

Crime strikes the Church

In next issue
of The Voice

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Archdiocese of Miami

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Women in
the Church

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Give love, not hate

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

By Ana M. Rodriguez
Voice Staff Writer

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

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

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

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

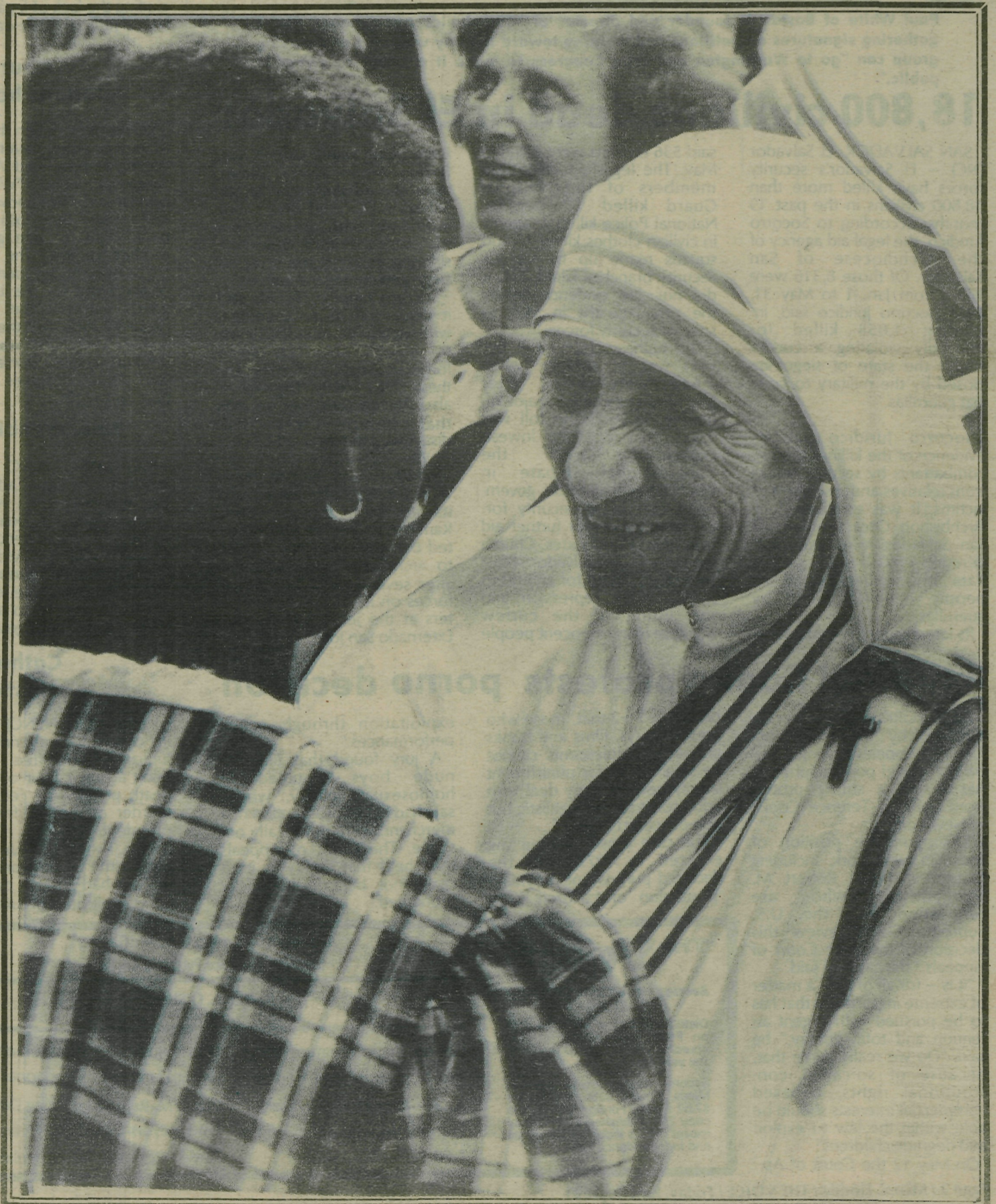
And her small frame can miraculously withstand a searing heat, the thousand thrust-out hands, the relentless onslaught of reporters, flashes, cameras and microphones.

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

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

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

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(Photo by Prent Browning)



Paul White of Boston is founder and director of "Curseholics Anonymous." He is gathering signatures on petitions and working toward the day when his anti-cursing group can "go to Washington and urge Congress to make it a felony to swear in public."

18,800 civilians dead in El Salvador

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

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

Its latest report, issued June 5,

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

The highest civilian toll this year was in January, when 2,644 were killed after guerrillas launched a major offensive. In April the toll was 2,311. May was the lowest, coinciding with the congressional debate in Washington that made government control of security forces a condition for further aid from the United States. Church leaders in El Salvador have repeatedly asked for an end to indiscriminate repression and the lifting of the curfew because many innocent people

were being killed. Late in May Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, reported after a long interview with government members that they were considering relaxing the state of siege and ending the curfew.

Socorro Juridico officials said it deals only as an exception with victims of guerrilla or leftist groups, since the armed forces information office reports these cases widely. The officials also denied published reports that Bishop Rivera had disavowed the legal aid office.

"We continue our investigative and human rights work for the archdiocese," said its assistant director, Boris Ramirez, a lawyer, who reported that the office had moved to archdiocesan headquarters after several raids by security forces on its former headquarters at the Jesuit high school, Externado San Jose.

Cardinal Cooke protests porno decision

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

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

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

On May 12 the Court of Ap-

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

The case arose under a law enacted in 1977 with the declared purpose of providing "protection of children from

exploitation through sexual performances."

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

Bishop opposes creation-science law

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

U.S. Bishops seek dismissal of tax exempt suit

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

Church-government relations healing in Mozambique

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

New archbishop named in China

VATICAN CITY (NC) — For the first time since 1955 a pope has named a new Catholic archbishop for China. Pope John Paul II appointed 73 year-old Bishop Dominic Tang Yee-Ming as archbishop of Quanzhou (Canton), China, June 6, in a move seen as evidence of further improvement in Vatican-Chinese relations. Archbishop Tang, a Jesuit who has been apostolic administrator of the Quanzhou Archdiocese since 1950, becomes the only active member of the Chinese Catholic hierarchy to be recognized by both the Vatican and China's communist government.

Catholic Conference against death penalty bill

WASHINGTON (NC) — A bill to reinstate the death penalty for certain federal crimes has been approved by the Senate Judiciary Committee. The measure, which is expected to bring a major fight on the Senate floor, would restore the death penalty for certain cases of espionage, treason and murder as well as for the attempted assassination of the president. The U.S. Catholic Conference, represented by Bishop Ernest L. Unterkoefler of Charleston, S.C., testified against the bill at hearings in April. The federal government has not had a death penalty since 1972, when the Supreme Court invalidated all current death penalty statutes.

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"They were exuberantly happy to be out of Cuba," she recalls about those first days. "They were looking forward to great things from the United States."

Refugees are their business

By Prentice Browning
Voice Staff Writer

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

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

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



Staff member Maria Fuster

THAT PURPOSE hasn't changed although the agency now handles all nationalities, counseling persons on residency status and immigration law, and processing relevant forms and applications.

One of the biggest challenges for the staff, of course, has been the aftermath of the Mariel boat lift when the agency took care of 5,000 people in two months.

"The phone was enough to drive you crazy," says Cordero who was appointed director at that time.

The staff of four did not receive any funding from the government and each spent their time in different areas where the refugees were being held.

WITH THE help of a WATS line they were able to bring many families together and also did what they could to orient many of the refugees to America.

Living in the Homestead area Mr. Cordero helped Cubans staying in the Armory.

"They were exuberantly happy to be out of Cuba," she recalls about those first days. "They were looking forward to great things from the United States."

Instead many of them found themselves doing agricultural work around Homestead similar to the type of work they had been used to doing in Cuba.

After this initial disillusionment many residents of Homestead began to complain about refugees wandering around on the streets, Mrs. Cordero says.



Administrator Clara Cordero with a client

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

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

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

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

Then there are those who found they were unable, at least at first, to claim any relatives. Had they known that, the director says, many of the

Mariel cubans would not have come, she says.

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

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

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

These cases are complicated by the fact of the popularity of common law

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S. Fla.'s future depends on Caribbean — priest

The economic future of South Florida, particularly of the Miami area, depends on events in the Caribbean and how well it combines its various races, ethnic cultures and language groups, Miami's archdiocesan director of Catholic Charities told a seminar for business executives.

Speaking at a workshop sponsored by the Greater Miami Chamber of Commerce, Msgr. Bryan O. Walsh said the basic decisions facing South Florida leadership must be resolved in the light of the increasing closeness of links with the Caribbean region and the combination of races and cultures whose representation is increasing in the metropolitan area.

"MIAMI'S ECONOMIC future is the Caribbean and Latin America," accor-

ding to Msgr. Walsh. He said that although he is a churchman and sociologist he cannot ignore the economic realities.

"The people who are reaping the benefit are those who are willing to adapt and the evidence is that, with some notable exceptions, the Hispanic resident of Miami is the one who is adapting and thus reaping the benefits.

"I suggest to you that the Hispanic in Miami, especially the Cuban, has been extremely successful in assimilating American culture and making it work for him. He is learning, absorbing and putting to work all that is best in American business life. In doing this he is not losing his identity," Msgr. Walsh commented.

Hispanics "speak English as easily as Spanish and they are adaptable and

have the best of both worlds. They are uniquely equipped to take advantage of Miami's historic destiny," he declared.

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

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

"But adaptation is required. Your grandchildren one day may look more Caribbean. Miami can never return to

being Middle American. But there is nothing un-American about that," he said. "At the crossroads of the Americas, Miami must be multicultural, multiethnic, multilingual and, ultimately, mestizo (mixed race)," Msgr. Walsh said.

In addition, he said, the white person in South Florida is faced with only two cultural traditions, the Anglo and the Hispanic, while the black person faces five — his own African heritage and others which have been superimposed, the American black, the West Indian black, both of which are English-speaking but culturally different, the Haitian black which is French and Creole-speaking and the Cuban black which is Spanish-speaking. Together, he said, the last three comprise about 25 percent of the total black population of the Miami area.

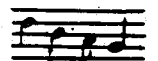
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Widows & Widowers

Club, activities help beat the blues

by Prentice Browning
Voice Staff Writer

It makes sense. It has helped many people shake off the blues, and to listen to Agnes Kiddy talk it's an idea whose time is long since overdue.

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

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

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

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

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

"IT'S A HECK of a thing," says member Frank Andriola, "if a person

'We are expected to mesh right into the crowd, but that's not the case'

received many letters back from pastors and an offer from Fr. James Quinn of Nativity parish to use their facilities.

However, Mrs. Kiddy adds, "my feeling is the Catholic Church has just become aware of widows and widowers."

"We are expected to mesh right into the crowd," she says, "but that's not the case."

"IT'S DIFFICULT for women to go out alone. Men have another set of problems. If there are no children it's a bigger loneliness problem. It's harder for them to maintain homes as well."

The club organizes at least one outing a month. At regular meetings they often have music and guest speakers.

"This is no weeping and crying situation, this is a happy group," Mrs. Kiddy says. "The purpose of the club is not necessarily to meet new mates."

becomes a widow or widower. They're in a two bedroom house and they wander around the house by themselves."

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

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

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

LIKE THOSE members who stay in the organization past the time of their immediate need Mrs. Kiddy can sympathize with the newcomers.

Remembering her own difficulty after the death of her husband, she says, "I thought there was something I could do to make it a little easier for the new widows."



Agnes Kiddy at a recent club meeting

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'I think it is not proper. The deformation of the Constitution is not properly cured by further deformations.' — Robert Bork

'Congress is on entirely solid footing in pointing out that the court is in error on the question of personhood' — Basil Uddo

New abortion bill a bad step?

By Jim Lackey

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

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

THE TESTIMONY came as the Senate separation of powers subcommittee headed by Sen. John East (R-N.C.) continued its hearings into a proposal that Congress declare that human life

begins at conception.

According to the bill's proponents, the legislation would allow states to reenact their pre-1973 anti-abortion laws because the bill would redefine the 14th amendment's protection of the person to include the unborn.

The hearing, the fifth since East's subcommittee began examining the bill in April, again exhibited the sharp disagreement that exists over the measure's constitutionality.

Another group of witnesses also sharply disagreed over whether the frames of the 14th amendment, passed after the Civil War to protect the rights of the former slaves, intended it also to protect the unborn.

BORK, CURRENTLY a law professor at Yale University, called the 1973 abortion decision unconstitutional for its "wholly unjustifiable judicial usurpation of state legislative authority."

But in assessing the human life bill, said Bork, the question is "whether it is proper to adopt unconstitutional countermeasures to redress unconstitutional action by the court."

He continued, "I think it is not proper. The deformation of the Constitution is not properly cured by further deformations."

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

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

clamor."

DISAGREEING with Bork and Cox were Robert F. Nagel, law professor at Cornell University, and Basile Uddo, law professor at Loyola University in New Orleans.

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

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

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

Refugees are their business

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marrriages in Cuba, and recent American quotas set on immigrants from the Mediterranean.

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

She knows of those with families and successful jobs who have been living illegally in the country for 14 YEARS.

For such people a car accident, a fight with a neighbor, any number of

incidents can lead to their discovery.

BY COMING forward, however, they can often avoid deportation by claiming a stable work and life history, she says.

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

"I would like to say hello to you, Clara," a typical letter will begin. She is not sure how they know her name but she will do what she can to help them

— which more often than not isn't enough.

DESPITE THE frustrations, there are obvious rewards when she is able to see families reunited.

The director can still remember her very first case at the agency. An elderly Cuban lady living in Spain wanted to come to the United States to join her great granddaughters. Mrs. Cordero was able to obtain a humanitarian parole for her passage to the United States. Lat-

er, the family brought the 77-year-old lady to the office to meet her.

"That was my happiest case," she says.

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Miami, Florida / THE VOICE / Friday, June 19, 1981 / Page 5

Lay ministry no piece of cake — bishop

By Susan W. Blum
Voice Correspondent

Cleveland, Ohio — "The most significant issue in contemporary ministry today is that lay ministry is a pilgrim event," Bishop Anthony M. Pilla of Cleveland told 200 participants at the 5th Annual Lay Ministry Conference here.



Brother Philip Dougherty of Richmond tells how to design a lay program, as Dr. Mercedes Scopetta of Miami looks on.

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

"**IN SHORT,**" the Bishop continued in his talk at John Carrol University, "you can border easily on frustration or hope. Tension and misunderstanding always seem to eat away at the

support and encouragement you never seem to get enough of. This is a very personal issue . . . which calls forth an adult faith which neither flees responsibility in adversity nor rests too comfortably when things are going our way."

Bishop Pilla identified four other major issues in contemporary ministry: 1) the need to view the Church as a

pilgrim people of God, not as a "static thing out there"; 2) the urgent priority to foster an adult faith in Catholics; 3) a readiness to help renewal people translate their spiritual experiences into daily life and ministry; and 4) a call not just to minister in the Church but to minister in the world.

Dr. Anthony Padavano, author and professor at Ramapo College, N.J., set the tone of the three-day meeting in his keynote address by identifying and clarifying several major issues in ministry.

'Ministry is always an act of compassion and shared pain and happens when people choose to disregard their own needs and begin to minister to others'

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

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

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

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

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

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

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

professional work . . . the other 98% are volunteers."

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

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

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

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



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**'Otherwise, we consider them
to be in open rebellion'**

Nicaragua priests' jobs stirring controversy

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

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

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

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

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

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

INITIALLY THE bishops gave priests temporary permission to accept government posts

because of the emergency postwar situation.

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

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

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

The communities argued that this is "a time of emergency for the country because of attacks from abroad and from within."

The letter said the bishops are "becoming more aloof from the sentiments of the people."

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

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

Bishop Ruben Lopez Ardon of Esteli said from Mexico, where he is under medical care, that he did not know the statement

was being drafted and that he disagreed with it. Bishop Julian Barni of Matagalpa was also out of the country at the time the document was drafted.

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



POPE MEETS ANOTHER VICTIM — Pope John Paul II leans over and holds the hand of Ann Odre, 58, of Buffalo, N.Y., during an audience at the Vatican. Mrs. Odre was one of two American women wounded when the pope was shot in St. Peter's Square. (NC Photo).

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Archbishop chides Chiles on tax credit issue



Dear Senator Chiles;

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

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

I am concerned because I feel that taxing this freedom of choice is contributing to the moral decline of our nation. I do not understand how America, the land of the free, can take this position when England and other democracies of the world do support with substantial tax aid freedom of choice in education.

Sincerely yours,
Edward A. McCarthy
Archbishop of Miami

You gave \$266,344 to mission aid

The following letter from the Vatican was sent to Archbishop Edward McCarthy of Miami, concerning the offerings for the Society for the Propagation of the Faith.

Your Excellency:

At no time of the year is the universal character of the Church more evident than now, as we receive the annual offerings for the Pontifical Mission-Aid Societies from each Local Church. While these funds are truly the foundation of support for the Church in the missions next year, they are, of equal importance, an expression of the earnest missionary spirit alive in the faithful across the world.

The generosity of the Church in the United States is unending, in great measure due to encouragement and direction of its Bishops. Joined in common effort with the Holy Father, with the Bishops and with each other, the Catholics of the United States shared \$31,998,781 of their substance with the Missions through The Society for the Propagation of the Faith, and an additional amount of \$1,682,683 with The Society of St. Peter Apostle.

In particular, we thank you for the offerings of your own Church of Miami in the amount of \$226,344 for The Society for the Propagation of the Faith, and \$8,681 for The Society of St. Peter Apostle.

Our thanks are greater than ever, for we are aware of the increasing calls

upon the generosity of your people. That the church of Miami places so high a priority on its privilege to share the life of the Church in the Missions is a reflection of your collegial awareness in this, the greatest and holiest work of the Church.

Sincerely in Christ,
Cardinal Agnelo Rossi

Official

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

THE REV. THOMAS DENNEHY - to Principal, St. Brendan High School, Miami, effective June 10, 1981.

THE REV. ROGER J. RADLOFF - in residence to St. Louis Church, Miami, effective July 6, 1981.

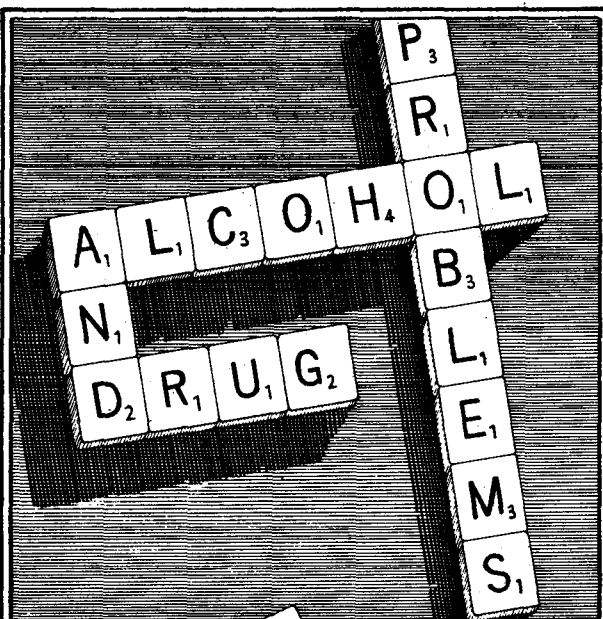
THE REV. DANIEL KUBALA - to Archdiocesan Chaplain, Knights of Columbus, effective June 9, 1981.

THE REV. WILLIAM ALLEN - to Associate Pastor, St. Joseph Church, Miami Beach, effective June 1, 1981.

THE REV. ANDREW ANDERSON - in residence to St. Mary Magdalen Church, Miami Beach, effective June 24, 1981.

THE REV. PETER J. KENNEY, S.S.J. - to Chaplain, Catholic Educators Guild, effective June 1, 1981.

THE REV. GARY N. McCLOSKEY, O.S.A. - to State Friar, Knights of Columbus, Columbian Squires, effective June 9, 1981.



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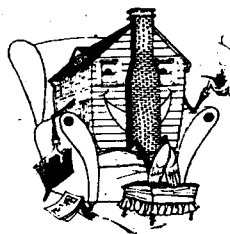
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Matter of Opinion

EDITORIAL

Lesson from Mother Teresa

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

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

Thanks for helping hand

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

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

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

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

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

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

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

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

Others who have contacted the store include Lloyd Whyte of



SOME CUPID!

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

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

Letters to the Editor

Give Salvador arms

To the Editor:

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

The resolutions approved by the Delegates to the Annual Meeting of the National Federation of Priests' Councils (NFPC) supporting the U.S. Catholic Bishop's call for termination

of military aid to El Salvador and Guatemala, is tantamount to treason and it is clearly an indication of the ill will, lack of knowledge or ignorance of so many of us with respect to the reality of the political situation in Central America today.

What would happen if the U.S. would comply with this request?

El Salvador and Guatemala would fall in the hands of the communists, and

we would see a repetition of the murders, the dictatorship of the proletariat, of course, without the concourse of the proletariat, that we have grown accustomed to observe in Cuba, Nicaragua and every other country that has fallen in the paws of the red monster.

It is completely unacceptable to condemn the government of El Salvador as if the official policy of that government is to murder religious persons. Why don't they contemplate the fact that these murders may have been committed by certain radical

elements of the military or right wing groups? Who is to say that those who were the victims of these unspeakable murders were not involved to some degree in some kind of illegal activities against the government?

J.A. Valenti
Miami

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



By
**Antoinette
Bosco**

No more tears

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

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

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

KING PRAISED those who had

dedicated this commencement to the murdered children, because by doing this, people in Atlanta had once more been reminded that they had grown too calloused by pain. The students' action sparked him and others back into sensitivity, he commented.

Sounding now like a most sincere preacher, King shared what he called his new prayer. If the Lord can't deliver us from the horror and the pain, he

'King received a standing ovation for his talk which obviously came straight from the heart. And it was a most unusual address since it told graduates not to go out and conquer the world, but rather to remember to cry.'

said, "I ask him at least to send us more tears." I beg him to help us learn how to cry again — for our children and ourselves, he explained. Because if we can't cry, then we have stopped feeling. And that means we cannot cry for anyone.

King understands well that unless we can feel for those who suffer and are oppressed, for all children who are educationally raped and psychologically slaughtered, we can never find our kinship with others.

King received a standing ovation for his talk which obviously came straight from his heart. And it was a most unusual address since it told graduates not to go out and conquer the world, but rather to remember to cry.

IT STRUCK me how that advice is straight from the Bible. Our Lord also reminded us, "Do not harden your hearts."

For if we do, we steel ourselves against all that is outside us and condemn ourselves to an immobility that locks in selfishness and blocks our growth. Nothing can penetrate the hardened heart. It may be a protection against pain, but it also prevents the entry of messages of truth, fear, the need to accept moral responsibility and, of course, love — all the ingredients that make one's life human.

Perhaps the reason I was affected by King's address was because I saw myself in it. I'd read about the murdered children, said "how terrible," prayed for the families and worn a green ribbon. But I had not cried for them.



By
**Tom
Lennon**

Who'll be leader?

Dear Reader:

This is the third and last article in answer to the question, "Are Playboy, Hustler, Chic or Qui bad for me to look at?"

Jeff is 22 now, and every year he works as a counselor at a summer camp. He is tall, bearded, lively, fun and a good athlete. While he frequently gives advice about athletic skills, just as often his counseling is about other matters. One weekend last fall, he told me about a talk he gives to the young people at camp:

"I know that just about every guy at that camp can get any kind of obscene magazine, even real heavy porno, that he wants.

"I know that some of it is floating around camp.

"I also know — oh, man, do I know! — how difficult it is not to look at that stuff when all the other guys are. And today I suppose lots of the girls are looking at the opposite numbers.

"IF A GUY doesn't look at those magazines, his buddies will think he's either crazy or homosexual.

"So at summer camp I always give a talk about saying no in a yes society.

"It's important for a young person to learn to be an individual. One way you do that is by doing what you want to do and think is right, and not necessarily what everybody else wants you to do.

"It takes a genuine individual to say no when everybody else is saying yes.

"I remember once in my sophomore year in high school I finally got up the guts to say no about marijuana. To my surprise, two guys I hardly knew came to me privately afterward and told me they admired what I had done.

"THEY SAID they had wished for a long time that someone — besides them — would have the courage to say no. They were looking for a leader.

"That was my first taste of being a leader, and it felt good. Mighty good.

"I think you people who say no will almost always find that some of their acquaintances were looking for someone who was tough enough to say that no.

"Lots of people think peer pressure is a problem just for teen-agers. Baloney! It's a problem all life long. Today adults are being pressured by all sorts of forces in our society."

Jeff looked grim as he said to me with finality, "In a society that's pagan in so many ways, the Christian, whether an adult or a teen-ager, is going to have to say no many, many times when the rest of the world is saying yes."

(Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave., N.W., Washington, D.C. 20005.)



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

Bernstein's good sense

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

It is, in my opinion, a little masterpiece.

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

We are the music makers
We are the dreamers of dreams
Wandering by lone sea-breakers
And sitting by desolate streams
Yet we are the movers and shakers
Of the world forever it seems
(Arthur O'Shaughnessy, 1844-1881)

What has this to do with war? Well, Bernstein in his talk pleaded with the graduates to apply some creative imagination to the crass folly of nuclear weapons. "Do you not find something reprehensible, even obscene, about the endless stockpiling of nuclear missiles?" he asked.

BERNSTEIN suggested that we all do some creative thinking about disarming. "Let's push our imagination: Remember, we're only fantasizing." Pretend one of us is the U.S. president, he said, an imaginative president who

has made the courageous, unexpected decision to "disarm, completely and unilaterally."

"All right," Bernstein continued, "someone would stand up in Congress and demand that the president be impeached, declared certifiable and locked away in a loony bin." But suppose a few members of Congress happened to be good orators and "recognized this mad idea as perhaps the most courageous single action in all history." Maybe it would get

'It is hard to imagine an enterprise more thoroughly irrational than nuclear war. And we have to remember that there is no consensus about how to fight a nuclear war.'

through to the people who might be proud of participating in this unprecedented act of heroism, surely a better enterprise than sacrificing our children on the nuclear-weapon battlefield, Bernstein comments.

Our first thought might be that the Soviet army would come ploughing into us, but Bernstein doubts it. He suggests the Soviet people might be happy to be relieved of the threat so they could live a more peaceful life. They might even "displace their warlike leaders and transform their

Union of Socialist Republics into a truly democratic union," Bernstein explained.

There was masterly sarcasm in a remark made by Admiral Daniel Gallery some years ago. "Leveling large cities has a tendency to alienate the affections of the inhabitants and does not create an atmosphere of international good will after the war."

IT IS HARD to imagine an enterprise more thoroughly irrational than nuclear war. And we have to remember that there is no consensus about how to fight a nuclear war.

We have no consensus on foreign policy. The nuclear weapons produced are not much help to our Defense Department. A recent book describes a defense establishment mesmerized by more and more expensive weapons that end up providing less and less security.

Expert Richard Barnet thinks no nuclear war is "winnable." Economist John Kenneth Galbraith used some strong language recently in warning that "the democratic system" is being weakened by the arms race with the Soviet Union and that a nuclear war would destroy both Western capitalism and communism.

Bernstein sums it up: "Isn't there something radically wrong with nation states squandering the major portion of their wealth in military strength at the expense of schools, hospitals, libraries, vital research in medicine and energy — to say nothing of preserving the sheer liveability of our planetary environment?"



By Msgr.
James
J. Walsh

The Church-Marvel of all time and ages

Many years ago a nun was teaching catechism to second graders in a Georgia school. She asked a little black boy to name the three persons of the Blessed Trinity. He answered rather quickly, "The Father and the Son . . . Then he stumbled and finally said, "I can't remember the name of the third white gentleman."

The problem for most of us is turned around. We can remember the name of the Holy Spirit, and often use it, but we don't remember who he is and what he does.

A letter, expressing genuine concern for the welfare of the church, had this discouraged thought. "In effect it seems to me that the Church and the Catholic press are subsidizing their own destruction."

NO ONE IS GOING TO TALK about the destruction of the church, if he understands the role of the church. I remember a priest newspaperman at Vatican II press conferences frequently making an ominous observation which always began the same way. "The only thing which is going to save the Church," he insisted, "was . . ." And each time he gave a different "thing" needed for its preservation. Now he certainly knew about the Holy Spirit. Apparently for some strange, humanistic reason, he did not link it with the on-going existence of the church.

It must be the marvel of all times and ages. Namely, the church has not lasted nearly two thousand years because we have had brilliant popes or holy men and women or scholars who could present to each generation the truth of Christ in a clear manner.

This is one thing we should make no mistake about. Human ingenuity or extreme caution or man's vigilance over the heritage left us by Christ has not preserved the institution he founded on Peter, the Rock.

Who or what does? The Holy Spirit. He alone deserves the credit. I say alone, because how well the Lord knows that the brainiest and eventhe holiest of men and women with the very best of in-

tentions could have brought the church crashing into the dust of history many centuries ago. We have frequently had saints arguing over the interpretation of doctrine. Even Paul "withstood" Peter to his face. When the apostles were settling that most delicate problem of admitting gentiles to the Church without making them go through Jewish customs first, their final statement read, "It has seemed good to the holy Spirit and to us . . ."

LATER THERE WERE TIMES when two men, usually goaded on by politicians, claimed to be pope at the same time. Two genuine successors of St. Peter operating in the same reign! Confusion was

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

everywhere, but it straightened out and the line remained unbroken. "Behold I am with you all days until the end of time . . . I will send my Spirit to you . . ."

If you know even a smattering of history, you know the word heresy, a doctrine contrary to what Christ gave the apostles or the church had always taught. And if you know any of the history of heresy's effect on the whole church, such as that of Arius, which split Christianity down the middle a few centuries after the church was founded, you realize that a high IQ on the part of pope and

bishops did not solve the problem. In fact, it might have made it worse.

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

It is too bad the term "Church" is used so loosely that it is often misunderstood. Some of the mountain-top theologians during Vatican II, like our friend mentioned above, felt they had to do it all by their own brain power. It is so sad to realize now that some of those who thought they knew so much got lost outside the church in the cold.

KEEP THE BALANCE IN MIND. The church is divine, but it is also human. On its human side, it is a pilgrim church, a sinful church with us as members, a church of hope for the kingdom. Because it is human, the church is always in need of reform as the great saints have stated constantly.

However, — and this is most frequently forgotten — the church is also divine. It came from the hands of Christ. It began at Pentecost when the Spirit of God came upon those who were to be witnesses to Christ and to proclaim the Good News. This church in its divine element needs no reform. The Spirit's strength has not diminished simply because it has been at work for two millenia. The increased power of science has not made it weaker. Humanism has not nullified the efforts of the Spirit of God.

But we, the People of God, have made the church weaker to the degree that we have not allowed this Spirit to work effectively in our lives. This is what hurts the church and keeps good people outside of it. Our failures wound the church and turn away others. Not the failure of the Holy Spirit.

THE TRANSFORMATION OF THE APOSTLES brought about by the coming of the Spirit is the clearest and most impressive example of how he works with human beings. To one degree or another, according to God's plan for us, we are also meant to be transformed by the same Spirit.



By Msgr.
George
Higgins

Rhetoric won't help economy

Some 15 years ago the Wall Street Journal charged in a major restatement of its political philosophy, that "the woods are full of socialists and economic neo-fascists . . . ; more precisely the universities are full of them." Exactly one week later, 14000 economists, most of them teaching at universities, elected Milton Friedman president of the American Economic Association.

Friedman, professor of economics at the University of Chicago, enjoys a worldwide reputation as a spokesman for capitalism. He is no more a socialist than Gen. Augusto Pinochet of Chile or Ronald Reagan, both of whom have co-opted him as one of their principal economic advisers.

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

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

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

Novak, writing in a recent issue of Public Opinion, one of AEI's several sophisticated magazines, says that "until recently U.S. intellectuals, who think of themselves as 'liberal' or 'progressive,' have tended

to embrace in a non-ideological way the methods and visions of 'social democracy' or 'democratic socialism.'"

I don't believe Novak's sweeping characterization of U.S. intellectuals and I seriously doubt that an objective breakdown of the economic and political views of U.S. intellectuals favor one or another ver-

'While many U.S. intellectuals favor one or another version of the so-called welfare state, my own reading and experience lead me to conclude that the number who favor democratic socialism is relatively small.'

sion of the so-called welfare state, my own reading and experience lead me to conclude that the number who favor "democratic socialism" is relatively small.

GILDER, WRITING in the same magazine, goes Novak one better. Not content to say that socialist rhetoric still claims the high ground among U.S. intellectuals, he adds for good measure that when he was a Harvard student "everyone was talking about

the magnetism of the Maoist experiment (in China). Everyone believed the overseas Chinese throughout Asia would be turning increasingly to the lessons of Mao and that capitalism would be on the retreat in Asia."

Everyone? On the face of it, that's a gross exaggeration — an exercise in poetic license.

A certain amount of poetic license may be permissible in the heat of debate, but Gilder's undisciplined rhetoric is highly unprofessional. What's worse, it impedes any serious dialogue about the central problem confronting the American economy: how to get control of inflation and reconcile it with full employment.

All the rhetoric in the world about the real or alleged virtues of capitalism vs. the real or alleged evils of socialism won't make a dent in this problem. What's needed is a healthy dose of pragmatism.

Novak argues, of course, that "pragmatism isn't going to wash any longer — not as a philosophy with which to interpret the American experiment." Maybe not.

But if we keep on philosophizing rhetorically about capitalism vs. socialism instead of grappling pragmatically with the problem of stagflation, the American people will tune us out and the "American experiment" will become unraveled by default.

Have we forgotten how perilously close it came to doing just that during the Great Depression in the '30's?

'Love one another,' tin



(Photo by Ana Rodriguez)



(Photo by Prent Browning)

Mother Teresa hugs the little children of Miami outside St. Francis Xavier Church Monday afternoon. Above, an infant receives her warm embrace. Left, a little boy strains to kiss her.

'God must have chosen you for something special because at your gates hundreds and hundreds of people have come and you have not shut your doors.'

continued from p. 1

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

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

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

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

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

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

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

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

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

But, she said, "It is not necessary for us to go out very far. Right there, in our families, love begins." And she asked, seeming almost unable to comprehend hardness of heart, "If we know, why are we afraid to love? Why are we afraid to love until it hurts?"

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



My 'saint' begs Miami

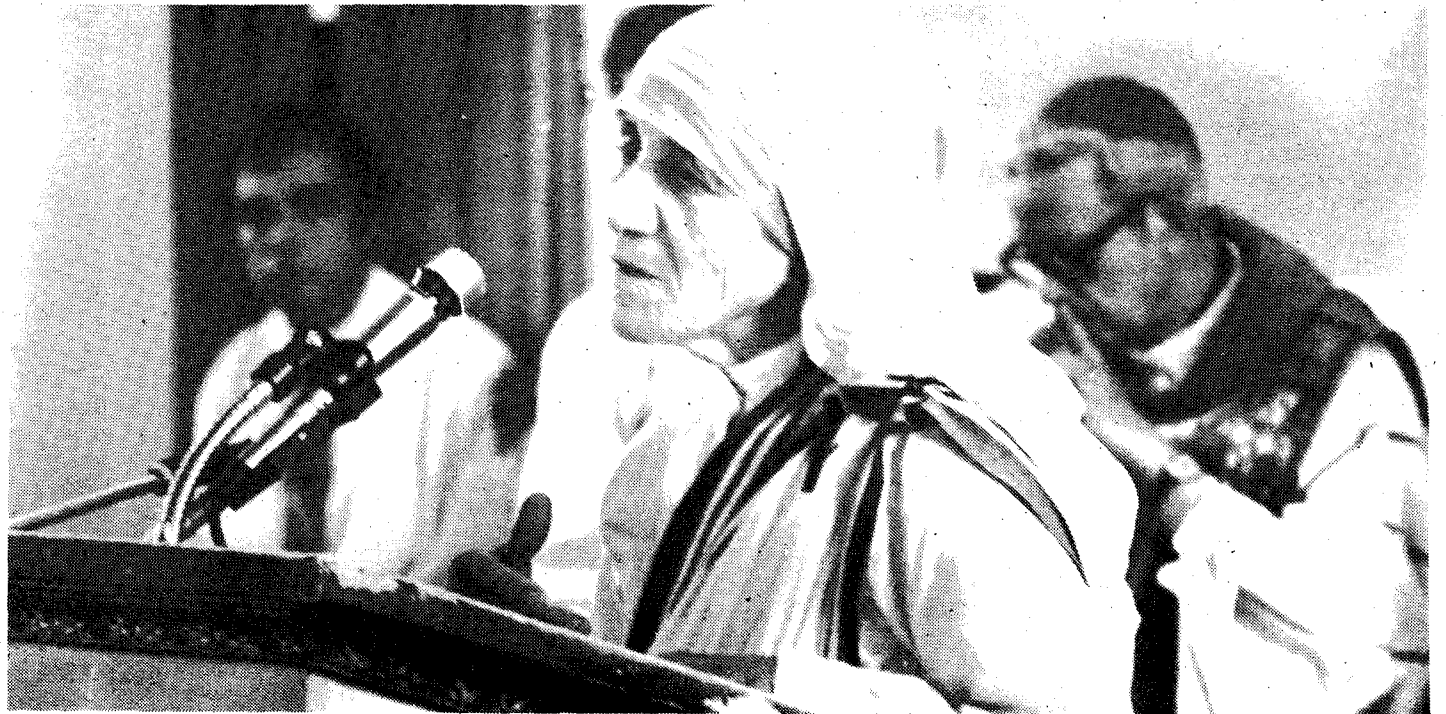
whom she would later dedicate her life.

In 1928, she joined the Loreto Sisters of Dublin, Ireland, and began her work in India, teaching at a Catholic high school in Calcutta.

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

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

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



At St. Francis Xavier, telling Miami to welcome refugees.

(Photo by Prent Browning)



(Photo by Ana Rodriguez)

lepers, and countless children.

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

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

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

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

"I HAVE NO gold and silver to give

you. But what I have I give you. I give you my sisters, so that together you may share the joy of loving your neighbor."

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

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

"This is terrible," she says.

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

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

With that she leaves us.

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



(Photo by Ana Rodriguez)



(Photo by Prent Browning)

The different faces of love: left, praying after Communion at St. Francis Xavier; above, during a moment alone; above right, surrounded by microphones and reporters; right, a warm greeting for a Catholic parishioner.



(Photo by Prent Browning)

By Dr. James and
Mary Kenny



Twins: Twice the everything

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

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

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

A. There are different opinions about the best way to raise twins. Some parents emphasize togetherness. They select matching names, have joint birthday parties, buy identical clothes and react to them as a unit.

Other parents such as yourselves struggle for separateness. They look for ways to individualize the children.

Why not get your cues from the children themselves? What do they want? They seem to be giving you a very clear message that they want to be together at least for now. I would support, or at least be tolerant, of their dependence on each other.

ALL CHILDREN grow through ages and stages with many radical changes along the way. Sometimes parents forget this and worry that they must correct any non-adult behavior when it occurs. That is not true. It is often important to support children in their needs of the moment so that they may be free to grow.

Your twins want to be together now, a very common reaction for first-graders whether they are twins or not. Their sibling or special pal becomes like a security blanket as they face the new and bigger world of school. This will pass and is likely to pass more quickly if you let it be and don't try to fight it.

You go on to say that they want to be together, but they compete, argue and fight when they are. This too is a very normal part of being 6-year-old siblings. Wise parents see beyond the arguing to the security and strength the children give each

other.

Psychologist Harry Harlow, in his experiments raising infant monkeys, discovered that unmothered monkeys grew up to be abnormal. They missed the physical contact, the touch and the concern that characterize maternal love. However, he also found that when motherless infant monkeys were raised together, they grew up normal. Somehow, in all their rought-and-tumble play, the infants gave each other security and support.

I AGREE THAT other people do not understand the special problems of raising twins. Two are more than twice as much work as one. They have a way of ganging up on parents, and they can really wear you down.

The converse may also be true. Two can be more than twice as much joy as one. All the cultures of the world have treated multiple births as having a unique and even mystical significance. Problems, yes, but grace too. Enjoy your twins. Enjoy them both separately and together.

(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
Dolores
Curran

A flowering of fathers

Their wives are telling them they want to grow just at the time when the men are ready to relax and enjoy life with a full time spouse. Their sons are telling them there's more to life than work, silently rebuking them for failing to spend more time with them as children. Their daughters are shaking their heads indulgently, accepting emotional and financial support while wondering aloud how Mom ever put up with it all these years.

Then there are the fathers who were of the Sixties, as much a frame of mind as a decade. These are the men who never intended to marry, much less to be fathers. These who openly denounced trust in anyone over thirty are now over thirty, married, and fathers. What more can we say, other than that they love their children, want to be good fathers, and are trying to find a way of establishing lifelong trust between generations without the pain and trauma which they experienced and fostered with their own parents?

NOW WE'RE SEEING the fathers of the Seventies, those young men who are trying hard to create a new role model of father in our culture. And, bless them, they're pulling it off. I work with couples like this and I know how hard it is to live our new ideals

and structures in a society which reveres nostalgia, but these families are developing intimacies and relationships that are foreign to their parents and grandparents.

They don't place economic roles at the base of their union — he as bread winner and she as homemaker — but place the quality of their relationship as first and foundational. He knows that if they are lonely in their marriage, a better paycheck isn't going to help them. She knows that cleaning and cooking more and better aren't going to compensate for a lack of sharing and intimacy.

I deeply admire these young couples, especially the fathers, because they get hit from all sides. They hear their own fathers say, "My wife never had to work," and their mothers say, "Your dad never had to diaper a baby." Instead of becoming defensive, they smile because they know they are in an evolutionary process of fathering. They sense the truth of Cardinal Newman's words, "if a child sees further than the parent, it's because he's sitting on their shoulders."

To our fathers and their shoulders of all ages and eras, thanks.

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

There was a roar of laughter and prolonged applause as this familiar dichotomy touched a responsive chord in her listeners. She pinpointed the dilemma of fathers today who really want their daughters to be full persons but who have grown accustomed to the comfort of a full time wife.

FATHERS OF ALL ages are having it rough today. Those who married in the Fifties or earlier are often bewildered by the changes in "that nice girl I married." They did their part as prescribed by society and church. They married a good woman, fathered a sizeable family, took on the total support of that family and wife, and now find themselves criticized for doing what they were supposed to do.

Family Night

By Terry and Mimi Reilly

OPENING PRAYER

Dear Heavenly Father, thank you so much for dads. They make our days complete with their presence. Bless fathers everywhere, dear Lord, but especially bless ours tonight . . . Let this be a very special Family Night. Amen.

SOMETHING TO THINK ABOUT

This coming Sunday we celebrate Father's Day. Dads are often thought of in terms of strength and dependability, but so much more than that; each Dad is unique and each so different. They struggle, have successes and failures, feel unloved, feel important, feel tired, feel anxious and even

feel giggly at times. God, our heavenly Father, has gifted everyone of us with a natural father to help reveal HIMSELF to us. Tonight and throughout the week let us celebrate our own Dad's goodness and also open our hearts in love to all fathers.

ACTIVITY IDEAS.

(For families without fathers, this evening can be spent reflecting on a grandfather, a special friend or an uncle.)

1. Materials: pretty writing paper, pens. Each write a letter to Dad expressing all the things he or she would say if this were the last chance they had to say them. Dad could write a letter to God sharing his thoughts on his being a father. Share the letters on this

Sunday, Father's Day.

2. Scripture Time: Materials: bible, read aloud Romans 8:14-17 or Ephesians 3:14-15 or Matthew 6:25-34. Share thoughts on God as our Father.

3. Materials: paper, pencils. Make a list of special things that can be done for Dad during this week (example: polish his shoes, fix his favorite meal, wash the car, do the lawn). Dad can list three things he'd like to do this week and then have the family choose one and help dad choose when to schedule it.

SNACK

Pop some popcorn and make 'Black Cows' —vanilla ice cream and root beer.

ENTERTAINMENT

Play a game of hide and seek, be

sure to set boundaries.

SHARING

1. Each share a special time he or she feels especially loved.

2. Share a moment in which you were proud of a particular accomplishment.

3. Each share dad's best quality in his or her opinion.

CLOSING PRAYER

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



Margaret Lefranc Schoonover has always expressed herself through her art. Now she's found a new form of expression as a TV star.

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

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

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

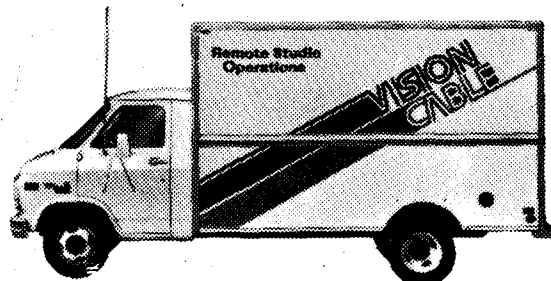
Vision Cable Communications, along with several other cable television companies, will be making a

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

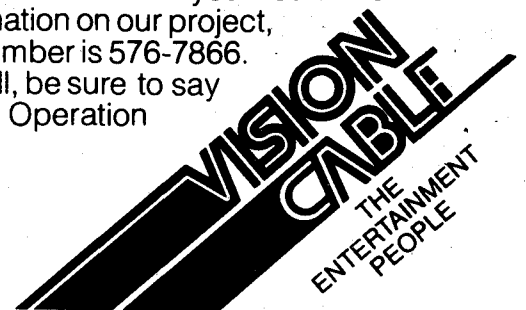
Like the art classes at the Metropolitan Museum and Arts Center.

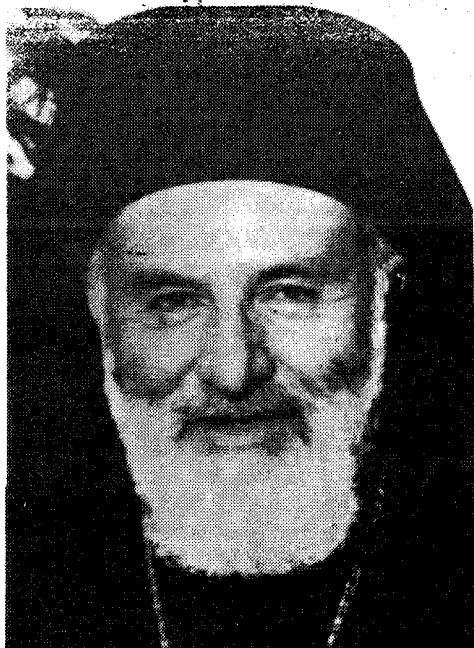
Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in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

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



Putting the city of Miami in focus.





Patriarch Maximos V Hakim

Melkite Patriarch visits Miami

His Beatitude Maximos V Hakim, Melkite Catholic Patriarch of Antioch, Jerusalem, Alexandria, and all the East, was scheduled to visit Miami, on Thursday, June 18, as the guest of St. Jude Melkite Church, at the corner of Brickell Avenue and S.E. 15th Road, Miami.

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

St. Jude Melkite Catholic Church is the only Melkite Church in Florida. The Melkite Church throughout the world is in union with Rome, and under the jurisdiction of Pope John Paul II.

The Melkite Patriarch is spiritual leader of one million Melkite Catholics throughout the world, most of whom live in Lebanon, Syria, Jordan, Egypt, Palestine, the United States, Canada

and some areas of South America and Australia.

THE MELKITE Catholic Church is one of the most ancient churches of the Byzantine Rite, which originated in the Middle East. In the 5th century the name "Melkites" was given to the Christians who followed the definition of faith of the Council of Chalcedon (451). The word "Malek", in Syriac and Arabic means "king, therefore followers of the King. The Melkite Catholic Church follows the Greek tradition in its liturgy and church services and still remains under the jurisdiction of the Pope of Rome.

Eastern Catholic traditions in America, at least those of the Byzantine Rite, are not national churches, tied to the language or tradition of any one country. The Byzantine Rite, of which the Melkite Church is a branch,

is international and has been used for centuries, with local variations in countries as different as Sicily, Italy, Russia, Greece, all the eastern countries of Europe, and countries of the Middle East.

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

The Melkites started to emigrate to the United States in the latter part of the 19th century, as refugees from Turkish oppression.

Until the establishment of the Melkite diocese in the United States, by the Pope, the Melkites were under the jurisdiction of the local Latin Rite Catholic Bishops of the United States.

Mass for handicapped July 12 in Lauderdale

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

Sponsored by the St. James Deaf Center, the Mass will be celebrated by Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman as well as priests from different parishes in the Archdiocese.

Sr. Conleth Brannan, associate director of the Center, said, "We're trying

to have every handicapped we can involved in the Mass itself."

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

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

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

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

But, "there's no way you can do anything for people if you don't know

who they are," she says, stressing the importance of having every handicapped person participate in the survey.

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

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

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

Hialeah woman to take vows for Daughters of St. Paul

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

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

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

vows.

THE DAUGHTERS of St. Paul are an international Papal Congregation with American provincial headquarters and Novitiate in Boston. Their apostolate is total dedication to contemplation and to spreading the Gospel message with the media of social communication: press, film, TV, radio and records.

At present, the Sisters staff Book Centers (with adjoining Chapels) in fourteen states. Here in Miami, they are located at 2700 Biscayne Blvd.

They also meet people on a personal basis in homes, schools, factories and offices in order to offer them the Word of God.

The Daughters of St. Paul are one of the Congregations founded by the great Fr. James Alberione, S.S.P. in Alba, Italy in 1915.

IN BOSTON, the Daughters of St. Paul have their House of Formation, their own High School for younger candidates and their College which

recently received status as a Pontifical Catechetical Institute. The community has at present 41 Postulants and Pre-Postulants and 22 Novices.

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

Vocation Directress
Daughters of Saint Paul
50 Saint Paul's Ave.
Boston, Ma. 02130
Phone: (617) 522-8911

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LA PIETA

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

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

For complete information send this coupon to:
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NEW LIBRARY

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

Carmelites meet

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

Father's day celebration

The Renaissance Group, Church of St. Hugh (Ministry of Separated and Divorced) celebrates father's day, Sunday June 21st with a pot luck supper at 5 p.m. Everyone is welcome, especially dads. Bring your favorite dish to share. The church is located at 3455 Royal Road, Coconut Grove. For further information call 271-6226.

St. Clement to hold picnic

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

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

"I'm really the coordinator of everything that's going on in the parish . . . I see myself as a community builder that represents the community itself, one whose job is to identify and call forth the gifts of the people." (Father William Bausch, pastor of St. Mary's Parish in Colt's Neck, N.J., in the February 1981 issue of U.S. Catholic.)

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Priest's mother dies

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

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



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'Does the exclusion of women from full participation in the church belong to the mind of Christ or to the influence of culture?' — Bishops-WOC report

Women priests still valid issue

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

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

THE OFFICIAL magisterium, or teaching authority, of the church has "studied and restated the tradition that

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

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

The second critical question concerning the role of women in the church "has to do with the relation between Christ and culture," the report said.

"GIVEN THE TRUTH that the church always carries its treasure in earthen

vessels," it continued, "how does one distinguish between the treasure of the Gospel and the earthen vessels of passing social systems that have influenced both church teaching and institutional forms in the past? Does the exclusion of women from full participation in the church belong to the mind of Christ or to the influence of culture, a culture which may be inadequate and even unjust?"

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

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

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

DIALOGUE PARTICIPANTS, the report said, agreed that:

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

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

clesiological implications."

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

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

AMONG THE AREAS of disagreement, the report said, were these:

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

- The WOC view: "The present official leadership structures of the church that are both hierarchical and patriarchal were not explicitly instituted or intended by Christ; they are historically developed in relation to culture over a long period of time and are therefore mutable. As earthen vessels of human creation, they have changed over time. Although some participatory processes have developed in various places, these changes are not juridically secure. They are dependent on the goodwill of a particular person in power."

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

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

- The interpretation of revelation. The bishops: "The hierarchy alone is responsible for the final interpretation of the revelation of Jesus Christ." The WOC: "Various sectors of the whole community participate in the interpretation of the revelation of Jesus Christ."

Bishops honored for backing women

CHICAGO (NC) — "We're only at the beginning," said Archbishop Rembert G. Weakland of Milwaukee of efforts by bishops to further the cause of women in the church.

"What lies ahead of us is more important than what has come so far," said Archbishop Weakland at a luncheon-reception at the offices of U.S. Catholic magazine in Chicago.

THE ARCHBISHOP was one of five bishops honored by U.S. Catholic with its annual award presented to persons who further the cause of women in the church. All five bishops attended the ceremony.

The others were Bishop Charles Buswell, retired bishop of Pueblo, Colo.; Bishop Michael McAuliffe of Jefferson City, Mo., chairman of the U.S. bishops' Committee on Women in Society and the Church; Bishop William McManus of Fort Wayne-South Bend, Ind.; and Archbishop Raymond Hunthausen of Seattle.

The award to Archbishop Weakland cited him for the "crucial role" he played in the decision by the National Conference of Catholic Bishops (NCCB) to remove sexist language and references from the Mass and for his willingness to enlist women in responsible positions in his archdiocese.

Bishop Buswell said the U.S. church could serve as a model to the universal church "because we have such talented women who are able to take such a step forward in leadership positions."

Honored for a pastoral letter on women that removed barriers excluding women from leadership positions in his archdiocese, Archbishop Hunthausen paid tribute to the many others who contributed to that document.

BISHOP MCAULIFFE, honored for his work as chairman of the bishops' Committee on Women in Society and the Church and for supporting the Equal Rights Amendment, said he hoped the equality "so much talked about but never acted upon" would become "part and parcel of the church."

Bishop McManus was honored for a speech before the Serra Club, a lay organization promoting priestly and religious vocations, in which he called for a re-evaluation of church policies regarding women. In his comments he said his experience in working with women, including his sister, Sister Mary Francis McManus, had changed his views on women in the church.

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King Tut roams West Palm Beach

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

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

The sculptures, made of wax, wood, or paper mache, ranged in size from that of a ring to a full-sized figure of a dog. Because of the initial success of the exhibit, it will be travelling to various locations, such as banks, public libraries and museums in the area.

At right, Eléna Perez stands by her sculpture of King Tut's head. Above, a view of the exhibition.



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Sisters to hold general chapter

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

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

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

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

Music, teaching and healing in Dania

Mr. and Mrs. Bruce Simpson, healing and music ministers from the Cathedral of St. James parish in Orlando, will be at St. David's Church in Dania on Friday, June 26, at 7:30 p.m.

Mr. and Mrs. Simpson have ministered throughout Florida and South America. Mr. Simpson has a teaching and healing ministry and Mrs. Simpson has made recordings of sacred music.

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

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

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

Immaculate Heart of Mary Council, No. 4800 - Knights of Columbus, will hold a Hawaiian Night on June 20, at Christ the King Hall, 16000 S.W. 112 Ave., there will be a Buffet and Dancing. Price: \$20 per couple. For information call Harold Hanel 387-2582, Steve Smith, 253-0536.

Mercy offering volunteer program

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

Candidates must be at least 14 years of age and must serve a minimum of four hours once a week.

For additional information about the requirements, training and benefits, contact Mercy Hospital Volunteer Services Department, 854-4400, ext. 2773.

Fr. Scherer to head chaplain association

The Rev. Richard P. Scherer, Director of Pastoral Care, Mercy Hospital, was recently installed as President of the South Florida Chaplains Association. The Reverend Robert Jacobi, Associate Chaplain at Baptist Hospital, Miami, was installed as Vice President and Rev. Hal Denhart, Director for the Department of Pastoral Care, Hollywood Memorial Hospital, as Secretary Treasurer. Father Scherer also serves as Director, Ministry to the Sick, Archdiocese of Miami.

Natural family classes

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

St. Francis Xavier seeks furniture

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

Widowers meeting

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

Diocese newspapers printing more

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

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

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

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

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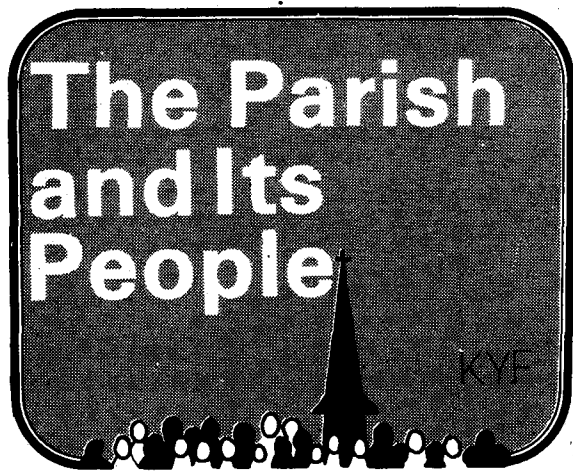
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Key roles of women



By Father Philip Murnion

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

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

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

The vote of the bishops reflected increased awareness in the church of how certain practices can suggest that women are inferior to men. Obviously, the revisions approved by the bishops also

reflect the general push in our society toward recognition of the equality of the sexes.

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

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

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

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

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

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

The kinds of positions women occupy in parishes have been changing. A great number of women serve as parish directors of religious education — meeting with teachers and parents, conducting

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

weekend workshops, planning programs for groups of all ages.

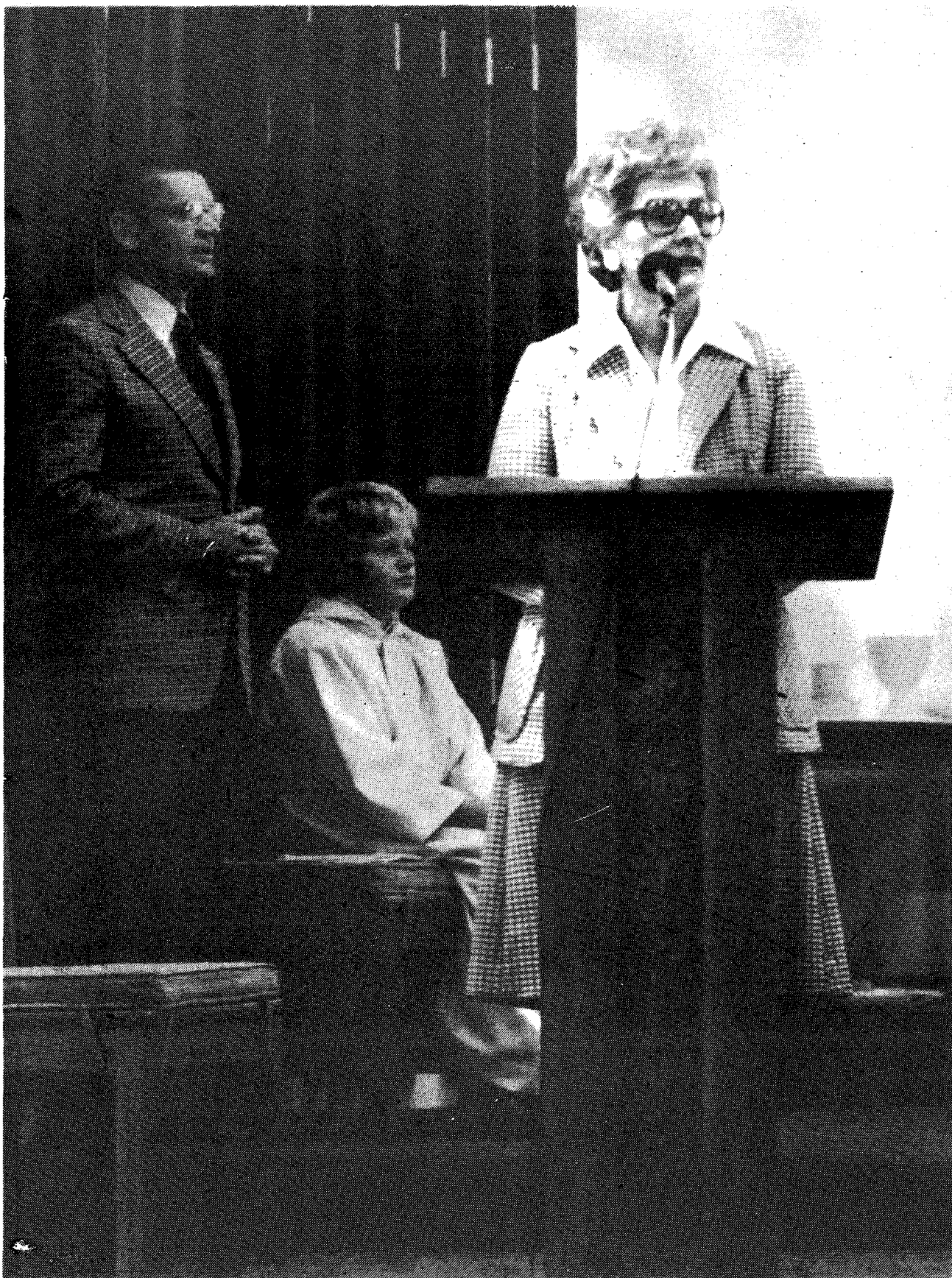
Increasing numbers of women serve on parish staffs as pastoral associates, whereby they are led to involvement in a broad range of parish activities.

SOME WOMEN — especially in parishes that lack a full-time priest — have been appointed by bishops to serve as "pastors" in all but name. A woman appointed to such a position might conduct the day-to-day work of the parish, with a priest coming in on weekends to celebrate the Eucharist and at certain other times for sacramental celebrations — weddings, for example.

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

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

What are the specific reasons why it sometimes has been difficult to engage laymen in the parish? Why, in many cases, have laymen restricted their involvement to material concerns about finances, building programs, fund raising, etc.? What can parishes and their people do about this?



The Parish and Its People

Woman's challenge

by Katharine Bird

Women and men today face a bewildering array of choices — in careers, in lifestyles, in relationships, in education. In U.S. society, many people are searching for self-fulfillment and satisfying ways of life. At the same time, many people experience anxiety and confusion when conflicting desires collide.

In the provocative view of psychologist and social researcher, Daniel Yankelovich, many Americans feel caught in a "world turned upside down." Material based on a new book of his appeared in the April 1981 issue of *Psychology Today* magazine. In it, Yankelovich explains that American society is experiencing a "cultural revolution," characterized by a vast shift in values concerning marriage, family, careers and the raising of children. He backs his conclusions with surveys, including a late 1950's survey which contrasts dramatically with another done in the late 1970's.

WHAT, THEN, might this changing American landscape look like to a young woman growing up in the 1980's.

Let's think about a 17-year-old girl whom I'll call Marilyn Corey. A junior at a metropolitan high school, soon she will make some basic decisions on the direction of her life. But she is having a difficult time doing this.

When she looks around, she sees how dramatically the lives of women — and men — are changing. She sees

people making a strong attempt to fulfill what they regard as personal needs.

First there is her uncle, Michael Corey. Five years ago he was a California businessman preoccupied with making his way up the corporate ladder. Then, at age 33, dissatisfied with what he felt was a meaningless career, and following many intense discussions with his wife, he resigned his lucrative position.

NOW THE COUPLE live with their four children in a rural, two-room home they built themselves. Because cash is short, Mrs. Corey works as a bookkeeper in the nearby town. The Coreys try to be as self-sufficient as possible by raising vegetables, milk and meat on a small farm. The couple express contentment at living in tune with "the rhythms of nature," because they now have sufficient time for family and friends.

Then there is Miss Corey's sister, Martha, a senior at a Midwestern college for women. Engaged to a law student, she plans to work for a year and travel in Europe before going on to law school herself. She is thinking seriously about a career as a canon lawyer, perhaps working on a marriage tribunal. For this young woman, marriage and children are important — but she is in no hurry to make this lifelong commitment — even though her fiancé is pressing for an early marriage.

On the other hand, Barbara Corelli, another high school senior, does not



intend to marry. Raised in a family of 16 children, she does not intend to go to college, preferring instead to prepare for a career as an electrician.

FINALLY, another sister, Pamela Smith is a full-time homemaker who is raising three small children. An artist and teacher before marrying, she hopes to resume a career later.

For 17-year-old Marilyn Corey, making decisions about the future is not made easier by the many choices open to her. And, if Yankelovich is correct in his assessment of what is happening in America, some of her desires may well conflict with others —

producing a measure of frustration for her. Her desire to maintain a high degree of personal independence could easily collide with her wish for friendship and intimacy with others, for example.

Nonetheless, in the final analysis, Yankelovich is cautiously optimistic about what is happening during what he seems to regard as a transition period in American life. While he sees great confusion about values in society today, he feels Americans, slowly and painfully, will develop a sense that real self-fulfillment only comes from commitment to others.

By Father John J. Castelot

"To each person is given the manifestation of the Spirit for the common good . . . But it is one and the same Spirit who produces all these gifts, distributing them to each as he wills."

In these statements in Chapter 12 of the First Letter to the Corinthians, Paul acknowledges the presence of a variety of charisms or special gifts, in the members of the community and insists that the gifts be exercised for the common good.

No one has any right to boast of his particular endowment or to use it selfishly for his own purposes. Whatever the gift may be, it comes from one and the same Spirit.

In order to illustrate both the diversity and the unity of the gifts, and their mutuality, Paul then introduces an analogy for which he has become famous, that of the human body. "The body is one and has many members, but all the members, many though they are, are the one body, and so it is with Christ." The first part of this statement is obvious enough; the second part, however, calls for serious reflection.

IT OFTEN IS remarked that, for Paul, the community is Christ, his concrete continuation in time and space. For instance, in introducing his account of the institution of the Eucharist in Chapter 11 as something he received "from the Lord," the context makes it quite clear that, for Paul, this means the Christian Community.

Again, to be baptized, "into Christ" means both to be joined in an intimate union with the risen Lord and also to be incorporated into the community. This community is not just a social club, a society made up of people who get together to accomplish some purpose. It is a "body," a living organism, in

which the members are joined in an organic, living unity, with one vital principle: the Spirit.

However, if the human body is marked by a marvelous unity of being and operation, it is also characterized by an amazing and essential diversity. So many members, so many organs working together in perfect harmony, and all of them important! Still, they are important precisely as members of the body, apart from which they lose their very reason for being.

AN AMPUTATED finger still looks like a finger, but, cut off from the body, it disintegrates. SO it is with individual Christians: They need the body, and the body needs them.

Within the body all the members are important to each other. "If the foot should say, 'Because I am not a hand I do not belong to the body,' would it then no longer belong to the body? . . . If all the members were alike, where would the body be? . . . Even those members of the body which seem less important are in fact indispensable."

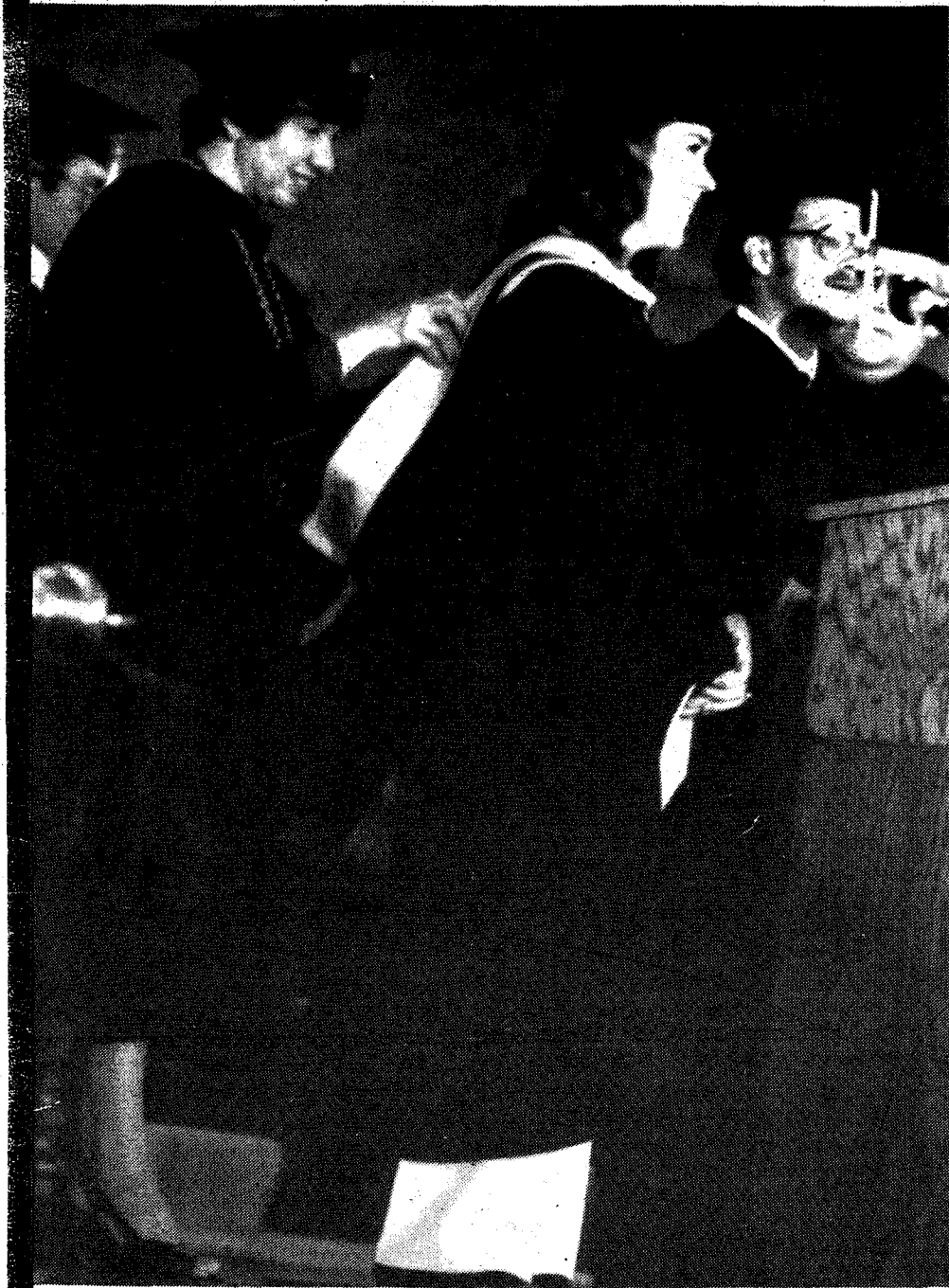
In other words, no matter how humble one's gifts may seem, they nonetheless are important, and no one can look down on people whom they consider less richly endowed. And, just as in the human body, "if one member suffers, all the members suffer with it."

Paul makes his point inescapably clear when he states: "You, then, are the body of Christ. Every one of you is a member of it." And of necessity, there has to be a variety of functions: "If the body were all eye, what would happen to our hearing?" And, while some of the gifts may seem more valuable than others, one should not strive selfishly for the apparently more attractive ones, as some Corinthians apparently were doing, to the detriment of the body.

**For the
common
good**

Something Special

about this couple



Sister Agnes Mansour, president of Detroit's Mercy College invests baccalaureate hood on Virginia Meyers while husband, Roger stands at her side. They received honorary degrees. The couple is retarded.

DETROIT (NC) — A mentally retarded husband and wife whose struggle to overcome their handicap resulted in a made-for-TV movie about their lives were honored by Mercy College of Detroit at 1981 commencement exercises.

"Thank you for treating us like normal people," said Virginia Meyers in a moving ceremony at which she and her husband Roger were presented honorary bachelor of arts degrees.

The audience reacted with a standing ovation.

The Meyers were the subject of a 1977 series in The Washington Post entitled "Like Normal People" written by Roger's brother Robert, who gave the commencement address.

The series led to a book and TV movie of the same name.

"Roger and Virginia Meyers are proof of the rightness of innovative thinking about people labeled as having handicaps," said Robert Meyers. He went on to describe how they have achieved independent lives, living in an apartment in El Cajon, Calif., working part-time, and making their own decisions on how to spend their money, where to shop and other large and small matters.

"The truth is that, of those labeled as mentally retarded, eight or nine out of 10 are like Roger and Virginia," said Meyers. "They are capable, with some help . . . guidance . . . understanding and tolerance, to lead very nearly independent lives, in their own communities, as fully participating citizens."

He added, "People . . . like Roger and Virginia often must battle against the prejudices of others just because they are slower or their motor coordination is not as precise as others."

Presented the degrees by Mercy Sister Agnes Mary Mansour, college president, the Meyers were recognized for their courage and determination in overcoming mental, physical and social handicaps. Sister Mansour also expressed gratitude for their efforts in teaching the public about disabilities.

During the ceremony Roger Meyers also read portions of two of his poems, "What Mentally Retarded Means" and "Reflections."

The theme of the commencement exercises was chosen in observance of the International Year of the Disabled Person declared by the United Nations.

Just 15 Minutes for Me

By Hilda Young
NC News Service

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

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

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

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

I decided the best time would be between 10 and noon while only Joey and Mike are home. At 10 I put Mike down for a nap and gave Joey a banana and told him to play with his dad's toolbox.

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

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

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

At 10:29 the doorbell rang. It was a man selling aluminum siding for the house. I politely explained my husband did not want a house that would dent. At 10:35 I reset my timer and anxiously returned to Alda, secretly hoping he would advise his daughter to seek 15 minutes of daily solitude. He didn't.

At 10:42 the doorbell rang again. It was Betty. She had been trying to call me and had gotten worried when no one answered the phone. She left at 10:47, four minutes before Marie came home from school with a fever and a headache.

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

I just hope spouse doesn't wake up when the alarm goes off this morning at 3 a.m.

the Saints *by Luke*

ST. THOMAS, Apostle



THOMAS WAS CALLED DIDYMUS, WHICH MEANS THE TWIN. HE WAS A MAN OF GREAT COURAGE. WHEN JESUS TOLD HIS DISCIPLES THAT HE WOULD RETURN TO JUDEA TO VISIT HIS FRIEND LAZARUS, THE APOSTLES KNEW THAT HE WOULD BE STONED. BUT THOMAS DECLARED, "LET US ALSO GO, THAT WE MAY DIE WITH HIM."

AFTER THE RESURRECTION, THE APOSTLES TOLD THOMAS, "WE HAVE SEEN THE LORD." BUT HE SAID, "UNLESS I SEE IN HIS HANDS THE PRINT OF THE NAILS AND PUT MY FINGER INTO THE PLACE OF THE NAILS AND PUT MY HAND INTO HIS SIDE, I WILL NOT BELIEVE."

AFTER 8 DAYS, THOMAS WAS WITH THE APOSTLES, ALTHOUGH THE DOOR WAS CLOSED, JESUS CAME AND STOOD BEFORE THOMAS AND SAID, "BRING HERE YOUR FINGER AND SEE MY HANDS; AND BRING HERE YOUR HAND AND PUT IT INTO MY SIDE AND BE NOT UNBELIEVING, BUT BELIEVING."

THOMAS ANSWERED, "MY LORD AND MY GOD!" AND JESUS SAID TO HIM, "BECAUSE YOU HAVE SEEN ME, THOMAS, YOU HAVE BELIEVED. BLESSED ARE THEY WHO HAVE NOT SEEN AND YET HAVE BELIEVED."

AFTER THE ASCENSION, IT IS SAID THAT THOMAS PREACHED THE GOSPEL IN PARTHIA. HE IS CALLED THE APOSTLE OF THE INDIES, WHERE HE WAS MARTYRED. HIS FEAST IS JULY 3.

"Dios Escogió a Miami para Algo Especial" Dijo Madre Teresa

Por Ana M. Rodriguez

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

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

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

Parecía tan diminuta en medio de micrófonos, cámaras y reporteros en comparación con la magnitud del trabajo de su vida. Sin embargo sus manos son grandes y fuertes, tanto como para sostener un millón de otras manos y llegar dentro de ese millón de corazones... Su pequeña humanidad luce no poder soportar el abrasante calor y el constante asedio de los periodistas.

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

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

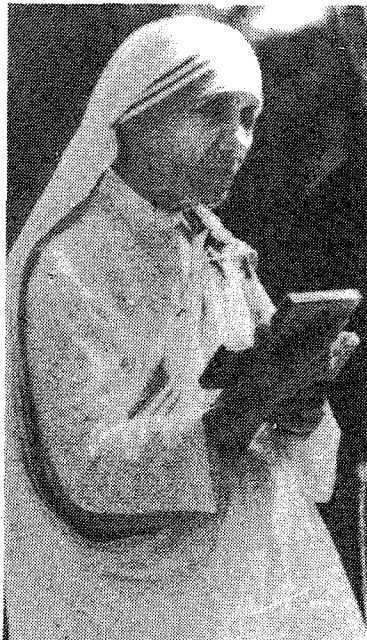
Aquel día ella atrajo al "ghetto" a los jóvenes y a los viejos; hombres y mujeres; trabajadores y negociantes y al inválido tanto como a las madres con bebés en brazos. Y saludó a cada uno de ellos, especialmente a los enfermos, a los lisiados y a los ancianos, dejando su más amoroso saludo para los niños.

El nuevo hogar-misión de las Misioneras de la Caridad, comprado con \$160,000 en donativos, se asienta cuatro cuadras más abajo. Cuatro

hermanas lo atenderán dando albergue temporal a las mujeres maltratadas y sin hogar hasta que se las sitúe en hogares permanentes.

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

Cuando los reporteros le preguntaron porque había escogido a Miami respondió:



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

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

"Ustedes han abierto las puertas a Dios, no perdamos el regocijo de amarse unos a otros." La multitud la escuchaba con recogimiento y el Arzobispo Edward McCarthy habló por ellos cuando respondió a Madre Teresa:

"Nosotros te amamos." La noche siguiente, en un servicio ecuménico celebrado en la Catedral Episcopal Trinity,

donde se reunieron cerca de 800 personas, la pequeña monja de la India repitió su sencillo mensaje:

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

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

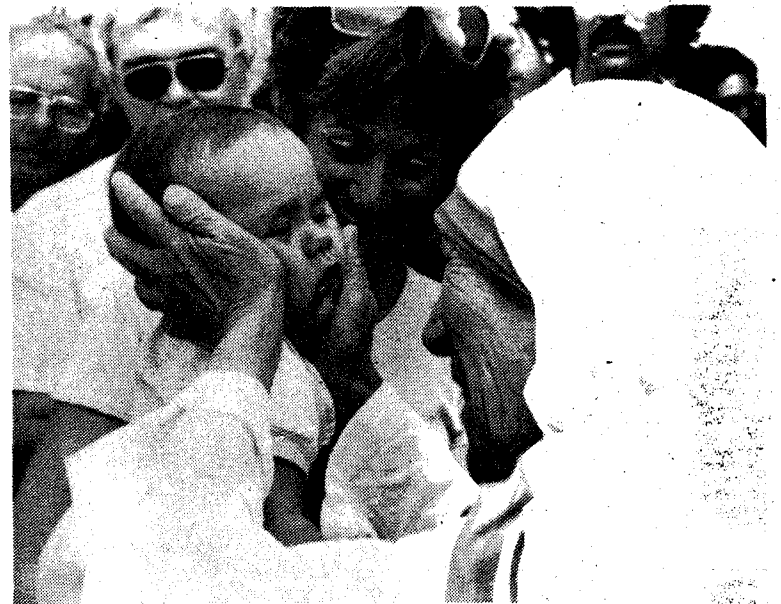
La "santa de las alcantarillas", nacida en Yugoslavia en 1910 hija de padres albaneses, comenzó su trabajo en la India como Misionera de las Hermanas de Loretto y desde su juventud mostró interés por los pobres de Calcutta cuyos sufrimientos clamaban incesantemente; por ella; en 1946 cambió su hábito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

Cuatro años más tarde fundó la Orden de Misioneras de la Caridad que hoy cuenta con más de 1,200 hermanas, una rama de hermanos y un grupo especial, llamado "co-trabajadores" formado por personas de ambos sexos y de toda edad que se ocupan de los pobres según sus habilidades. La humilde mujer, consideran "una santa" por muchos y ganadora del Premio Nobel de la Paz, estima que su orden ha cuidado a 93,000 leprosos y decenas de miles de mujeres y niños.

La misión de Miami es la octava en los Estados Unidos. Cuando se le pregunta como sostiene estos proyectos siempre contesta: "La Divina Providencia provee".

Con la misma simpleza contesta cuando se trata de indagar que la mueve a ella a tal incansante lucha en favor de los desheredados: "El amor de Jesús."

Su callada determinación inspira. Sus suaves pero firmes palabras mueven los corazones y nublan los ojos con lágrimas. Su vida ejemplar nunca cesa de maravillar a una endurecida



Madre Teresa reservó su más amoroso saludo para los niños.

raza humana.

"No es cuánto demos, sino cuánto amor pongamos al dar", dijo a la congregación en St. Francis Xavier. "No tengo oro ni plata que darte pero lo que tengo te lo doy. Yo les doy mis hermanas, de manera que juntos puedan compartir el gozo de amar al prójimo."

Guarda sus más ásperas palabras para aquellos que se atreven a dañar a sus "pequeñas hermanitas y hermanitos", los niños.

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

"Esto es terrible! Con tantas cosas que Dios no ha dado, no hagamos de ese niño algo indeseable. El ha sido creado a imagen y semejanza de Dios; ese niño "es mi hermano, mi hermana", continuó.

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

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



El Arzobispo McCarthy después de bendecir la planta alta de la Misión, es precedido por Madre Teresa al dirigirse a bendecir la planta baja.

San Juan Francisco Regis

JUNIO 16

Juan Francisco Regis nació en Languedoc, Francia, el año 1597. A la edad de catorce años comenzó a estudiar en un colegio jesuita, donde permaneció hasta su ordenación sacerdotal en 1631. Dedicó el resto de su vida a la conversión de los hugonotes.

El Padre Juan pasaba los veranos en las ciudades, predicando y enseñando en hospitales y prisiones y ayudando en todo lo que podía movido por su inagotable caridad. Durante los inviernos marchaba a misiones en el campo dedicando su tiempo a los campesinos y necesitados en general teniendo siempre presente su propósito de llevar la verdadera fe a los hugonotes.

En el año 1637 marchó una vez más en misión a Marthes, un camino a través de peligrosas montañas. En un riesgoso paso que debía cruzar se sujetó de una rama y al saltar, esta se quebró. En la caída John sufrió la seria fractura de una pierna. En lugar de buscar auxilio médico en seguida, siguió su trayecto



luchando con su imposibilidad física y el dolor para llegar a la Iglesia situada seis millas más abajo a fin de oír las confesiones de los fieles que lo esperaban. Varias horas después el párroco lo encontró aun sentado en el confesionario y su pierna milagrosamente curada. San Juan murió todavía joven, a la edad de 44 años, el año 1641.

Curso Sobre Música y Liturgia Cubana

Comenzando en Junio 22 y hasta el 27 inclusive, se ofrecerá un Curso sobre Música y Liturgia Cubana en el Seminario St. John Vianney, 2900 SW 87 Avenida en Miami.

El curso será dirigido por el Hermano Alfredo Morales con la colaboración del Padre Juan Sosa, especialista en Liturgia y Religiosidad Popular y del Padre Mario Vizcaino, Sch. P., director del Instituto Pastoral del Sureste y presentado por el mencionado Instituto, ya

conocido como SEPI por sus iniciales en Ingles.

El Hno. Morales es fundador y Presidente del Instituto de Liturgia Hispana, profesor de Filosofía y Educación de la Fe en el Colegio de la Salle en la República Dominicana, y autor de varias piezas musicales litúrgicas recogidas en un volumen titulado "21 Cantos Litúrgicos".

Para más informes llamar a María Luisa Gastón al 223-7711.

¿Cuándo Comienza la Vida Humana?

Por Magaly Llaguno

La interrogante de cuándo comienza la vida está siendo considerada por el Congreso en este momento, en audiencias que han contado con el testimonio de numerosos expertos. La mayoría de los que han declarado como por ejemplo el Dr. Hymie Gordon (médico especialista en Genética de la Clínica Mayo) alegaron que la vida de un individuo comienza en el momento de la concepción, mientras que otros dijeron que no se puede determinar con exactitud dicho comienzo. La respuesta a ésta pregunta es el punto crucial en el debate sobre el aborto, pues si en realidad el aborto provocado destruye o mata a seres humanos vivos, entonces la Corte Suprema en su decisión de enero 2 de 1973 al legalizar el aborto hasta el momento del nacimiento, legalizó también el infanticidio.

Aunque la Corte alegó neutralidad en el asunto, su decisión no sólo autorizó la matanza de seres humanos inocentes sino que afirmó, que el hecho de que un ser sea biológicamente humano no es suficiente para determinar si ha de tener o no personalidad jurídica, y por lo tanto la protección de la ley. La Corte alegó que "el estado no tiene interés en proteger la vida humana en el útero hasta que ésta sea capaz de una vida con sentido pleno fuera de éste"; y mediante esta decisión la Corte otorgó al estado el enorme poder de determinar qué constituye "una vida humana con sentido pleno".

No es difícil imaginarse lo que podría ocurrir en un futuro, si comenzamos a aceptar el argumento de que un ser humano tiene que estar viviendo "una vida con sentido pleno" si ha de tener el derecho a la vida y a la protección de la ley. ¿Cuántos ancianos, inválidos, enfermos, etc. podrían ser excluidos de dicha protección?

Durante muchos años los científicos han afirmado que "aunque la vida biológica en realidad no comienza sino que es continua... (y éste es el primer principio de la Biología) no hay ningún intervalo en el período de tiempo desde la concepción hasta el nacimiento, en el cual el vástago por

nacer no esté vivo." ("La Posición de la Ciencia Moderna Respecto al Comienzo de la Vida Humana") ¿Cuando se convierte esa vida en una vida humana? La respuesta es la misma; "la humanidad, como la vida, es continua; la vida humana no comienza sino que es transmitida."

El famoso antropólogo y el experto en Genética Ashley Montagu, refiriéndose al comienzo de la vida humana escribió en su libro "La Vida Antes del Nacimiento": "La vida comienza cuando una sola célula, el espermatozoide, penetra y fecunda otra célula: el ovulo... así es como todos comenzamos a existir." El Código Internacional de Etica Médica declara: "El doctor siempre debe de estar consciente de lo importante que es preservar la vida humana desde el momento de la concepción hasta el de la muerte"; y la Declaración de Ginebra dice: "Mantendrá el máximo respeto por la vida humana desde la concepción".

Fue precisamente la Asociación Médica Americana la que, al descubrirse cómo ocurre la concepción en el año 1859, solicitó del Congreso y del Presidente leyes que prohibieran el aborto homicida, al cual llamaron "la destrucción injustificable de vidas humanas". Hasta ese momento, el aborto sólo estaba prohibido a partir del momento en que el nonato daba señales de vida, o sea: cuando su madre sentía su presencia en su vientre.

Hoy en día la ciencia sabe que el bebé se está moviendo desde las seis semanas de concebido, su corazón está latiendo desde los 21 días y su cerebro funcionando a las seis semanas; inclusive sus pies y manos están formados a las diez semanas (hasta tienen huellas digitales) y todo su cuerpo y órganos están completos y en funcionamiento sólo doce semanas después de la concepción. La medicina moderna llama al período comprendido entre la concepción y los tres años de edad, "infancia".

"Los médicos están mirando hacia atrás, hacia los primeros días y meses de vida (en el útero materno), para encontrar

la clave de los desórdenes físicos y hasta mentales", y "ciertas enfermedades del bebé pueden ser tratadas en el útero materno," según afirma un artículo de la revista "U.S. News and World Report" titulado "la Ciencia Médica Descubre al Bebé" (Nov. 10, 1980).

El mismo artículo dice que "nunca ha sido más ventajoso ser un bebé en EEUU pues debido a los nuevos adelantos de la ciencia, se están salvando más bebotes prematuros que nunca."

Irónicamente, si no fuera por el aborto homicida legalizado, el cual mata a uno de cada tres bebotes concebidos en EEUU, (aproximadamente 1,500,000 al año, sería cierta la afirmación.

El Journal of Medicine, de California, definió claramente el problema en su editorial de Septiembre de 1970: "El respeto a toda vida humana ha sido siempre la base de la medicina occidental, y es la ética que ha hecho que los médicos traten de preservar, proteger prolongar y realzar el valor de cada vida. Puesto que la vieja ética todavía no ha sido completamente descartada, ha sido necesario aislar la idea de abortar de la de matar, lo cual continúa siendo aborrecible a la sociedad.

Los seres humanos normales tienen fuertes inhibiciones psicológicas que le impiden matar a otros seres humanos, y la única forma de justificar las soluciones violentas como el aborto, a los problemas sociales, es derrumbando dichas barreras. La víctima primero debe ser deshumanizada, tal como hicieron los nazis con los judíos.

La única solución es devolver al niño por nacer la protección de la ley mediante la aprobación del proyecto de ley "Human Life Statute (el cual está siendo debatido en el Congreso), seguido de una enmienda constitucional ("Human Life Amendment"). Escribámosle a nuestros congresistas para pedirles que lleven a cabo audiencias sobre dicha enmienda constitucional, y que voten a favor de ella cuando llegue el momento.

Canastilla Por la Virgen de la Caridad

La Ermita de Ntra. Sra. de la Caridad ha patrocinado la iniciativa de algunas damas consistente en donar una Canastilla a la primera criatura, de familia de modestos ingresos, que nazca el día de la fiesta de Ntra. Sra. de la Caridad, el 8 de Sept. de 1981.

Se ruega a toda persona que desee contribuir que envíe su donativo en artículos u objetos propios de canastilla, directamente a la Ermita de Caridad. Entregarlo a la Hna. Francisca con una tarjeta con el nombre del donante. Para información llamar a: 261-5668 o 661-9415.

IV Vacaciones Federadas

Las Juventudes de Acción Católica Cubana se congregarán una vez más para celebrar sus IV Vacaciones Federadas durante los días de Julio 2 al 5 del corriente año.

El Jueves día 2, celebración de una Liturgia Eucarística y consagración a Ntra. Sra. de la Caridad en su Ermita a las 8 p.m. y entrega de un donativo

a Monseñor Agustín Román para ayudar a los refugiados cubanos.

Los días 3 y 4, sesiones de estudio, encuentro y asamblea de antiguos miembros de JAC.

El día 5, Santa Misa en St. John Vianney Seminary a las 12 del día. A la 1 p.m., almuerzo y tarde familiar en Tropical Park, Bird Road y Avenida 80 S.W.

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La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia en los tres cementerios de la Arquidiócesis de Miami.

Para una información envíenos esta cupón.

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1981, Año Internacional de los Incapacitados

Por Eugenia E. Acosta

La Organización de las Naciones Unidas ha proclamado a 1981 como el Año Internacional de las Personas Incapacitadas. Su finalidad es la de estimular a los gobiernos para que expandan y mejoren los servicios para las personas incapacitadas en todas las áreas de la vida. Para ello la Organización de Naciones Unidas recomienda:

- Que se proporcione adecuada vivienda a las personas incapacitadas

- Que se adopten medidas

prácticas que aumenten la participación de las personas incapacitadas en la vida de la comunidad.

- Que se promuevan medidas de prevención de la incapacidad que incluyan la alimentación, diagnóstico precoz y eliminación de peligros para los incapacitados.

- Que se elimine todo tipo de discriminación a las personas por ser incapacitadas.

- Que se estimule el empleo de los incapacitados, poniendo énfasis en la adaptación al trabajo.

- Que se cambie la actitud del

público frente a la incapacidad y los incapacitados.

En cualquier país del mundo por lo menos una de cada diez personas sufre de una u otra forma de incapacidad mental o física, de acuerdo a las cifras ofrecidas por la Organización Mundial de la Salud. Debido a la pobreza, desnutrición, limitada asistencia médica y a otras desventajas, el porcentaje de incapacitados en muchos países con sistemas adversos y con un grado de desarrollo deficiente, es más alto, especialmente

en las grandes ciudades de las metrópolis gigantes de países no desarrollados.

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

la sociedad, tanto jóvenes como adultos, a contribuir al aumento de la dignidad y la confianza en sí mismos de las personas incapacitadas.

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

El Padre Vallina Honra a Colaboradores en la 'Pasión'

La ya tradicional obra teatral "La Pasión de Cristo", que presenta cada año la Parroquia San Juan Bosco al comenzar la Semana Santa, no "cae del cielo"; aunque si podríamos decir que "viene del cielo" la inmensa legión de cooperadores que la hacen posible.

Basta ver la obra una vez para poder apreciar las "mil y una noches" de esfuerzos, la

variedad de tareas que le dan forma: artistas, tramoyistas, vestuario para un ciento de personajes, ensayos, escenografía, parafernalia, propaganda, venta de papeletas, etc.

Por todo lo citado, su párroco, Rev. P. Emilio Vallina, ofrece cada año un sincero homenaje a cuantos se "dan

ellos mismos" para que la presentación sea un éxito.

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

Carta a mis hijos

Por Elaine M. Syfert

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

Como ustedes habrán notado, nuestro método de disciplina ha tenido algunos cambios últimamente; después de varios litigios con ustedes cuatro sobre el cumplimiento de sus obligaciones en la casa, y viendo que ninguno de ustedes estaba dispuesto a ayudar al otro, Lloyd y yo decidimos que quizás un nuevo método sería más efectivo.

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

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

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

Su primera reacción fué que "él no sabía." Cuando le dijimos que no podríamos aceptar su respuesta porque toda acción de un ser humano tiene una razón de ser, él tomó su tiempo y pensó detenidamente en "sus" razones. Una de ellas era que cuando él cumplía con sus responsabilidades, yo inmediatamente lo elogiaba por su trabajo, pero que al elogiarlo él sentía como... humillara.

Al preguntarle en que se basaba para esa declaración, dijo que mis alabanzas siempre traían una indirecta; por ejemplo, si le dije que mis alabanzas siempre traían una indirecta; por ejemplo, si le dije "¡Ay, que bueno que estás sacando la basura! Te felicito por cumplir tu obligación", él entiende que le estoy recordando que ayer no lo hizo, y entonces la alabanza se convierte en humillación. Consecuentemente, él no quiere que yo elogie en ningún momento. Y ustedes probablemente pensarán, ¿y qué puedes hacer ahora, mami? Bien, pues Henry me enseñó una lección, que en vez de alabarle, lo que puedo hacer es alentarle, animarle. Por ejemplo, "Gracias, Henry, por sacar la basura; eso es una gran ayuda para mí."

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

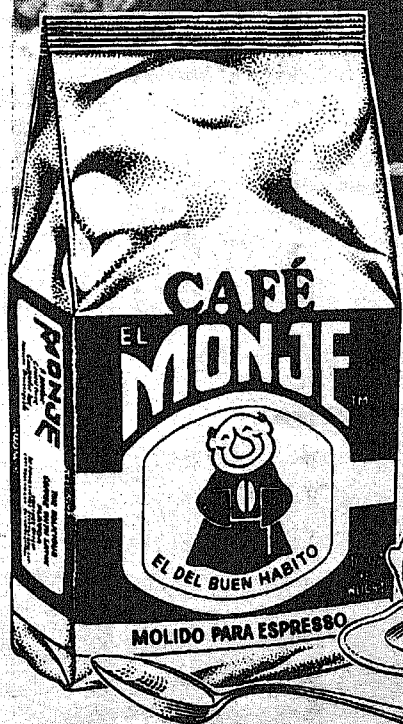
Mientras Henry hablaba, yo le pedía al Señor que me ayudara a contestarle en la forma que El creyera más adecuada, y fue Su gracia la que me ayudó a decirle que nada que él hiciera me podría hacer infeliz, porque desde el día en que el Señor me lo puso en los brazos, yo he sido muy feliz por tenerlo y por darme la oportunidad de quererlo, y que mi cariño por él es un cariño incondicional y para siempre.

Confío en que, después de esta conversación con nuestro hermano, podamos todos vivir con más armonía; y que el verano esté lleno de momentos agradables que dejen memorias inolvidables de nuestra familia, de este hogar donde tratamos de vivir las palabras de Jesús, "Den gratuitamente, puesto que recibieron gratuitamente." Mateo 10:8 ¡Dios los bendiga!

Mami



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Miami, Florida / LA VOZ / Viernes, Junio 19, 1981 / Pagina 3A

Por José P. Alonso

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

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

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

— "El Padre Bonnie estuvo aquí. Pero volverá pronto."

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

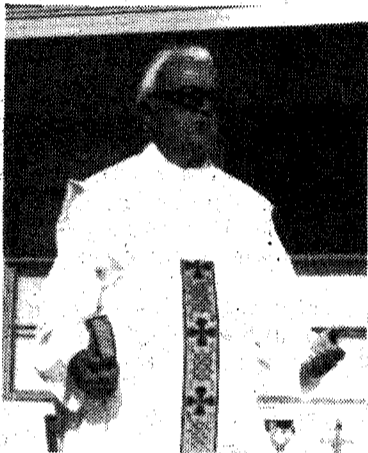
Para todos este fin de semana de "Memorial Day" será siempre un "día memorable". Los niños de las familias lo recordarán con alegría porque el Padre Buenaventura ama a los niños... y a los jóvenes y a los ancianos. El Padre Bonnie ama a toda criatura de Dios... Mi esposa y yo no lo conocíamos sino de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

El Padre Buenaventura Gonnella es un sacerdote pasionista del Monasterio y Casa de Retiro Nuestra Señora de Florida, situado en la Carretera U.S. 1 en North Palm Beach. No le pregunté en que seminario estudió ni donde creció. Supe por sus propias palabras,

El Padre Bonnie Estuvo Aquí!



"El Señor este con vosotros . . . Lectura del Santo Evangelio . . ." durante la Misa celebrada en el patio del motel.



Durante la homilía el Padre Bonnie habló de la unidad y armonía familiar tan quebrantada en nuestros días.

surgidas en nuestras conversaciones en grupo, que fue ordenado hace 42 años y que es de Springfield, Mass., donde aún vive su familia y a donde va todos los veranos al terminar el curso escolar. Allí cerca, en West Springfield, está "su" viejo monasterio Pasionista, donde vive en el verano mientras disfruta de la presencia de sus seres amados.

El joven Buenaventura era hijo de una familia de inmigrantes italianos. Su juventud fue como la de tantos otros jóvenes con ambiciones de "ser alguien" y su sueño era ser médico. Estimulado por la familia, numerosa y unida como son casi todas las familias italianas e hispanas, comenzó su carrera de medicina. En el transcurso de sus primeros años de estudios enfermó y falleció quien era la columna más importante de su vida: su madre.

Para el joven estudiante de medicina fue muy duro el golpe, pero el hoy Padre Bonnie confiesa que ello cambió el curso de su vida. Una nueva luz se hizo en su corazón y comprendió que la medicina que debía estudiar es la que se dedica a curar almas y entró en el seminario de los pasionistas.

Además de misionero ha sido, y aún es, uno de los pocos sacerdotes psicoterapeutas de los Estados Unidos habiendo servido en ambas capacidades en el Hospital de Veteranos de Newington, Ct. y en el Hospital Municipal de Springfield, Mass. Es miembro de la asociación americana de sicoterapeutas. Sirvió como misionero en Cuba durante un corto tiempo antes de Castro y después fue párroco asistente de la parroquia y de la escuela de los Pasionistas en San Juan, P.R., durante tres años.

Desde 1959, año de su primer ataque cardíaco, ha servido en varias parroquias en el sur de la Florida. Estos últimos cuatro años ha sido Asistente del Principal de la escuela

Misa y Procesión de Corpus Christi

El próximo Domingo 21 de Junio, con motivo de la Festividad de Corpus Christi se celebrará en la parroquia dedicada en su honor una Solemne Misa y Procesión por los jardines de la Iglesia. Celebrarán la Liturgia Eucarística Monseñor John Nevins, Obispo Auxiliar de



El Padre Buenaventura compartió con todos dejando en cada uno un poco de su alegría y las semillas de su misión evangelizadora.

parroquial St. Clare, en North Palm Beach, en cuya Iglesia también celebra Misas.

"El trabajar con los niños me ha devuelto el deseo de vivir", dice el padre Buenaventura, "y de seguir trabajando" porque los niños le hacen sentirse "querido, necesario y útil." A pesar de sus 73 años, de tres ataques al corazón y que hace poco más de un mes sufrió una operación de cáncer después de la cual el médico le anunció le quedaba apenas un año de vida, el Padre Bonnie es todo actividad y alegría que trata de transmitir a cuantos toca con su presencia y con su palabra. Y son muchos los que el "toca" cada día.

Porque el Padre Bonnie hace unas rondas por los moteles y por la playa, casi a diario, hablando con los excursionistas, veraneantes, residentes y trabajadores del pueblo. A todos lleva el mensaje de amor

Miami, el párroco Rev. P. José L. Paniagua y los sacerdotes de la parroquia.

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

de Cristo con su risueña faz y dulce mirada. Si lo necesitan, también brinda sus consejos espirituales y físicos. Y los niños... los niños se le "pegan" como abejas a la flor.

"Si sólo tengo un año para vivir, Señor quiero vivirlo haciendo feliz a alguien, consolando alguna pena", son sus palabras.

"Memorial Day" será, repito, un "día memorable" para todos los que pasamos el fin de semana en el Ocean Lodge Motel en Juno Beach incluyendo unas cinco familias no católicas, gracias al buen Padre Buenaventura. Los propietarios del motel, Michael Agnello, su señora y su hijo son muy amigos del Padre Bonnie. Los Agnello son activos feligreses de la parroquia católica de St. Clare y nuestro grupo es bien recibido por ellos y cuando el tiempo se lo permite, compartan con nosotros.

Y como parte de la familia, también el Padre Buenaventura

compartió nuestras actividades y típicas comidas.

En esta ocasión no asistimos a St. Clare para la Misa dominical porque el Padre Buenaventura celebró la Misa para nosotros en el jardín del motel, cuando el sol comenzaba su jornada. Una bella liturgia en español y en inglés, para los norteamericanos católicos que sabiendo de la Misa se ahorraron la gasolina del viaje a St. Clare. Cantamos himnos en español y ofrecimos la Misa por la recuperación de Eugenio.

En la homilía el Padre habló de los lazos que unen a las familias italianas que son iguales a los que unen a las hispanas y deseó que siempre se mantenga esa unidad familiar que nos caracteriza, tanto como el amor a los ancianos de la familia. Un poco alejados, las familias no católicas seguían atentamente la celebración. La Comunión fue distribuida bajo las dos especies.

El grupo, en estos días, además de gozar de la expansión familiar, hace algún tiempo para reflexionar y orar juntos. Todo se comparte como en una buena comunidad cristiana y la alegría que emana de esta familiaridad llena los corazones y se hace contagiosa. Al despedirse, todos piensan en el próximo "fin de semana largo."

Solicitan Director de Ministerios Hispanos

El Seminario Mt. Angel necesita un director para su programa de Ministerios Hispanos. El Seminario ha estado trabajando muy íntimamente con consultores nacionales y regionales, especialmente con el Secretariado Nacional para Asuntos Hispanos, Washington, D.C., durante los últimos dos años para establecer objetivos claros en los programas y una atmósfera multicultural sensible dentro de su programa general de formación sacerdotal.

El Seminario Mt. Angel está interesado en candidatos con experiencia pastoral entre los hispanos, preferiblemente con credenciales académicas para

enseñanza en el Seminario.

Los interesados deben enviar su curriculum vitae a la siguiente oficina:

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

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

Las aplicaciones deben estar en nuestra oficina para Junio 30, 1981. Esta posición debe comenzar sus funciones en Septiembre 1 de 1981.