



'Get well, Pope!'

More than 500 students, teachers and well-wishers at Pope John Paul II High School, Boca Raton, worked over the weekend to send an unusual get-well card to His Holiness, on the Pope's 61st birthday. The scroll

contained hundreds of hand-written messages. From John Paul I to John Paul II, you might say. (Voice photo by Dick Conklin).

The Voice

Archdiocese of Miami

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Parishes go musical... P12



Graduates of Notre Dame Academy lighted candles and sang the school's Alma Mater following

the graduation ceremonies in St. Mary's Cathedral last week.

(Photo by Prent Browning)

New sex ed guide issued

WASHINGTON (NC) — A new curriculum guide for sex education has been issued by the U.S. Catholic Conference (USCC) Department of Education. "Education in Human Sexuality for Christians: Guidelines for Discussion and Planning," two years in the making, is intended for educators responsible for programs or courses in sexuality.

The guidelines are meant to support the church's teaching on sexuality and sexual morality and cover primary through high school education.

Throughout the document the importance of parent participation in the development and implementation of sex education programs is emphasized.

THE BOOK also calls for coordination at various levels of "church, home and formal instruction."

"It will always be desirable, where all three settings are operative, to coordinate as much as possible," the

continued on p.15

Notre Dame Academy . . . farewell

By Prentice Browning
Voice Staff Writer

Closing doors, will merge with Curley

Graduations are always an occasion for remembrance, for fondly looking back to the time when today's self-assured seniors first gathered anxiously for freshman orientation,

when it seemed to them that ages would pass before they, too, would receive a diploma.

But Notre Dame Academy, which graduated 93 students at St. Mary

Cathedral last Thursday night, has a special reason for nostalgia.

Closing its doors this summer after 2 years of serving the community, this week has been a time for reflection on the school's own freshman days.

OPENING DAY for Notre Dame at 130 N.E. 62nd St. was Sept. 3, 1953. The Archdiocese, which included all Florida at the time, chose a peaceful setting among oak trees in what was one of Miami's oldest settlements, Lemon City.

Enrollment at that time was 250 students, a figure which eventually increased to a capacity group of 500 but lowered to nearer its former level

over the past several years.

Declining enrollment, in fact, is one reason that Notre Dame Academy, an all-girls school, will be merging with coed Archbishop Curley High, a few blocks away, this fall. Another is the advantage of consolidation with Curley.

THE FIRST concern about the school's enrollment began about six years ago when Archbishop Curley started to admit the sisters of boys attending the school, says current Notre Dame Principal Sister Anthony Miriam.

Four years ago a committee was set up by then principal Sister Joseph Marion to study the problem of slum-

continued on p. 5

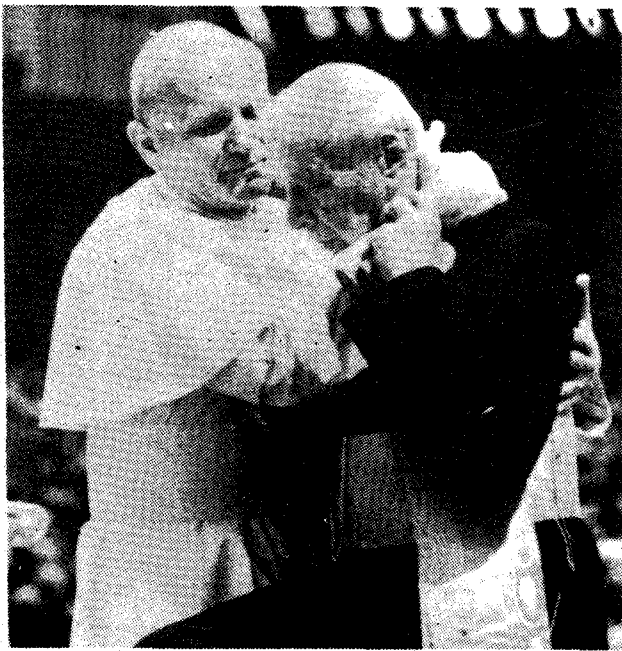
NOTICE TO READERS

Due to economic conditions beyond our control, The Voice will be printed every other week during the summer months.

The Administration's budget is resulting in a sudden large increase in our non-profit postal rates. These can be largely offset by cutting back

during the slower summer months. Thus, we can avoid passing the increased costs on to you.

We will publish on June 5, 19, July 3, 17, 31, Aug. 14, and 28 and weekly thereafter. (See editorial, P 9)



PRIMATE OF POLAND — Cardinal Stefan Wyszyński, 79, of Warsaw and Gniezno, Poland, reported to be gravely ill. When a fellow Pole, Cardinal Karol Wojtyła of Cracow, became Pope John Paul II, the two longtime friends embraced (NC Photos from KNA).

Priest says anti-semitism alive

WASHINGTON (NC) — Termining the recent upswing in Christian-Jewish relations a "historic mutant, an unexpected leap forward" after 2,000 years of alienation, a Catholic priest addressing a Jewish congregation warned nonetheless that anti-Semitism is still alive.

Father Edward H. Flannery, speaking at an interreligious Sabbath service at the Washington Hebrew Congregation, said that "Christian or religiously motivated anti-Semitism has diminished, but there is a secular racist kind that has not."

Father Flannery, former executive secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops, spoke as the American Jewish Committee was continuing its 75 anniversary conference in Washington.

"The worst form of anti-Semitism today are Soviet, fascist and Middle Eastern, and there is a certain street variety, all of which no longer have anything to do with Christianity or religion," said the priest, an expert in Christian-Jewish relations. People today who are anti-Semitic often are not influenced by either church or synagogue (hence cannot be easily reached) and may not even be consciously anti-Semitic, he said. This makes eradication of the anti-Semitism even more difficult, Father Flannery said.

The question of Israel poses another sticky problem in Jewish-Christian understanding, he said. He was critical of those Christians who criticize Israel.

"When the chips are down, almost all Christians in this country stand with Israel. But when the chips are not down too many tend to judge it

severely, criticize it unfairly, tend to apply an artificial evenhandedness to the Arab-Israeli conflict and even to favor Israel's enemies," he said.

Some people also want to separate Israel and Zionism from the Jewish culture and faith, he said. But, "advised Christians know — and many learned it in the (Christian-Jewish) dialogue — that Judaism and Jewry are essentially Zionist and always were."

(Zionism is a movement of Jews that started in the latter 19th and early 20th century as a means to provide a Jewish homeland).

"To see Jewish allegiance to the state of Israel as mere ethnicity or politics is to place oneself outside talking distance with almost all Jews and by the same token outside of the reach of Jewish-Christian dialogue," he said.

"The questions of Jerusalem is another that mars the Christian-Jewish exchange," said the priest. He seemed critical of the Vatican's position on the status of Jerusalem.

(The Vatican seeks a special status for Jerusalem under international guarantees, which would recognize the city's sacred character and its religious importance to Christians, Moslems and Jews. The Vatican also holds that because of Jerusalem's unique importance to three religions, no local or regional settlement on the issue can be adequate.

Don't be discouraged, says Cardinal

By Nancy Frazier

VATICAN CITY (NC) — "For whoever remains rooted in Christ, in his love, discouragement is not acceptable," Cardinal Agostino Casaroli, papal secretary of state, told more than 200 Italian bishops May 20, two days after the defeat of a church-backed referendum proposal to restrict Italy's abortion law.

The cardinal spoke on behalf of Pope John Paul II, who had been scheduled until he was shot May 13 to preside at the Mass during the Italian Bishop's general assembly. Cardinal Casaroli had had daily consultations with the pope at Rome's Gemelli Polyclinic.

The speech was read during an evening mass in St. Peter's Basilica.

Recalling Pope John Paul's words of pardon for his assailant on May 17, Cardinal Casaroli said, "The world needs these words, this example, which for us are sweet if not easy, to be prepared every day toward everyone, even those who are separated from us."

Some Italian commentators interpreted the cardinal's words as a sign of forgiveness toward the Italian voters who rejected the directives of Pope John Paul and the Italian bishops by defeating the anti-abortion referendum proposal May 17-18.

The cardinal made no direct reference to the vote or the abortion issue. The proposed referendum would have restricted abortions to those cases in which the mother's life or physical health is seriously endangered by continuation of the pregnancy. The current law virtually allows state-paid abortions on demand for women 18 and older during the first three months of pregnancy.

About 68 percent of the voters said "no" to the proposal restricting abortions.

"That which is most lacking in the world today — and in Italy, this part of the world so dear to you and me — is love," said Cardinal Casaroli.

Cardinal Casaroli also quoted the words of the late Pope John XXIII: "The church has any enemies, but is the enemy of no one."



News At A Glance

Briton must change policy toward N. Ireland

LONDON (NC) — The British government must change its present policy of direct rule in Northern Ireland, according to Bishop Cormac Murphy-O'Connor of Arundel and Brighton, England. "The present impasse can only be ultimately solved by a political solution which takes account of the extraordinary situation in the province," he wrote in a letter published in The Times of London. An ultimate solution will have to differ from the present policy of direct rule, which cannot continue indefinitely, he said.

135,000 Chinese bibles far short of need

GENEVA, Switzerland (NC) — The recent printing of 135,000 Bibles does not begin to fill the needs of Chinese Christians, an official of the Lutheran World Federation said after a three-day visit to China. The Rev. Andrew Hsiao, vice president of the Geneva-based organization, said the shortage of Bibles may last for two or three years because the printing of Bibles has not been given priority and paper supplies are limited.

Dutch Synod "Had absolutely no effect"

UTRECHT, Netherlands (NC) — The 1980 special synod of the Dutch bishops in Rome seem "to have absolutely no effect" on Dutch church unity, Cardinal Johannes Willebrands of Utrecht said in a letter to priests of his archdiocese. "Communion in the faith is not being expressed," he said. The special synod was called by Pope John Paul at the request of the Dutch bishops to attempt to heal the deep liberal-conservative split dividing Dutch Catholicism.

Sisters of Mercy mark 150th birthday

NEW YORK (NC) — The Sisters of Mercy, founded in Dublin, Ireland, and now numbering 15,000 members throughout the world, will mark their 150th anniversary at three major gatherings in the United States and Ireland during the next four months. There are an estimated 9,000 Mercy Sisters in the United States. Events are planned for Pittsburgh, New York and Dublin, Ireland. The Mercy Sisters were founded by Catherine McAuley, an Irish gentlewoman dedicated to aiding the sick and the poor, and are believed to be the largest English-speaking religious institute of women in the world.

Church's right to speak on political issues

VATICAN CITY (NC) — Cardinal Agostino Casaroli, substituting for the wounded Pope John Paul II, delivered a papal talk strongly defending the church's right to speak about political issues. The talk was given to about 30,000 European workers. The event, a prayer service in St. Peter's Square, marked the 90th anniversary of Pope Leo XIII's encyclical "Rerum Novarum," which was the 14-page papal talk described as the Magna Charta of Christian social thought. The speech also called the encyclical "a dynamic reference point for the church's social teaching and action in the modern world."

Bigotry condemned by Penn. Church leaders

HARRISBURG, Pa. (NC) — The rise of bigotry in Pennsylvania, including the recent dissemination of anti-Catholic comic books in some religious bookstores, has been condemned by Protestant and Catholic church leaders in the state. The Pennsylvania Conference on Interchurch Cooperation, the statewide joint ecumenical agency representing the Pennsylvania Council of churches and the state's seven Catholic dioceses, has issued a pastoral statement warning against the dangers of bigotry and condemning its evils. The statement was prompted by such events as the appearance of anti-Catholic comic books in stores and the recent rise in the activities of the Ku Klux Klan.

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10 'Men full of the Spirit . . .'

Permanent deacons ordained for the Archdiocese

By Ana M. Rodriguez
Voice Staff Writer

They sat, each at the end of a pew, dressed in white garments, their wives, children and relatives beside them. The strains of the Alleluia, sung to a Latin beat, filled the quiet of St. Mary Cathedral.

After the Gospel and the homily, they came up to the altar and reviving the tradition of the Apostles, Archbishop Edward McCarthy ordained them, ten "men of good repute, full of the Spirit and of wisdom," to be permanent deacons of the Archdiocese of Miami.

AS HE LAYED his hands on each one of them, camera flashes went off and movie cameras rolled. Their children were taking pictures.

Then their wives, sharers in their new ministry, vested them with the stole and dalmatic, symbols of their permanent commitment to the Church and of the duties they will be performing.

After three years of study, the men will serve their local communities by assisting at Mass, baptizing, blessing marriages, administering the sacrament of the sick, leading the rites of burial, preaching the Word of God and distributing the Eucharist. They will also perform works of charity. And they will do all this while holding down full-time jobs and keeping up with their family responsibilities.

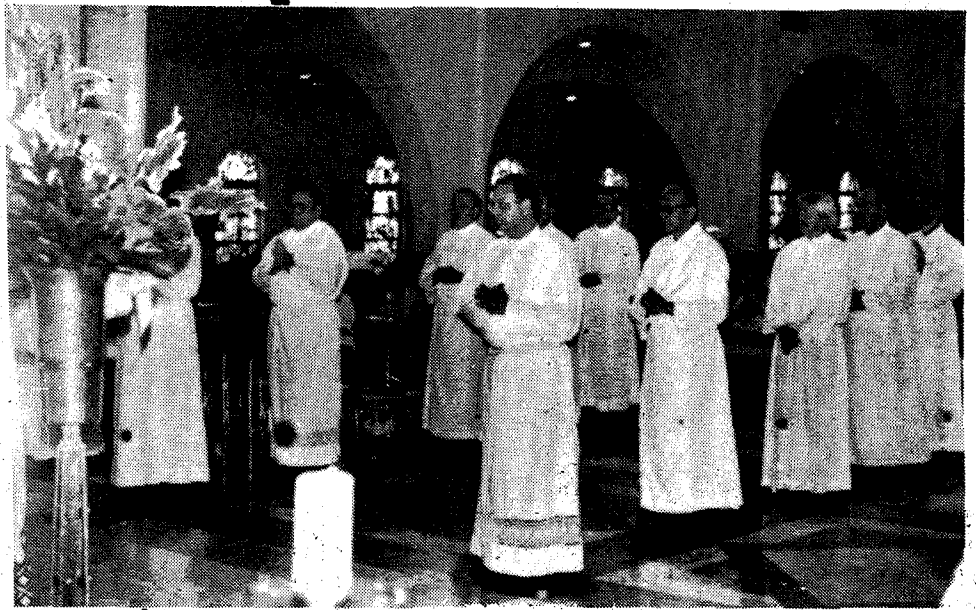
It is a novel idea in the modern church, but one the first Christians considered commonplace.

"FROM THE WAY they go about these duties, may you recognize them as disciples of Jesus, who came to serve, not to be served," said the Archbishop during the ceremony.

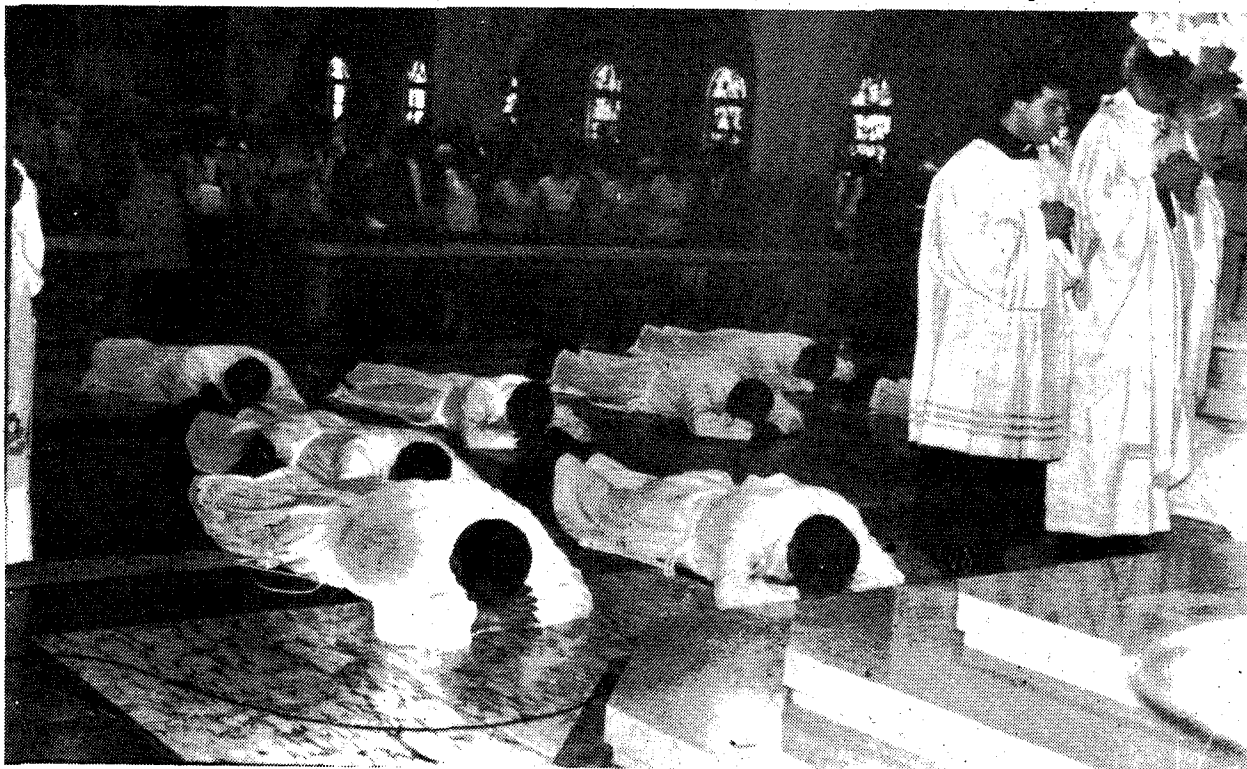
"As these husbands, and fathers, these craftsmen and businessmen," he continued, "step forward to be ordained, to commit a substantial portion of their time and energy forever to church service, they are proclaiming to all of us that in the kingdom of Jesus we — everyone of us — should not only receive, but we should share, give; we should not only listen to the Gospel, but by word and example we should help spread it among others; we should not only be sanctified, but we should help sanctify."

Sunday's ceremony marked only the second time that permanent deacons have been ordained for the Archdiocese. The first was in 1979, when 18 married men took the vows. Four others joined their ranks later, transferring from other states. This ordination raises to 32 the number of permanent deacons in the Archdiocese.

Two of the men, James Hampton of Little Flower parish in Coral Gables, and William Watkins, of Little Flower parish in Hollywood, are not married, and also took vows of celibacy during the ceremony.



Candidates stand at the altar moments before their ordination as permanent deacons, above. Right, Rev. Mr. Vincent Farinato receives congratulations after the ceremony.



Deacons prostrate themselves while Archbishop McCarthy and community prays the litany of the saints.

Archbishop McCarthy called the ordination "a beautiful and dramatic example" of what being Christian means in the modern world, "a challenging inspiration to each of us."

HE ASKED the men to "do the will of God generously," so that in the end, their Father in Heaven would say, "Well done, good and faithful servant."

And he concluded: "Jesus said not only to bishops, priests and religious, but to each of us who have been baptized, that we are all the light of the world that must shine, we are all the salt that must savor, the yeast that must cause the dough to rise."

The newly ordained permanent deacons are: Mitchell Abdallah of Annunciation parish, Hollywood; William Bennett, Sr. of San Marco parish, Marco Island; Ignatius DiLeonardo of St. Stephen parish, Miramar; Vincent Farinato, also of St. Stephen parish; Jose Guerra of Our Lady of Divine Providence parish, Miami; James Hampton of Little Flower parish, Coral Gables; Joseph Pearce of St. James parish, North Miami; Roger Shaw of St. John the Apostle parish, Hialeah; George Sutcavage of St. Pius X parish, Ft. Lauderdale; and William Watkins, of Little Flower parish, Hollywood.

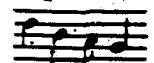
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Food bank needs a vault

By Ana M. Rodriguez
Voice Staff Writer

Daily Bread Community Food Bank wants to serve you, South Florida. As soon as possible.

But first, the non-denominational, non-profit charitable organization needs a warehouse with walk-in freezer capacity, several trucks, fork lifts, pallets and pallet jacks, and all kinds of office supplies. Plus, \$74,000 for its first-year operating costs.

THAT WAS the message that the organizers of Daily Bread brought to a group of influential civic, business and religious leaders during a start-up meeting held last Wednesday night at Parkway General Hospital in North Miami.

Speakers, which included the founder of the first of 31 food banks now operating successfully in the United States, stressed that the cooperation of the whole community and all religious groups was vital to making the food bank concept a reality in South Florida.

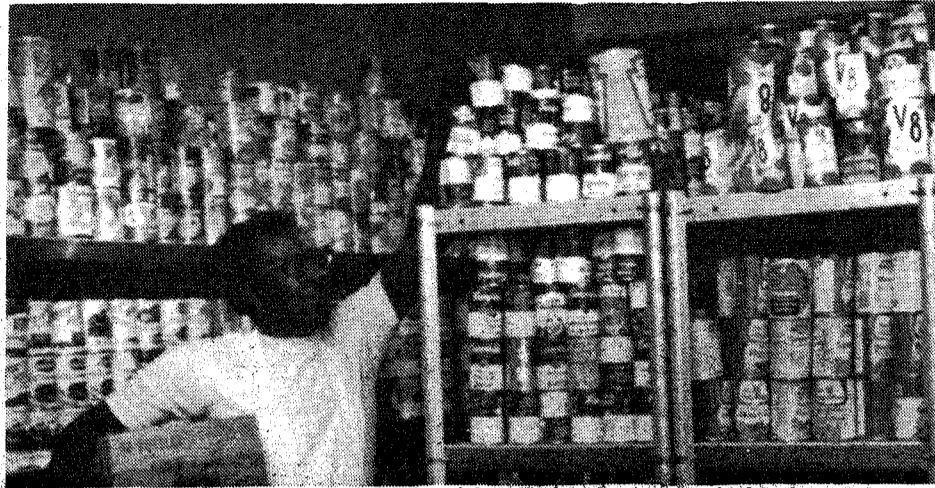
Present at the meeting also were representatives of the charitable agencies for whom Daily Bread would be acting as middleman, collecting large amounts of unsalable but edible food-stuffs and then distributing these to the charities for a donation amounting to 10 percent of the value of the food.

ACCORDING TO organizers, the food bank concept solves two problems.

- It prevents the outright dumping of unsalable goods by manufacturers, allowing them to deduct not only the cost of producing the food, but also half of the difference between that cost and its fair-market value.

- It allows legitimate charitable agencies with on-site feeding facilities to concentrate on feeding the poor and hungry, rather than finding the food or the money to buy the food in these budget-cutting times.

"If it's good and edible, call Daily



The storage room at Camillus House (above) often cannot hold the large food donations some companies offer. Daily Bread's warehouse could take that problem off its hands and off the hands of other charitable agencies.

Bread Community Food Bank. Don't throw it away," Joe Sciortino, president of Plantation-Sysco and a member of the board of directors of Daily Bread, urged broker representatives of manufacturing firms present at the meeting.

He said the food bank hopes to be fully operational by late summer or early fall and is currently searching for a full-time warehouse manager, a warehouse worker and office worker and a combination warehouse worker-driver.

DAILY BREAD board member and lawyer, Bill Gray, who drew up the by-laws of the organization, said the bank is also working on passing a Good Faith Donor Law in the Florida legislation. Similar to the Good Samaritan Law, it would absolve those companies donating large amounts of food to the bank from any liability.

The bill, No. 123 in the House of Representatives, has already passed in the Senate, and needs to be voted on by the House. Said Sciortino, "We're on our way."

The food bank concept began in Phoenix, Arizona, in 1966, when John Van Hengal, a retired businessman,

decided something had to be done to tackle the problem of world hunger.

But instead of sending money to foreign countries, he discovered that 20 per cent of the food manufactured right here in the United States was being thrown away due to over-production, mislabeled and dented cans and other offsprings of automation.

"THE WHOLE country of Canada could be fed with what we throw away," Van Hengal said. He added that most of what is thrown away is within dating, and not in any way standard food. Companies, he found, were also eager to find somebody who could use the food.

Since that time, more than 30 food banks have been organized in cities like Detroit, San Jose, Calif., Baltimore and Cleveland. Second Harvest, a national clearinghouse for food quantities too large to handle even at the local food bank level, has also been established, and so far has distributed 9 million pounds of food.

The local food banks have collected and distributed 26 million pounds of food. But Van Hengal stressed that

even more can be done, since Second Harvest has only contacted 51 of the 1500 national companies which manufacture and distribute food products.

"People worry too much about negative things and why something won't work," said Van Hengal. "The key to the ballgame is to approach any problem by saying it will work." No food bank has ever failed, he said, and the response from the community it serves has been overwhelmingly positive, every time.

ORGANIZERS of Daily Bread said they do not wish to become a burden on the community by organizing annual appeals for funds, but expect to become self-supporting from what the charitable agencies donate for food. The \$100,000 operating budget for the first year would cover the start-up costs of materials and equipment, and \$25,000 of that has already been obtained through a donation from St. Maurice Catholic Church in Ft. Lauderdale's Hunger Program, from which the idea for the food bank originated. (See The Voice, January 30 and March 1, 1981). A donation of \$1,000 from the Cleaners Food Bank in Detroit was also received at the meeting.

Present at the meeting were Rabbi Simcha Freedman of the Rabbinical Association of Greater Miami and the Rev. Timothy Croft of Miami Shores Presbyterian Church.

Archbishop Edward McCarthy was scheduled to attend, but had to fly to Phoenix for the funeral of his successor in the diocese there, Bishop James S. Rausch. Archbishop McCarthy was bishop of Phoenix when the food bank originated there, and has been very supportive of Daily Bread.

During the invocation at the beginning of the meeting, Rabbi Freedman ended with these words, which describe the philosophy behind the food bank and the need for everyone to get involved.

"Wastefulness is a sin; apathy is a crime and gluttony is a vice."

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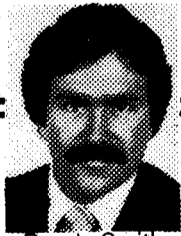
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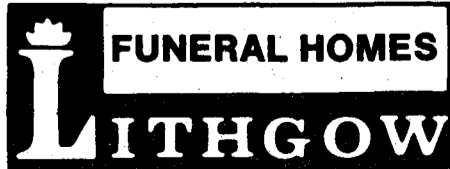


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Notre Dame Academy closes

continued from p. 1

ping enrollment, and it was first proposed that the school merge with Curley.

One of the big factors in the drop in admission has been the deterioration of the neighborhood surrounding the school.

P.E. teacher Norma Roberts, who has been with the school 23 years, the longest of any teacher, remembers when the neighborhood was middle income and when many of the children living nearby would walk to school.

ALL THAT started to change in the last decade said assistant principal Sister Denise Marie

Many parents who sent their children to the school moved to the Southwest side as the neighborhood began to become a poverty area.

Now they have to bus the students to school long distances past adult book stores and high crime sections where it is considered unsafe for the children to walk.

ONE FACTOR has been the school's accessibility to crime, says Mrs. Roberts and Sister Marie, because it has no surrounding fence. Curley High, however, not far from Notre Dame has a high fence and is recessed from the neighborhood.

Despite its openness, Sister Miriam says the vandalism at Notre Dame has been lower than some of the other school's in the Archdiocese.

The school has been broken into and robbed, numerous times, though, including a theft last year of most of the school's musical instruments.

A recruitment drive was unsuccessful as the enrollment declined to its current level of 314 students, and the school had to be partly subsidized by the Archdiocese.

Archbishop Curley will be renamed Archbishop Curley Notre Dame High School and 200 of the total student body will be going to the new school (some parents are enrolling their children in schools closer to where they live).

Space has been created at Curley High by the vacating of the Catholic Service Bureau building which will



A graduate leads the procession into St. Mary's Cathedral Thursday night.

now house a library and home economics classes.

Notre Dame will also be bringing with them seven portable classrooms.

THE ARCHDIOCESE does not want to sell the school building but is currently in negotiations with Miami Dade Community College which would like to lease it as an outreach center.

The move, which has been in the air

for years, appears to have been accepted by faculty and administration without bitterness or overdue sadness.

"I don't picture the school as closing," says Sister Miriam, who emphasizes the word "merging" in her conversation.

"I'M VERY sorry we had to do it but I think it was very necessary," Sister Marie said.

She states that for the most part the parents were very supportive of the decision. "Because of the neighborhood they were afraid to come here."

As for the students themselves: "the Juniors feel bad because they won't be a class by themselves anymore."

However, most of the students are looking forward to attending school with boys, she says.

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Amor en Accion health team visits Haiti



The children of Nan Palan, above. Below, posing with Carlos Cueto of Amor en Acción (left) and some of the medicine, Richard Ferrando, Mirtha Rodriguez and Dr. Ramon Boza, moments before their departure from Miami International Airport.



A Health Team from Amor en Accion (Love in Action) recently traveled to Haiti, taking with them almost 1500 pounds of medicine, vitamins and laboratory equipment. Dr. Ramon Boza, pharmacist Richard Ferrando and nurse Mirtha Rodriguez spent 10 days in Nan Palan, in Miami's sister diocese of Port-au-Prince, treating more than 300 residents for nutritional deficiencies, bacterial and parasitological diseases and conducting a parasitological survey of the area. The medicines were donated by pharmaceutical companies in the South Florida area, and included a field microscope. The group also presented Port-au-Prince Bishop Franz Colimon with a \$5300 check from Amor en Accion to cover the cost of latrines and cisterns for the housing project the organization is constructing in the village.

Last November, Archbishop Edward McCarthy personally visited the poverty-stricken area, which can only be reached after five hours of riding in a jeep on bumpy roads. The health team labeled nutritional deficiencies in Nan Palan as "severe," and found that 79 percent of the children there suffered from intestinal parasites. The medicines not used were left with the local Caritas organization to be distributed in Nan Palan and other church dispensaries.

At a makeshift pharmacy-laboratory in Haiti, Richard Ferrando prepares a formula for the children of Nan Palan.

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Communication-communion-is at the heart of Christianity. In times past the great truths of the Church were communicated in stories handed down from parent to child, in great art and architecture, in music and verse. Today, our tools are the mass media of radio, television, film and print.

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support of the Catholic Communications Campaign in the Archdiocese provides the necessary funds to make microphones and TV cameras instruments of evangelization.

The Annual Catholic Communications Appeal will be held on Pentecost Sunday, June 7, 1981. I know that I can count on you to increase our presence in the electronic media as we proclaim the Gospel of Jesus.

May the Lord always bless you.

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



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Pope hits violence, porno in media . . .

By Nancy Frazier

VATICAN CITY (NC) — Pornography and depictions of violence in the mass media threaten human freedom by presenting certain "destructive and perverting" viewpoints as the norm, Pope John Paul II said in his message for the 15th World Communications Day, May 31.

The message, signed three days before he was shot on May 13, was issued at the Vatican May 21. Theme of the 1981 observance is "Social Communications in the Service of Responsible Human Freedom."

COMMUNICATORS should realize that "their employment demands from them love, justice, truth, as well as freedom," Pope John Paul added. "To forget or lose sight of these is to produce bias, scandal, submission to the powerful, compliance with 'reasons of state.'"

He called on communicators to work "with pornography — in the spoken or written word, in pictures and even in so-called 'artistic posters' " and of media presentations which extol violence.

"The denunciation (of pornography) does not



APPEALS

Outside St. Patrick's Cathedral in New York, a

young woman passes out anti-handgun literature while a man holds up a sign petitioning God's help. (NC Photos by Chris Sheridan).

mean displaying what is so often described as 'reactionary mentality' or censorship of free will," Pope John Paul said.

"The denunciation is done in the very name of freedom, which demands and necessitates that one does not suffer the imposition of those who seek to transform sexuality into an end in itself," he added. "This action would be not only anti-Christian but anti-human, with the consequent transition to drugs, perversions and degeneration."

POPE JOHN PAUL also condemned restrictions of press freedom by "a dictatorship of whatever brand" and in countries "where freedom is to a degree preserved, but large vested interests bring

constant pressure to bear on the media.

HE CALLED ON COMMUNICATORS TO WORK "with maximum objectivity" and to reject becoming "a 'hidden persuader' out of personal interest, for reasons of conformism, or for financial gain."

Pope John Paul pledged that the church, "will not be the one to suggest adulterating or concealing truth, even a hard truth."

The papal message also marked the 10th anniversary of "Communio et Progressio" (Unity and Advancement), a pastoral instruction on the mass media issued on June 3, 1971, by the Pontifical Commission for Social Communications.

. . . offers his 'sickness' for God

By Jerry Filteau

ROME (NC) — Pope John Paul II, declared out of danger by his doctors, taped a Sunday noon message for St. Peter's Square May 24, and met briefly with Mrs. Rose Hall, one of the two Americans wounded with him May 13.

The medical bulletin of May 23 by the pope's doctors at Rome's Gemelli Polyclinic announced that the guarded prognosis was lifted. They said that the pope was in "very satisfactory condition," and that he was expected to be completely cured within 60 days, barring any unexpected complications.

"That's a real relief," the pope reportedly said when the doctors told him the intravenous feeding tubes in his right forearm would be removed.

Meanwhile, Vatican Press Office Vice Director Father Pierfranco Pastore, told reporters that he wanted to "set the record straight" on the pope's words when he was first shot.

HE DENIED that the pope made the widely quoted comment: "Why did they do it?"

The pope told his secretary, Msgr. Stanislaw Dziwisz, "I feel a lot of pain," and said that he was hit "in the stomach," Father Pastore said.

he said that during the ambulance ride to the hospital the pope repeated several times in Polish: "Jesus, Jesus. Mary my mother."

As the pope woke up in the hospital room the morning after the operation, Father Pastore added, he told Msgr. Dziwisz at his bedside, "last night we did not recite compline."

Compline is the night prayer of the Liturgy of the Hours, the official church prayers marking the times of the day, which bishops, priests, deacons and some professed Religious are required to say daily in ordinary circumstances.

At the pope's request Msgr. Dziwisz prayed the previous evening's compline with him, Father Pastore said.

FOR THE SUNDAY noon Regina Coeli May 24, the pope tape-recorded a three-minute message, led the Regina Coeli, and gave his blessing.

Father Pastore said that immediately afterward the pope concelebrated Mass in his room with his secretary of state, Cardinal Agostino Casaroli. He said he did not know if the pope stood during Mass, but said that on previous days the pontiff sat in an armchair while celebrating Mass.

The pope's Regina Coeli message, played over loudspeakers to about 30,000 pilgrims gathered at noon in St. Peter's Square, focused on the value of sickness and suffering when it is offered to God. His voice showed some signs of weakness and strain.

The pope said:

"Today I want to address myself in a special way to all those who are sick. I, sick like them, want to express to them a word of comfort and hope.

"When, on the morning after my election to the Chair of Peter, I came to the Gemelli Polyclinic for a visit, I said I wanted to 'rest my papal ministry especially upon those who suffer.'"

PROVIDENCE HAS disposed that I should return to the Gemelli Polyclinic as one who is sick. I now reaffirm the same conviction as then: suffering, accepted in union with the suffering Christ, has its own incomprehensible efficacy for the realization of the divine plan of salvation. I will repeat then with St. Paul: 'Even now I find my joy in the suffering I endure for you. In my own flesh, I fill up what is lacking in the sufferings of Christ for the sake of his body, the church' (Colossians 1 :24).

"I invite all those who are sick to join with me in offering their sufferings to Christ for the good of the

church and humanity. May Mary most holy be our support and comfort.

"I also extend my cordial greetings to all those who are joined with me in prayer and those who in these days have sent me witness of their affection. While I thank them for this spiritual nearness, I assure them that I will remember them in the Lord."

That evening Mrs. Rose Hall, 24, her mother, Theresa Choirmire, and her husband, The Rev. Ken Hall, visited the pope.

Mrs. Hall, originally from Shirley, Mass., but now living in West Germany, had been released earlier that day from Santo Spirito Hospital. She had a cast covering her left arm, where her elbow had been shattered by the bullet that had gone through the pope's abdomen.

"**HE IS TRULY** a man of God," Mrs. Hall told reporters after the 18-minute meeting, which the pope had requested.

"He said he was sorry that I had been wounded," she said. "I told him I was praying for him so that he could recover and that I offered my suffering for his recovery."

The pope's trip to Switzerland originally scheduled for the end of May and beginning of June has been postponed, but plans for a trip to Lourdes, France, near the end of July have not been officially cancelled, and the trip is still considered possible.

If his progress continues as expected, the pope's plans for a trip to Spain in October will probably remain unchanged.

By May 25 the pope was working about five hours a day, meeting Vatican officials and other visitors and handling Vatican business from his bed and easy chair.

"The national abortion rate rose from 22 in 1977 per 1,000 females aged 15-44 to 23 per 1,000 in 1978."

One in three births aborted

By Jim Lackey

WASHINGTON (NC) - Reported abortions in the United States continued to rise in 1978 and surpassed the ratio of one abortion for every three live births, an official of the Center for Disease Control (CDC) has reported to Congress.

Dr. Carl W. Tyler, an assistant director for science at the Atlanta-based federal health agency, told the Senate separation of powers subcommittee during its hearings on abortion May 20-21, that the 50 states and the District of Columbia reported 1,157,776 legally induced abortions in 1978, the latest year for which CDC has obtained statistics.

That is an increase of 7 percent over the 1,070,430 abortions reported in 1977.

Tyler said the national abortion ratio also increased by 7 percent, from 325 to 347 per 1,000 live births, pushing the ratio past the one-in-three mark.

Tyler's testimony before the subcommittee included a number of abortion-related statistics, including a report on the effect of "Hyde amendment"

He said such restrictions had not increased the number of illegal abortions, as some predicted would be the effect of the restrictions. The restrictions also had reduced the number of legal abortions obtained by poor women, Tyler said.



In Rome supporters of the "no" vote in the Italian referendum display the news that voters chose to keep a liberal abortion law. Despite appeals from Pope Paul II and a strong push from the church, Italians voted 2-1 against a law that would have restricted legal abortions. (NC photo from Wide World.)

Tyler reported that the typical woman obtaining an abortion continues to be young, white and unmarried.

He said 65 percent of women obtaining abortions in 1978 were less than 25 years old, 67 percent were white, and 74 percent were unmarried at the time of the abortion.

Fifty-seven percent had had no live births, he said. Among other statistics reported by Tyler were:

- Ninety-one percent of abortions were induced within the first 12 weeks of pregnancy, 52 percent within nine weeks;
- Nearly half of the abortions performed after 15 weeks were on women 19 years old or younger;
- Twenty-seven women died from abortion in 1978 - 11 after legally induced abortions, seven after illegally induced abortions, and nine after spontaneous abortions;

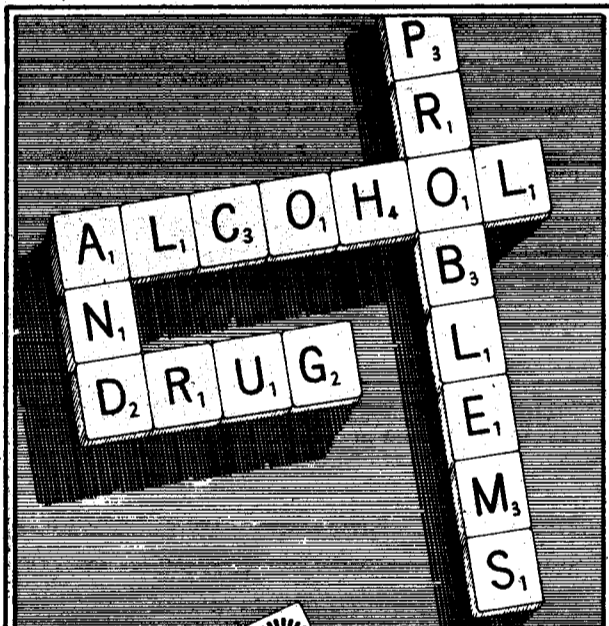
- The national abortion rate rose from 22 in 1977 per 1,000 females aged 15-44 to 23 per 1,000 in 1978;

- Curettage (scraping) continued to be the most widely used abortion procedure, accounting for 95 percent of legal abortions;

- An estimated 30 million to 55 million abortions are performed worldwide each year;

- The United States is sixth among the 18 countries of the world reporting abortion rates (abortions per 1,000 females), and eighth among the 16 countries reporting abortion ratios (abortion per 1,000 live births).

A CDC spokesman later said that according to the agency's statistics, Bulgaria lead the world in the late 1970's both in abortions per 1,000 live births (884) and in abortions per 1,000 females (65).



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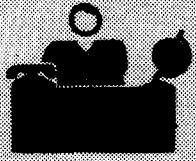
By George:
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Matter of Opinion

Babies versus bucks

The score was 118 to 1.

The United States lost. In more ways than one.

The UN's World Health Organization passed a new code on the marketing of infant formula last week in the wake of a controversy several years old.

Critics of the infant formula industry say the companies such as Nestle, Bristol-Myers and others promote the use of infant formula rather than breast feeding in poor countries where the for-

EDITORIAL

mula gets overdiluted or contaminated with bad water, resulting in death or malnutrition of an estimated 1 million babies a year.

The Reagan Administration opposed the measure on the unbelievable grounds that the UN should not be regulating advertising. We were the only country out of 119 that saw it that way.

How can we expect the Third World to support the American way when we say by our actions that laissez-faire capitalism and big business dollars are more important to us than their babies' lives?

Broken agreement

Postage rates for the religious press throughout the nation will double later this year, placing a sudden unexpected burden on these non-profit publications, causing many to go out of print.

Postage for the religious press was for many years subsidized. But an agreement was reached with the federal government a few years ago that we would pay our total mailing cost if the postal service would phase out the subsidy over a period of years, ending in 1988. This would give the religious press time to adjust.

But the agreement has been broken and, according to one survey, at least ten per cent of religious publications will cease operation and others will have to cut back.

A damaged religious press will result in a "significant loss in the bonding together of millions of peoples who form the core of the nation's religious communities and who contribute untold energies in maintaining the nation's character and moral fiber," Edgar Trexler, editor of The Lutheran, aptly told a congressional hearing.

Catholic newspapers and magazines, alone, in the United States have a circulation of over 21 million a year. That is a lot of communication. It is bound to make a difference in the national character and in the resilience of your faith as it exists in this land.

We hope, therefore, you will understand the need to publish

Garb not important

To the Editor;

In response to a letter signed by a woman who included "Mrs." as her title, I would like to state my disagreement. In the May 22 issue of *The Voice*, she wrote that "Sisters should not help in the trend to 'take God off the streets' by adopting secular modes of dress and behavior themselves."

I am one who is grateful for those among Religious women - and men - who are dedicated to doing justice in an unjust world, to feeding the hungry, even at the peril of their own lives. I am grateful to Sister Theresa Kane for speaking for many Catholic women, not only Religious but also single,

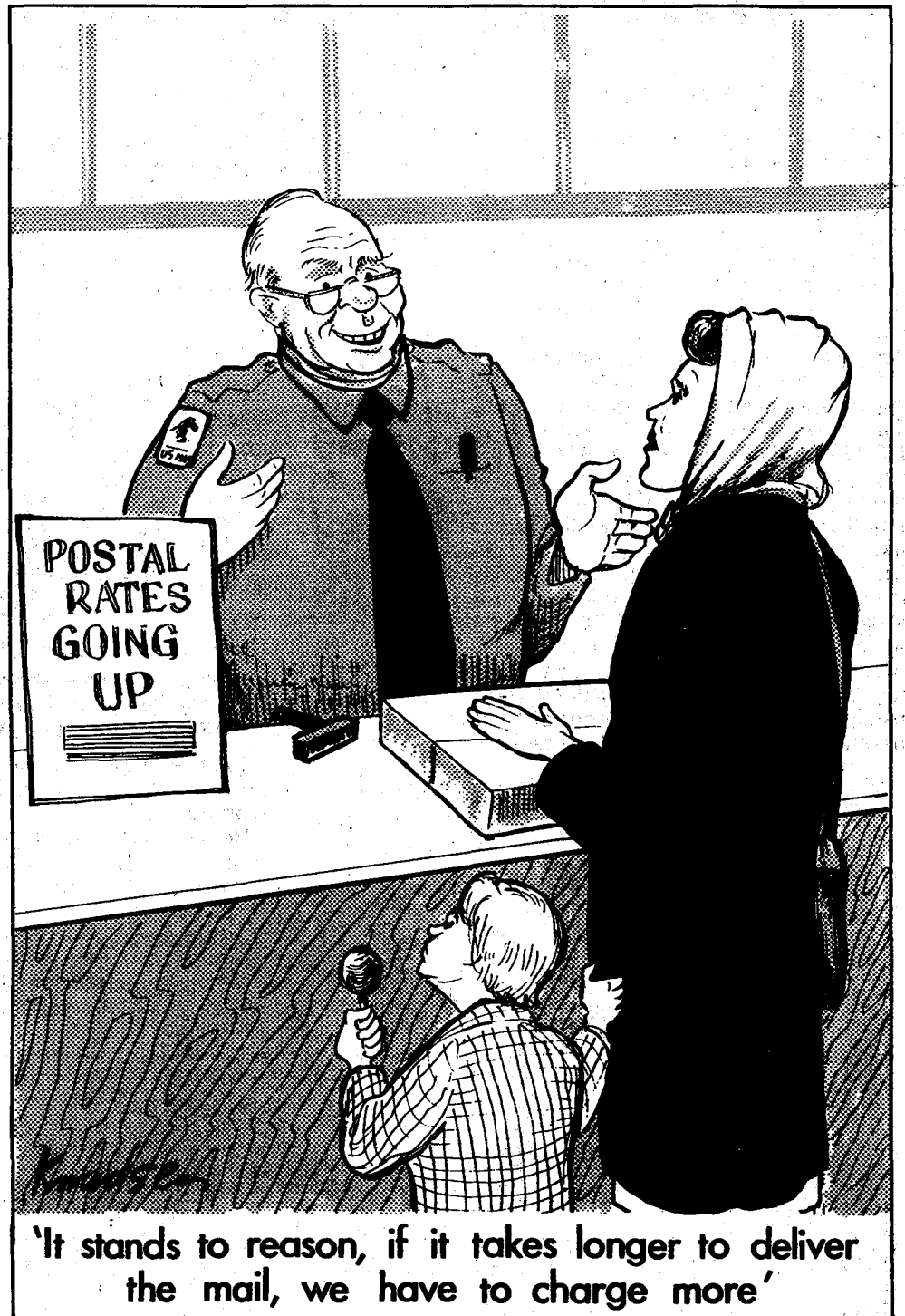
married, divorced, and widowed women, who want to function as full members of the Body of Christ. The nuns in El Salvador were killed because they were nuns. The Holy Father was shot at because he is the Pope. It does not seem to make much difference what outer garb clothes the person who wants to do the work of God.

Margaret R. Budenz
Miami

Thanks to givers

To The Editor:

I wish to thank the people of the Archdiocese of Miami for their continuing and generous support of the



'It stands to reason, if it takes longer to deliver the mail, we have to charge more'

The Voice every other week this summer (See page 1) rather than raise rates.

We also hope you will further appreciate the importance of having and reading a religious publication in your home. Studies show that two-thirds of people receiving a dioceses publication such as *The Voice* receive no other Catholic publication.

The press is free in this country, but not for free.

Campaign For Human Development. Recently a check for \$54,793 was received here at the national office. This amount is the 3/4 portion to be distributed nationally.

CHD is not a "hand-out," but rather provides a way out of the vicious cycle of poverty through seed money for self-help projects. Of every dollar received by the National CHD, 96cents actually gets out to these self-help projects.

Since 1970, the Archdiocese of Miami has received 7 national CHD grants totaling \$258,700, a return of 60%.

The continued generosity of the

people of your diocese fulfills the spirit of the words of Pope John Paul II:

"Only a socially just society, one that strives to be evermore just, has reason to exist. Only such a society has a future ahead of it."

CHD provides an opportunity for us to live as Jesus did, in solidarity with the poor, the wounded, the marginalized, and those considered "least" in our society.

On behalf of the entire CHD family, I express sincere thanks also to Archbishop Edward A. McCarthy, and to Fr. John W. Glorie, your Diocesan Director.

Reverend Marvin A. Mottet
Executive Director



By
**Antoinette
Bosco**

When commercials turn religious

When I think about the nuns I've known, I remember them as intelligent, caring, creative and courageous. Not long ago, I saw some "nuns" on television. The words to describe them? Dippy and unreal.

That description may be justified because the nuns were the central figures in a commercial for Goodyear-tires and virtually all commercials have more in common with fantasy than real life. This seems especially true when television goes "religious."

THE MODERN COMMERCIAL world appears to be hung up on old symbols of religion when it comes to nuns, namely, their former habits. In advertisements, nuns still dress in historical costume. The writers either haven't done their homework since Vatican Council II, or else they have decided to put the truth aside — perhaps because this serves their purpose.

In TV commercials, nuns invariably cast their eyes toward heaven, saying something like, "This car handles divinely!" Putting nuns in street clothes and windblown hairstyles wouldn't be the same.

I HAVEN'T SEEN ALL the commercials but, from what I've read, nuns are selling cereals, pots and cars. And "monks" in proper robes are baking bread, inventing cream ale and producing miracles with Zerox machines.

The most famous religious figure in the selling game is Brother Dominic, an actor dressed in monk's gear who has been selling Xerox since 1975. His fame has expanded to include more than the TV screen. His cherubic, smiling face is now on T-shirts, posters and coffee mugs.

I'm not criticizing the hawkers who are in the business to sell their wares. I

"I'm not criticizing the hawkers who are in the business to sell their wares. I think they're smart. They've hit upon a good image for appealing to basic human desires. Deep inside all of us is a yearning to acquire what will make us ultimately happy."

think they're smart. They've hit upon a good image for appealing to basic human desires. Deep inside all of us is a yearning to acquire what will make us ultimately happy.

A RELIGIOUS FIGURE making a proposition comes across subliminally, if not consciously, as an authority telling us what to do. Since a religious figure also expresses truth and goodness, we tend to take the goodness of

the product on faith because we trust the messenger.

Add one more factor, so well expressed by Brother Dominic: The yearning in most of us to witness the miraculous and it's easy to see that the TV writers are right on target. Packaging a product with the seal of authority, the guarantee of God's representatives, and the aura of miracles adds up to a product that has the approval of God himself.

At least, that is my explanation for why artificial nuns and monks have become modern sellers of perishable goods.

AS I WAS WRITING THIS column, I came across another religious ad. This one was in writing, by the Mobil Corporation. It was dignified, speaking about some Pennsylvania nuns who drilled for gas on their convent's grounds and came up with a find — a gas well that should produce for 25 years.

A second item reported St. Patrick's Cathedral in New York city had trimmed 33 percent from their fuel bill this year by conservative measures.

What interested me most were the headings for these notices by Mobil: "Blessed are the energetic . . . Small miracles . . . Multitudes of savings . . . Amen."

I AM CONVINCED that when the ad boys turn religious, this is a commentary on the signs of the times. Could it be that after the iconoclastic 1960s and the me-focused 1970s, the 1980s will be a time to remember God?



By
**Tom
Lennon**

The music war

Q. My father doesn't like me to play my stereo set when he's home. He hates the kind of music I play on it, especially REO Speedwagon. Sometimes we fight about music. How can I get him to like the kind of music I like?

A. Probably you can't. And there's a lot of arguing on this subject taking place right now.

In my part of the country the music war is waged partly with bumper stickers. Some of them say in no uncertain terms that disco is lousy; others praise rock music. At a health spa I go to, some people argue hotly about which radio station should be on the public address system.

THE OVER-60 CROWD wants music soft and sweet — to take a nap by near the swimming pool.

The 18-year-olds want rock music that will keep them awake and working out hard.

I presume you are up to your ear drums in AC-DC, Van Halen, and, of course, REO Speedwagon.

WHAT ABOUT YOUR FATHER? If you are the youngest in a large family, your dad may be yearning for the days of Lerner and Lowe, and Rodgers and Hammerstein.

So your tastes in music collide — and you argue.

Just as my mother and I did back in 1940. She thought swing music was awful, and she couldn't stand the hottest group going: The Andrew Sisters.

SHE HAD HER MEMORIES of Sigmund Romberg and Victor Herbert, and the songs that were popular when she and my father were dating in 1912. I was firmly on the side of Benny Goodman and Glenn Miller.

So we argued. The fights were never big ones, but argue we did.

They were silly arguments. To get all steamed up about what kind of music is best is pointless. What would you think of two people having a heated argument about whether lemon meringue pie is better than pumpkin pie?

IT'S ABSURD TO ARGUE about likes and dislikes for no one can really win the argument.

And in regard to music, surprising things can happen. A couple of years ago a 17-year-old girl told me she just had seen a swell musical on the stage and it had "the most wonderful song" in it.

I asked what the song was and she replied, "It was called just, 'The Drinking Song.'" The musical turned out to be "The Student Prince," composed by Romberg, the musician my mother had thought was great way back when she was young.

STYLES CHANGE. TASTES CHANGE. Fads come and go. And music, too, comes and goes. Someday you too may discover Romberg or Giacomo Puccini, or Wolfgang Mozart, or maybe even Rodgers and Hammerstein.

For now, though, go ahead and enjoy REO Speedwagon — and give up arguing with our father about music.



By
**Fr. John B.
Sheerin, CSP**

Promises! Promises!

Maryknoll is making headlines these days, not only because two of its missionaries were among the four U.S. women murdered last December in El Salvador, but because of the arrant stupidity of some American officials. I have in mind remarks of Secretary of State Haig and UN Ambassador Jeane Kirkpatrick.

I HAVE A FOND spot in my heart for Maryknoll, Ill., was ordained to the priesthood at Maryknoll in 1937 (even though I was and still am a Paulist.) And Maryknoll Bishop James E. Walsh ordained me.

Bishop Walsh is not a man to preach spiritually. He lives it under trying circumstances. He won admiration for silently enduring 12 years in a Chinese communist prison, and then caught the attention of the whole world when he crossed the Hong Kong's LoWu Bridge in 1970, a free man.

TODAY THERE IS A strange unwillingness in our American government to come to grips with the slaying of the four women. We are hopeful our government will soon get off the seesaw and make a definite decision about the cause of the murders.

Walter Stoessel, the State Department official who served as acting

secretary of state when Haig was abroad recently, defended administration policy, saying the American government repeatedly had made clear to El Salvador's government the importance of prompt and effective action "in solving the killings

"Today there is a strange unwillingness in our American Government to come to grips with the slaying of four women. We are hopeful our Government will soon get off the seesaw and make a definite decision about the cause of the murders."

of the four women missionaries." Promises, promises!

In fact, Archbishop John R. Roach, president of the U.S. National Conference of Catholic Bishops, had attacked Haig precisely for the failure to fulfill the "highly publicized promise of a swift and impartial investigation."

KIRKPATRICK TOLD some interviewers that she believes some

women missionaries were involved in political activism on behalf of the left. (Somewhat later a spokesman said she had merely meant that in such a political polarized situation as El Salvador's, anyone in social work is likely to be perceived as politically involved.)

Archbishop Roach had assailed Kirkpatrick for any suggestion that "the missionaries were involved in unspecified activity that may have provoked their death." Said the archbishop, "I must reject any attempt to call into question the evangelical qualities of the lives and ministry of the four missionaries or to diminish the significance of their deaths."

STOESSEL RESPONDED: "The Department of State has no evidence that the four American Missionaries were engaged in political activities as we know them. Rather, as we understand, their activities were what we would regard as religious and social welfare work." Fine, but these are words, and words alone don't solve problems.

We hope that the cloud of confusion soon straightens out. The suspicion cast by some people on these four women missionaries has not been substantiated by a single credible witness.



By Dale Francis

The danger of wrong diagnosis

The attempted assassination of Pope John Paul II has brought once again the accusation that the fault lies in our society. We heard it after President Reagan had been shot, we are hearing it again and I believe it is the wrong diagnosis of the terrible things that have been happening.

And I believe this is unfortunate for if we misdiagnose the problem then we have no hope of curing it. If we blame the entire society then we may be convinced the flaw is in us all. If we are convinced of this we will flounder helplessly, wallowing in a kind of self-condemnation, blaming ourselves as if the terrible manifestations of violence emanate from us.

We must see the reality. If we do not then we are truly in terrible danger. Look at the reality of what happened at St. Peter's square. There were thousands of people there. Those thousands of people had come from all over the world. If you want to know what the people are like then consider these thousands of people. They came not to do harm to Pope John Paul II but to cheer him, to show their love and admiration for him.

THERE WAS AMONG those thousands one man, committed to terrorism, contemptuous of human life, a convicted murderer who had publicly sworn his intention to murder the Pope who he had denounced as an agent of Western imperialism. He

was the one who fired the pistol that sent the bullets that tore into the bodies of the Pope and two women who were standing nearby.

Why in the name of reason do we speak as if the entire society is to blame for what is clearly the actions of those who deviate from society?

I do not say that society is without culpability. But it is not the culpability of blame for the violence that is so easily the indictment of so many. The fault of the society is rather derived from the very kind of

"Why in the name of reason, do we speak as if the entire society is to blame for what is clearly the actions of those who deviate from society?"

shoddy thinking that comes from those who blame the entire society — it is the failure to bring those who deviate from society under firm control.

WE ARE LIVING, in a time that romanticizes criminals. There are those who tell us that those who commit violent crimes are the victims of environment, of frustrations that come from lack of economic equity, or if the facts indicate these do not apply, then from having too much from an affluent society. We have come to the bizarre situation in

which we are asked to have greater compassion for the victimizers than for the victims.

The streets in our big cities are not safe, not because the majority of the people are criminal but because we have generated a minority criminal class that operates with a kind of certainty that retribution for crimes will not be swift and sure but slow if at all.

No society of free persons can continue to exist unless those who violate the rules of the society are brought under control. Our real problem is that we have romanticized crime and criminals when, if a free and safe society is to exist, we must treat with scorn both crime and criminals.

WE LIVE IN A TIME in which a new terrorism, recognizing this soft underbelly of free society, has made murder a political tactic. Melding into a criminal element that robs and murders for profit, terrorists can literally destroy our society unless we awake to reality.

It isn't the society that is violent and it is self-defeating to think this is true. But it is our society that must bring the deviants of society under quick control. If the near deaths of President Reagan and of the Pope don't wake us up, I don't know what will.



By Msgr. George Higgins

The \$1 Million dollar Men

U.S. News and World Report has never been accused of stirring up class conflict of pitting labor against management. To the contrary, it tends to be a somewhat conservative, establishment-oriented weekly.

However, two articles in the May 13 issue of the magazine cannot help but enforce the widespread feeling among American workers that they are getting the short end of the stick in the administration's fight against inflation.

The first article reports the findings of the magazine's latest annual survey of executive pay. According to its study of 940 top officers in 50 of the nation's largest corporations, the number of \$1 million-a-year executives is steadily on the increase despite sluggish business and weak profits.

DURING THE PAST YEAR, the article says, the median pay of corporate executives rose from \$301,000 to \$330,758. And many executives doubled or tripled their compensation by exercising stock options or by using other longterm financial arrangements such as stock-appreciation rights.

Whatever the size of the firm, the trend toward fatter salaries, bonuses and stock options for top management is "definitely continuing," the magazine reports. Thus the number of executives in the \$1 million-a-year category can be expected to rise sharply again in 1981.

This trend is raising hackles as well as questions, U.S. News and World Report Says. Why? Because, as it reports in a companion article, "except for a fortunate few, American workers are slipping further behind in real pay as taxes and inflation chew up the buying power of their wages."

A second survey conducted by the magazine shows that only eight of 44 occupational groups gained in buying power in the past year despite higher pay for most. "The \$1 million executive

earned 67 times the \$15,000 average pay of a factory worker last year. On the basis of a 40-hour week the executive made \$480.77 an hour, an amount the manufacturing worker needed one and two-thirds weeks to earn," it reports.

TO MAKE MATTERS WORSE, a number of business spokesmen are quoted as saying this rise in executive salaries is only proper. Because of their "rare talents," business executives are entitled to as much compensation as the market will bear, they contend.

What does this tell us about our scale of values? Do these businessmen really expect the American people to believe an executive who earns more than \$1 million a year is more talented and carries a

"Workers are prepared to sacrifice for the common good during a period of economic stress, but they will eventually turn against any administration which favors one class at the expense of another, as this one unfortunately seems to be doing."

heavier burden than the president of the United States, who earns only one-fifth that amount?

Gen. Alexander Haig earns \$69,630 a year as secretary of state — far less than he was making last year as president of a corporation. Are we really expected to believe his corporate post demanded more talent and placed heavier burdens on him than his present post?

The answer is so obvious one can only shake one's head in wonder — or anger — at those who blandly justify the fact that so many business executives are profiting from inflation while most

workers continue to fall behind. They are playing with fire.

AMERICAN WORKERS understand that there always has been and always will be a sizeable gap between their wages and the income of corporate executives. But business executives — and the administration — would be well advised not to push their luck too far.

Workers are prepared to sacrifice for the common good during a period of economic crisis, but they will eventually turn against any administration which favors one class at the expense of another, as this one unfortunately seems to be doing.





Musical parishes

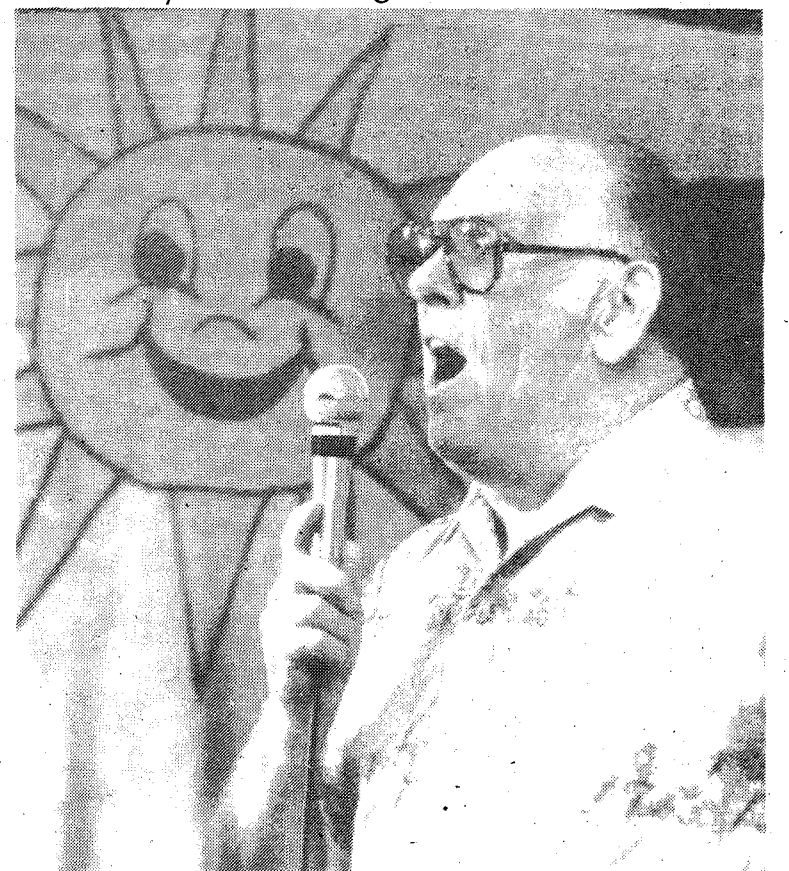
Photos by Ana M. Rodriguez



Walt Disney's musical version of 'Alice in Wonderland' brought down the house recently at Nativity School in Hollywood. About 800 people, children and adults, attended two performances of the musical presented by the school's Glee Club members. All 35 participants were directed by teachers Mary Jo Sauro and Teresa Szczepanik, while Judith Sherlock and Susan Belanger helped make the costumes.

Meanwhile, at St. James parish in North Miami, they don't call them the 'goldie oldies' for nothing. Members of the Forever Young Club proved that the old ones are still the good ones at a rollicking musical songfest put on Saturday night. Below, musical director Harry Watterson belts out 'Danny Boy' while later, a chorus gives a lively rendition of 'Cruising Down the River.'

Photos by Prent Browning



'I fail to see how our country can justify . . . the right of free enterprise over the health and lives of millions of infants in this world' — Bishop Francis Murphy.

Baby formula vote lashed

WASHINGTON (NC) The U.S. decision to cast the lone vote against an international code for marketing baby formula worldwide was criticized by Auxiliary Bishop P. Francis Murphy of Baltimore and American politicians.

At a meeting of the World Health Organization in Geneva, Switzerland, the United States voted against the standards, approved by 118 other nations, including America's Western European allies and Third World states.

According to the Reagan administration, the code would violate freedom of advertising.

THE STANDARDS were adopted as a means of halting what critics call the pushing of infant baby formulas, used in lieu of natural mother's milk, on people in the Third World by international food companies. Numerous church groups have called for a halt to the practice by multinational corporations.

Opponents of the corporations say that 1 million babies die yearly because of infant formula since the formula is often mixed with contaminated water and diluted too much or otherwise misused.

Between preliminary and final votes on the WHO standards (May 20 and 21), Bishop Murphy called the U.S. position "an act of subtle violence." Other critics included a number of U.S. congressmen.

Bishop Murphy said that "it is incomprehensible to me that our American government could vote against this code" and said that many Americans are "disillusioned and stunned" by their government's action.

"I FAIL TO see how our country can justify, especially in light of our tradition of respect for the individual rights of all people, the right of free enterprise over the health and lives of millions of infants in this world."

He cited a papal view that it is necessary to label as such injustices an exploitation of people by others, or by

states, institutions or economic systems. Popes for the last century have warned against "uninhibited pursuits of economic gain," he said.

Bishop Murphy addressed the issue as chairman of the Baltimore Archdiocesan Justice and Peace Commission. After careful review of Catholic teaching of the sacredness of human life and discussions with Nestle representatives, the commission "has not been satisfied that the damaging commercial marketing of infant for-

mula has ceased." Nestle is one company criticized for its infant formula marketing practices.

THE BISHOP SAID, it is crucial for government, churches and other agencies to work together for the well-being of children. He added: "I grant that the issues of hunger, malnutrition and starvation in developing countries are not totally addressed by the passage of this code. Nevertheless, this code is a significant and important policy."

Sen. Edward Kennedy (D-Mass.) said most Americans would disapprove of the U.S. government's action. Sen. Mark Hatfield (R-Ore.) said the action may be read abroad as "a message that we are indifferent to the value and sanctity of human life."

"I can't believe that Ronald Reagan wants to see babies die," said Rep. Tom Harkin (D-Iowa).

Two U.S. government officials involved in international health issues resigned their posts to protest the government decision.



'They are closer to God' — Being retarded intellectually does not in any way retard the love given and received by these people as evidenced by this award winning photo of a confirmation service of severely retarded men in Providence, R.I. (NC photo).

Meet eyes role of women in church

Feminism called 'work of Holy Spirit'

by **Stephanie Overman**

WASHINGTON (NC) — The feminist movement in the church is the work of the Holy Spirit, according to Bishop Maurice Dingman of Des Moines, Iowa. The bishop took part in the "Women Moving Church" conference in Washington last week.

The conference, sponsored by the Center of Concern, a social justice center in Washington, focused on spirituality for women in the 1980s and the role of women in the church.

Bishop Dingman told participants to look on feminism as a movement and said that "movements are agents of change in the church, they are the working of the Holy Spirit. When you are speaking about the feminist movement in the church, you are speaking about the Spirit moving the church," Bishop Dingman said.

"THAT PUTS the obligation on us," including bishops, to "be advocates, participants of what we call the feminist movement," he said.

Bishop Dingman called for "dialogue, constant and patient dialogue," to ease the tension that he sees between the hierarchy and the people of the American church.

"We have to learn to be better listeners. We make decisions too quickly, we have to learn that many things have to be unresolved. Why can't we wait for the gentle action of the Spirit?" he asked.

As an example, Bishop Dingman said, "could we not have reached a decision more slowly in the birth control issue? I'm convinced if you give the Spirit a chance to work we always reach consensus."

Bishop Dingman told the women, "it's a long road ahead. We're in a process. God in his own good time will resolve the issues. The Holy Spirit has many surprises in store for us."

SUE COSTA, presenting a sampling of viewpoints on women in the church, said she has found that many women find it too difficult to wait. "many women have been forced to leave the institution," she said, because they cannot worship in a sexist church. "For many the liturgy itself has become a countersign."

Ms. Costa, coordinator of advocacy for Rosie's Place, a drop-in center for poor and homeless women in Somerville, Mass., said she found that "the church has been changed because the women who comprise it have

changed. Their eyes have been opened."

Once their eyes have been opened, many women reject the church as paternalistic, she said. Ms. Costa added that it is a positive sign that "women have found "a new image of God and self," an image of God that is also feminine.

"WOMEN ARE now willing to make decisions, are freed to come to their own terms. Lay and Religious women are naming their own call, doing ministry outside the institutional church," she said.

"Some women" have stated that change is imminent if they hang in there . . . that the church will be better when the storm is over," she said.

Family Life

By Dr. James and
Mary Kenny



Leashes for children

Dear Dr. Kenny: When my wife goes walking or shopping with my 3-year-old son, she's afraid of yanking on his arm and physically hurting him. Recently she bought him a harness and leash for walking and shopping. My wife also intends to use the harness in the yard this spring and summer with a long leash attached to the harness. I don't think I care for this at all, and I would certainly appreciate your thoughts. (Illinois).

A. I smiled when I read your letter because it reminded me of a situation I witnessed at an airport. A young mother was at the ticket counter. She had five small children in tow and no husband in sight. The oldest child was no more than 5 years old.

How could she manage? Around her waist was a wide motorcyclist's belt which had five hooks. From each hook extended a leash. At the end of each leash was a small child happily proceeding about his or her own business. Meanwhile, the mother's hands and head were free to do whatever she had to do.

I WAS IMPRESSED with the practicality of this

arrangement. Everyone who saw her was smiling at her cleverness. The leashes and harnesses permitted her to keep her cool in a circumstance which might well have been overwhelming. She stayed happy. The children were happy. I think she was a good mother.

A 3-year-old is too heavy to carry. He moves quickly and can easily get lost. He is often bored with mother's shopping, but intensely curious and excited by all the wonderful sights and sounds of a large store. A mother can spend more time chasing her 3-year-old than shopping. If the leash allows a child to be happy and safe while shopping, I'm all for it.

I realize that a leash-and-harness arrangement looks bad. After all, we keep dogs on a leash. Further, at a time when we are all concerned about child abuse, the leash-and-harness may look like an overly restrictive and even cruel type of control.

PARENTS MUST BE CAREFUL about leaving a child alone in the yard or car in a harness. A 3-year-old playing alone requires careful supervision. A mother, thinking her child is safe outside, might easily get

involved in work and fail to check on the child. Such a situation could lead to a tragic accident.

Nevertheless, I can also see the down-to-earth common sense in the use of a leash and harness. It all depends on how and why it is done. The spirit is important.

The leash might free your wife to shop with greater safety for your child and less frustration for both. She knows her child cannot wander off very far. Frankly, I have observed some ugly mother-child scenes in supermarkets where the child is in the midst of a temper tantrum and mother is spanking him angrily. I'd rather see a leash than an angry, punitive mother.

THE LEASH-AND-HARNES approach is probably neutral, having a good and bad side. Like so many other aspects of being a parent, its value depends on how and why it is done. It can be used with good sense and love.

(Reader questions on family living and child care to be answered in print are invited. Address questions; The Kennys; Box 67; Rensselaer, Ind. 47978.)



By
Mimi
Reilly

A few weeks ago when I read Dolores Curran's column on her encounter with a (born again Christian) on an airplane trip home to Denver, I really got a good chuckle from her story.

After reflecting further, I began to get a gnawing feeling in the pit of my stomach. I have many friends who have had a real born again experience, and both Terry and I have had the experience as well.

The Charismatic Renewal is one of the most vibrant movements in our Church today. Many lives have been changed in many positive ways through the Renewal not only in our Archdiocese, but also nationally and worldwide. Why though am I feeling an uneasiness of late?

I GUESS IT'S first my frustration with the people who HAVE ALL THE ANSWERS and the people who are always saying GOD TOLD ME SO or even worse GOD TOLD ME THAT YOU SHOULD. A fear that cuts most upon me is the amount of Fundamentalist Catholics that seem to be in so many places. Actually Catholics are leaving the Catholic Church and joining other

Use the Bible for prayer

denominations that are Fundamentalist.

WHY, IN MY OPINION, does this seem to be happening in many of our families? Before the Vatican Council, our Church seemed absolute to most of us. We were governed by set laws and regulations including classification such as mortal sin and venial sin, IF I obeyed the rules I was pretty safe (from Hell). Many of us had the attitude of getting away with as much as possible but still making it into heaven.

For most of us God was a judge keeping books on our sins and goodness. If we made our first Friday devotions though, we were assured we were safe. I don't recall hearing an awful lot about love, rather it was what we could or could not do. So many Catholics who actually have left the Church for Fundamentalist denominations today are still looking for the absolutes.

Fundamentalism is presuming that every word in the Bible is fact and not to be interpreted as anything but the reality of that word or paragraph. Because most of our Non-Catholic Charismatic brothers and sisters are oriented to fundamentalism, there is a real presumption on their part that all persons, whether Catholic or not, should also have a fundamental at-

titude toward Scriptures.

FOR THEM THE BIBLE is the absolute. They believe God dictated it much like we would on a dictating machine to have it typed up for distribution.

We Catholics become so impressed when we hear the words of the Bible spouted out by others and can't handle ourselves when our faith is challenged because we can't quote scripture back or point out our traditional beliefs based in the Bible. Then we begin attending Bible study groups led by fundamental teaching persons and slowly become immersed in a web of clever anti-Catholic teaching simply based upon the Bible as the absolute all and all that God has ever said. All this makes me feel really angry that we Catholics can become so gullible!

Personally, I would warn Catholics about attending Bible study groups that are not affiliated or recommended in your parish. The greatest danger that I see is the different use of scripture between us Catholics and other more fundamentalist faiths.

FOR US THE BIBLE is a beautiful tool to be used for prayer. We are able to open up our hearts to the very Heart of God Himself. The scriptures are our greatest source for deep communion with God through the written word. I would encourage all Catholics to use

their bible in prayer.

Teaching is quite another thing in my opinion. The New Testament has come from the early Church, and throughout the ages we have had teachers of scriptures in our church. The magisterium has helped us with this throughout many hundreds of years. Our Jerome Biblical Commentary is but one magnificent example of our Church's teaching capacity of the scriptures.

Teaching the Bible to Catholics is very different from the teaching of our Fundamentalists brothers and sisters in Christ.

FOR US CATHOLICS the Bible is the heart or the core of God's revelation but by no means is the whole of it. There is an excellent article in the January 81, issue of St. Anthony's Messenger speaking to this very topic. I would suggest you take the time to seek it out and read it.

For those of you who have been touched by God through the Charismatic Renewal I rejoice with you in the beautiful experience. Do use your Bible for prayer and meditation but beware of the Bible as the absolute all and cling to your present community of faith. Above all never forget that we as Catholics have within our Mass not only the Bible read but besides that we have the body and blood of Christ Himself received through the Eucharist.

We Catholics are truly gifted like no others. Families, hold fast to your faith!

Family Night

OPENING PRAYER

As trusting children, Lord God, we can come to you asking for what we need. Again and again in the Scriptures you tell us to ask and you will respond. Fill our hearts with trust and confidence that we might ever come to you as a loving parent. Amen.

SOMETHING TO THINK ABOUT.

When we say the prayer of petition we are humbling ourselves before our Lord; we are telling him we need him and are dependent upon him for our well-being. In Matthew 6:8 we are told God knows what we need before we ask him, and in Matthew 18:19, 20, God promises to honor whatever we

might ask for in prayer. We not only need to ask for ourselves, but even more, we need to ask for others.

ACTIVITY IDEAS

Young and Middle Year Families

NEEDS POSTER materials; poster paper, magazines, scissors, glue, today's newspaper. Make a poster with pictures of different needs the family may have or needs of friends, the Church, or peoples of foreign land. Then write four prayers of petition. Hang the poster in the dining area and use the prayers at mealtime throughout the week. Look through the day's newspaper for an instance of

someone, or some family, who has a special need. Example: a family whose home has burned, or a story of a refugee family. Then plan some way to meet this need by, for example, sending clothes or household goods or making a contribution.

Adult Families

Read aloud Matthew 18:19,20 and share thoughts. Each share what the Scripture means to him or her personally, right at this moment.

SNACK TIME

Enjoy some fresh strawberries.

ENTERTAINMENT

Plan to go outside and play a sport:

softball, croquet, volleyball, or stay indoors and play Story Train. Someone starts a made-up story and continues for a minute or so, stopping in the middle of an action or event. The next person must then make up an episode to hook on to the story.

SHARING

Each finish the sentence, "If I could go anywhere this summer, I would go to . . ." Then share why.

CLOSING PRAYER

God, our father, we come to you as children trusting in your parental love. Keep us safe during the summer months. Thank you for this Family Night and please be with our relatives and friends. Amen.

Kids fatalistic about violence

NEW YORK (NC) — Children are becoming fatalistic after constant exposure to violence such as the assaults on President Reagan and Pope John Paul II, the murders in Atlanta and fighting in Northern Ireland, according to counselors who work with young people in New York.

Tom Sheehan, a social worker with the archdiocesan special education program, held several rap sessions with youngsters to see how they feel about violence, especially the striking down of the pope. What he learned disturbed him.

SHEEHAN SAID, the feedback was consistent and depressing. "The kids are almost fatalistic over what is going on in society. They are scared, they have a lot of anger, and they feel that things are out of control. I get the sense that

they are not getting the chance to enjoy life as children."

He said the 9 to 13-year-olds he spoke to had a keen sense of current events and the happenings in Ireland and Atlanta disturb them deeply. They feel that there "are many crazy people out there and that no one seems to be doing anything about it" and they want to see some kind of gun control.

"The impression I got was that they weren't so shocked over what happened (to the pope) because anything can happen these days. And they brought up the subject of money — their feelings are that society is overly concerned with making money. It was a very mature feedback. I didn't expect their answers to be so fatalistic and down to earth," he said.

Dr. Vincent Fontana, author of "Somewhere a Child is Crying," and chairman of the New York mayor's



Enlarged photo of gun that shot Pope John Paul II

New sex ed guides

continued from p. 1

publication states.

Such prior church statements as the Second Vatican Council's "Declaration on Christian Education," the U.S. bishop's 1968 pastoral "Human Life in Our Day" and the 1972 pastoral "To Teach As Jesus Did" are reflected in the new guidelines.

"All of these things indicate that the church recognizes its obligation to advance that education in sexuality which ideally begins in the home," said Bishop Thomas C. Kelly, U.S. Catholic Conference general secretary. "Insofar as these guidelines help the church fulfill one of its most important pastoral and educational ministries, they will have served a useful purpose."

WHILE THE document is meant to undergird the church's teachings on

sexuality, the publication states, "Nevertheless, the work is not an exercise in ethics or moral theology; it is a specialized educational text, intended primarily for a specialized audience of professional educators."

Along with stressing the need for parental involvement, the guidelines also acknowledge the right of parents to refuse sex education programs for their children.

However, "if parents do not want their children to attend a prudently planned program based on these guidelines, they should remember that they have the responsibility to seek alternative forms of formal instruction for their children," the material states.

The guidelines were developed by a special USCC Department of Education panel, the National Committee for human Sexuality Education.

task force on child abuse, said children are becoming immunized to all the violence around them and often the media and parents are to blame.

"AFTER THE ATTEMPTED Reagan assassination," he said at the Foundling Hospital where he is medical director, "I had kids come into my office and act out what they saw on TV. My feelings are that kids are learning violence

through the media and that they are practicing out this violence. They are developing a thick skin and becoming hardened to the fact that life is not that important."

Many children are being brought up in what he labels "multi-troubled homes," where violence is taught almost as a way of life. "Many of our American homes are nothing more than training grounds for violence and when they leave their homes they

become violent criminals. It's a lifestyle and they know nothing else."

His feeling is that there are many parents who have lost control and that by the time the children reach pre-adolescence "peer influence and the influence of TV and the movies are far stronger than parent's influence."

"WE HAVE TO GIVE these kids an early stage of their lives a great deal of love, affection and the feeling of being wanted. But because of the pressures of everyday living, inflation and other worries we don't have time for them. We are too busy and depressed and so we forget the fact that children need this attention and that is why most parents lose out. They feel it is much more important to deal with their own problems than kids' problems because they are kids. In the meantime they are losing them."

ced to dedicate themselves to professional activity if they wish to spend their time principally with the family," he said.

REGARDING WORKING outside the home, Archbishop Tomko said three needs must be emphasized to give women "an authentic freedom of choice":

"To present in an ever more positive light the value of work in the home, both by men and by women, especially in the education of children, and the

Family is first, state second

contribution of this work — even in economic terms — to the stability and progress of society.

"To eliminate all discrimination of a financial, social or cultural nature against women who decide to dedicate themselves exclusively or principally to the building of their families and the education of children.

"To assure these women of an adequate education, adapted to their duties, which leads

them to personal realization and to a more responsible understanding of their role."

The archbishop called for legislative changes and for a "social education" process to assure women such freedom of choice.

"The problem of the equal division of family responsibility between mother and father will require in particular a process of education of men on their responsibility in this field," he said.

"The legislative changes will provide greater free time and tranquility for men, but they must also be educated to use this time and this tranquility to bring their vital contribution to the development of the family and to the mutual enrichment of all its members," Archbishop Tomko added.

ROME — Family rights always supercede those of the state and of the consumer society, and women's work must be better valued, an archbishop told officials of European governments.

Archbishop Jozef Tomko, the Czechoslovakia-born secretary general of the Synod of Bishops, addressed the 17th conference of European ministers responsible for family

matters.

"Starting from a vision of society based on the human person and on interpersonal relations, one understands how it is not possible to identify society with the state, and even less to identify society and the good of persons only with the world of production and consumerism," said the archbishop who headed the Holy See's delegation of observers to the meeting in Rome (May 20-22).

"THE FAMILY precedes the state," he said. The state must respect, assist and promote the autonomous rights of the family, he added.

Archbishop Tomko said such problems as unemployment and job insecurity "have serious effects on the dignity and personal life of the individual and give rise to a series of social problems."

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Ordinary rich people

In today's movies, doesn't anybody ask 'how much?'

By Michael Gallagher



April Gilpin plays a girl who resists her divorced mother's remarriage in "Me and Mr. Stenner" on "The CBS Afternoon Playhouse" June 2.

NEW YORK (NC) — The other afternoon I was walking out of a screening of "The Four Seasons" with a fellow critic. He turned to me and said brightly, "Well, at last a movie with real people."

"Yeah," said I glumly, "real rich people."

Do you remember the way the rich were depicted in the old days in Hollywood in all those romantic comedies in the 30s and 40s? Most of them, except for the effete snobs, who were indispensable as villains, were pretty nice when you got to know them, despite the airs they put on. And they had one really lovable quality. They were so vague and dithery that you really couldn't envy them their luxury and their affectations.

ALL OF THEM, nice and nasty alike, had done nothing to earn their wealth and it was obvious that they, poor dears, would have been helpless without it. So you could settle back in your seat and enjoy the trappings of wealth vicariously — the mansions, the crystal chandeliers, the maids, the butlers, the polo fields, the Rolls Royces — and at the same time bask in your own sense of superiority.

And then, when the pretty and spunky working girl showed up, Claudette Colbert or Katherine Hepburn, you could be sure that she'd make monkeys out of them all, especially the haughty fiancée of the family scion. And him, of course, after the monkey phase, she'd make a man of.

And, needless to say, the same would go for the poor but handsome young playwright or whatever (Hollywood at its most egalitarian couldn't conceive of a working man as a romantic hero), played by Jimmy Stewart or Gary Cooper, who would win the heart of the spoiled daughter and make her see that the best things in life could be bought on the installment plan.

Now it's a different story. The filthy rich — the only ones worth watching in the old days — seldom make an appearance these days and when they do — Marlon Brando's tycoon in "The Formula," for example — they're not the least bit fatuous or dithery.

AND THEY WORK. How they work! They work right before our eyes, while we sit there watching a dumb movie, scheming and plotting to get still richer. Nor are they a bit nice.

So we can neither like them nor feel superior to them. All we can do is envy them, which, as far as I'm concerned at least, isn't really all that much fun.

But if the filthy rich rarely make an appearance, another kind of rich are turning up with dismaying frequency. How rich are they? Well, they don't seem to worry about bills at all. If that's not being rich, at least it's being well insulated.

Take "Ordinary People," for example. Mary Tyler More suggests to Donald Sutherland that they spend Christmas in London, since they've never done that. And then, of course, to go off to Houston for an off-season vacation, as they do, is something not even worth a second thought.

THEN IN ALAN Alda's "The Four Seasons," my store of warm human feeling for the travails of its three couples cooled remarkably at one point early on when, in the course of a spring outing, Carol Burnett, the planner of the group, announces the drill for summer vacation. "We can rent the yacht down in the Virgin Islands," she says quite casually, "cruise around and then fly back." And no one — not even the paranoid dentist, Jack Weston, who divides up restaurant checks on other occasions — asks the great American question, "How much?"

To tell the truth, I find people such as this harder to take than Marlon Brando's scheming tycoon. You at least get to hate him and you do see him sweating for his ill-gotten goods. You never see the well-insulated working.

You know they do work since they're all self-made — there goes your sense of superiority — but work is a trick they toss off casually, no apparent effort and no anguish at all. They save that for their sexual and other forms of interpersonal relationships.

Boswell tells us that Samuel Johnson was so poor when he came to London that he kept warm on winter nights by sleeping in the ashes of a glass factory. When, in later years, a friend told him about a noble lady who had just died of grief after losing her husband, the eminently humane Dr. Johnson replied that if the lady had been poor and had five small children to care for, she would not have been able to die of grief.

I wonder what Dr. Johnson would think of the refined agonies of the Ordinary People in American movies today.

Fellini's 'Women' falls flat

"City of Women" (New Yorker) — Federico Fellini's latest picture is a heavy-handed analysis of the male ego threatened by feminist demands for sexual equality. Marcello Mastroianni plays an aging Lothario prone to erotic daydreams, which Fellini depicts. There are touches of the old Fellini magic here and there, but his penchant for the grotesque has

becomes miserable again, and so on. Written and directed by and starring Albert Brooks, "Modern Romance" is a sometimes very funny movie, but like Brooks' last effort, "Real Life," it suffers to some extent from a lack of structure and to a great extent from an excess of on-camera Brooks, a potion best taken in moderate doses. Still, two hilarious sequences in the cutting room, which

CAPSULE REVIEWS

grown wearisome, his imagery repetitious and his studio artifice annoyingly obvious. Because it exploits women as sexual objects, the picture has been classified C, condemned, by the U.S. Catholic Conference.

"Modern Romance" — (Columbia)

An obsessive and insecure young film editor (Albert Books) breaks up with his girlfriend (Kathryn Harrold), becomes miserable, gets her back somehow, drives her away again,

have nothing to do with romance, either modern or historical, might make some viewers willing to forgive the movie's frequent slow stretches. Because of some brief semi-nudity, some occasional rough language, and the muddled view of sexual morality on display, the U.S. Catholic Conference has rated it A-III — morally unobjectionable for adults. The Motion Picture Association of America has rated it R—RESTRICTED.

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A successful performance in St. Mary's Cathedral of Beethoven's Mass in C minor and Menotti's opera "the Bishop of Brindisi" by the Miami Chorale Society Sunday may herald future concert productions in the cathedral. Above musicians perform the mass (left) and rehearse the opera in the cathedral.



Mary Geilfuss, diocese operator

A Mass of Christian Burial was celebrated Saturday in St. Mary Magdalen Church, Surfside, for Mrs. Mary F. Geilfuss, first receptionist and switchboard operator at the Archdiocese of Miami Chancery.

Fr. James Murphy, associate pastor, was the celebrant of the Mass for Mrs. Geilfuss, 69, who died following a heart attack on Thursday, May 21 at Marian Towers where she has resided since 1974.

A native of Pittsburgh, where she was parish secretary at St. Lawrence O'Toole Church for 10 years, she

came to Miami in 1959 shortly after the Diocese of Miami was established and was a member of St. Rose of Lima parish. Due to illness, she retired in 1974 from her duties at the Chancery where she was employed for 15 years.

In addition to her daughter, Barbara, Miami, she is survived by a son, Edward; five grandchildren and one great-grand-child; and two brothers, William and Robert Folger, all of Pittsburgh.

Entombment was in Our Lady of Mercy Mausoleum under the direction of Bess, Kolski & Combs Funeral Home.

Christopher Columbus Basketball Camp

Again this year, Christopher Columbus High School will sponsor two basketball camps — for boys and girls, starting June 15.

Brother Kevin will direct the camps. He has been head coach at Columbus for 11 years. Assisting him will be Cesar Odio, Warren Butler, Butch

Staiano, and Karen Clark.

For more information and registration forms please write or call Brother Kevin, Columbus H.S. Basketball, 3000 S.W. 87th Ave., Miami, Fla. 33165. Phone: 552-1448 — day or night.

Paraguay releases journalist

ASUNCION, Paraguay (NC) — Security police released Juan Andres Cardozo, a reporter for La Tribuna, after two months of detention.

AT THE TIME of his release another journalist, Hernando Sevilla, staff member of Hoy, was still under detention. Both dailies are in the capital of Asuncion.

A third journalist, Felix Ruiz, has been missing since February after his detention with Cardozo.

THE OPPOSITION daily El Pueblo remains closed by the government.

Church spokesmen said these are instances of persistent violations of freedom of the press in Paraguay. The country has been ruled since 1954 by President Alfredo Stroessner.

The Catholic Widow and Widowers Club will attend a Communion Mass and breakfast, on Sunday, May 31, at St. Anthony's Church, 901 N.E. 2nd St., Ft. Lauderdale, at 12 Noon. Brunch at Stauffer's, "Top of the Surf" on A1A, at 1:15 p.m. Members \$8.

The group will hold their regular meeting on June 1, 1981, at their new address: St. John the Baptist Social Hall, 4595 Bayview Drive, (Near Commercial Blvd., Fort Lauderdale.) For information please call 772-3079, OR 981-0575.

St. Maurice Parish, Stirling Rd., Ft. Lauderdale, will hold a "Spectacular" Flea Market, June 6, from 8 a.m. to 3 p.m. No charge to attend. All proceeds will be used to finance the local and worldwide hunger program.

Catholic Daughters of the Americas, Court Maria Regina, No. 2022, will hold a Luncheon-Card Party, June 10, at 12 Noon at K of C Hall, 333 S.W. 25th St., Ft. Lauderdale. Located one block south of State Rd. No. 84. Donation

Red Mass Sunday

South Florida's lawyers and jurists will participate in a Red Mass which will be celebrated at 11 a.m., Sunday, May 31 in St. Raphael Chapel on the campus of St. John Vianney College Seminary, 2900 S.W. 87 Ave.

The Rev. William Mylchreest, associate pastor, St. Brendan Church, will be the celebrant of the Mass

which has its origins in England and is a Votive Mass of the Holy Spirit offered for members of the legal profession that they may exercise prudence and equity in their official capacities.

A continental breakfast will be served.

Reservations may be made by calling 358-1057.

Pace High School sets sports camp

Monsignor Edward Pace High school is sponsoring a Sports Camp at school from August 10th to August 13th. The camp will include activities for both boys and girls grades 6 through 9.

The camp will feature instruction and guidance in basketball, football and baseball. All sports will be supervised by the varsity coaches of Pace High School.

Activities will include sport participation, films and individual instruction. The cost is 40 dollars per session, and sessions will run from 9-12 Noon and from 1-4 P.M.

Applications and inquiries may be made to: Mr. Steve Ripley, c/o Monsignor Pace High School, 15600 N.W. 32 Avenue, Opa Locka, Florida 33054, 624-8535.

Catechetical Center closing

The Catechetical Center will be closed from June 12 - August 2, 1981. Even though the Center is closed, materials can be mailed during this time. Whatever is needed for the summer, phone 693-1248 before June

10. After that date, send a card with requests to: Archdiocesan Catechetical Center, 10650 N.W. 27th Avenue, Miami, Florida 33147.

Audio-visuals will be sent for your summer programs.



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The caption to this picture should read, "those who never forget." Sister M. Bonavita (above) taught Frank Nolan Jr. (Far right) first grade — that was just a few years ago. But Sister Bonavita Feeney has traveled from her school in Rhode Island to attend the grammar school and High school graduation and now the college graduation of her favorite pupil. Following his graduation from Biscayne College, College President Fr. Patrick O'Neill stopped by to have his picture taken with this extraordinary teacher.

The Voice, La Voz honored at national press meet

The Catholic Press Association bestowed two second place prizes and an honorable mention to *The Voice* and *La Voz* during its recent national convention held in Cincinnati.

The winners were selected from among more than 200 member publications all over the United States, Canada and Central America.

Taking second place in the category of best article in Spanish was "Evitemos el Banderismo Absurdo," (Avoid Absurd Nationalism), an article submitted by Cuban-born, Chicago-based writer Eugenia Acosta, a regular contributor to *La Voz*. The article ap-

peared in the December 5, 1980 issue.

Another second place, this time in the category of best column in Spanish went to Jose Alonso's "Que Te Llamen Tonto, No Injusto," (Let Them Call You Foolish, But Not Unjust). Alonso is editor of *La Voz* and the column appeared in the June 13, 1980 issue.

Honorable mention went to *The Voice* for its coverage of the exodus of Cuban refugees from the port of Mariel, which appeared in the May 16, 1980 issue under the headline, "... The Church was there." The group of articles were written by staff writers Ana M. Rodriguez and George Kemon, and correspondent Marie Salazar.

St. Vincent's Camp Opening Set

St. Vincent's Summer Camp for boys will open on June 14 and continue through August 1st.

The camp located on Military trail, Boynton Beach, is sponsored by the Catholic Archdiocese of Miami and is open to boys from 11 to 16 years old.

The Camp staff believing that Summer camp should be more than a vacation, strives to provide campers with an experience of community living enhanced through God's presence.

The camp costs \$100 per week, and is due in full one week prior to the camp

period. The camp will run as follows:
 June 14 - 20: 15 years old and up.
 June 21 - 27: 11 - 12 years old
 June 28 - July 4: 13 - 14 years old
 July 12 - 18: 11 - 12 years old
 July 19 - 25: 13 - 14 years old
 July 26 - AUG. 1: Available upon request

A deposit of \$25 must accompany registration — deductible from the total.

For registration and more information please call or write St. Vincent's Summer Camp Director, Archdiocese of Miami, 2800 S.W. 87 Ave., Miami, Fla. Phone: 223-4561.

Priest 'Pope' for a week

"The Holy Father has built-in radar for babies and wheel chairs," according to Father Robert Lynch, Chaplain of the Serra Club of Miami. He was guest speaker at a recent luncheon meeting of Serra at the Miami Women's Club.

During the Popes visit to the United States Father Lynch acted as coordinator for the visit. He described the responsibilities and difficulties involved in protecting the Holy Father.

"Protecting His Holiness is a two fold job," he said. "One is protection from those people who love him and want to be near and the other is from those who would do him harm."

"Before he boarded the plane to Rome," Father Lynch said, "the Holy Father turned to me and said, 'all last week you Pope.'" When Father Lynch tried to correct him, the Pope continued, "All last week you tell me when to stand, when to sit, when to go, when to stop. So you Pope all last week."

Religious to fight prejudice, nuclear power, with dollars

NEW YORK (NC) - Through shareholder resolutions, Catholic religious orders and Protestant churches and organizations are targetting both nuclear energy and apartheid.

Their goal is to convince corporations to fight apartheid - South Africa's system of strict racial segregation - and to reconsider development of nuclear power.

MORE THAN 50 churches and Catholic orders, working with the National Council of Churches' affiliate, Interfaith Center on Corporate Responsibility, will collectively introduce a total of 26 stockholder resolutions dealing with apartheid and eight related to nuclear energy. Together, the religious groups hold roughly \$29 million in stock.

One set of resolutions asks banks dealing with South Africa to not lend money to the South African government until racist laws are revoked and steps taken toward majority (black) rule. Another calls on firms to stop promoting the South African Krugerrand - a gold coin bought by investors - until apartheid is ended. Still another asks companies to cease operations in South Africa until the government moves to abolish apartheid.

Nuclear power resolutions asks utilities to stop developing, planning and constructing nuclear plants and to develop energy conservation and renewable energy programs. Another requests a uranium mining company to report the im-

plications of a uranium mill tailings spill.

The resolutions on behalf of the church groups which hold stock in corporations and banks are addressed to such companies as Ford, General Motors, Citicorp, IBM, Mobil, General Electric and Westinghouse.

THE RESOLUTIONS are to be introduced during stockholder meetings, usually held in spring.

Among the religious orders involved in one or more resolutions on either South Africa or nuclear energy are the Maryknoll Fathers, Brothers and Sisters; Christian Brothers; Sisters of the Presentation; Sisters of Social Service; Sisters of Mercy; Sisters of Notre Dame de Namur; Congregations of Sons of the Immaculate Sisters of St. Joseph; Sisters of the Good Shepherd; Sisters of Charity; Marianists; Sisters of St. Joseph of Carondelet; Society of the Sacred Heart; Jesuits; Claretians; Medical Missions Sisters; School Sisters of St. Francis; Sisters of Charity of St. Vincent de Paul; Sisters of Loretto and Augustinians.

Other groups include the Society of Catholic Medical Missionaries; Clergy and Laity Concerned; National Council of Churches, American Lutheran Church, United Presbyterian Church in the USA, Reformed Church in America, Episcopal Church, United Church of Canada, Unitarian Universalist Association; United Methodist Church, Union Theological Seminary and the Lutheran Church in Canada.



PRIEST ARRESTED — Mark Drogin, 35, standing, Mark Cesare, 20, and Dominican Father Emmerich Vogt, 33, pray the rosary inside the Walnut Creek, Calif., Planned Parenthood abortion clinic. The three were among eight demonstrators arrested at the clinic. (NC Photo by Hal Barton).



Fr. Timothy Sockel, Boy Scout Chaplain hands out Parvuli Dei awards to cub scouts at annual Mass. He is assisted by Frank Blanco, treasurer for the Catholic Committee on Scouting.

Annual Scout Awards and Mass at Cathedral

By George Kemon
Voice Feature Editor

"You are members of the family on earth, but you are also Children of God," said Fr. Timothy Sockel, Boy Scout Chaplain, as he addressed more than 400 scouts, their parents, scout leaders, and friends at the annual Scout Awards Mass held at St. Mary Cathedral recently.

"Be as a living stone — strong and stalwart in your devotion to your religion and to God," Fr. Sockel told the assembly as they prepared to receive emblems, medals and awards at the special Mass and ceremony.

The Parvulli Dei Emblem (Little Children of God) is a recognition that the Church gives to the Cub Scouts and Girl Scouts (who are at least eight years of age) for advancement in religious knowledge and spiritual formation. The purpose is to help a boy or girl become more aware of God's presence in his or her daily life, especially within their home and community. Seventy-seven young Cubs and Girls scouts received this award.

Eighteen Scouts received the Ad

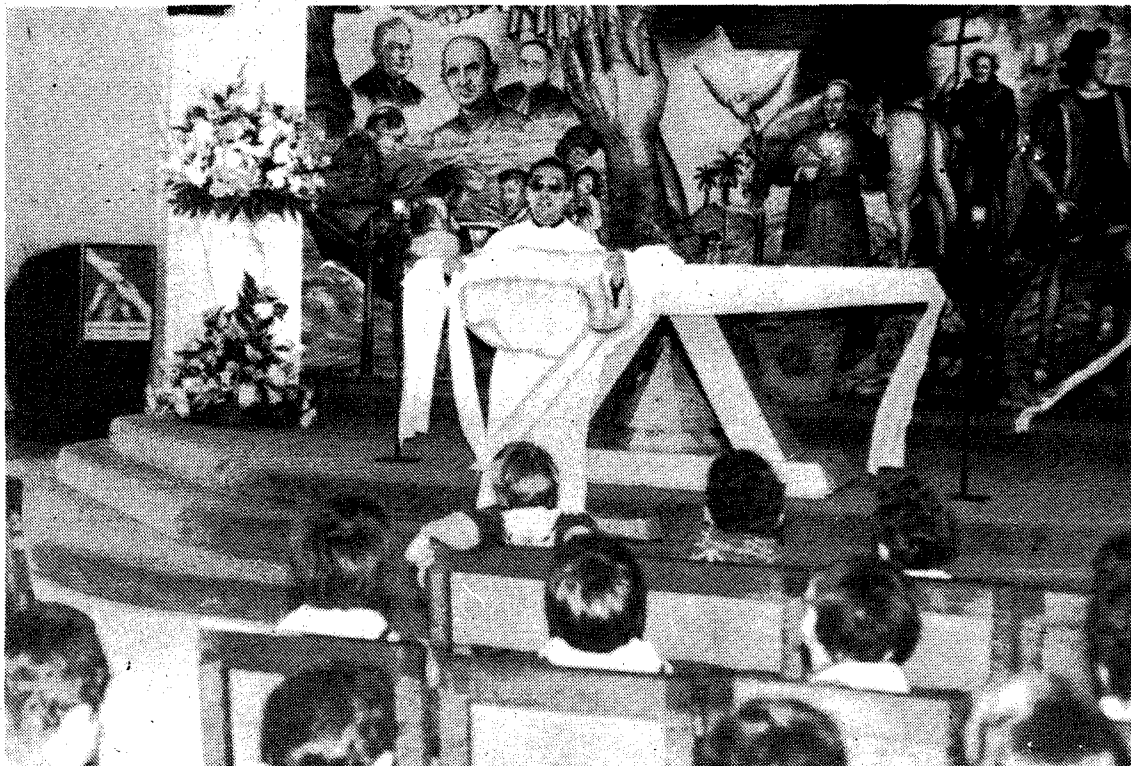
Altare Dei Emblem for completion of national and Archdiocese requirements.

The Pope Pius XII Emblem went to 7 of high school age who are Explorer Scouts.

The coveted St. George award was given to four people who are making or have made a contribution to scouting in the Archdiocese and also for special services rendered for scouting. Recipients this year were: Angelo Vizzis, of Pompano Beach; Sr. Mary Clare, St. Vincent Farrer, Delray Beach; Linda Holmes, of Holy Rosary parish, Miami; and Luis Mari, of St. Timothy's in Miami.

Current members of the Archdiocese Committee on Scouting are: Fr. James Murphy, Director of Youth Activities, Fr. Timothy Sockel, Scout Chaplain, Ed Liebhauser, Chairman for Boy Scouts, Betty Gaster, chairwoman for Girl Scouts, Anne Paraskeva, Secretary, and Frank Blanco, treasurer.

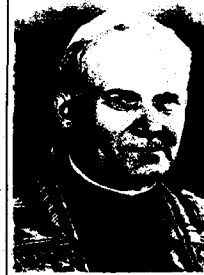
Photos by George Kemon



Fr. Francisco Carreras, of Immaculate Conception, Hialeah, explains priests vestments to the assembled scouts of No. and So. Dade County.



Brother Francis, favorite of the South Dade scouts regales them with one of his ghost stories for which he is locally famous.



HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family."... Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

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Scriptural Insights

IN THE UPPER ROOM

Readings: Acts 1:12-14; 1 Peter 4:13-16; John 17:1-11

by Father Richard Murphy, O.P.

This Sunday falls between the great feasts of Ascension and Pentecost. The Ascension had taken place on the Mount of Olives, not far from a place called the Eleona, where Jesus had taught his disciples the Our Father. When He disappeared from their sight, the apostles returned to Jerusalem to wait for the promised Spirit.

What makes everything so exciting in this is the certainty in everyone's mind that, although Jesus had gone from their midsts, there was now a union between him and them that simply defied description. They had ten days to reflect upon this extraordinary truth. The days would pass quickly, filled with prayer. It was a time for deep thoughts, and none of our electronic gadgets (TV, radio, phone) distracted them.

THE GROUP consisted of the

apostles, pointedly identified as the Eleven, some of the women, Jesus' mother Mary (she will not be mentioned again after this), and some of Jesus' relatives (here called "brothers").

Great paintings have the power to movie viewers by a mysterious communication of mood or feeling. John's picture of Jesus at the Last Supper has that power. Jesus' last discourses (John 14-16) hold modern readers spellbound, and Jesus' extraordinary statement, "Have courage, I have overcome the world" simply takes one's breath away. The Passion was about to begin, but it had already been won, the decisive step had been taken, and there would be no drawing back. God's great plan of salvation would be carried out to perfection; it was as good as done.

Surrounded by His apostles, Jesus turned to His Father in prayer. It is his longest recorded prayer (John 17) and

is filled with confidence and exuberant joy. "Father, the hour has come . . ." For the moment, time and eternity seem fused into one. Jesus is with the Father, but He is also with the disciples the Father has given Him. He speaks of eternal life, which is to know the only true God, and Jesus Christ . . .

IN THE BIBLE, to know is a personal intuition of those who are one in love. It is a matter of heart speaking to heart, a deep, intimate union. It implies an affectionate awareness of the "other," and loyalty and devotion and that magic word — commitment. What a far cry from mere book-learning!

Peter was at the Last Supper and heard these words from the lips of the master. He had been physically close to Him during His ministry, and after the resurrection bore solid witness to what he had seen and heard. His loving knowledge of His Lord helped

him to acquire the mind of Christ, and gave him the strength to endure persecution.

The pagan world was at first amused and tolerant of Christians, but that attitude would soon change to open violence and contradiction. Peter warned his readers to be ready for that fiery ordeal, and to accept sufferings as a sharing in Jesus' sufferings. Good advice for us. We need to know that if we suffer for the gospel, there is no cause for shame. All sufferings are opportunities for a close walk with Jesus. They are one way of showing our union with him, and of growing in love.

In the upper rooms of our hearts, we join the apostles and Mary as we seek to know God who is never far from us, and whose Holy Spirit will guide us in the ways of eternal life.

It's a Date

We're ready to give thanks! If you are too, please join us — a gathering of friends of I.H.M. sisters who will come together to thank the Lord for all we have experienced through Notre Dame Academy and to ask His blessing on the future at a farewell Mass and Reception at 2:30 p.m., Sunday, May 31, at Notre Dame Academy, 130 NE 62nd Ave., Miami, Fla.

The Lay Carmelites will meet on June 6 at Villa Maria Nursing Home. 1050

NE 125th St., North Miami, at 2 p.m. Visitors welcome. Phone 635-6122, for information.

Catholic Daughters of Americas, Court Maria Regina, No. 2022, will hold Installation of Officers on June 7, at 2:30 p.m. Mass at Our Lady Queen of Martyrs Church, Ft. Lauderdale. Buffet follows at K of C Hall, 333 S.W. 25th st., Ft. Lauderdale.

St. Bernard Fraternity, Secular Franciscans, will meet on June 14, at 1 p.m. in the Parish Center of St. Bernard Catholic Church, 8279 Sunset Strip, Sunrise, Fla. Bring rosary and Bible. All are welcome.

All teenagers who have made a Kerygma are invited to a reunion at T.Y. Park, in Ft. Lauderdale, on June 7, 1981, beginning at 10:30 a.m. Families are welcome. Bring your own lunch. For more information call Jim Gimbel during evening hours at 836-9739.

St. John Fisher Parish, 4001 North Shore Drive, W. Palm Beach, will hold their annual Chicken and Ribs Bar-B-Q on Sunday, June 7, from 12 Noon til 6:& p.m. \$4 for adults, \$2.50 for children (under 12 and over 65). Call 884-2298 for tickets. Ticket sales end June 5th. Home delivery is available. \$50 extra. All Day Auction Action. No admission.

Holy Family Church, North Miami, is presenting the fifth film in the series, Focus on the Family, by Dr. James Dobson. The film, titled, "Preparing for Adolescence" — peer pressure and sexuality, begins at 7:30 p.m., May 31. For information call 945-6201.

Greater Hollywood Catholic Widowers Club will hold its 2nd annual Installation Dinner Party on June 5th, at 7:30 p.m., at Nativity Hall, 700 Chaminade Drive. \$6.00 per person. Guests and friends welcome. Deadline for reservations is June 2W, 1981. Please phone Paul at 776-5906, or Agnes, at 987-5252.

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MARINA C. CORDOBA (Owner)
5/8 5/15 5/22 5/29, 1981

NO. 1. IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of
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a Partnership of P.A.'s
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Miami, Florida 33133, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.
Dated at Miami, Florida, this 30th day of April, 1981.
CRISTOBAL E. VIERA, M.D. P.A. (owner)
ABELARDO ARANGO, M.D. P.A. (owner)
Ignacio G. Del Valle
Attorney for Applicant
Suite 700, 100 North Biscayne Boulevard,
Miami, Florida 33132
5/8 5/15 5/22 5/29, 1981

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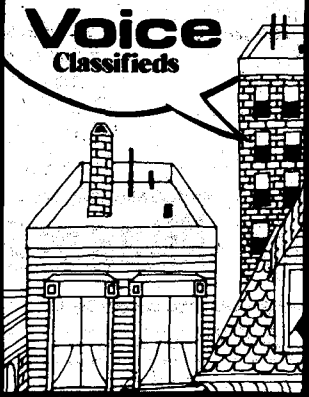
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Making parish councils work



By Father Philip J. Murnion

There is no single blueprint that parish councils follow. Consider some examples:

1. The parish council at Christ on the Mountain Parish, in Lakewood, Colo., takes the form of an executive committee within a parish elaborately organized into seven districts, 28 neighborhoods, 170 smaller communities and 550 registered families.

2. At St. Mary's in Colt's Neck, N.J., the council is served by representatives of each organized parish activity, as well as members who are committed to pray two hours every week in a conscious attempt to discover God's will for the parish.

3. In a Brooklyn parish where three languages are spoken, there are three councils, one for each language group, and a coordinating committee to ensure communication among the three councils.

4. In an Indianapolis parish, people are recruited to run for election to specific council committees — the liturgy committee, the education committee, etc. This method was chosen as a way to ensure that council members have interests and abilities related to various parish concerns.

SOME PARISH COUNCILS are composed of members elected at large by all parishioners. In some places, parishioners active in special areas are elected to serve on the council by other parishioners active in the same activity. Other parishes use both methods. Some have not only a council but also an annual parish assembly to help establish major directions for the parish in the year ahead.

These forms of parish councils reflect the different ways parishes with different needs make sure that parishioners participate in fostering parish life.

But why do parish councils exist? First, they exist to increase among people the sense of responsibility for parish life. But, in the work of planning that goes into parish life, councils provide a forum for the expression of diverse viewpoints. And councils are a way of bringing to light the very helpful talents hidden among parishioners.

But why do parish councils exist? First, they exist to increase among people the sense of responsibility for parish life. But, in the work of planning that goes into parish life, councils provide a forum for the expression of diverse viewpoints. And councils are a way of bringing to light the very helpful talents hidden among parishioners.

But given all this, it is not surprising to run into difficulties in making councils work smoothly. Other kinds of councils also experience difficulties. For instance, university senates of faculty and students, community planning boards and health councils — all of which involve many people in setting policy

— are trying to balance the varied views of their constituents with those of the professionals or experts.

IT WILL TAKE time and commitment to the value of this kind of sharing to achieve satisfactory ways of conducting parish councils.

A few insights are beginning to emerge that could help to meet the challenge of councils:

- The responsible ways parishioners can serve need to be encouraged.
- Parish council members should generally be involved in the activities of the parish. If they are not, council sessions can become discussions of what "they" (the staff) are going to do. If council members are active, for the most part the discussion is, "What are we going to do?"
- Time should be devoted to the formation of council members. This formation includes reflection on faith and the church, as well as training in how to serve as a member of the council. Training will include such skills as listening, handling conflict, running a meeting.
- Constant effort is required to keep the whole parish informed about council activities.
- Each council meeting should contain thoughtful prayer and reflection.
- Councils should try to encourage the initiative of others, supporting parishioners who are willing to exercise leadership in the parish. It would be a shame if a council attempted to dominate or control all initiative in a parish.

- **CONTINUITY** is important. It may be necessary to find ways to keep people involved for longer than the usual two-year term. This is easier to accomplish with representatives of the various parish activities. An active parishioner who has served on the council may remain involved through the activity.

- The clearer the council is about the mission of the parish and the clearer the agenda, the more likely it is that the council will avoid falling into constant discussion of building maintenance and finances.

A statement on parish life by the U.S. Bishops' Ad Hoc Committee on the Parish points out the value of councils in parish life. For councils, in their various forms, are able in many cases to contribute to making a parish a vital community for its members.

**The Parish
and Its
People**

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The Parish and Its People

Family Affairs

The ministry program at St. Barbara Parish is a family affair.

The parish of 1,200 families, in Harrison City, Pa., works hard at involving all parishioners — youth, single adults, married couples, parents, widowed persons, divorced and separated people — in the parish family. The U.S. bishop's Pastoral Plan of Action for Family Ministry acts as a framework for their planning.

THE DIRECTOR of religious education, Ken Meyer, feels strongly that if religion means anything, "It should be shared by the whole family." A primary focus for him is helping parishioners with children of varying ages develop and enrich their Christian family life.

Accordingly, as an alternative to the usual Confraternity of Christian Doctrine classes, the parish offers families a two- to three-hour family night once each month. Based on Paulist Press family materials, some 25 families attend, including 50 children. Students have the option of attending the family session instead of the regular CCD classes and are tested at the end of each unit by instructors.

"There is a lot more learning with the entire family participating," Meyer thinks, because the sessions are "religious in content and tie in with family life." A recent family session centered on the theme of the death and resurrection. After an opening meditation, Meyer explained, children met with teachers according to age groups with adults watched a slide presentation and then discussed the theme with the pastor.

In the second part of the family night, families joined together again for projects, perhaps working with one other family. Meyer said the activities often are "geared more to children

which sometimes makes adults feel uncomfortable." Nonetheless, he sees this as central to the program because it "gives children a chance to see us all work together on religious matters. And it's fun!"

FOR THE DEATH and resurrection theme, families could choose between two activities, Meyer stated.

1. They could read an abbreviated form of "Hope for the Flowers," a story about a caterpillar becoming a butterfly. Following a discussion of how the story reminded them of Easter, families chose a motto to signify their awareness of Jesus as the center of their lives.

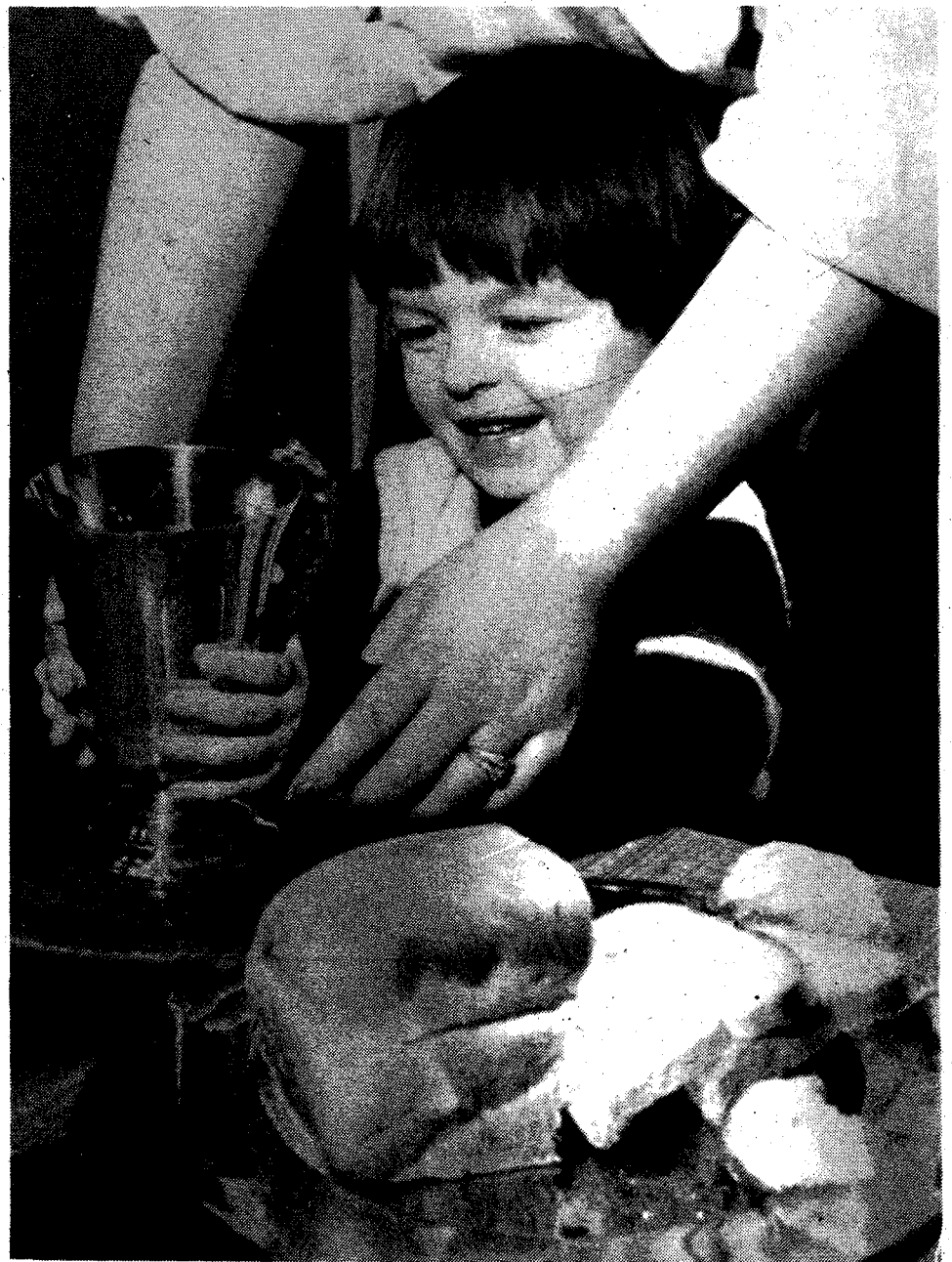
2. Families could make a wall hanging for their home, using Easter symbols such as an egg, a candle or a lamb, and discuss how each is a symbol of life.

Preparation programs for the sacraments are all family-oriented at St. Barbara Parish. Together with staff members, the family instructs the child and actively participates with the child in the liturgy for the sacrament.

According to Sister Patricia Wilson, S.C., director of family services, the parish makes a special effort to help people in trouble. The Seton program, for instance, established two years ago, offers sympathy and support to recently widowed people as they go through the grieving experience. Seton leaders are usually widowed themselves.

Those at St. Barbara Parish realize they need to help all people feel welcome and comfortable in the parish. For all parishioners are regarded a vital members of this family.

The St. Francis Fraternity of the Secular Franciscan Order will have an official visitation by the Regional President, Mr. Robert Blackburn, and



the Regional Spiritual Assistant, Rev. Fr. Daniel Ford, on Pentecost Sunday, June 7, 1981, at 4:00 p.m. in the St. Francis des Sales Church, 621 Alton

Road, Miami Beach, Florida. At 3:00 p.m. the Franciscan Crown Rosary and Formation will precede the Holy Mass and monthly meeting.

By Father John J. Castelot

St. Paul praises the community in Corinth and then qualifies his praise in Chapter 11 of First Corinthians. Paul indicates he has heard of certain irregularities in their liturgical worship — the most serious of which is their conduct during eucharistic gatherings.

He writes: "What I now have to say is not said in praise, because your meetings are not profitable but harmful. I hear that when you gather for a meeting there are divisions among you." Paul's sole concern is the scandalous disunity among the Corinthians, a disunity which, for all practical purposes, negates the meaning of the Eucharist.

PAUL SAYS, "When you assemble it is not to eat the Lord's Supper." This, at first reading, sounds ambiguous. For in fact, the Corinthians are coming together to celebrate the Lord's Supper. From the context, however, Paul apparently means that the Corinthians are going through all the proper liturgical motions, but are off the track nonetheless.

In Paul's day, the Eucharist was celebrated within the framework of a communal meal, a "parish supper," to which all were supposed to contribute. This table fellowship was a beautiful expression of the meaning and effect of the Eucharist: "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf."

In Paul's eyes, the Corinthians actually were destroying this unity in the very act of celebrating it. For example, the more

well-to-do members were gorging themselves on all sorts of goodies, liquid as well as solid, while the less fortunate were lucky if they had anything at all to eat or drink. "Would you show contempt for the church of God and embarrass those who have nothing?" Paul asks.

HE REMINDS the Corinthians of the institution of the Eucharist. Twice he repeats the rubric, "Do this in remembrance of me."

In other words, the eucharistic celebration was supposed to be an effective remembrance, one which brought into being "the death of the Lord," that is, the totally unselfish love that brought Jesus to the cross:

For Paul, the scandalous selfishness of the Corinthians was a negation of this love.

Paul says the Corinthians should reflect seriously on the meaning of the Eucharist, for "he who eats and drinks without recognizing the body, eats and drinks a judgment on himself." In this context, "the body" is the community which, for Paul, is the body of Christ.

The Corinthians are failing to realize that the community is the body of Christ and, if they don't acknowledge this in their sharing of the eucharistic meal, their celebration becomes instead a sacriligious travesty.

Paul then concludes: "Therefore, my brothers, when you assemble for the meal wait for one another. If anyone is hungry let him eat at home, so that your assembly may not deserve condemnation."

Dis-unity in Corinth

It's Catholi-Cam!

Local Archdiocese TV goes from studio into streets

'The only way this show can succeed is if people give us suggestions.'

Carol Gallagher
Co-host, "Real to Reel"

By Prent-Browning
Voice Staff Writer

When it comes to the communication medium in Miami the Catholic Church is now on the move — literally.

With mobile television equipment in hand, and two new hosts, religious programming on Channel 7 has been going out to meet the world under its new "Real to Reel" format, formerly the Church And The World Today, on

Sunday at 9 a.m.

Carol Gallagher, a veteran of a Chicago Catholic series and Father Paul Vuturo host the program which aired for the first time on March 29th.

THE FORMAT of the show should be familiar to fans of P.M. Magazine where a segment of local interest is preceded by a feature from one of the sister Catholic stations throughout the country.

In fact the idea for the series, duplicated in about 25 dioceses was originally submitted to the National Catholic Broadcasting Association by Martin Doblmeier, a producer for P.M. Magazine.

With funds collected by the Bishop's National Communication Campaign last year the Archdiocese Radio and Television Center was able to purchase a mobile minicamunit and for the first time bring Catholic programming out of the studio.

Working together as a team Mrs. Gallagher and cameraman Gregory Moody have already produced several memorable segments, including an interview with Johnny Winters head of G.O.A.L., of "Get Out And Live", an organization that encourages young physically handicapped people to overcome their disabilities.

PERHAPS MOST challenging from a technical point of view was a feature on the Stella Maris Center in the Port of Miami that ministers to the spiritual

needs of cruise ship crewmen.

Testing the possibilities and limitations of the equipment, Mrs. Gallagher waded in the water and Moody leaned out of the window of a moving car to get clips of the port to edit into the film feature.

It's all in a day's work for the pair who clearly enjoy getting away from the cloistered setting of a studio.

"I LOVE THIS kind of work," says Gallagher. "It's very interesting working any time of day or night. Because the equipment's portable we've been all over and met all kinds of interesting people."

After a single segment is taped, it is edited by Mrs. Gallagher at a local Cable television firm, and introduced in the Channel 7 studios, in the same week.

Moody estimates that 30 hours of work go into producing one 8 minute feature.

FEEDBACK FROM the series so far has been overwhelmingly positive, says Gallagher, who has been stopped by people on the street who tell her how much they love the new format.

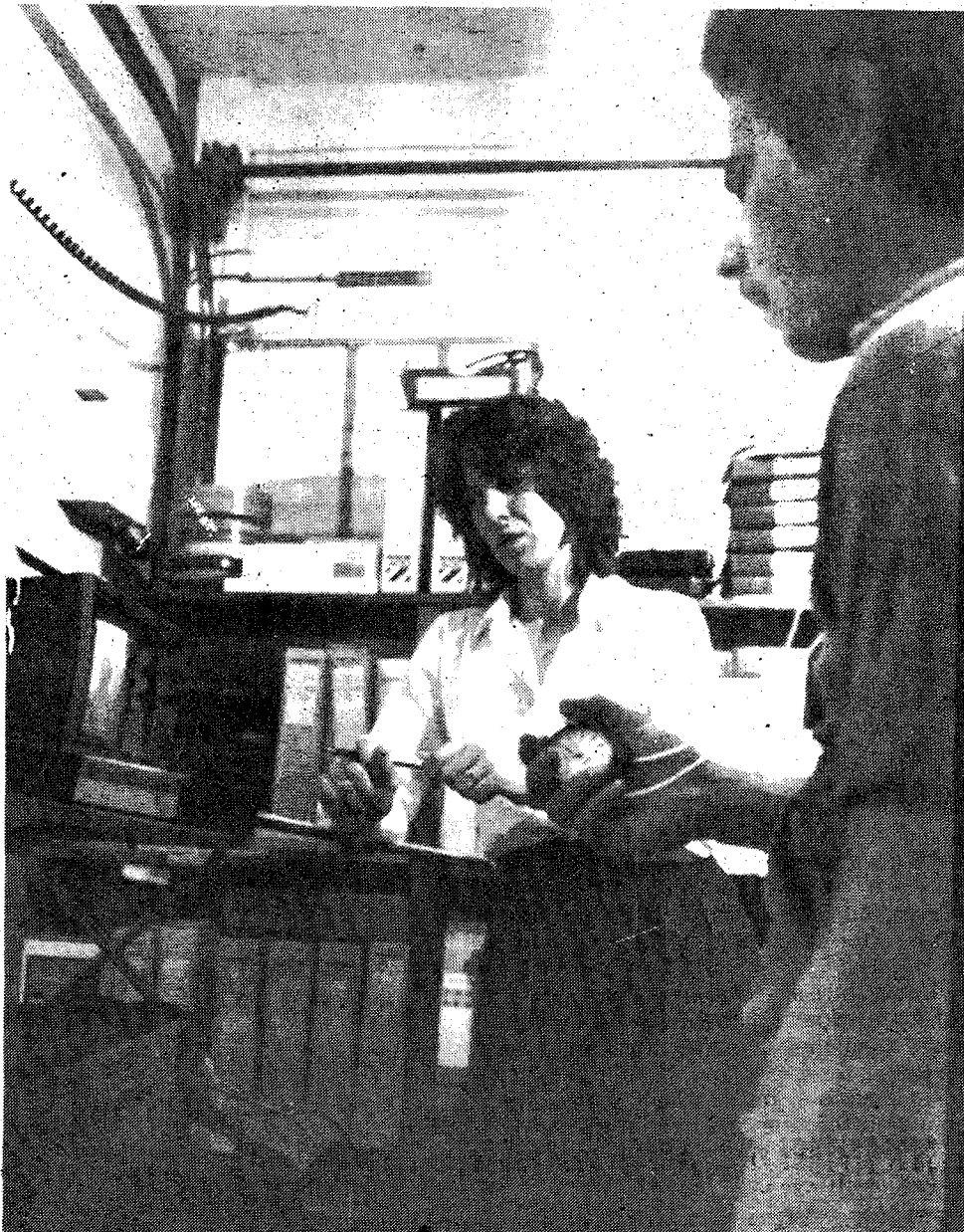
She, in turn, is listening carefully to their remarks and ideas.

"The only way this show can succeed is if people give us suggestions."

Gallagher hopes to see Catholic programming get a shot in the arm and a healthy rating as a result of its new success. "It tends to be lagging behind the evangelistic programs", she says.



On location at the Port of Miami Carol Gallagher and cameraman Gregory Moody tape an interview with Fr. Jose Paz of the Stella Maris Center.

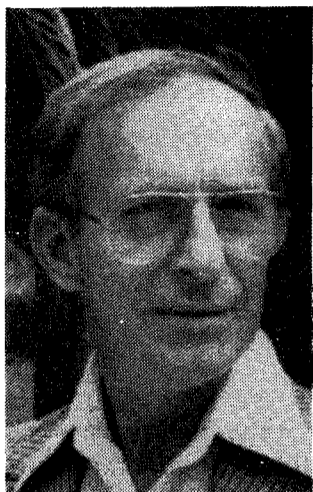


Gallagher and Moody back at the studio, editing a segment of 'Real to Reel.'

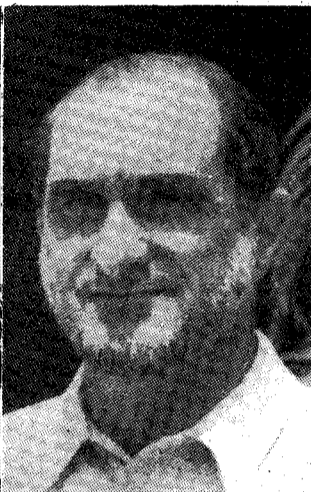
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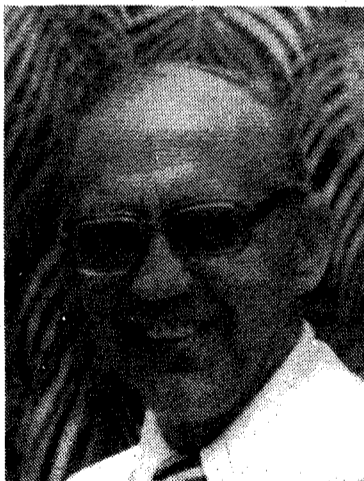
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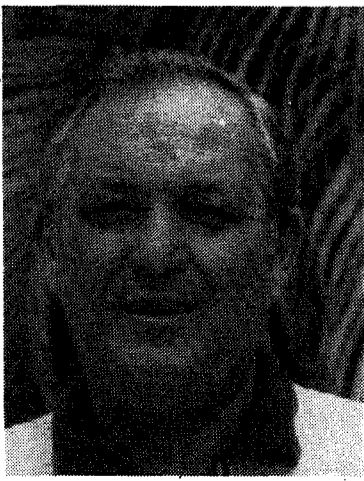
Rev. Sr. William Watkins



Rev. Sr. James Hampton



Rev. Sr. George Sutcavage



Rev. Sr. Vincent Farinaro

Por Ana M. Rodriguez

Cada uno estaba sentado al final del banco, en cinco filas a cada lado del pasillo central. Junto a ellos sus esposas, sus hijos y familiares mas cercanos. Todos vestían el alba blanca. Las notas del Aléluya cantado con ritmo latino, llenaban la quietud de la Catedral de Santa María.

Después del Evangelio y la Homilía, subieron al altar y reviviendo la tradición de los Apóstoles, el Arzobispo de Miami, Exmo. Edward A. McCarthy procedió a la ordenación de estos "diez hombres de buena fama, llenos del Espíritu y de sabiduría", para ser diáconos permanentes para la Arquidiócesis de Miami.

Según el Arzobispo imponía sus manos sobre la cabeza de cada uno, relampaguearon los destellos de las lámparas electrónicas de las cámaras fotográficas y de películas. Los hijos de los ordenandos tomaban fotos.

Entonces las esposas, partícipes del nuevo ministerio de sus conyugues, les pusieron las estolas y las dalmáticas, símbolos del compromiso permanente con la Iglesia y de su ministerio.

Después de tres años de estudios, estos hombres servirán en sus respectivas parroquias asistiendo a los sacerdotes en la Santa Misa y en la distribución de la Eucaristía, dando testimonio cristiano en la celebración de matrimonios, bautizando, administrando los enfermos, proclamando la Palabra de Dios, atendiendo los ritos fúnebres y sirviendo en obras de caridad. Y todo ello mientras continúan cumpliendo con los empleos que les permiten atender a sus responsabilidades familiares.

En la Iglesia moderna este diaconado es una nueva idea pero para los cristianos primitivos era cosa común.

"Por la forma en que ustedes se conduzcan en el cumplimiento de sus obligaciones, los reconocerán como discípulos de Jesús, Quien vino a servir, no a ser servido", dijo el Arzobispo durante la ceremonia.

"Cuando estos esposos y padres de familia, obreros, negociantes o profesionales den un paso al frente para ser ordenados, para dedicar una parte sustancial de su tiempo y energías al servicio permanente de la Iglesia, ellos están proclamando que en el Reino de Jesús, cada uno de nosotros, no debe sólo recibir sino también compartir, dar; que no sólo debemos oír el Evangelio sino también por palabras y ejemplo ayudar a su propagación entre otros; no ser sólo santificados sino ayudar a la santificación de los demás."

La ceremonia del domingo pasado es la segunda en la Arquidiócesis. La primera se celebró en Abril de 1979 cuando 18 hombres fueron ordenados diáconos permanentes. Otros cuatro ordenados en otras diócesis fueron trans-

feridos para Miami elevando el Número a 32.

Dos de estos hombres, James Hampton y William Watkins son solteros y por tanto tomaron el voto de celibacia. Por rara coincidencia ambos pertenecen a parroquias bajo el patrocinio de Santa Teresita (Little Flower). El primero pertenece a Little Flower de Coral Gables y el segundo a Little Flower de Hollywood.

El Arzobispo McCarthy llamó a la ordenación "un hermoso y dramático ejemplo" de lo que significa ser cristiano en el mundo moderno, "una retadora inspiración para cada uno de nosotros."

Y concluyo: "Jesús dijo no sólo a los obispos, sacerdotes y religiosos, sino a todos los que hemos sido bautizados que todos somos la luz del mundo que debe brillar, que somos la sal que debe dar sabor; la levadura que hace crecer la masa."

Los nuevos diaconos son: Rev. Sr. Mitchell Abdallah, de la parroquia de la Anunciación; Rev. Sr. William Bennett, de la Parroquia St. Marcos; Rev. Sr.



Rev. Sr. Roger Shaw

Ignatius DiLeonardo, de St. Stephen, Miramar; Rev. St. Vincent Farinato, también de St. Stephen; Rev. Sr. José M. Guerra, de Ntra. Sra. de la Divina Providencia; Rev. Sr. James Hampton, de Little Flower, Coral Gables; Rev. St. Joseph Pierce, de St. James., North Miami; Rev. Sr. Roger Shaw, de St. John Apostle, Hialeah; Rev. Sr. George Sutcavage, de St. Pius X, Ft. Lauderdale y el Rev. Sr. William Watkins, de Little Flower, Hollywood.



Los diez candidatos son llamados al altar para hacer sus votos de servicio y obediencia a la Iglesia.

Santa Juana de Arco

Mayo 30

Juana La Pucelle, conocida mundialmente como Juana de Arco, nació el 6 de Enero de 1412 en Domremy, Francia. Casi sin instrucción formal, excepto las habilidades caseras y su vida religiosa enseñada por sus padres, tuvo una infancia como la de todos los hijos de capesinos pobres de la región.

Cuando tenía trece años comenzó a oír las "voces" que le rebelaban la misión que la aguardaba; ella mantuvo el secreto por cinco años pues se trataba de librar al Reino de Francia del control de los ingleses.

A los 18 años Juana logró una audiencia con el Rey Carlo VII y lo convenció de su misión heroica. Después de esto se dedicó a levantar el ánimo de los franceses y reclutó un ejército de seguidores. Ella iba al frente con una bandera que decía "Jesus, María" sobre su cabeza. Se dirigieron a Orleans que estaba sitiada desde hacía ocho meses por el ejército británico y liberaron la ciudad victoriosamente. Esto abrió la ruta hacia Rheims donde Carlos fue coronado Rey en la Catedral.

Mas tarde, abandonado por el Rey Carlos, cayó en manos de los ingleses quienes la



sometieron a una farsa de juicio bajo la acusación de hereje. Fue condenada a morir en la hoguera, pena que se le daba a los así condenados. Con los ojos fijos en el crucifijo, que miraba a través de las llamas, murio gritando "Jesus y María". Fué canonizada por el papa Benedicto XV en Mayo 13 de 1920. Francia la nombró Patrona de la nación y del ejército.

Reunión Anual y Misa de Scouts en la Catedral

Por George Kemon

"Ustedes son miembros de la familia en la tierra pero también son hijos de Dios", dijo el Padre Timothy Sockel, capellán de los Boy Scouts, cuando se dirigió a más de 400 scouts, sus padres, dirigentes y amigos en la Misa Anual y Adjudicación de Honores celebrada en la Catedral de Santa María, Miami.

"Sean como piedras vivas, fuertes en su devoción religiosa y a Dios", siguió diciendo el Padre Sockel mientras la asamblea se preparaba para recibir los emblemas, medallas y premios en la Misa y la ceremonia especial.

La "Parvuli Dei Emblem (Emblema de los Párvulos de Dios) es un reconocimiento que da la Iglesia a los Cub y Girl Scouts (de ocho años) por su adelanto en conocimientos religiosos y formación espiritual. Setenta y siete recibieron los emblemas de esta categoría.

18 scouts recibieron el galardón "Ad Altare Dei" al completar los requerimientos nacionales y arquidiocesanos.

El "Emblema Papa Pio XII" fue otorgado a 7 scouts en edad de



El Padre Sockel entrega los premios a los Scouts.

Escuela Superior. El ansiado premio "St. George" fue dado a cuatro personas que han hecho o están haciendo grandes aportaciones en esfuerzos y dedicación a los scouts en la arquidiócesis y también por servicios especiales a la organización. Los recipientes de estos galardones son: Angelo Vizzis, de Pompano Beach; Hna. Clare Mary, St. Vincent Ferrer, Delray Beach; Linda Holmes, de

Holy Rosary, Miami y Luis Mari, de St. Timothy, Miami.

Los actuales miembros del Comité de Scouts de la Arquidiócesis son: Rev. Padre James Murphy, Director de Actividades Juveniles; Rev. P. Timothy Sockel, Capellán de Scouts; Ed Liebhauser, Presidente de los Scouts; Betty Gaster, presidenta para las Girl Scouts; Anne Papaskeva, Secretaria y Frank Blanco, Tesorero.

Ofrecen Flores a María

Ex-Alumnas de La Inmaculada

El Domingo 31 de Mayo, a las dos de la tarde celebrarán el tradicional ofrecimiento de flores a la Virgen María, las Antiguas Alumnas del Colegio La Inmaculada de La Habana.

El acto tendrá lugar en el Colegio de Belén y a con-

tinuación servirán una merienda y tendrán una fiesta infantil con premios a los niños que participen en las diversas actividades.

Para informes llamar a Celeste Pérez al 442-9473 o a Clotilde Fiol al 756-7612.

Romería de la Provincia de Las Villas en la Ermita

La Provincia de Las Villas celebrará un Romería en los jardines de la Ermita de Ntra. Sra. De la Caridad el domingo 31 de Mayo de 11 a.m. a 6 p.m. terminando con una procesión. Monseñor Agustín Román, Obispo Auxiliar de Miami dirigirá

las plegarias.

Diversiones y kioscos típicos variados además de los tradicionales platos villaclareños harán el día aún más grato para todos. Villaclara te espera, no faltes.

By Father Richard Murphy, O.P.

Honduras (NC) — Oficiales de Inmigración en toda Honduras han sido instruido de no admitir en el país ningún misionero jesuita a maryknoll que venga de El Salvador, Guatemala o países vecinos. No se tiene noticia de si la medida alcanza a los que puedan venir de EE.UU.

El Capitán Rodolfo Alemán, director del Departamento de Población e Inmigración aseguró que "los misioneros que desde hace años trabajan en Honduras permanecerán en el país con todas las garantías" y que la medida no se aplicará a otras órdenes misioneras que vengan a Honduras en funciones "puramente religiosa."

Jesuitas norteamericanos han estado activos en Honduras por muchos años; hay unos 45 sacerdotes, religiosos y seminaristas de la orden en el país. Maryknoll sólo tiene 3 sacerdotes trabajando en Honduras.

Alemán dijo que los jesuitas y maryknollers han tenido problemas políticos en otros países y algunos han sido expulsados de esas naciones y

que las autoridades hondureñas temiendo puedan ser asignados a Honduras han "cerrado" su entrada sin importar su nacionalidad.

También declaro que, antes de emitir la orden de prohibición mencionada, las autoridades de inmigración sostuvieron "consultas con las altas autoridades eclesiásticas para explicarles porque el gobierno tomaba esa medida."

Honduras Prohíbe Entrada a Misioneros

Carta del Arzobispo

Mis queridos amigos en Cristo:

La comunicación (comunidad) es el corazón de la Cristianidad. En épocas pasadas, las grandes verdades de la Fé fueron comunicadas por medio de historias pasadas de padres a hijos, así como en obras de artes y arquitectura, en música y en prosa. Hoy en día, nuestros vehículos son la radio, la televisión, la cinematografía y la imprenta.

La campaña para las Comunicaciones Católicas nos ayuda en el apostolado a través de los medios electrónicos. Su generosidad en el pasado ha hecho posible aumentar el número y la calidad de programas Católicos difundidos por la radio y televisión. Su renovada ayuda en esta campaña proveerá los fondos necesarios para hacer de los micrófonos de radio y las cámaras de televisión instrumentos eficaces en la evangelización.

La colecta para las Comunicaciones Católicas se realizará en el Domingo de Pentecostés, el 7 de junio de 1981. Yo estoy seguro que puedo contar con ustedes para aumentar nuestra presencia en la radio y televisión para proclamar el Evangelio de Jesús.

Pido la bendición del Señor para ustedes y quedo.

Devotamente el Cristo,

Edward A. McCarthy
Arzobispo de Miami

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IMPORTANTE

Cuidado con una Colecta para Santa Bárbara

Una campaña para recabar fondos para la construcción de una iglesia a Santa Bárbara se está llevando a cabo a través del Correos en Miami. La petición está firmada por un "Padre Felipe".

La arquidiócesis Católica de Miami hace saber públicamente que no ha autorizado tal campaña ni conoce al tal "Padre Felipe" como miembro de nuestra Iglesia Católica Apostólica y Romana.

Reflexión sobre la Dedicación de una Iglesia

St. Dominic, Miami



St. Ann, Naranja



St. Brendan, Miami

Por José P. Alonso
(Díacono Permanente de la
Arquidiócesis de Miami)

¡Que gran misterio encierra la apertura de una nueva Iglesia! Los ojos no ven más que una bella pieza arquitectónica, quizá más grande que la anterior, o que la última cuya dedicación también presenciamos; aquella tenía mas hermosas ventanas, ésta ofrece mas solemnidad a la liturgia.

Todas estas consideraciones son fruto de la variedad perceptiva del ser humano. Todas, a los ojos de Dios, tienen la misma belleza porque en ellas se reúnen sus hijos a rendir homenaje de amor al Padre universal, loas y alabanzas al Creador de todo, al Dios de bondad y misericordia; el sacrificio puro, grato por excelencia al Padre, la oblación incruenta del Unigénito repetida una y otra vez para el perdón de los pecados y la promesa de la vida eterna, herencia santa de su Resurrección.

Cada nueva Iglesia, a diferencia de la Torre de Babel donde los hombres quisieron hacerse Dioses para alcanzar al Único Dios, es "tienda" donde el hombre ofrece morada a Dios, que vive entre nosotros y porque nos ama no nos abandona. Es "tienda" de la alianza eterna donde el hombre honra a su

Creador, alaba su gloria y majestad y ruega su amor y misericordia.

¡Una nueva Iglesia! Manantial de agua viva para que "el que beba de ella no padezca sed nunca más". En ella quedó por amor al hombre, el Verbo de Dios, Su Palabra hecha carne, "en ella estaba la Vida y la Vida era Luz de los hombres" y esta Luz que ilumina a todo ser y esta carne que se entregó por nosotros moran en este nuevo templo para estar cerca de nosotros, para que en memoria suya, comamos de Su cuerpo y bebamos de Su sangre cuantas veces deseemos.

Una nueva Iglesia es un sanatorio para el alma, donde el Médico Divino cura nuestras enfermedades con amor y misericordia. Unica formula terapéutica que sana al hombre para que limpio de los males del espíritu lleguemos a Dios Padre; tan sabio en sus designios que nos hizo miembros del cuerpo de Cristo convertido en Iglesia y cuya cabeza es El mismo. Es el la piedra angular que sostiene toda la construcción y si el es Piedra Viva nosotros, sus miembros, somos también piedras vivas que formamos el cuerpo místico de Su Iglesia.

"Estas piedras y esta madera, por preciosas que sean, no son la Iglesia. Ustedes le dan sentido a esta

edificación. Ustedes son la iglesia, las piedras vivas." ¡Cuántas veces hemos oído estas o parecidas palabras de los labios del obispo que dedica la nueva casa de oración! De tanto oirlas parecería que van perdiendo interés, que se las lleva el aire. Pero ¡misterio divino! cuántas veces las oímos nuevos sentimientos de "pertenencia", de que las piedras y la madera viven por nosotros y para nosotros, se despiertan en nuestro ser.

Cada nueva Iglesia confirma y reafirma la presencia de Cristo hasta el fin de los tiempos. Confirma y reafirma la continuidad de la vida, de Su Vida, en las nuevas vidas de fe que llenarán la nueva casa de Dios en los años futuros. Vidas que seran prolongación de las vidas que construyeron el nuevo Templo, las "piedras vivas" de hoy que dan vida a la piedra y a la madera.

Porque en las piedras de toda nueva Iglesia laten los corazones de los fieles inflamados de amor a Cristo. En ellas corre la sangre de la fe y respiran el aire fresco, siempre renovador de la oración y los sacrificios. Las piedras del templo viven. Sudan los esfuerzos de largas horas de trabajo representadas en el dinero donado al fondo de construcción; viven por la renuncia de sanos gustos y placeres en favor de una tabla o un poco de cemento.

Son piedras que sonríen con agradecida ternura a los niños que llegan al nuevo templo levantado tambien con los pequeños sacrificios infantiles; el ayuno hecho, el chocolate, el refresco o el cine no gozado para dar los centavos a la obra que poco a poco se levanta para que Jesús, su amigo que desea que "los niños vengan a Él", tenga una nueva casa donde ofrecerse cada día a Su Padre por los pecados de la humanidad.

Cada piedra es un misterio, hermoso misterio de la fe, que recuerdan aquellas por las cuales caminó Jesús su Vía Crucis, al cual se une la madera "viva" de la nueva Iglesia. Madera viva porque está hecha de la "cruz" que han tomado los cristianos de la parroquia en seguimiento del Señor; "cruz de sufrimientos, penas y dolores, trabajos y decepciones que vivifican la madera del nuevo templo.

Cristo hizo de nosotros "piedras vivas" y nosotros damos vida a estas piedras; Su cruz nos abrió las puertas a la vida eterna y nuestra "cruz" ha dado vida a la madera para que ambas, piedras y madera, lleven esta vida nuestra al futuro, a los hermanos que rogarán por nosotros, y por los que fueron antes que nosotros, mas allá del tiempo.

Lanzan Obispos un SOS por el Líbano

Vaticano — El delegado de los obispos libaneses al Congreso Internacional de Vocaciones pidió a los participantes que regresaran a sus países con "un gran grito de alarma, un SOS por la situación de Líbano.

En un reporte especial al Congreso, el obispo Católico del rito Maronita Ibrahim Helou, de Sidon, Líbano, describió los efectos de la "atroz guerra" en su patria pero dijo que las vocaciones estaban floreciendo a pesar de la guerra.

"Espero de ustedes, además de sus simpatías y oraciones, que lleven un gran grito de alarma a todos los hombres responsables y capaces que les diga, a ejemplo de Su Santidad Juan Pablo II, peregrino y artesano de la paz, que salven la vida del Líbano."

El obispo Helou conto como "soldados locales" atacaron y vandalizaron dos Iglesias Católicas y oficinas en la ciudad de Sidon el Domingo de Resurrección. Originalmente este hecho fue atribuido a musulmanes libaneses de quienes se dijo estaban vengando el bombardeo de la ciudad por milicias cristianas.

"A pesar de los seis años de guerra civil, el Líbano esta renaciendo en fuego y sangre y se está volviendo más fuerte que antes y mas auténticamente "ella misma" con la gracia de Dios, en tierra de Fe, de bienvenida, de hermandad y de valores eternos", dijo el Obispo. "Estos sangrientos sucesos, en vez de bloquear las vocaciones sacerdotales en Líbano las han reanimado, especialmente entre los

católicos adultos."

Desde las primeras luchas brotaron la mitad de la década de los 70 Líbano, ha sido de hecho dividida en zonas controladas por facciones rivales. Las milicias cristianas napoyo de Isreal han estado combatiendo contra las fuerzas de la Organización de Liberación Palestina, (quienes, dicho sea de paso nada tienen que hacer en Líbano) y las que son apoyadas por el ejército sirio que vino a esta nación como "fuerza de paz" y cuya intervención en favor de los terroristas palestinos es una violación de su status.

El obispo Helou expresó su esperanza de que "este conflicto, impuesto a nuestro pueblo desde afuera, pueda terminar con garantías regionales e internacionales (para una paz

duradera) . . . y que la Iglesia, rejuvenecida y más consciente de su testimonio por Cristo, pueda continuar su misión

salvadora."

El Congreso en pleno tributó al discurso del obispo Helou una gran ovación.



¡A éste sí le tengo fé!
EL DEL BUEN HÁBITO

"La Iglesia Debe Proteger la Dignidad Humana"

Roma (NC) — El Papa Juan Pablo II continúa recuperándose de las heridas recibidas en el intento de asesinato del 13 de Mayo, al punto que el 21 pudo celebrar una Misa vespertina aunque sentado en un sillón de su habitación en el Hospital Gemelli. Dos días antes pudo dar algunos pasos.

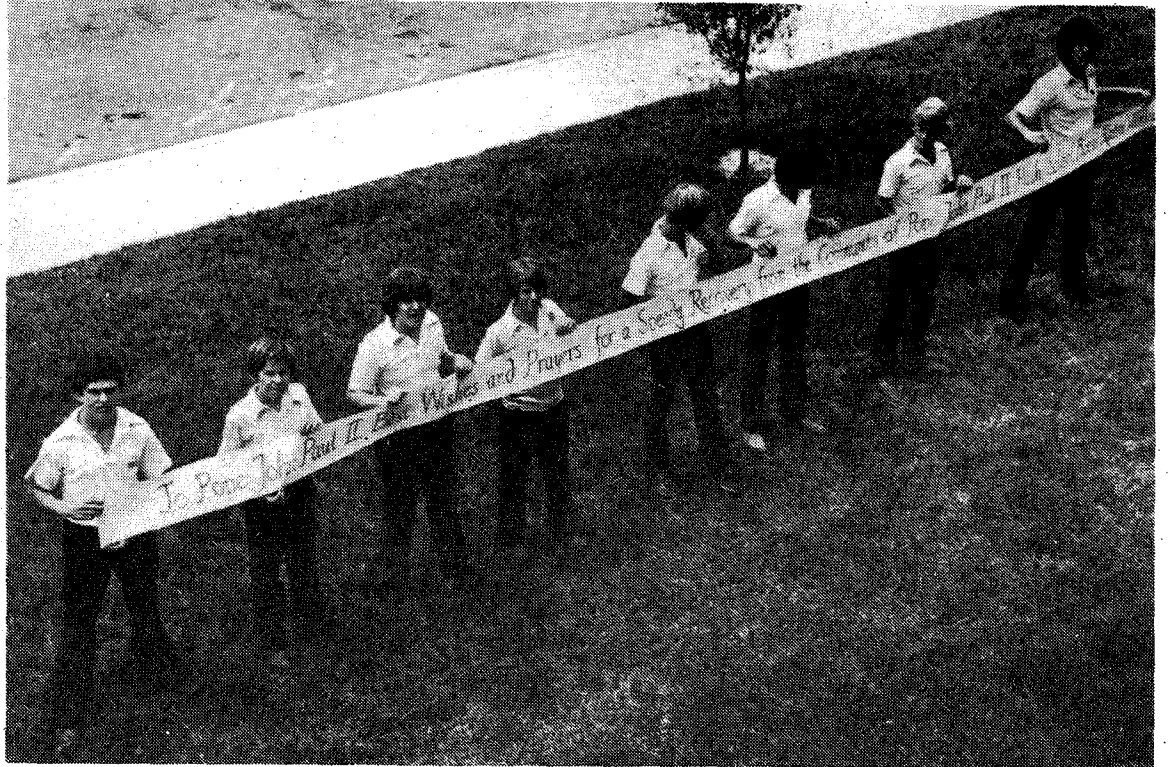
El papa, quien cumplió 61 años el 18 de Mayo, recibe una dieta suave y aunque los médicos declaran que el pontífice muestra "una apreciable mejoría que confirma la estabilidad progresiva de su condición general," continúan las precauciones para evitar una posible infección intestinal. La fiebre post-operativa ha desaparecido. No lee periódicos todavía, pero sigue las noticias por medio de la televisión y dictó dos mensajes para ser transmitidos por altoparlantes a la muchedumbre que se reúne en la Plaza de San Pedro cada domingo.

Juan Pablo II dispuso que algunas de la flores que le envían fueran llevadas a las dos norteamericanas que se recuperan de heridas del mismo atentado en el Hospital Santo Spirito, las Señoras Ann Odre y Rose Hall. El papa sigue recibiendo a funcionarios vaticanos, dignatarios extranjeros y a diplomáticos, así como a superiores de congregaciones religiosas, aunque el peró del gobierno vaticano lo lleva su secretario de estado el cardenal Agostino Casaroli.

En su primer mensaje a los peregrinos de la Plaza de San Pedro el papa agradeció "con profunda emoción vuestras oraciones," y dijo que "oro por ese hermano que disparó contra mí y a quien he perdonado sinceramente."

De no ser herido, el papa hubiese hablado sobre la justicia social en su audiencia del 13 para conmemorar la encíclica Rerum Novarum de León XIII, según el texto publicado posteriormente por la oficina vaticana de prensa. Entre otras cosas hubiese dicho: "Fue la encíclica una condena vigorosa y cierta de la miseria inmerecida en que se ahogaban los trabajadores de su tiempo (hace 90 años), y además dio los fundamentos para la justa solución de esos graves problemas en las relaciones sociales del hombre." El Papa León tenía la obligación y el derecho de hablar de esas injusticias, "por la misión confiada por Cristo a la iglesia y su pastor supremo de salvar al ser humano en su dignidad integral." La iglesia es llamada a ser protectora fiel de la dignidad humana en todas partes, madre de los oprimidos y de los marginados, la iglesia de los débiles y de los pobres."

El Papa Juan Pablo dijo que en sus conversaciones con obispos de todo el mundo siempre les recomienda la necesidad y urgencia de que los fieles comprendan a fondo las demandas de las enseñanzas sociales, para que conociendo la doctrina tam-



Los maestros y alumnos de la escuela superior John Paul II prepararon un gran letrero deseándole al Papa su recuperación.

bién se embarquen positivamente en la acción social.

Después de interrogarlo por muchas horas, la policía italiana trasladó a Mehmet Ali Agca, militante turco de 23 años acusado del intento de asesinato, a la prisión Rebibbia en las afueras de Roma, donde los psiquiatras le someten a observación mientras los detectives tratan de aclarar sus actividades y conexiones. Agca no da señales de arrepentimiento. Si el juicio

prueba la acusación, puede ser condenado a prisión de por vida según la leyes italianas. En Turquía fue condenado a muerte por el asesinato de un periodista, pero logró escapar hace año y medio.

En las Naciones Unidas revivió el llamado a una acción anti-terrorista internacional. El secretario general Kurt Waldheim declaró que el intento "ilustra dramáticamente la necesidad de que el mundo se levante indignado e insista en

terminar con tales actos de violencia." Luchas ideológicas y armadas en Africa, el Oriente Medio y en Latinoamérica han fomentado el terrorismo aunque miembros de la UN dicen que es difícil definir quienes sean liberacionistas o criminales.

El papa hizo publicar su mensaje para el Día Mundial de las Comunicaciones Sociales (Mayo 31) sobre el servicio que deben rendir a una libertad humana responsable.

NOTICIAS DE LA SEMANA

DISTINTO A LO QUE PUBLICO MARYKNOLL

Nueva York (NC) - Susan Woolfson, del National Council of Churches, dice que en conversación en La Habana con el P. Carlos M. Céspedes, secretario de la conferencia episcopal de Cuba, le dijo que las relaciones con el estado han mejorado aunque no en todos los puntos que se tocan. José Carneado, del Partido Comunista, le aseveró que Fidel Castro no trató de eliminar la iglesia sino a los contra-revolucionarios. Por su parte, el P. Céspedes dijo que es un problema el punto de vista ateo marxista que abarca a todo el hombre, al mundo, a la sociedad... hemos tratado

sinceramente de cooperar en cuanto aspecto sea posible, e indicó que la educación es uno de los aspectos más espinosos, "pues los niños reciben en la escuela una enseñanza atea, y nuestro papel es educarlos cristianamente".

Abre Matrícula Escuela Cívico Religiosa de San Juan Bosco

La Parroquia de San Juan Bosco anuncia que la matrícula para el curso 1981-82 de la Escuela Cívico-Religiosa ya está abierta. Este nuevo curso marcará el décimo sexto año de esta escuela de San Juan Bosco que se ha convertido en centro único en su clase en la propagación de nuestra cultura cívica y religiosa. Las asignaturas regulares que

Protestan Españoles Contra Terrorismo

Madrid (NC) — Millones de españoles en toda la nación, protestaron con oraciones y silencio contra la ola de ataques terroristas. El gesto fue

apoyado por todos los partidos políticos.

FUNDADOR DEL OPUS DEI EN VIAS DE BEATIFICACION

Roma (NC) - La diócesis de Roma abrió el proceso de beatificación del fundador del Opus Dei, Mons. Josemaría Excrivá de Balaguer.

materiales a los alumnos de 2do. y 3er. grados; para los alumnos del 4to. al 6to. grados el cargo es de \$15.

Todos los interesados en registrarse en la Escuela Cívica Religiosa de San Juan Bosco deben hacerlo cuanto antes.

Falleció Mons. Rausch Obispo de Phoenix

Phoenix, Ariz. (NC) — A los 52 años murió de un ataque cardíaco Mons. James S. Rausch, obispo de Phoenix y ex-secretario general de la U.S. Catholic Conference (1972-1977). Además de atender cuestiones como vivienda y empleo, asistencia para los ancianos y temas de iglesia, Mons. Rausch fue un defensor de los derechos humanos y defensor de la justicia social.

AVISO SOBRE THE VOICE — LA VOZ EN VERANO

Debido a condiciones económicas ajenas a nuestro control, The Voice y La Voz serán publicadas cada dos semanas durante los meses de verano.

El presupuesto de Administración ha tenido un inesperado gran aumento en nuestras tarifas postales de organización no-lucrativa. Este costo adicional puede ser

balanceado con dicha reducción en nuestras ediciones evitando así aumentar el costo a los lectores.

Para su información The Voice / La Voz será publicada en las siguientes fechas en el verano:

JUNIO: 5 y 19; JULIO 3, 17 y 31; AGOSTO 14 y 28.

Después reanudaremos la normal publicación semanal.



¡Qué calidad tiene el Monje!
EL DEL BUEN HÁBITO

Charla Sobre Cristología en Little Flower

Los próximos tres Lunes, 1, 8 y 15 de Junio, el Sr. Sixto García ofrecerá unas charlas sobre Cristología en el salón parroquial de Little Flower (Iglesia Vieja) a las 9 de la noche.

Las charlas serán a continuación de la reunión de los cursillistas, la cual comienza a la 8:30 p.m.