido se acerquen a los recién llegados que tengan como vecinos y los lleven a su Iglesia parroquial, los ayuden a encaminar la educación religiosa de sus hijos. Dénles el aliento acogedor que necesitan para recuperarse de los años tan trágicos que han pasado.

Mis queridos amigos, somos privilegiados de tener a María como nuestra patrona, la madre adorada de todos nosotros. En la actualidad, creo que estamos todos algo inquietos por la tensión que existe en nuestra comunidad y que amenaza dividir a las personas que hablan distintos idiomas y son na-

(Pasa a la Pag. 2A)

## “Los Hispanos Carecen de Líderes”

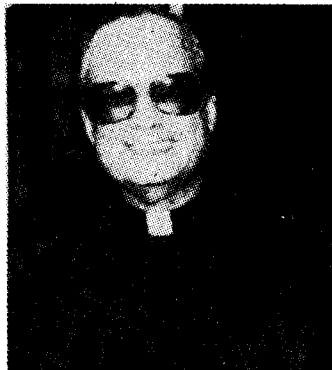
Por Nancy Díaz

El pasado 30 de Agosto se celebró en la Ermita de la Virgen de la Caridad, aquí en Miami, la asamblea de delegados regionales del Movimiento Familiar Cristiano, la cual fue clausurada con la celebración de la Santa Misa que concelebró el Arzobispo de Miami, Rdo. Edward McCarthy con Monseñor Agustín Román, Obispo Auxiliar, Vicario del Apostolado Hispano; Mons. Teodoro de la Torre, Asesor Nacional del MFC; Rdo. P. Angel Villarronga, Asesor del MFC para la región de Miami y el Rdo. P. Juan Sosa.

Dada la importancia que esta asamblea tiene para las familias de nuestra Arquidiócesis entrevistamos a Mons. de la Torre a fin de que nos dijera los

propósitos y fines de la asamblea, tanto inmediatos como para el futuro. Comienza el Padre de la Torre diciendo:

“El MFC es la única organización a nivel nacional que está totalmente dirigida por personas de la lengua hispana. El Movimiento tiene federaciones en más de 40 diócesis y hay 22 nacionalidades hispanas dentro de él. El MFC ha venido predicando desde que se fundó, hace 20 años, los mismos ideales que hoy han puesto los obispos americanos como programa para la década de la familia. Una similitud tan grande con los ideales originales que no se puede negar la enorme influencia de unos sobre los otros; es mas sabemos que fueron grandemente inspirados por la filosofía e ideales del MFC.”



Mons. Teodoro de la Torre

En la Asamblea tomaron parte los Delegados Regionales, los matrimonios siguientes: Gastón y Geneveva Ponce, Presidentes Nacionales del MFC; Manuel y Marcelina Ruiz, Vice Presidentes Nacionales; Salvador y Magdalena Vela, Delegados de la Región del Norte de California; Mario y Herlinda Morales, Delegados de la Región de San Antonio, Texas; Alfre-

do y Rosalva Román, Delegados de la Región de Tucson; y Félix y Alina Cruz, Delegados de la Región de Miami.

También estuvieron presentes Terry y Mimi Reilly, Directores del Family Enrichment Center de la Arquidiócesis de Miami.

Pregunta: “¿Qué se propone el Movimiento Familiar Cristiano?”

Mons. Torre: “El propósito del MFC es el mejoramiento de la familia en primer lugar, pero también revertir a la familia hacia la comunidad y convertirla en instrumento de evangelización”.

“Una de las ideas fundamentales que tenemos en este momento es, mediante el MFC, el liderazgo en la familia hispana en los EE.UU. Sabemos que los hispanos representan casi

un 33 por ciento de los católicos de la nación, pero carecen totalmente de líderes. Pretendemos crear estos líderes y esto no es función fácil, pero en ello estamos trabajando. Al reunirnos en Miami, tenemos como meta el integrar a la comunidad cubana dentro del movimiento hispano de los E.U. en el apostolado familiar y vemos con gran gusto cuanto se ha avanzado en este proyecto nuestro, en los últimos cuatro o cinco años, de integrar a la comunidad católica cubana de la región de Miami con los hispanos del país.”

P.: “En el futuro, ¿qué planes tiene el MFC?”

Mons. Torre: “Tenemos un plan inmediato que es la próxima asamblea nacional que se ha de celebrar el próximo mes de Junio de 1981 en El Paso, Texas,

(Pasa a la Pag. 4A)

## Carta del Arzobispo

Queridos amigos en Cristo:

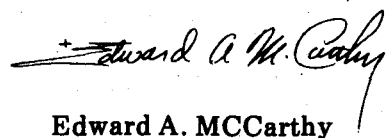
De todas las obras de caridad que realiza la Iglesia, el cuidado de los niños es la más importante. La Iglesia debe continuar asumiendo esta responsabilidad porque a muchos niños no les queda otra esperanza que nuestra ayuda.

La Arquidiócesis de Miami opera la Casa Católica para Niños, la Residencia de Bethany y la Ciudad de Niños de la Florida, instituciones que acuden a la ayuda de esos niños del Sur de la Florida.

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

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

Devotamente en Cristo,



Edward A. McCarthy  
Arzobispo de Miami

## OFICIAL

### ARQUIDIOCESIS DE MIAMI

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

**El Rvdo. P. James Vitucci**, Párroco Asociado a la Parroquia de la Visitación, Miami, efectivo desde Septiembre 18, 1980.

**El Rvdo. P. Gustavo Miyares**, residente en la Rectoría de St. Hugh, Miami, efectivo desde Septiembre 17, 1980.

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

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

## Dos Hermanas Quieren ser Hermanas

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

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

Las hermanas Pérez-Puellez nos cuentan la historia de su vocación.

“Creemos que de nuestro contacto con las Hermanas de La Caridad de San Vicente de Paúl cuando abrieron su casa en Sagua La Grande, Cuba, surgió nuestra vocación. De niñas visitábamos enfermos y otras obras en compañía de las hermanas de Sagua.”

De Miami se mudaron a Puerto Rico donde asistieron al Colegio que la misma Orden Religiosa tiene. Allí asistieron a un Encuentro Vocacional y de aquí cada una de por sí tomó la decisión de entrar en el convento. No se dijeron nada porque no sabían como decírselo a su madre y no querían que ella se enterara a través de la otra.

Un día llega la Madre a casa de regreso de una visita y les cuenta que había conocido a una señora que al enterarse de que tenía



Hermanas Eva y Lourdes Perez-Puelles

dos hijas jimaguas le dijo en tono profético que seguramente una se casaría y la otra iba a ser monja. Finalizada la narración la madre les pregunta escéptica y hasta como en broma: “¿Qué les parece?”

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

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

apostolado.

Las Religiosas de San Vicente de Paúl, fundada en 1633 en París por St.a. Luisa de Marillac, llegó a Cuba a principios de 1800 y atendieron treinta casas entre ellas la Casa de Beneficencia, la Creche del Vedado, el leproso de Rincón, el Colegio La Inmaculada, las Domicilianas, Católicas Cubanas y muchas mas. Llegaron a Miami en 1971 invitadas por el fallecido Arzobispo Coleman Carroll para ayudar en el apostolado hispano.

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

## “Somos un Sólo Pueblo...”

(Viene de la Pág. 1 A)

cidas en países diferentes.

Nosotros que tenemos a María como nuestra madre no podemos estar divididos. María, como buena madre que es, quiere mantener a su familia junta. Estamos unidos porque tenemos a María como Nuestra Madre, lo cual nos mantiene más unidos que si tuviéramos la misma sangre en nuestras venas o si hablaríamos el mismo idioma. Nosotros, los hijos de María que pertenecemos a la Iglesia Católica, tenemos la responsabilidad especial de fomentar la armonía, la paz, el amor y el respeto fraternal en nuestra comunidad. Como Hijos de María, como católicos, les pido hagan un esfuerzo especial para promover la unidad y la comprensión.

Yo veo a los fieles de nuestra arquidiócesis, al pueblo de María, en particular durante esta época de evangelización, cuando tratamos de ser fieles a la enseñanza de Je-

sús, como a un don especial de Dios a nuestra comunidad hoy en día cuando existe el peligro que sea dividida.

Debemos ser lo que Jesús nos pidió que fuéramos, los pacíficos. No importa que idiomas hablemos, no importa el color de nuestra piel, no importa donde hayamos nacido, debemos ser la voz viviente, el signo claro. Debemos tender ansiosos la mano a través de las barreras para acercarnos los unos a los otros, para conocernos y demostrar nuestra admiración los unos por los otros, para preocuparnos y defendernos los unos a los otros, para unirnos y ayudarnos — debemos convertirnos en un bello ejemplo para el resto del país y el resto del mundo de como una ciudad se puede convertir en una familia, donde los miembros toman muy en serio su papel como hijos de una

misma madre, María, y como hermanos y hermanas de un mismo hermano: Jesucristo.

“O Quam Bonum, Quan jucundum habitare fratres in unum;” ¡Oh, que bueno, que felicidad, que los hermanos vivan unidos!, nos dice la sacrada escritura.

La palabra de Dios nos dice que en el pueblo de Jesús, en el pueblo de María, no hay ni judíos ni gentiles, ni romanos ni griegos, ni hombres ni mujeres. Movidos por ese espíritu, proclamemos y demostremos por nuestras acciones que entre nosotros, en el pueblo de Dios y de María, no hay ni latinos ni anglos, ni blancos ni negros, ni nativos ni recién llegados. Somos y nos comprometemos a seguir siendo un solo pueblo, una fraternidad, una hermandad, una familia en Jesucristo y en María nuestra madre.

Tenemos el placer de ver entre nosotros esta noche a varias personas recién llegadas a nuestra ciudad. Intencionalmente, planearon su llegada Somos' yu nos comprometemos a seguir

Tenemos el placer de ver entre nosotros esta noche a varias personas recién llegadas a nuestra ciudad. Intencionalmente, planearon su llegada para coincidir con esta fiesta de Nuestra Señora. Hablan inglés y español. Son hermanas de la comunidad de la famosa Madre Teresa que han venido a nuestra comunidad para servir a los mas pobres de nuestros pobres, en cuerpo y en espíritu. Son un bello ejemplo del espíritu fraternal de servicio a otros, no importa de que nacionalidad sean, al que estamos dedicados. Les damos una bienvenida afectuosa y le pedimos a Dios que les bendiga.

# Hermanas Guadalupanas Cumplen 50 Años

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

Nació la orden hace 50 años, el 15 de Septiembre de 1930 en la ciudad de Morelia, Mich., México. Su fundador lo fué el R.P. Félix de Jesús Rougier, Misionero del Espíritu Santo, quien fué llamado por Dios para ser padre de varias congregaciones religiosas, quien actualmente está en proceso de canonización. Estas congregaciones son los Misioneros del Espíritu Santo, cuya misión es la dirección espiritual, para todas aquellas personas que aspiran a un alto grado de vida íntima con Dios, especialmente a los Sacerdotes y almas consagradas a través de la vida religiosa; Las religiosas Hijas del Espíritu Santo, cuya misión es la educación de niños y jóvenes con el fin de suscitar entre ellos vocaciones religiosas y sacerdotales y educar cristianamente a los futuros padres de familia; las Oblatas de Jesús Sacerdote: cuya misión es atender a través de su trabajo doméstico las casas de formación y los seminarios, para que los jóvenes dediquen el

tiempo necesario a la formación intelectual y espiritual que se les imparte en esas aulas; y las Misioneras Guadalupanas del Espíritu Santo, cuya misión es la Evangelización y la Catequesis de manera especial entre los más pobres y marginados de la sociedad.

La primera etapa de formación de una Misionera Guadalupana es el Postulantado y el Noviciado donde la joven aspirante a la vida misionera, recibe las bases sólidas para una formación intensa en el aspecto humano, intelectual y espiritual, y desde el principio se le van dando pequeñas experiencias apostólicas que la hacen conocer la misión de la Congregación con la cual se comprometerá por la profesión de sus votos, en diferentes Parroquias de la ciudad de Morelia, Mich. (México), que es donde se encuentran nuestras casas de formación. Terminado el noviciado, la joven profesora, pasa a la casa de estudios en Santa María de Guido, Mich., (México), en donde recibe una formación más amplia y práctica sobre nuestra misión. Esta formación desde su inicio ocupa un espacio de 6 años. Al salir de la casa la joven

tiene su título de Maestra en Religión, con la especialización en la línea de Evangelización y Catequesis.

Hace ya 16 años que las Misioneras Guadalupanas del Espíritu Santo desde la casa de Puerto Rico, el 1 de Julio de 1964, llegaron a Miami, invitadas por el director del Departamento de Educación Religiosa de la Arquidiócesis, Padre Joseph Brunner, quien se interesó bastante por el apostolado entre los emigrantes en especial los cubanos que ya para entonces muchos habían dejado Cuba.

El Padre Angel Vizcarra, que fuera párroco de St. Dominic y vicario de religiosas, las llevó a la que sería su casa en el 2483 SW de la cuarta calle, donde aún viven.

La labor apostólica de las Hermanas Guadalupanas comenzó con una Parroquia muy querida de todos los cubanos y también para ellas, San Juan Bosco. Aquí tuvieron la atención de la parte socio-religiosa y litúrgica de la Parroquia, cursos interparroquiales para catequistas.

También iniciaron la misión de Santa Ana, (Naranja), con los emigrantes de esta área. Luego forma-



Al centro de la primera fila aparece la Hermana María Auxiliadora Balderas, fundadora de la orden Misioneras Guadalupanas del Espíritu Santo.

ron parte del equipo hispano del Departamento de Educación Religiosa de la Arquidiócesis. Como el apostolado se multiplicaba cada vez, se pidió traer más hermanas para cubrir las necesidades que surgían día a día. Por estas necesidades se las llevó a atender las siguientes áreas South Bay, Belle Glade, Pahokee, Inmokale, Indiantown, Fort Myers, que pertenece a la diócesis de St. Petersburg, y en la actualidad trabajan en las Parroquias de St. Raymond y Gesu.

Conocida su labor, otros lugares de Estados Unidos como son Rochester y Massachussets, también han solicitado sus servi-

cios. Actualmente trabajan en Puerto Rico, Belice, y desde luego en casi todas las diócesis de la República Mexicana.

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

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

## Traen "Nueva Esperanza" a los Pobres

### Según Promesa de Madre Teresa

Por Ana Rodríguez

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

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

Ella sólo puso dos condiciones: que la misión estuviera ubicada entre los más pobres de los pobres y que sus hermanas empezaran a trabajar en una fiesta de Nuestra Señora. Ambas demandas fueron cumplidas cuando este pasado Lunes, día 8 de Septiembre, Fiesta del Nacimiento de María y Fiesta de

Nuestra Señora de la Caridad, Patrona de los Cubanos, las hermanas comenzaron su ministerio a las mujeres indigentes, las prostitutas y las presidarias.

El Arzobispo McCarthy bendijo la casa de 16 habitaciones, que fuera el antiguo Hotel Indiana, colgó el crucifijo en la pared en la pared y celebró la Misa para las Hermanas y las personas que hicieron posible la misión: Mary Anne Buffone, quien trabajó por dos años en el proyecto; Charlie Fashik, quien donó el edificio y Gil Seigel, voluntario de Relaciones Públicas de Camillus House, quien ayudó en todo durante el planeamiento de la misión.

La Misión se mantendrá con las donaciones para este fin que ya han empezado a llegar a la Oficina de Relaciones Comunitarias de la Arquidiócesis de Miami.

"Me siento complacido y emocionado", dijo el Arzobispo después de la ceremonia y manifestó su confianza de que "las mujeres necesitadas oigan hablar de

la "Casa de la Nueva Esperanza" y se sientan impulsadas a venir." Apenas acabó de decirlo, May Janescki entró. Su antigua dirección: el Puente de Brickell. Ella necesitaba un lugar donde vivir.

Las Hermanas Misioneras de la Caridad estuvieron presentes en la Misa Solemne a Ntra. Sra. de la Caridad celebrada en la festividad de la Patrona de Cuba y cuando fueron presentadas por el Arzobispo McCarthy la enorme muchedumbre les tributó una larga ovación.

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Tres de las Hermanas de la Caridad durante la Misa celebrada por el Arzobispo McCarthy.

# ¿Por Qué Quieren Ser Diáconos?

Segunda Parte



Julio Ramirez



Manuel Saavedra



Dr. Joseph S. Sommovigo

Por José P. Alonso

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

**JOHN D. FRIEL.** Su esposa se nombra Phillis y tienen 4 hijas y dos hijos Mary Jane, 21; Maureen, 20; Louise, 18; Joanne, 15; John D., 11; Dennis, 6 y una nietecita de un año, Jennifer. John es contratista de aire acondicionado y metalúrgico. Son miembros de la parroquia de St. Bernard, en Sunrise.

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

"Nuca he pensado si el programa o la Iglesia podrían hacer algo por mí pero espero que satisfaga mi deseo de superación espiritual. Confío que por mi parte pueda ser de algún alivio en las muchas presiones de trabajo que tienen los sacerdotes."

Phyllis finaliza diciendo entusiastamente: "Me siento muy orgullosa de que John haya sido aceptado en este programa del diaconado. El ha sido siempre un buen padre de familia y un mejor ejemplo de vida cristiana. La familia toda lo respalda un 100 por ciento."

**PETER KEISHGENS.** Real Estate. Parroquia St. Joseph en Stuart. Su esposa se llama Edith. Tienen tres hijas: Sra. Kay Pask, quien les ha dado tres nietas, Donna, 15, Wende 14, y Michelle, 12; Sra. Ellen Beckwith y Patricia.

Peter contesta a la primera pregunta diciendo que él se "sintió movido a pedir su ingreso en el programa por un urgente deseo de ser-

vir al Señor de una manera mas cabal y comprometida. Toda mi vida he tenido la necesidad de servir a los demás. El diaconado es para mí la forma ideal de servicio a mis hermanos en la Iglesia; servir espiritual, física o mentalmente."

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

"Sinceramente creo y espero que el programa me acerque más a Nuestro Señor Jesucristo y por El ser capaz de asistir a mi párroco, sacerdotes y fieles."

Edith responde con entusiasmo. "Siento que es un gran privilegio ser parte de este programa como esposa de Peter."

**JOHN J. O'NEILL.** Parroquia de St. Peter, Naples. Mary Ann es su esposa. Tiene cuatro hijos: John Jr., 21; James, 20; Mary Beth, 15; y Cara Jane, 13.

John es ingeniero civil y a pesar de sus ocupaciones dedica tiempo al apostolado laico. Confiesa que el diaconado le abre las puertas a un apostolado más activo dentro de la Iglesia. La idea de ser solo un "miembro de Domingo" siempre le mortificó.

Ansiaba un ministerio más comprometido. Confía en poder prestar servicios en su parroquia sin importarle cual sea el que le asigne el obispo o su párroco.

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

**JULIO RAMIREZ.** Ingeniero civil. Su esposa, Carmen; Un solo hijo, Julio Alberto, casado. Su parroquia es St. Agatha.

Confiesa Julio que siempre los comentarios y noticias acerca de desgracias o calamidades le llenaban de un sentimiento de preocupación por sus semejantes. "Hace unos ocho años tuve un encuentro personal con Cristo. No, no

una aparición sino como una voz interior que me decía que la preocupación por el prójimo tenía que ser activa y permanente. Así empezó mi vida de apostolado. Yo diría que empezó con el Cursillo y con el ejemplo de muchos hermanos."

"Espero que el diaconado canalice aún mejor esta preocupación por el prójimo y crezca yo en amor a Dios, espiritualmente."

"Estoy dispuesto a servir en lo que el señor Arzobispo mande; a mí me agradaría servir en la difusión de la palabra de Dios, con los presos, los alejados, etc."

Carmen se siente muy feliz, ella es también activa católica, pero se siente preocupada. "Es una responsabilidad que no se puede medir; es un compromiso muy serio. Sé que él es capaz pero yo me siento como que el empeño es más grande que nosotros. Espero que yo pueda compartir con él este ministerio y sus obligaciones."

**MANUEL SAAVEDRA.** Su parroquia: St. Dominic, Miami. Antonieta es su esposa. y sus hijos son: Manuel de Jesus y Alexander. Nieto, uno cuyo nombre es Alexander. Manuel es joyero de profesión.

"Me siento motivado por el amor a Dios, sencillamente amor a Dios".

Manuel desea servir a Dios "en cualquier cosa". Le gustaria dedicarse a los enfermos, visitar hospitales. Actualmente visita seis enfermos.

## Los Hispanos Carecen de Líderes...

(Viene de la Pág. 1A)

donde al final se elegirá la nueva directiva del MFC para los 3 años siguientes. Los delegados con derecho al voto son los presidentes de las distintas federaciones y son la máxima autoridad dentro de la asamblea. Además de los presidentes se elegirán el secretario y el tesorero y los respectivos vices. Estamos empezando las preparaciones para la asamblea pero tenemos gran preocupación porque quisiéramos asegurar el mayor número de representantes de todas las federaciones; también porque estamos buscando los líderes que han de representar al MFC en el futuro.

P: "Monseñor ¿Puede decir algo específico respecto a esta asamblea que acaba de terminar, algún resultado de ella?"

Mons. Torre: "Como ya dije, siempre ha sido mi

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

**Dr. JOSEPH S. SOMMOVIGO.** Su parroquia: St. Andrew, Coral Springs. Se nombra su esposa Marie y tienen un hijo, Joseph Francis, de 10 años. Joseph es médico, quiropráctico.

Dice que su deseo de servir al Señor de una manera más cabal o más llena del espíritu de la Iglesia lo movió a entrar en el programa. Confía en que pueda involucrarse en la atención a los ancianos de su area y con las familias que se mudan a ella. Espera obtener a través de los estudios la espiritualidad necesaria para servir a la Iglesia de Dios: por el orden sagrado será capaz de administrar sacramentos lo que será de por sí una ayuda para la Iglesia.

John es actualmente Director para Formación de los Seculares Franciscanos de St. Agnes, miembro de la 3ra. Orden. Como San Francisco, piensa reflejar en su ministerio y en la acción, el Evangelio de Cristo.

Marie, al principio, estaba algo opuesta a tan serio compromiso, pero ahora desea hacer saber que ella, no sólo está de acuerdo sino que le brindará toda su cooperación en el llamado del Señor.

**STEVEN WERTHEIMER.** Bernice es el nombre de su esposa. Sus hijos se llaman Steven, de 14 años y Lisa de 12. Es vendedor de una

compañía de herramientas. Pertenecen a la parroquia St. Vincent, de Margate.

"¿Qué movió a dar este paso? El amor que tanto yo como Bernice hemos recibido de la comunidad y de la Iglesia a través de Encuentros Conyugales y Cursillo y desde luego, el amor de Dios."

Bernice es muy activa en el apostolado parroquial y será un soporte de su esposo en su ministerio diaconal.

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

**BRUNO WIENCEK.** Su esposa se nombra Margaret y sus hijos con Lillian, 13; Deborah, 12; Laura, 10 y Katrina, 3. Trabaja como Terapeuta Respiratorio en el Mt. Sinai Medical Center. Pertenecen a la Parroquia de St. James.

"Yo creo que el Señor me ha llamado para servirlo y por ello solicité mi admisión en el programa. Creo estoy haciendo su voluntad."

"Mi vocación es la de servir a la familia en sus varios ministerios; vida familiar, enriquecimiento de la familia comunitaria, etc., esencialmente en el nivel parroquial y si puedo crecer espiritualmente en Cristo, eso es cuanto espero del programa."

propósito integrar a los cubanos al resto de la familia hispana del país. Hoy le expuse a los cubanos que asistieron que, aunque ellos difieran en algunos sentidos de los otros hispanos de otros países, sus hijos y los de ellos y los problemas se parecen muchísimo. Entonces cuando trabajamos juntos lo hacemos para el futuro, teniendo en cuenta que los problemas de la familia hispana en los EE.UU. son vitales para el catolicismo de esta nación y a no ser que reunamos a toda la familia hispana no vamos a tener la resonancia que necesitamos para obtener la fuerza, los líderes y la ayuda necesaria para funcionar. La Iglesia de los EE.UU. será siempre una Iglesia manca si este gran gigante que es la familia hispana no se despierta."

P: "¿Luego, según sus palabras, el MFC tiene una gran función en este mo-

mento?"

Mons. Torre: "Efectivamente, tiene una gran función porque la Iglesia siempre ha contado con la familia católica como su más grande aliado; lo que es especialmente necesario en la familia hispana de los EE.UU. Por cuanto nos hayamos en la diáspora, en tanto no nos hayamos integrado totalmente en la comunidad, nuestro apostolado ha de realizarse entre la familia. Por ejemplo, las congregaciones de hispanos en las parroquias tienen su metas cumplidas marginales; van a sus santos, participan pero llevan una vida marginal en la dirección de la parroquia. Tenemos que integrarlos a todos pues ahora contamos sólo con las excepciones. Al proporcionarles nosotros un Movimiento Familiar Cristiano al país le estamos dando un campo donde puedan ejercer su liderazgo los hispanos preocupados."