

Mother Teresa:
Is she too
passive?
See Dale
Francis, P9



Eucharist links all to world's suffering

LOURDES, France (NC) — Speakers at the 42nd International Eucharistic Congress, including Pope John Paul II, who addressed the tens of thousands of pilgrims in a message videotaped in his Rome hospital room, linked the Eucharist, social justice and suffering to the theme of the congress: "Jesus Christ: bread broken for a new world."

In his 38-minute message televised to the pilgrims at the congress July 21, Pope John Paul said providence had invited him to offer the sacrifice of not being present. During the congress he was recovering in a Rome hospital from the effects of bullet wounds suffered in an assassination attempt May 13.

AS HIS HAND trembled uncontrollably, the pope told sick members of the church: "You never cease to be fully members of the church? not only, like others, are you in communion with the body of Christ, but in your flesh you are in communion with the passion of Christ."

The pope emphasized the central place of the Eucharist in Christian life and insisted on a firm acceptance of Catholic doctrine concerning the Eucharist.

Calling the sacrifice of the cross "decisive for the future of man," he stressed that "the Mass and the cross are naught but one and the same sacrifice."

The pope also referred to the congress July 19 during a prerecorded Angelus talk to people gathered in St. Peter's Square at the Vatican.

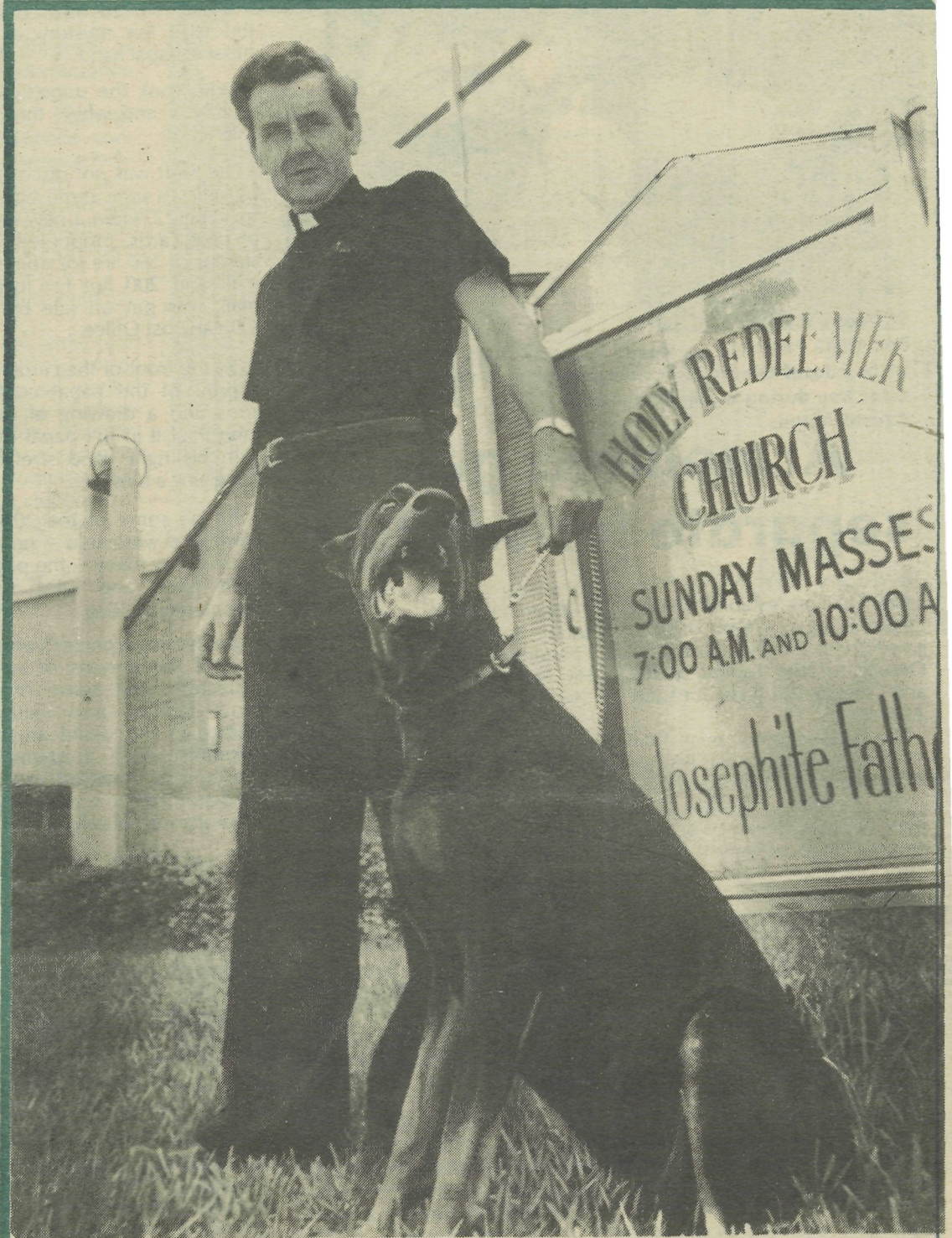
"Certainly," he said, "the Christian cannot expect to find ready-made answers in the Eucharist regarding the action to be taken in the various areas of his personal, family, social, community, economic or political life."

"Nevertheless," he continued, "sharing in 'the table of the Lord' always touches directly upon his awareness of good and evil and places before him his own responsibilities toward persons far and near, toward the world around him."

OTHER CONGRESS speakers too related communion in "the broken bread" to building up a "new world."

An Irish theologian, Father Dermot Lane, said at a study session on July 23: "the thesis that Christian action for justice is bound up with the celebration of the Eucharist is as important as the other equally important doctrines about the Eucharist, such as the real presence, the sacrifice of Calvary, the paschal meal and the memorial dimension."

continued on p.15



PROTECTION Father Robert Mulligan, resident priest at Holy Redeemer parish in Miami, pauses in a tour of the grounds with "Shasti," a Doberman "resident" that is considered an important live-in-friend these days in which churches and rectories are just as subject to crime as private residences and businesses. (Voice photo by Prentice Browning).

Some still attend 'old Mass' here

• See editorial, P9

By Ana M. Rodriguez
Voice Staff Writer

They call themselves "true Catholics" but refuse to attend the new Mass. They talk about tradition and doctrine but disregard the teachings of the Second Vatican Council. They call John Paul II Pope, but insist his authority does not extend to prohibiting the 400-year-old Tridentine Mass.

They are "traditional" Catholics, people who still fight the liturgical

reforms called for by Vatican II and promulgated in 1969 by Pope Paul VI.

Although small in numbers and not organized into a formal group, they cling to their beliefs, confident that someday they will be proved right.

In many ways, they are people the Church has left behind.

"I CONSIDER myself a Catholic. I've never changed. I've never varied my faith. What was Catholic then is

Group in Broward says today's Church is 'Protestant'

Catholic now," insists Msgr. Paul Marceau, the 77-year-old priest who has commuted from Port St. Lucie to Pompano Beach every other week since 1969 to say the Tridentine Mass for one of two local groups of traditional Catholics.

There is also another traditional Mass celebrated in Davie each week. One that was being said in a hotel in Miami has been discontinued except on

special occasions.

Msgr. Marceau's beliefs while pastor of a church in Canton, Ohio, forced his bishop to ask him to retire, although he is still a validly ordained priest.

Bill Jenkins, the man who might be called the founder of the Pompano group, says Vatican II "changed the words, the meaning (of the Mass). You can go to an Episcopalian service and it's more Catholic than the one being said at some Catholic churches."

JENKINS' SON is a priest ordained under the old Latin rite by French Archbishop Marcel Lefebvre, whose

continued on p. 12



BACKING PRIMATE — Newly named Polish primate Archbishop Jozef Glemp, signs an autograph on the back of an altar boy during a pilgrimage to the Shrine of Our Lady of Czestochowa.

Armenians get separate jurisdiction

VATICAN CITY (NC) - Pope John Paul II has established two separate Armenian-Rite jurisdictions in the Americas. One is for the United States and Canada, the other for Latin America.

The papal actions mean that for the first time in their history Armenian-Rite Catholics living in the Americas will have their own bishops instead of depending on the local bishops of the Latin Rite.

For Armenian-Rite Catholics in the United States and Canada, the pope established an exarchate with New York as its See city.

He named Msgr. Nerses Mikail Setian, 63, rector of the Armenian Pontifical College in Rome, apostolic exarch and made him titular bishop of Ancira of the Armenians.

An exarchate is a quasi-diocesan Eastern-Rite church jurisdiction roughly comparable to the Latin Rite Apostolic vicariates in mission areas.

For Latin America and the Caribbean the pope established another Armenian-Rite exarchate with headquarters in Buenos Aires, Argentina.

He named Brazilian Salesian Father Waldir Bogossian, president of the Don Bosco College of Campo Grande, Brazil, the new Latin American exarch and made him titular bishop of Mardin of the Armenians.

Since an exarchate is not a residential See like a diocese or an archdiocese, church practice requires that a bishop-exarch have a titular See.

Bishop-designate Setian is a native of Sebaste, Turkey, but has lived in Rome for more than 20 years. He speaks English, French, Italian, Turkish, Armenian and Latin.

He obtained degrees in

theology at the Armenian College in Rome and a doctorate in canon law at the Gregorian University in Rome. He was ordained a priest in 1941.

After 19 years in pastoral assignments in Turkey in 1960 he returned to Rome as rector of the Armenian College. He has also been in charge of the daily Armenian transmissions of Vatican Radio and is a consultant to the pontifical Commission for the Revision of Eastern-Rite Canon Law.

He is also the procurator (representative) in Rome of Armenian-Rite Patriarch Hemaiah Pierre XVII Chedighian of Cilicia, whose headquarters are in Beirut, Lebanon.

The new Latin American exarch, Bishop-designate Bogossian, is a 41-year-old native of Penapolis in Sao Paulo state, Brazil.

Ordained in 1966 as a member of the Salesian Order after theological studies in Rome, he has engaged in a variety of scholastic, pastoral and educational tasks.

The Armenian Rite is one of the smallest of 17 Eastern Rites in the Catholic Church, each equal in dignity and rights with the Latin Rite to which the majority of Catholics belong.

A Papal hand is missing

ROME (NC) — As if Italian investigators didn't have enough to do tracking town terrorists, kidnapers, smugglers, counterfeiters and rampant tax evaders, they are now confronted with the mystery of the missing papal hand.

"Who took the pope's hand, and how and why?" they are asking.

The theft was not discovered by officials until some time after June 22 when a new series of post cards, preprinted with stamps of 150 lire for domestic mail and 200 lire for foreign mail, was put on sale by the Vatican Post Office.

On the front of the cards was a print of the papal coat-of-arms and a drawing of Pope John Paul II in full papal dress with his right hand stretched out giving a blessing.

But on some of the 200-lire cards that were sold — no one knows how many — the pope's right hand and wrist were completely missing.

Discovering a printer's error is one of the dreams of stamp collectors, and some of the most famous and valuable stamps in the world are rare misprints. Such a stamp or prestamped postcard can immediately become worth many times its original value.

As soon as the Vatican learned of the mistake it began checking all its post cards before selling them and demanded an immediate investigation by the Italian State Institute, where all Vatican stamps and postcards are printed.

Initial checks of the printing plates and printing machines gave no clues to the mystery.

One plausible theory was that an employee or group of employees in the printing house managed to sneak in a run of postcards on a counterfeit plate and then slipped some of the cards among the regular ones.

By holding back most of the imperfect cards, the theory goes, the person or persons responsible for the counterfeits could make a small fortune on them as their value skyrocketed after the mistake was noticed.



News At A Glance

Jesuit Released from prison in Romania

ROME (NC) — A Jesuit priest who was imprisoned for two years in a Romanian jail, has been released, according to Jesuit press headquarters in Rome. Father Michael Godo was imprisoned on charges of illegal currency dealings. Father Jean-Claude Dietsch, head of the Jesuit press office said that details of the imprisonment and release are unclear. Father Dietsch said that the charges were manufactured and the true reason for Father Godo's imprisonment was his effective work as a parish priest.

Doctors jailed, tortured in Chile

SANTIAGO, Chile, (NC) — Dr. Manuel Almeyda Medina, staff doctor for the Santiago Archdiocesan Vicariate of Solidarity and a witness in suits on behalf of several detained by the Chilean government for about a month. Two other doctors providing medical attention to political prisoners, Dr.s Patricio Arroyo and Pedro Castillo were also detained from mid-May to mid-June. The three doctors were tortured, according to the Solidarity, the publication of the vicariate.

Bingo now legal in Penna.

HARRISBURG, Pa. (NC) — Bingo, one of the most popular money-raising activities in parishes and parochial schools, has been legalized in Pennsylvania. The action culminates many years of efforts to legalize the game in the state, according to the Pennsylvania Catholic Conference. Catholic parishes and schools, especially in poor urban neighborhoods, have depended on bingo to keep operations in the black, said PPC officials.

Nicaraguan bishops won't renew nun's paper

Managua, Nicaragua (NC) — The Franciscan Sisters of the Sacred Heart said the Nicaraguan Bishop's Conference did not renew the papers needed by one of its sisters to re-enter Nicaragua. The Spanish nun, Sister Maria del Pilar Castellanos, has been active in government projects for the poor. Sister Maria del Pilar has been for many years the principal of the Roberto Clemente High School in the poor section of the city known as Sandino City. The school is named for the U.S. baseball player killed in 1972 while trying to bring relief supplies to Nicaragua. The nun became known for her help to the wounded and needy during the Sandinista revolution against the Somoza dynasty.

Share church in Scotland

WESTHILL, Scotland (NC) — A growing community of oil workers and their families in Westhill will get a new church which will be owned by the Church of Scotland (Presbyterian) and shared by the Catholic Church and the Scottish Episcopal (Anglican) Church. The land was given to the Church of Scotland as a gift by the developers, Ashvale Land and Development Co., on condition that it explore the possibility of sharing the church with other denominations. Under the plan other denominations will pay rent to use the building. A local referendum showed that favoring the plan were 81 percent of the Church of Scotland members, 95 percent of the Episcopalians, 88 percent of the Catholics and 69 percent of other denominations.

Argentine-Chile borders reopened

BUENOS AIRES, Argentina (NC) — Argentine officials confirmed the full reopening of the border with Chile after the release of a number of detainees by both governments in answer to papal pleas to ease tensions. Reports from Santiago, Chile, said the military government headed by President Agostino Pinochet released about a dozen Argentines into the custody of the apostolic nunciature in Santiago. At the same time the Argentine authorities freed eight Chilean citizens into the custody of the apostolic nunciature in Buenos Aires.

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The voting rights debate

WASHINGTON (NC) — More than a decade after the landmark civil rights battles of the 1960s Congress is now in the preliminary stages of what many say will be an equally important struggle: the effort to extend the Voting Rights Act of 1965.

There is little dispute over the value of the original measure, which helped end discriminatory practices such as literacy tests and poll taxes that prevented blacks in many localities from exercising their right to vote.

But now the debate centers on whether voter discrimination continues to exist and whether a requirement for federal "preclearance" of voting changes in nine states and portions of 13 others in an unfair burden on states' rights.

There also is a move afoot to repeal sections of the Voting Rights Act dealing with bilingual elections in locations with significant numbers of non-English speaking citizens. While that section does not expire until 1985, proponents also seek its extension.

INTERESTINGLY enough, one of the key players in this year's voting rights debate is Rep. Henry J. Hyde (R-Ill.), who is probably more well known for his opposition to abortion but who in

this case is also ranking minority member of the subcommittee which held 19 days of hearings on the extension this spring and summer.

Pray for Howard Cosell?

SPRINGFIELD, Ill. (NC) — Pray for Howard Cosell?

Those are strange words to be heard in a priestly ordination ceremony, and they were not part of the traditional litany of the saints.

Nonetheless, they were uttered by Bishop Joseph A. McNicholas of Springfield in his talk at the close of the ordination ceremony in the Cathedral of the Immaculate Conception.

Seven deacons, the largest class in 17 years in the Springfield Diocese, were ordained to the priesthood. Six of the seven had been recruited for the seminary by Bishop McNicholas since he came to the diocese five years ago.

In reviewing his initial contact with each man, the bishop noted he had recruited Bob Porter as they watched Monday Night Football on ABC together at St. Boniface rectory in Quincy, Ill., in the fall of 1975.

"So on this happy occasion, and whenever you see Father Bob Porter, you might say a prayer for Howard Cosell," the bishop said.

Hyde, before the hearings opened, expressed doubts about the extension. While the federal government should still have the power to monitor voting rights, he said, singling out states and

localities with an alleged "history" of voting discrimination for preclearance no longer would be appropriate.

But Hyde later said the hearings showed him some jurisdictions continue to discriminate persistently against voting rights. He said preclearance should be extended but that some limited form of "bail-out" for localities which can prove their history

of non-discrimination also should be available.

While many of the abuses of the past have been eliminated, civil rights advocates seeking extension say voting discrimination occurs today in more subtle ways. For example, at-large redistricting can be implemented with the effect of denying minorities their own representatives on a city council, or all-white suburbs can be annexed to prevent blacks or Hispanics from becoming the majority of the population.

PROPOSERS also cite cases in which counties in the South with large rural black populations have announced plans to reregister all voters. But then officials allow registration only in the county seat some distance away from potential black voters and only during weekday business hours.

In those kinds of cases proponents of extension argue that the Justice Department should continue to have the power to "preclear" voting changes, rejecting those which would affect minority voting patterns.

They also argue that Hyde's "bail-out" proposal would allow localities with a relatively good record to delay announcing voting changes that might be discriminatory until they are relieved of the preclearance requirements.

The U.S. Catholic Conference, public policy arm of the U.S. bishops, was one of the groups testifying earlier this year in favor of the voting rights extension. Focusing largely on the effect of the bilingual provisions of the act, the USCC said Hispanics should not be penalized in registration and voting procedures simply because the educational system has not yet taught them enough English.

One key to the final outcome of the voting rights debate will be the position taken by the Reagan administration, which so far has kept quiet about the extension. President Reagan earlier this summer asked the attorney general, William French



WHITE CROSS FOR BLACKS - Robert "Say" McIntosh hangs on a white cross in front of the state capitol in Little Rock, Ark., to draw Gov. Frank White's attention to the plight of Arkansas blacks. Painted on the cross is the question, "must the poor and the black bear the cross alone?" McIntosh collapsed in the heat after more than two hours. (NC Photo).

Smith, to conduct a comprehensive assessment of the act's history, with a report due Oct. 1.

In the meantime the House is proceeding with the effort and expects this fall to pass a bill extending the act for another 10 years. But little action has taken place in the Senate, where the chairman of the Judiciary Committee, Sen. Strom Thurmond (R-S.C.), has made clear his opposition to the extension.

Proponents of the bill hope that early House passage of the measure can help pressure the Senate to approve extension before next August's expiration of the preclearance requirement. But others say the only way the bill can be enacted is if Hyde's "bail-out" section is included, a proposal which proponents of extension say would weaken the Voting Rights Act considerably.

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Priest: counselors can do harm

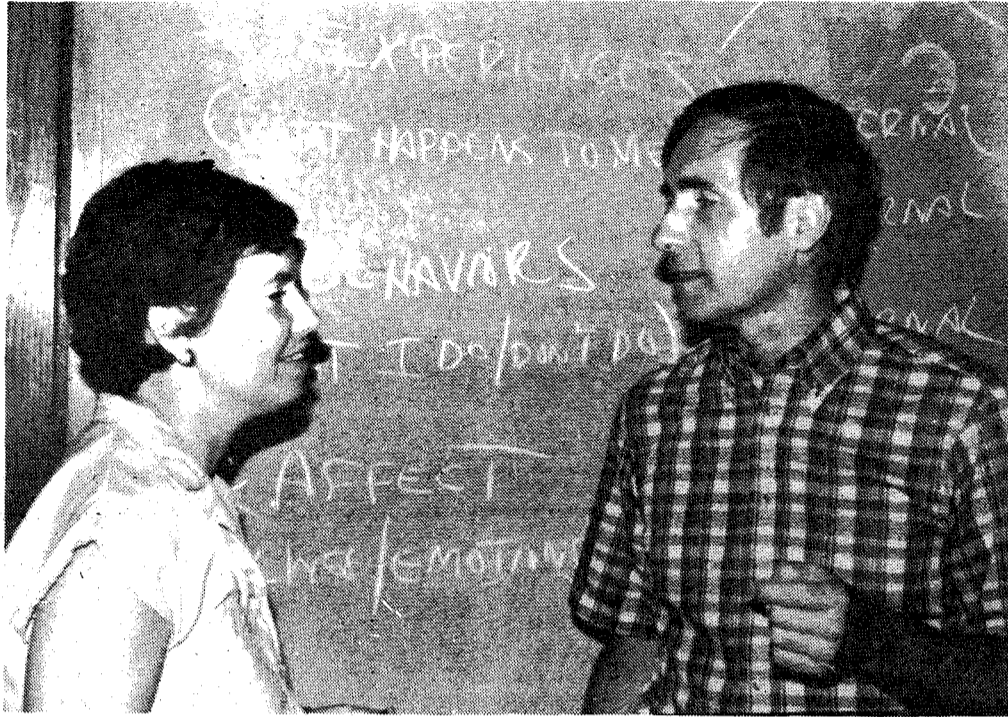
By Sue Blum
Voice Correspondent

Recent research showing that "most people who go to a professional for counseling are harmed more than helped," worries Fr. Gerard Egan, a prominent psychologist, author and educator.

He was speaking to students at an intensive course on Pastoral Counseling held as part of the newly-established National Institute for Pastoral Ministry at Biscayne College. The problem, he told them, is that most counselors are poorly trained.

"WHENEVER anyone is successful in counseling, eight very predictable things happen, and some counselors are simply unprepared to go past the third or fourth step," the Jesuit priest told his class of twenty, among them social workers, professional counselors, corporate personnel directors and youth and family ministers.

He then went on to present a practical, working model of counseling which he has developed over the years and which is the subject of his newest book, a revised edition of *The*



Cecilia Bennett, director of Biscayne's Institute for Pastoral Ministries, chats with Fr. Gerard Egan, psychologist and author.

'Whenever anyone is successful in counseling, eight very predictable things happen, and some counselors are simply unprepared to go past the third or fourth step'
— Fr. Gerard Egan

Skilled Helper: A Model for Systematic Helping, to be published this fall.

After explaining the eight-step program, Fr. Egan taught participants the skills and techniques necessary to integrate these systematic steps in their own counseling.

Several students reported early in

the week that they had already had success in practicing some of these particular skills (empathic response, probing and challenging) with their families.

One student, who had been counseling others for years, said, "I am just a little angry that no one has ever taught these skills to me before; I wish

I had known about them 15 years ago."

Fr. Egan, a personable clinical psychologist who teaches at Loyola University in Chicago, views his work as an educator as the more important and stresses that everyone should be taught basic problem solving skills as early as the fifth grade.

"MOST PEOPLE don't use basic problem solving logic in their everyday lives for the simple reason that it has never explicitly been taught to them," he said.

"Through their life experiences, they pick up 'enough to get by with,' but they have mostly been exposed to poor models in both communication and problem-solving skills. As a result, all that most people can do is 'muddle through' their problem areas in life or, more frequently, avoid confronting them . . . and end up needing a professional counselor."

The week-long course taught by Fr. Egan was the second Summer Seminar offered for graduate or undergraduate

credit through the National Institute for Pastoral Ministry of the Continuing Education Center at Biscayne College.

Began this summer, the Institute's program is designed for directors of religious education, family ministers, pastors, members of pastoral teams, ordained, religious or lay, Catholic or non-Catholic, as well as newcomers to the field of pastoral ministry.

Credit and non-credit courses are offered as well as classes leading to a Master of Arts degree in Pastoral Ministry.

THIS NEWLY-DEVELOPED degree is a 36-hour program offering foundational courses in Christology, Hermeneutics of Faith Experience and Determining Ministerial Roles. Core courses include Ecclesiology and Human Development as well as other courses in the student's specialized area of ministry (Youth and Young Adult Ministry, Family Ministry, Evangelization, Catechesis, Pastoral Counseling, or Pastoral Leadership.)

"For those new to Pastoral Ministry, the program offers the special feature of combining classroom with life experience learning," said Cecilia Bennett, director of the institute.

"The programs are flexible and therefore better able to meet the needs of individual students," she continued, "and at the same time respond to the demands of the institution or church community to which the student belongs."

BENNETT said several foundational courses will be offered in the fall on a regularly scheduled semester basis each taught by nationally-recognized faculty.

A one week-long intensive course in "Ministerial Leadership" will also be taught November 9 to 13 by Dr. Mercedes Scopetta, director of the Miami Archdiocesan Office of Ecclesial Lay Ministry and nationally respected clinical psychologist.

Applications for the fall semester, course descriptions and additional information can be obtained by writing to Cecilia M. Bennett, Director, Institute for Pastoral Ministries, Biscayne College, 16400 N.W. 32nd Avenue, Miami, Florida, 33054 or calling her at 625-6000.



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Nobel winner hits Britons in N. Ireland

NEW YORK (NC) — Sean MacBride, winner of the 1974 Nobel Peace Prize, called British policy in Northern Ireland "a draconian system of discrimination based on religious beliefs."

MacBride, a co-founder of Amnesty International, an organization working on behalf of prisoners of conscience, said the British government's Northern Ireland Office "availed of the good offices of Cardinal Tomas O'Fiaich" of Armagh to end a pre-Christmas hunger strike by prisoners, only to renege on agreements made.

The British government has asserted repeatedly that no secret deal was made.

"I cannot remain silent in the face of the duplicity and methods used by the British in their dealing with Ireland and with the hunger striking prisoners," said MacBride.

The 77-year-old MacBride, a former Irish foreign minister, spoke on July 22 at a symposium sponsored by the American-Irish Unity Committee at the Biltmore Hotel in

New York.

AS HE SPOKE eight prisoners at the Maze Prison near Belfast were on hunger strike and six prisoners had died since May 5.

"I do not agree with the violence by the IRA and have refused to countenance their policies," MacBride said. But he added that he understood fully the reasons which have prom-

pted the prisoners to undertake "this ultimate form of protest."

"Britain's attempt to maintain dominion over the six northeastern counties has caused misery and suffering to the whole of Ireland for over half a century," MacBride said. "A stage has now been reached where this is no longer acceptable to the Irish people."

Urging Britain to withdraw from Ireland, he said there would be no persecution of Protestants in a United Ireland. "The Irish government has a good record in this sphere and would willingly agree to international supervision in this area if it was thought necessary."

"For over seven centuries, Britain has sought to conquer

Ireland and to treat it as a colony," he said.

"By agreeing to withdraw from Ireland and by agreeing to a United Ireland, Britain could begin to establish a normal friendly relationship with Ireland. She could only improve her own image internationally and put an end to a shameful part of her colonial past," MacBride said.

IT ALL BEGAN AT MIAMI-DADE COMMUNITY COLLEGE

10 Best people in history?

ALBANY, N.Y. (NC) — If you had to name the best people in history whom would you choose?

Readers of The Evangelist Albany diocesan newspaper, has some opinions. Among their choices were a world-famous nun, three popes, a bishop and a saint.

The top vote getter in the poll was Mother Teresa of Calcutta "because of her shining example of seeing Jesus in the most pitiable forms of humanity," said a reader.

The three popes nominated for the best person in history were Pope John XXIII, Pope John Paul II and Pope Pius XII.

American religious figures, the late Archbishop Fulton J. Sheen and Dorothy Day, founder of the Catholic Worker movement, were also named.

The only saint on the list was Joan of Arc, patroness of France.

Four American historical figures were chosen. Readers nominated Abraham Lincoln; Gen. John Pershing, commander of the American forces in World War I; Eleanor Roosevelt, wife of President Franklin D. Roosevelt, and Robert Kennedy, the assassinated senator from New York.

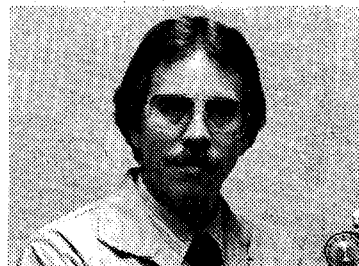
As a footnote to the vote, only one of the 10 worst villains in history was a woman. But four of the 14 people nominated for the best people were women.



WILFREDO H. FERNANDEZ is a vice president and branch manager of a bank in Coral Gables.



BEA HINES is a journalist who presently is writing a column for a major newspaper.



DR. RICHARD MYERS is an optometrist practicing in the Greater Miami area.



MARLA ALEXANDER is a long-time teacher of elementary school-age children in Dade County.



MADELEINE HOLST is a senior systems specialist (computers) for a major company.



NICHOLAS KYRIAKIDES is the inventor of the hand-held computer that translates languages.



NEYDA RODRIGUEZ is an assistant vice president in the International department of a bank.



NEWALL J. DAUGHTREY is the director of Dade County's Revitalization Board.

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Camp Alegro delights migrant kids

By Sue Blum
Voice Correspondent



Migrant kids laugh it up at Campo Alegro.

Happiness is the name of the game at "Campo Alegro," a summer camp which is providing children of migrant farm workers in Southern Palm Beach County with a unique summer delight.

"The kids just love it," says one farm owner. "They're up before 7 a.m. just to make sure they don't miss the bus which comes at 9:30."

THE CHILDREN, from 10 different camps as far north as Boynton Beach, are picked up each morning by veteran bus driver Frank Formica and delivered to the month-long camp being held on the grounds of St. Joan of Arc Church in Boca Raton.

"Altogether we have 52 migrant children participating in the camp, with an average of 40 in attendance each day," said Sr. Immaculata Murphy, RSM, director of Campo Alegro, which means "The Happy Camp."

"They are divided into groups and, on a rotating basis, spend an hour each swimming, doing arts and crafts, games and cultural activities," explained Sr. Immaculata, who also serves as parish Director of Religious Education.

THE CHILDREN also go on field trips each week, and so far they have visited the zoo, a local hospital and Ocean World. Trips to Birch State Park and Spanish River are planned.

During the afternoon sessions, the children have been entertained by a Fort Lauderdale ballet group, the Boca Tones, Clowns for Christ, a gymnast group, a juggler and various guitar-strumming, toe-tapping Sisters of Mercy who like to get the children involved in the music and dancing.

"Swimming, though, is the highlight

of their day," says Sr. Immaculata. "Many of these children have never had the opportunity before and they are making good progress learning to swim as well as just plain enjoying the water games."

Three parishioners have volunteered the use of their pools each day and Sr. Immaculata adds that "parish and community support has been phenomenal."

"Besides our 10 full-time adult staff members, we have 10 teenagers daily (from a group of more than 40) who are supervising the children as part of their Confirmation Service Projects. In addition, 25 parish families are providing nutritious lunches and snacks for the children. Other members of the parish have made substantial contributions, such as one of our parishioners who took care of half of the large insurance premium required," Sr. Immaculata continued.

"Swimming, though, is the highlight of their day. Many of these children have never had the opportunity before . . .

"**SUPPORT IS** also coming from the farm owners themselves," she says. "One of them is footing the complete bill for the bus rental (\$1,350) plus the 300 gallons of gas required. The bus run averages more than 70 miles a day, and this was a very important item in the budget."

The theme song at Campo Alegro is "Lay Some Happiness On Me," and it is sung loudly and frequently by the migrant children and their friends.

Memorial Mass held for Archbishop Carroll

The anniversary of the death of Archbishop Coleman F. Carroll was July 26. A Mass was held at St. Mary's Cathedral. Archbishop Edward A. Mc Carthy has announced that a more complete tribute will be paid the late Archbishop in the fall, perhaps on the anniversary of St. Mary's Cathedral. Details will be announced at a later date.

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

THE MOST REV. JOHN J. NEVINS, D.D. — to Chairman, Priests' Personnel Board, effective July 8, 1981, as well as Archbishop's Representative to the Senate of Priests.

THE MOST REV. AGUSTIN A. ROMAN, D.D. — to Arch-

bishop's Representative to the Senate of Priests.

THE REV. CARL MORRISON — to Vice Official and Defender of the Bond of the Metropolitan Tribunal as well as Associate Vicar for Religious effective June 22, 1981, with residence in St. Mary Magdalen Rectory, Miami Beach, effective July 16, 1981.

THE REV. JAMES P. MURPHY — to Secretary of the Priests'

OFFICIAL

Personnel Board, effective July 1, 1981.

THE REV. JOSEPH CURRID — to Associate Pastor, Our Lady, Queen of Heaven Church, North Lauderdale, effective August 13, 1981.

THE REV. EDWARD LYNCH — to Associate pastor, St. Clement Church, Fort Lauderdale, effective August 13, 1981.

THE REV. CLARENCE PODGORSKI — to Associate Pastor, Holy Spirit Church, Lantana, effective August 13, 1981.

THE REV. JORGE PERALES — to Associate Pastor, St. Francis de Sales Church, Miami Beach, effective August 13, 1981.

THE REV. THOMAS SHEHA — to Associate Pastor, St. Maurice Church, Fort Lauderdale, effective August 13, 1981.

THE REV. AIDEN HYNES —

(newly ordained) to Associate Pastor, Our Lady of the Holy Rosary Church, Perrine, effective September 10, 1981.

THE REV. ANDREW ANDERSON — to Chaplain, Catholic Lawyer's Guild, effective June 23, 1981.

THE REV. FROILAN DOMINGUEZ — to Associate Pastor, Our Lady of the Divine Providence Church, Miami, effective June 24, 1981.

THE REV. WILFREDO PEÑA — to Associate Pastor, Blessed Trinity Church, Miami Springs, effective July 16, 1981.

THE REV. ENRIQUE PEREZ, C.O. — to Associate Pastor, St. John Bosco Church, Miami, effective August 13, 1981.

THE REV. GREGORY COMELLA, C.P.P.S. — to the staff of the Office of Lay Ministry, effective June 18, 1981.

THE REV. DANIEL CRAHEN, O.M.I. — to Associate Pastor, St. Monica Church, Opa Locka, effective September 12, 1981, upon nomination by his Superior.

THE REV. JOSEPH MILFORD, O.M.I. — to Pastor, St. Stephen Church, Miramar, effective September 1, 1981, upon nomination by his Superior.

THE REV. WILLIAM SHEEHAN, O.M.I. — to the staff of the Archdiocesan Office of Lay Ministry and Associate Pastor, St. Francis Xavier Church, Miami, effective September 1, 1981, upon nomination by his Superior.

THE REV. MARTIN GREY, C.P. — to Associate Pastor, St. Paul of the Cross Church, North Palm Beach, effective September 1, 1981, upon nomination by his Superior.

THE REV. JOHN V. KENNEDY, C.M. — to Associate Pastor, St. Vincent de Paul Church, Miami, effective September 1, 1981, upon nomination by his Superior.

THE REV. MR. DAVID FOSTER — to Deacon, St. Martha Church, North Miami, effective August 1, 1981.

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Have jobs, will give 'em

Archdiocese seed money helps black youths find summer jobs

By Prentice Browning
Voice Staff Writer

It's summertime again in Liberty City and the living is anything but easy.

Teenagers gather in front of graffiti strewn buildings, idle, unemployed.

Without any kind of supervision many will turn to crime.

DUE TO C.E.T.A. cutbacks more young people are facing a jobless summer, a time that could have been used to learn valuable skills to prepare themselves for the future.

"In Liberty city nothing has changed," says Morris Atkinson, the deputy administrator of the C.E.T.A. funded South Central Career Opportunity Center in downtown Miami.

"The hostility and the bad feelings have just gone underground," he adds. "A lot of lip service was given to Liberty City — a lot of promises that weren't kept."

ONE PARTICULAR cause of disappointment for Atkinson was the summer job program, a program that

BÉCAUSE OF the Reagan budget cuts, the office which previously processed 14-year-olds to 25-year-olds will have to raise its minimum age to 16. This will exclude some young people who have needed the jobs to help support their families.

The budget cuts will have their most dramatic impact next year when an average of 10,000 to 13,000 C.E.T.A. positions countywide previously available will be reduced to around 4,000, estimates Atkinson.

For both summer and year-around job seekers the center provides counseling and other supportive services such as medical care if needed.

Atkinson says that the biggest problem they have is trying to straighten out teenagers with poor work habits.

MOST HAVE no difficulties handling the job skills. It's the fundamental habits such as showing up late for work that can often antagonize the employer.



A blackboard at the Career Opportunity Center lists vocational options open to their clients. Morris Atkinson points out a job category to applicant Brenda Roberts.

Atkinson says.

Youths are counseled to determine if the best course for them might be vocational training, continued education, on the job training or some combination of these activities.

For year-round applicants the center will finance their salaries for seven to eight months of a job in the public sector. Employers pay the fringe expenses in both the summer program and the year-round programs.

SO FAR the \$25,000 contributions of the archdiocese have attracted \$2,200 matching funds from private businesses. A recent series of advertisements paid for by the Catholic Service Bureau is credited with a cluster of calls from companies offering employment.

ATKINSON, looking back at the

political climate that has decided that C.E.T.A. programs are expendable, says his biggest regret is that C.E.T.A. didn't move to counteract all the bad publicity about graft and inefficiency.

It happened, he admits, in some programs, but now the agencies that were doing a good job are suffering, he says.

"If I had one wish to give the general public, it would be a good knowledge of the manpower program."

"One of the most important aspects of our program," he adds, is for youngsters to get real strong support at a critical point in life. It can make them or break them."

"THE GENERAL public should be aware that there is no way around the tax burden. If we don't spend money on job training than we better be prepared to spend it on welfare or bigger and better prisons."

The deputy director, who faces both the frustration of obtaining adequate funding and dealing with teenagers looking for work, sees success in terms of helping people to survive in the job market.

He smiles as he remembers the times the center sent Lucy M., 18, (not her real name) out on interviews with no results. Then she was hired but couldn't seem to hold down a permanent job.

THE REASON, it was discovered through testing was her inability to read above the third grade level, a handicap she was not only hiding from the world but denying to herself.

Lucy received tutoring from the center. Today, while she is not running her own company, she is working.

"That's one of the things that keeps us going," Atkinson says.

"One of the most important aspects of our program is for youngsters to get real strong support at a critical point in life. It can make them or break them."

— Morris Atkinson

would be nonexistent now except for a contribution by the Miami Archdiocese of \$25,000 to cover the administrative expenses of screening applicants.

The funding was meant as "seed money" to attract other contributions from private industry. Archbishop McCarthy suggested that a business which employed only highly skilled workers could sponsor a teenager in a position with another company.

Business that could offer youths employment were encouraged to contact the program at 649-5211.

"THERE ARE enough businesses (in Liberty City) to put a dent in the unemployment," says Atkinson, who estimates unemployment among young area blacks at about 50 per cent.

"There's a tremendous amount of warehouses (around the edges of Liberty City) that employ people."

But the mood of the country has changed and Atkinson fears that businesses, faced with inflation and high insurance rates, will follow the lead of the public sector and turn away from community commitments.

They also will tutor people in basic

job seeking skills if necessary, such as the proper way to fill out an application and how to dress for an interview.

"We don't send anyone out cold,"



The success of the summer job program depends upon the cooperation of employers like pharmacist Raymond Mandrell (far left) of the New Era Pharmacy in Liberty City. Morris Atkinson (far right) often visits youths such as Louis Adams (center) at their job placement.

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Family that prays together . . .

Will grow closer in St. Elizabeth's new program, pastor hopes

By Gary Baranik
Special to the Voice

GOLDEN GATE — St. Elizabeth Ann Seton Church here is instituting a Families For Prayer program, the first parish to begin this program in the Archdiocese of Miami.

"We want to put prayer back to work so that people will respond to God," said Fr. Bernard Powell, pastor.

FATHER POWELL said, "Prayer is lacking. People are so wrapped up in the materialistic world. We want families to get back to spiritual life — to renew the message of the good news Christ preached to us."

The 5-week prayer program was originated by the Rev. Patrick Peyton in Albany, N.Y. Sister Barbara Vaughn in Birmingham, Ala. is serving as regional director for the program in seven Southern states.

She said the program was held in St.

Francis Xavier Church in Fort Myers earlier this year, and will be offered to St. Brendan's in Clearwater next spring.

"The thrust of the program is parish renewal through family prayer. We are concerned with the unity of the family and are striving to deepen each other's relationship with one another in Jesus Christ," Sister Barbara stated.

THE NUN SAID the program brings parishes closer together and feels it will be ideal for St. Elizabeth's in Golden Gate, the newest parish in Collier County.

St. Elizabeth's has only had a pastor for the past 14 months, with its church only 19 months old. The parish was a mission church of St. Ann's in Naples.

Father Powell is enthusiastic about the program, geared to begin Sept. 20, for the potential of reaching all his parishioners. The parish has about 200 active families.

THE CORE of the prayer program is found in the parishioners. George Brincku, a 43-year-old carpenter, and his wife, Judy, a homemaker, took the initiative to propose the program at St. Elizabeth's after hearing how successful it was in Fort Myers.

"We have to get the family a little closer. If we can begin to have them praying together, I feel they will stay together," said Brincku.

He said, "The family is being attacked by society with the high divorce rate."

Other reasons for having the prayer program are to combat the family not being the center of social life and leisure as it had in the past, and traditional functions of the family are now handled by others — schools, media, social and government agencies.

IN HIS OWN family — three girls and

two boys ranging in age from 12 to 20 — Brincku said "By praying together, we have overcome some of the difficult times."

His wife, Judy, called the program "families administering to families."

She and her husband have established a team of five couples — Bill and Gladys Reites, Joe and Karen Lynch, Tony and Claire Catalano, Larry and Norma Coryell and Claudia and Jim Cukla.

Each of the couples has six representatives responsible for contacting individual members of the parish.

IN THE HOME visits, the prayer leaders will distribute booklets explaining the program that also contains various prayers.

The 5-week program includes Meal Prayers; Response Prayers; The Family Rosary and Rosary-Inspired Prayer Forms; Prayers from Scripture and Scripture-inspired Prayer Forms.



Marie Ordokowski

Marie is what you might call a "pillar of the Church."

Not a large spectacular one, but a key one, the kind that every parish depends on for so many things.

Marie Ordokowski is in St. Brendan's in Miami now. But her story begins in St. Stephen's parish in Trenton, New Jersey which might be called the "Hungarian parish," most of its families being descendants of Hungarian immigrants. Prominent among the parishioners were John and Mary Barnock and their seven children.

THE BARNOCKS were among the founders of the parish, as well as some of its most active members. Their tradition of involvement wasn't lost on their third daughter, a smiling and lively girl named Marie.

Many years ago, when she was not yet 16, the parish's pastor, Father Radowzsi, also Hungarian, asked Marie to help with the CCD program. Marie felt unsure, at first, her involvement having been limited to things like the Sunday choir.

But Fr. Radowzsi talked her into it, and Marie hasn't stopped teaching since, having put in the last 17 years at St. Brendan parish in Miami until what

she calls a "temporary" illness forced her to stop a few months ago.

Between St. Stephen and St. Brendan, however, came two other parishes, one in Connecticut, another in Florida, where Marie left her own brand of involvement and evangelization.

MARIE JOINED the CCD program of the Connecticut parish when she moved there with Ben Ordokowski, whom she had just married. But an accident by her husband forced her to stop and dedicate herself to caring for Ben.

As he recovered, she also became ill and the doctor suggested a change of climate.

A childhood friend of Marie's suggested they move to Florida, and in 1950, the Ordokowskis made their home in Coconut Grove.

At that time, the Grove had no Catholic church, and Ben and Marie had no car, so a non-Catholic friend, Mr. Thompson, drove them to church whenever he could. On one of those trips, Thompson asked the Ordokowskis to teach him about Catholicism. Ben handed the task over to his experienced wife Marie, and thus her teaching days began again in Florida.

But Marie's dream was to teach in a Coconut Grove parish, a dream which compelled her to begin a census of Catholics in the Grove area. At about that time, the couple was invited to a meeting by the late Bishop Coleman Carroll of the then Diocese of Miami.

He told them of the upcoming founding of St. Hugh parish in Coconut Grove and asked for their support in completing a church building.

Fr. Charles Ward became the parish's first pastor, saying Mass sometimes in the Coconut Grove Playhouse, other times in the auditorium of a public school. Marie and Ben, meanwhile, helped with the fund-raising.

AT THE SAME TIME, the weekly newspaper *The Voice* was beginning. The year was 1958, and Marie's desire to evangelize emboldened her to sell subscriptions to *The Voice* by going door-to-door. Her campaign brought hundreds of new readers.

Marie was helping a recently arrived Cuban refugee family when Fr. Ward became ill and Fr. Antonio Navarette became pastor. She did not speak Spanish, so he helped her.

In 1962, the Ordokowskis moved to St. Brendan parish, but continued to attend Mass at St. Hugh because they could not find the church at St. Brendan. Finally, they discovered it was hidden behind the school.

There, they met Msgr. Rasttater and Sr. Josephine, and Marie helped where she could, although a CCD program hadn't been established yet. When Marie met Rosemary Morris, who was trying to find teachers to begin a program, she didn't wait to be asked twice, and once again she became what at first she had feared she could not be — a religious education teacher.

BUT MARIE Ordokowski didn't limit her services to CCD, also taking a very active part in the Catholic Women's Guild, helping the group with its endeavors, even though she was never a member.

She has received innumerable awards and diplomas recognizing her selfless dedication and service, as well as an award from the Sisters of the Sacred Family, who staff St. Brendan school, for "feeding" them all these years. Marie soon won the heart of St. Brendan's latest pastor, Msgr. Bushey, and today, recovering from her illness, her only regret is not being able to spend as much time with her "children" as she used to.

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Matter of Opinion

Church is more than a language

It is sad, in a way.

The Church has come a long way since Vatican II, and yet, some people still cling to the old ways, insisting that today's Church is not the real Church.

Chronicled in a story beginning on page 1 of today's Voice, the "Traditionalists," as they call themselves, claim that the new Mass celebrated in English or Spanish or whatever vernacular, is not authentic, that the Church had no right to change it as it did in the 60's, changing from Latin to the various common languages, updating the prayers and re-locating the altar.

There is no need to delve into a lot of theological discussion on such claims. Suffice it to say that today's papacy and

Editorial

magisterium and collegiality possess the same authority to continue the development of the liturgy as was used in the 16th century to promulgate the Tridentine Mass.

The real problem, of course, is a timeless one, the inability to accept change, to adapt to the shifting tides of historical movement. This is true in the secular world as well as in the Church.

And we should not look smugly down on the traditionalists.

For the same kind of people who cannot accept a new form of Mass are similar to people who cannot see the need for the Church to be active in seeking social justice, in reaching out to refugees or in demanding moral considerations in our laws and politics.

The contrast is so obvious in reading the other story on page 1 of today's Voice, about the Eucharistic Congress in France at which the Pope states that the Eucharist unites us all in the sufferings of humanity and requires us to actively work in this life for justice and charity. The vibrancy and life of the post-Vatican II Church is abundantly apparent in that story to anyone with an open and concerned view of life.

We make a point of this because, while the "traditionalists" are small in number, there are still a lot of regular Catholics who are disgruntled with today's Church, who have a hard time distinguishing between such superficialities as guitar music at Mass and the real core of the sacrifice of the Mass which has

Herald article on Notre Dame offensive

(Editor's note: The following letter was sent to "The Miami Herald" and ran in part, in the paper's Sunday magazine, "Tropic."

To The Editor:

Your article in "Tropic" magazine, "A Cheer for Old Notre Dame," by Liz Balmaseda is offensive and unfair to Notre Dame Academy. As I and thousands of other Notre Dame graduates can vouch, the picture of NDA presented by Miss Balmaseda is severely distorted.

Much attention is focused in the article on "dark halls" and other physical aspects of the school as the author sees it (the halls are not dark), but nothing is mentioned of the purpose that guided Notre Dame Academy. The Sisters Servants of the Immaculate Heart of Mary and the excellent lay teachers chosen for the school worked for higher goals, to provide the best possible all-around education

to the students of NDA. It was not enough to keep their standards high for an intellectual education; the NDA student was taught to cherish the Christian moral values, the love of God and Nation, and respect for the principles which keep our society orderly and free. This is the legacy of Notre Dame Academy to thousands of women in South Florida. The article is shallow and unfair.

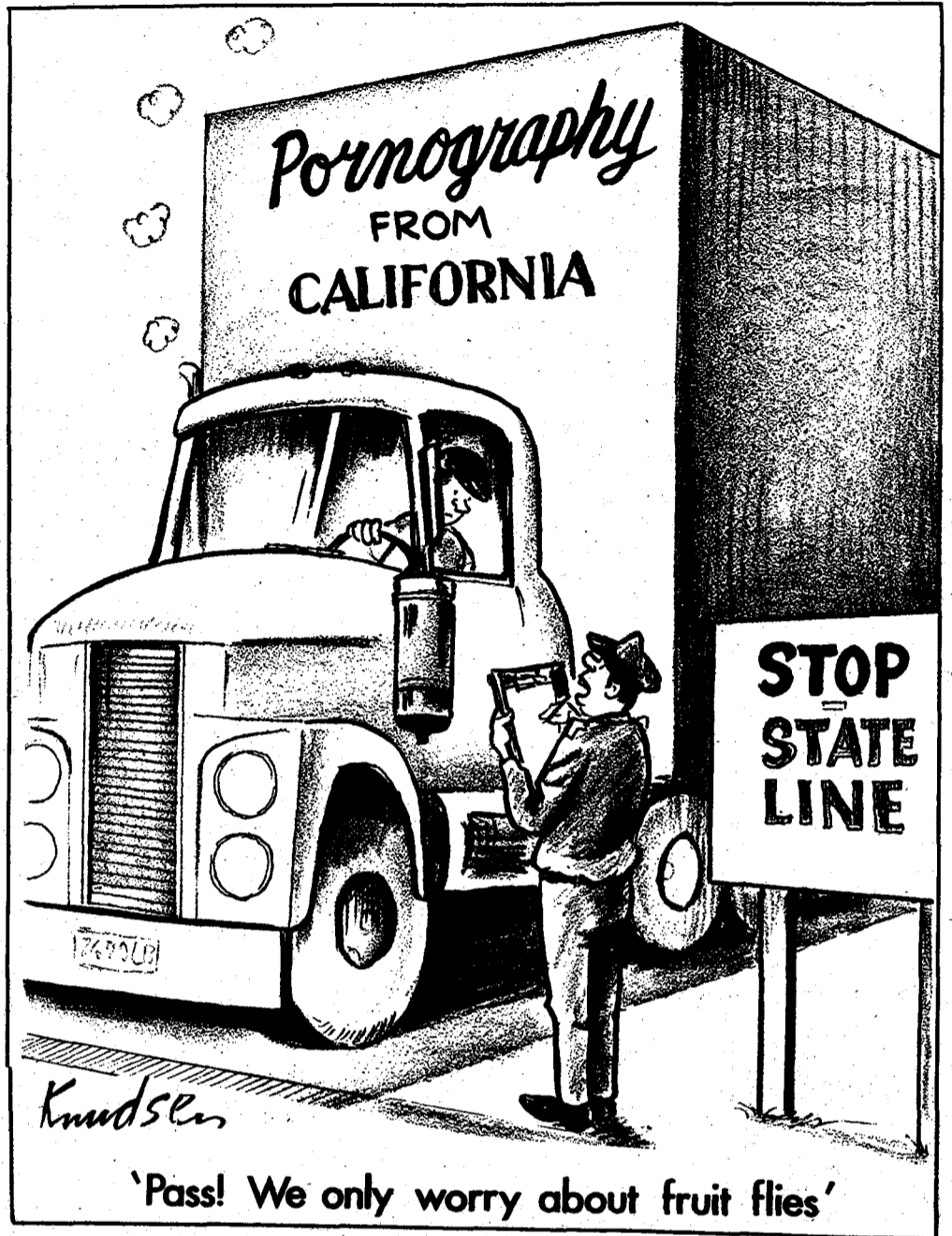
The Sisters of the Immaculate Heart of Mary come from Philadelphia and other parts of Pennsylvania. They are not used to the rough hot weather we have in Miami. Yet, since 1959, they have been coming, year after year, under their pounds of clothing, to give of themselves to us. This demonstrates their dedication to their work and their sense of discipline. Not one word of appreciation for the effort and steadfastness of the sisters is said in the article in question. Neither is the work of the lay teachers mentioned by the author. Miss Balmaseda makes no

acknowledgment of the education which gave her the push she needed to obtain her job as staff writer of THE MIAMI HERALD.

The article gives the idea that nuns are somber women. That also is false. They smile, cry, get upset just like everyone else. In my personal experience, however, I have felt their generosity of spirit, which has compelled them to listen and give their support to a troubled student. Their vocation makes them more aware of the human drama than the rest of us who are busy trying to strive amidst a materialistic world.

Of all the sisters who must have taught Miss Balmaseda, she chose to mention, derogatorily, just one, Sister Inviolata. She describes in detail a certain incident in which she calls the sister a vulgar name. Now the author chooses to double the insult by having the word printed in her article.

It is time for Miss Balmaseda to learn that one is apt to find a clash of per-



'Pass! We only worry about fruit flies'

never changed and which impells us beyond the liturgy itself into the fullest possibilities of life and love.

Only when we understand this do we fully appreciate the value of the authentic Church, struggling and stumbling along with mankind.

Yes, the authentic Church will survive and in the end will prevail long after balloons and guitars at Mass are forgotten.

sonalities anytime, anywhere in life. She has made an issue of this alleged situation with the sister, without giving the sister an equal opportunity to express her side. If Miss Balmaseda was unable to obtain Sister Inviolata's point of view, the whole episode should have been left out of the article. That is what is called "responsible journalism."

Not enough can be said of the dedicated lay teachers at Notre Dame Academy. Some of them have been at the school for over fifteen years. What motivates these women to stay at NDA year-in, year-out, working with all sorts of students? It is their loyalty and their dedication to the school. It is, as we used to call it, their School Spirit. Again, Miss Balmaseda dismisses their accomplishments with a few comments on the way the teachers dressed or wore their hair.

In the interest of justice, Notre Dame Academy deserves a better farewell, from THE MIAMI HERALD.

Sylvia Camacho Galan
Miami



By Dale Francis

Mother Teresa's role

I suppose it was inevitable. So many good things have been said about Mother Teresa of Calcutta, it really isn't strange that critics should arise. It is almost a reflex action of human nature.

When two Sisters offered critical quotes for a New York Daily News article, they praised her as a person, saying she is "an enormously holy and compassionate woman," but they thought she personalized a pre-Vatican II view of faith which "did not address systematic evils, such as defense spending."

DICK RYAN, who wrote the article for the Daily News, summarized what he saw as a developing attitude: "Many American nuns have been quietly critical of Mother Teresa's lack of acceptance of and support for their life style and their self image as American Religious women intent on social justice and religious renewal. For the Calcutta nun, love for the dying, the scandal of abortion and the super-obedient servanthood of women are paramount - to the exclusion of such issues a societal traumas and male domination in the Church."

One of the Sisters expressed her disquiet: "If Mother Teresa, in her public utterances, allows the media to cast all Sisters in the same mold that she has cast for herself and her congregation, then she is doing us a disservice and doing the Church a

disservice."

I HAVE followed the life and work of Mother Teresa for a long time. I have had opportunities to observe her first hand. Four years ago we were on a panel together, sitting side by side, morning and afternoon for two days. A few weeks ago I made two videotapes with her that are to be used in an apostolic teaching program.

I've watched people come to her, talk to her, heard newsmen and newswomen question her, observed her, listened to her. What impressed me most of all was the way that she gave her attention to the person who was talking to her, whether this was a child, a layman, a laywoman, a Sister, a priest, a bishop it was the same. She obviously loves people and she seems to make no distinction between persons - she leans over, smiles and there seems for her to be no one else around than the person to whom she is talking.

And she never criticizes others. You might think from the criticism of the Sisters quoted in the Daily News that she had criticized other Sisters but she never does. I've heard newspeople ask questions about Sisters who do not wear habits and are social activists and she turns the questions away and praises all who serve Christ.

One Sister spoke of her doing a disservice by trying to create the impression that all Sisters should be in her own mold but far from this, she

has told Sisters who wanted to leave their own work to do work like her own that it is their own work that is important.

One of the Sisters quoted in the Daily News said, "I really think Mother Teresa is being used as a good safe model. Every priest can put her on a pedestal and say to women, 'Be docile, do your womanly caring thing, but don't get out and criticize anything else.'"

I DON'T THINK mother Teresa thinks of herself as a model. I doubt if the idea would even occur to her. And I can't think of an adjective less descriptive of her than "docile," she leads and is not led. But where this analysis misses most is in the suggestion that she is somehow a priest-created public figure.

It is the people who are drawn to her. The day we did some filming there was a delay of half an hour as she came from a car to the building because people had heard she was coming. They crowded about her, children, men, women, teenagers, old people. People just want to be near her.

I'm sorry some Sisters felt constrained to criticize her, I'm sure she would have only appreciation and admiration for them. If they find in her life a rebuke of their own it comes not from her.



By Tom Lennon

Dealing with defects

Q. I have a "lazy eye." In case you don't know what that means, when I'm trying to look straight ahead at the person I'm talking to, for example, my left eyeball drifts off to the left. I don't have full control of its movement. Nothing can be done by doctors about this, but my "lazy eye" embarrasses me. I'm afraid people are laughing at me and joking about me behind my back. Can you help? (New Hampshire).

A. After I read your letter I got on the phone and talked to an expert, an attractive young woman who, like you, has a "lazy eye." She works for a youth organization and none of the many young people she deals with laugh if and when they notice her mixed-up eyeball.

But let's allow this young woman to speak for herself. She says:

"For quite a while I was terribly self-conscious about my 'lazy eye' and was certain everyone - absolutely everyone - was laughing at my uncoordinated eyeball.

"I imagined people stared at me all the time. In reality, most people didn't; only a few now and then.

"But it all got to me. One day I was talking to an older friend and I told him how badly I felt about the situation.

"My friend convinced me never to hide my handicap. He told me never to be embarrassed by it, but instead to speak frankly about it when a question came my way, and even, eventually, to try to view it with a certain sense of humor.

"One reason Ted could help me was because he had a small handicap too.

"Six weeks after he was born he had a terrible bout of pneumonia that damaged his nervous system. It left him with a tremor in his hands.

"For a long time he tried to hide it and was often miserable. If anyone handed him a full cup of coffee on a saucer, he was in agony lest he drop it.

"Finally he decided not to try to cover up his tremor. He would ask for help when he got in a situation that required a steady hand.

"He did not hesitate to explain why his hands were shaky.

"And then one day someone said to him, 'you know, Ted, you seem comfortable with your handicap, and as a result, when I'm around you I feel comfortable about it too. It's nice not to be uptight about your tremor.'

"Ted was grateful for those words and felt better about himself."

The young woman said she thinks Ted's plan is good no matter what, how small or how large, a person's handicap may be.

(Questions may be sent to Tom Lennon, 1312 Mass. Ave., Washington, D.C. 20005)



By Antoinette Bosco

The cults and the State

A few years ago we heard frequently about the Unification Church (popularly referred to as "Moonies") and the Hare Krishna movement. These cults, it should be remembered, are still in business.

Efforts in the state of New York to put some restrictions on cults have met with mixed success, according to newspaper accounts.

Recently, the New York Supreme Court upheld the power of authorities to restrict the aggressive solicitations of Hare Krishna fund-raisers at state fairs.

The cult had protested that the fund raising done by its members at the New York State Fair is a precious religious privilege protected by the First Amendment. Court records show there have been many clashes between the Hare Krishnas and the New York state police, as well as reports of harassment by fairgoers.

SOME CULTS ARE SAID to resort to questionable tactics in recruiting new members. The New York Times says: "Notoriously, some cults virtually kidnap and brainwash young recruits, often holding them incommunicado and alienating them from their families."

Recently, the New York legislature passed on a bill that would allow relatives to officially remove young people from a cult and hold them for a period of court-approved psychological counseling. I fear this particular bill will not solve the

problem because it involves the state in questions of judgment concerning religious conversion.

In a 1980 "World Year Book" article on thought reform, the noted Robert Lifton tells how the minds of young persons can be radically changed by some cultists. "The cult controls each recruit's surroundings by eliminating or monitoring all communications with the outside world, severely limiting sleep, changing the recruit's diet and supervising all conversations. These are

the easiest ways to disorient an individual."

'... Should young men and women searching for God, community and a satisfying life spend important years of their lives selling peanuts on street corners and religious tracts in airports?'

I SHOULD POINT OUT that Lifton is an expert on the subject - his study of brainwashing in China is a classic.

Lifton says most recruits to a cult are idealistic and searching for a purpose in life and membership in a community. The cult authorities may begin their efforts to mold a young mind by showing loving kindness and personal approval of the person.

The recruiters may try to make life

look very attractive, and before long the recruits feel they have no parental or family problems and no financial worries. Gradually, the recruit begins to accept theories and practices which were previously unacceptable.

ANOTHER ARTICLE on cults in the "World Year Book" for 1980 describes how recruits are often required to question their own beliefs and then accept a cult doctrine and its practices.

Cult members who have strong family ties may return to their homes. In other cases, family members have resorted to "kidnapping" their child away from the cult. Often, the kidnapped cult member is held behind locked doors while being "deprogrammed."

Sometimes relatives go to court to wrest a young person from a cult. The courts, however, strive to respect the religious freedom of the cult member.

IN ALL FAIRNESS, I think we ought to remember that drugs or diabolical possession seldom enter into the activities of young cultists in the Hare Krishna and Moonie cults.

On the other hand, I think we should pay attention to the question posed by "World Year Book": "Should young men and women searching for God, community and a satisfying life spend important years of their lives selling peanuts on street corners and religious tracts in airports?"



By Msgr.
James
J. Walsh

We are unique

God has a secret which he does not want to keep. When he created us he alone knew the reason. It was he who determined that certain material elements were to be set apart and molded into a human body and that the body would be infused with the principle of life called the soul, and the combination of matter and spirit would result in an individual, unique being.

This is all God's doing. Once man becomes conscious of existence on earth and realizes that he has the use of a body and soul, he is at a loss to know why he was born. The uneasy truth comes home to him gradually that he cannot find out for sure — by himself. The secret is not contained in a hidden part of his nature. It escapes the furthest reaches of his powers of reasoning and thinking. He looks to other minds, to the philosophers, the respected thinkers, and hopes to learn the meaning of his life, but it is a vain quest, because he quickly learns that one human being in this regard is as helpless as another.

Searching the findings of scientists promises some hope, as if the secret of human existence is buried in the complex elements of earth. But it is a vain search in this direction. It leads only to frustration. Science in its limited boundaries is marvelous. Beyond those limits it is as helpless as a fragmented meteor.

THE TRUTH IS THAT A SINCERE, intelligent person may spend a lifetime using every available hour to track down this one piece of knowledge that has to be gained if his life is to have any meaning. And at the end, he bows in defeat, admitting wearily that he has not found the answer.

Why? Because God created man, and only God knows why. Unless we find out from him, we will never learn the purpose of the precious life we possess in this so fragile mould.

In the beginning it was not a secret. God revealed their purpose in life to our first parents. How it must have astonished them! To think that earth, surpassingly beautiful and attractive in their eyes, was

not a lasting home, but only a stop on a pilgrimage. To realize that the perfect natural happiness and undisturbed peace which they enjoyed before their rebellion was as nothing compared to the joy of their personal union with God at the end of the trial.

This is the knowledge which man cannot unearth by himself. He is created to be a son of God, not a creature of earth. His dignity is far greater than even his fertile imagination can conceive. It is simply beyond the capacity of a human being to discover alone his supernatural destiny, namely, to be a

"We are indeed made to the image and likeness of God. What a mindboggling concept this is. How useless to study the body and its parts to learn this. The likeness of the creature to his Creator is not in the body, but in the soul, in the intellect, in the will, in the powers to hunger and thirst for truth and goodness, in the ability to use freedom to attain knowledge and in the capacity to love and be loved."

member of the family of God. His reasoning powers can learn so much but cannot stretch to the infinite spaces of divine ownership and discover his permanent home is a mansion in the realm of his creator. How could he possibly guess that it has already been prepared for him, unless the Lord of heaven and earth tell him?

WE ARE INDEED MADE TO THE IMAGE and likeness of God. What a mind-boggling concept this is. How useless to study the body and its parts to learn this. The likeness of the creature to his creator is not in the body, but in the soul, in the intellect, in the will, in the powers to hunger and thirst for truth and goodness, in the ability to use freedom to at-

tain knowledge and in the capacity to love and to be loved.

What a marvel is unveiled here. To realize that in this very likeness of man to God, we find the necessity for a trial on earth. You might say that God hides himself from man to a certain extent in order that we may be left free to seek God in the experience of faith and love, that is, by the exercise of the very powers in which lie the likeness to his creator.

Our first parents knew this when they rejected God's will and disregarded the greatness of their destiny. After that, their children and their children's descendants appreciated it less because they lived with a damaged human nature, a darkened mind and a weak will. As the centuries went by, the secret all but disappeared from the earth, save among the few until God sent great shafts of light through the prophets of the Old Law.

Jesus perfected this knowledge of our purpose in life. But many, who listened to him, like the Sadducees, were not at all convinced that there is life beyond the grave. That is why his resurrection was to be final proof in his plan of our redemption.

THE CHURCH EVER SINCE has gloried in that sublime truth that Jesus died, was buried and rose again. Faithful Christians from the beginning lived with the goal of life, union with God beyond the grave, uppermost in their minds. The martyrs could die singing with joy and hope, because they had no doubt this life was a preparation for the next. Sincere Christians today, despite their trials and weakness and suffering, push on in trust because their supernatural destiny deserves top priority in life.

There can be no sadder situation than for a person never to have learned that his life was not intended to end on this earth.

St. Augustine described "everyman" perfectly when he wrote, "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."



By Msgr.
George
Higgins

What's in a name?

The American Enterprise Institute, a Washington think tank with conservative leanings, recently sponsored a seminar on the economic teaching of the churches. Some 50 participants — corporate executives, theologians, economists, but unfortunately no representatives of organized labor — spent three days arguing, frankly but amicably, whether the churches are adequately informed about what AEI sees as the virtues of "democratic capitalism" and the vices of socialism.

While participants never fully resolved their differences, they did manage to clear the air a bit. The discussion was interesting and instructive, but I came away more convinced than ever that we need a name other than capitalism for the American economic system, a view held by Jacques Maritain, the late French Catholic philosopher.

Some seminar participants cited Maritain as a strong supporter of the American economic system, but it was strange no one pointed out that Maritain considered it a serious mistake to call that system capitalism. To do so, he wrote, is to accept "the challenge of communism in the very terms of communist propaganda itself: communism vs. capitalism, America being the stronghold of capitalism. This is a great misfortune . . . for nobody is ready to die for capitalism in Asia, Africa or Europe."

THE PROBLEM, then, is to qualify the word capitalism in such a way as to distinguish between

the American economic system and that of country X, or between the American system of 1981 and that of 1900.

The difficulty in selecting the right adjective was highlighted some years ago in an editorial in *The Statist*, a British weekly devoted to commerce and industry. It argued that the American economic system is a kind of "socialist capitalism."

The coupling of these two apparently contradictory words may seem paradoxical, *The Statist* admitted. The paradox, it said, lies in the widely ac-

"They are saying that there is no single agreed-upon name for the American economic system. But, What's in a name? The important thing as Colm and Geiger point out, is that 'all the institutions — public and private — play their roles with a great deal of determination and responsibility.'"

cepted view that the United States provides the setting for the world's most uninhibited capitalism.

This is a mistaken view, according to *The Statist*, for "in many respects the American is one of the most regulated economies of the free world. In few other capitalist countries are the banking and insurance companies and the capital market so hemmed in and often restricted by regulations."

BUT DOES IT FOLLOW that the American system should therefore be described as socialist capitalism? Isn't the term "socialist" so burdened with different and contradictory connotations that it only causes further confusion?

Our system "is neither capitalism nor socialism in the historical meanings of these terms. It cannot be classified under these headings because it is dominated neither by the state nor by private business nor by any other single group," say Gerhard Colm and Theodore Geiger, authors of the new edition of "The Economy of the American People," published by the National Planning Association, a non-political organization of leaders of agriculture, business, labor and the professions.

They are saying there is no single agreed-upon name for the American economic system. But what's in a name? The important thing, as Colm and Geiger point out, is that "all the institutions — public and private — play their roles with a great deal of determination and responsibility."

The question today is whether these institutions are doing well enough in this regard or, whether they are playing their respective roles with enough responsibility and concern for the public interest.

UNFORTUNATELY, this question was not discussed adequately at the AEI seminar, where the debate was more ideological than pragmatic. Maybe the next time around the group will talk less about the philosophy of capitalism and more about its actual performance.

Traditionalists refuse to change

continued from p.1

faculties were suspended in 1976 by Pope John Paul VI, but who nevertheless continues to celebrate the Tridentine Mass, ordain priests and establish seminaries for their formation under the old tradition.

Traditionalists claim the popularity of the old Latin Rite is growing, and Tridentine Masses are now celebrated, despite Church prohibitions, in every state of the Union.

Msgr. Marceau maintains that there exists "a large silent clergy now that would like to keep to the Old Mass but just haven't got the courage to do so." He says in Florida alone there are half a dozen places where the Tridentine Mass is said regularly.

Jenkins and other traditionalists say the fact that young people are also attracted to the Tridentine Mass and even wish to become priests is proof that the traditionalists will not die out but will continue to be a thorn in the Vatican's side until the rightness of their cause is recognized.

"I BELIEVE that the old Latin rite will eventually become the Mass again and that the Holy See will one day in the future have the Latin rite Masses, the traditional Masses of the Church," says Robert E. James, who until a few weeks ago, attended the New Order Mass daily.

Although he says he was displeased with the results of Vatican II from the very beginning, he did not become an active traditionalist until he voiced his doubts to one of the priests at the traditional Seminary of St. Thomas Aquinas in Connecticut.

Like other traditionalists, he insists their quarrel with the Church "is not a question of like. It's a question of doctrine."

"If the Church had simply changed the Mass to English, we wouldn't have any argument," says Jenkins.

Traditionalists base their beliefs on the teaching of St. Pius V, who in 1570 promulgated the Tridentine Mass as the only true Mass of the Catholic Church, which, he said, must last forever.

To Msgr. Marceau and other traditionalists, that means that Vatican II "had no authority" to change the Mass.

FR. JAMES FETSCHER, executive director of the Office of Worship and Spiritual Life of the Archdiocese of Miami, disagrees.

"What they're talking about there has nothing to do with doctrine. It has more to do with culture and style and form."

The New Order of the Mass, Fr. Fetscher says, is simply more streamlined, less repetitive than the old one and more in keeping with the needs of modern man.

Nothing doctrinal has been changed, and the sacrifice of the Mass continues to be what St. Pius V decreed it to be, the "re-presentation of the sacrifice of Jesus that is ongoing in our midsts."

More important, he adds, "The Holy Father can change anything a preceding Pope has done when it is not a matter of faith and morals. What these people are doing is simply misunderstanding what has always been church practice."

But the New Order also stresses participation by the community, a directive which has sometimes led to excesses which have angered and confused many Catholics.

TRADITIONALISTS tell all sorts of horror stories, from people dancing and singing on the altar to a Volkswagen being driven through the center aisle of a church.

"Those people aren't censured," Jenkins says, "they're promoted."

While Fr. Fetscher agrees that driving a VW in church might be going too far, he says "it is a little bit missing the point."

"You can't define what the Church's basic intention is in reforming the rites in terms of little angels or balloons or VW's or incense or lights or building shapes or anything else."

THESE THINGS, he repeats, are not dogma, but matters of style, of allowing people to pray in a way "that is most comfortable for them."

Liturgical renewal, he says, "has been going on for almost a century." The reforms of Vatican II have firm theological roots and were not just spur-of-the-moment ideas.

The list of objections form Traditionalists includes:



Missal in hand, a member of the Pompano Beach congregation follows the "traditional" Mass.

- Charges that modern priests do not really believe in transubstantiation, the actual presence of Christ in the Eucharist;

- Disagreement on whether Christ came to save "all men," as the prayer at the consecration of the new rite says, or "many," as the Tridentine Mass said; and their impression that, in Jenkins' words, the Mass since Vatican II has "become a memorial like the Protestants have."

Fr. Fetscher calls the first charge "a lot of horse manure. I don't know one single priest who does not believe that is the Body and Blood of Christ. If there is one, he's camouflaged very well."

On the second point, he says, "Nobody is excluded from salvation. They have to claim the salvation personally, but that doesn't mean He (Christ) didn't die for them all."

The last charge does not worry Fr. Fetscher.

"IF SOMEONE comes up to me and says 'That Mass is very Protestant,' meaning there is more emphasis on a good homily and Scripture, fine. If they mean the form of the Mass is more streamlined, with less action and less symbols, I would agree with that. But if they mean the Mass is Protestant in the original sense of the word, in that it in some way denies the reality of the Eucharist, then I would deny it."

Fr. Fetscher blames the Church for part of the disagreement, saying many times the transition to the new rite was marred by inadequate education of the clergy and the people.

But he says traditionalists' objections may really be "something personal. Somewhere, someone or something has angered them along the line and all things are piled into it."

Still, traditionalists won't budge. Living on the fringes of the Church, they refuse to attend new rite Masses that "make me sick," according to Jenkins. They insist, in Msgr. Marceau's

words, that "This is not a squabble within the church. They've started a new church."

AND THEY maintain that the only way to solve the problem is for the Pope to "restore the Mass."

Claiming about 50,000 followers throughout the world, traditional Catholics say that if they could choose, about 80 percent of all Catholics would want to go back to the Tridentine Mass.

They say the dissatisfaction with the new rite is evident in declining attendance figures and diminishing revenues.

Apparently, Msgr. Marceau says, people are saying "No doctrine, no dollars," and he attributed the Vatican's projected \$25 million deficit for 1981 to this philosophy.

Meanwhile, the Church seems to have adopted a wait-and-see attitude, refusing to allow Tridentine rites but stopping short of more serious measures. "As a matter of practice rather than policy, the less said the better," says Fr. Fetscher.

THIS POSITION angers many traditionalists because, in Jenkins' words, "Since Vatican II, the church seems to have allowed anything to take place. The only thing they don't allow is the offering of the old traditional Mass."

He adds that while there has been no official harassment, some local priests have tried to prevent his group from holding Tridentine Mass by threatening a Catholic boycott of a Broward restaurant and a funeral home which had been rented for that purpose. Both owners backed down and told Jenkins he would have to find another place to say Mass.

Fr. Fetscher says, "I can understand how they resent it," but adds it was the priests' duty to "make sure that things identified as Catholic are Catholic, and right now, that is not."

THE REASON, he says, is that the Tridentine Mass represents "a disunifying element in the body of the Church." He adds, "The Church has the right and the duty to proclaim what its liturgical rites are."

Still, the Vatican now seems interested in determining the extent of the dissatisfaction, and recently asked the world's bishops to find out how many traditional celebrations take place in their dioceses and how many members they have.

"It's not a matter of hunting them down," Fr. Fetscher says. "Rome simply wants to know what the status of the question is. I would like as much information as I could to comply with Rome's request."

THE CHURCH, he says, feels "concern and frustration at not knowing where they are all the time or how best they can be helped. It's not a question of reaching some sort of compromise. I think the question has to do with the degree to which they feel abandoned by the Church and to what degree they have brought that on themselves."

But the issue is not likely to be resolved soon.

"I really do pray for them and I hope they're praying for me," says Fr. Fetscher. But, he adds, "I suspect that each of us is praying that each will see the error of our ways."



Msgr. Marceau, back turned to the congregation, during a biweekly "traditional" Mass held in a rented hall in Pompano Beach.

Where do all the children go?

The writer, an American free-lance journalist, recently visited the zaragoza center for Children as part of a reporting trip to El Salvador.)

By Diana Page

Zaragoza, El Salvador (NC) — There were nearly 200 children playing in the courtyard behind the old chapel — smudge-faced boys and thin girls mothering the toddlers.

They were dressed in clothing ranging from a faded Girl Scout uniform to a designer-label T-shirt that had known better days. Some of the children's heads had been shaved,

Each of these children ended up in Zaragoza under the care of Father Ken Myers, a missionary from the Cleveland Diocese, after finding their way out of the battle zones of El Salvador into camps for displaced persons.

Because of the fighting and the burden this is putting on the country, no one has time to keep statistics on orphans. Too often there is no way of knowing who is an orphan, or whether the family of a child who has been lost or abandoned will return to claim him. According to church estimates, 22,000 non-combatants have been killed in the past 18 months and about 135,000

Priest cares for orphans in war-torn El Salvador

giving them a prison-camp look. But the shaving was to remove lice.

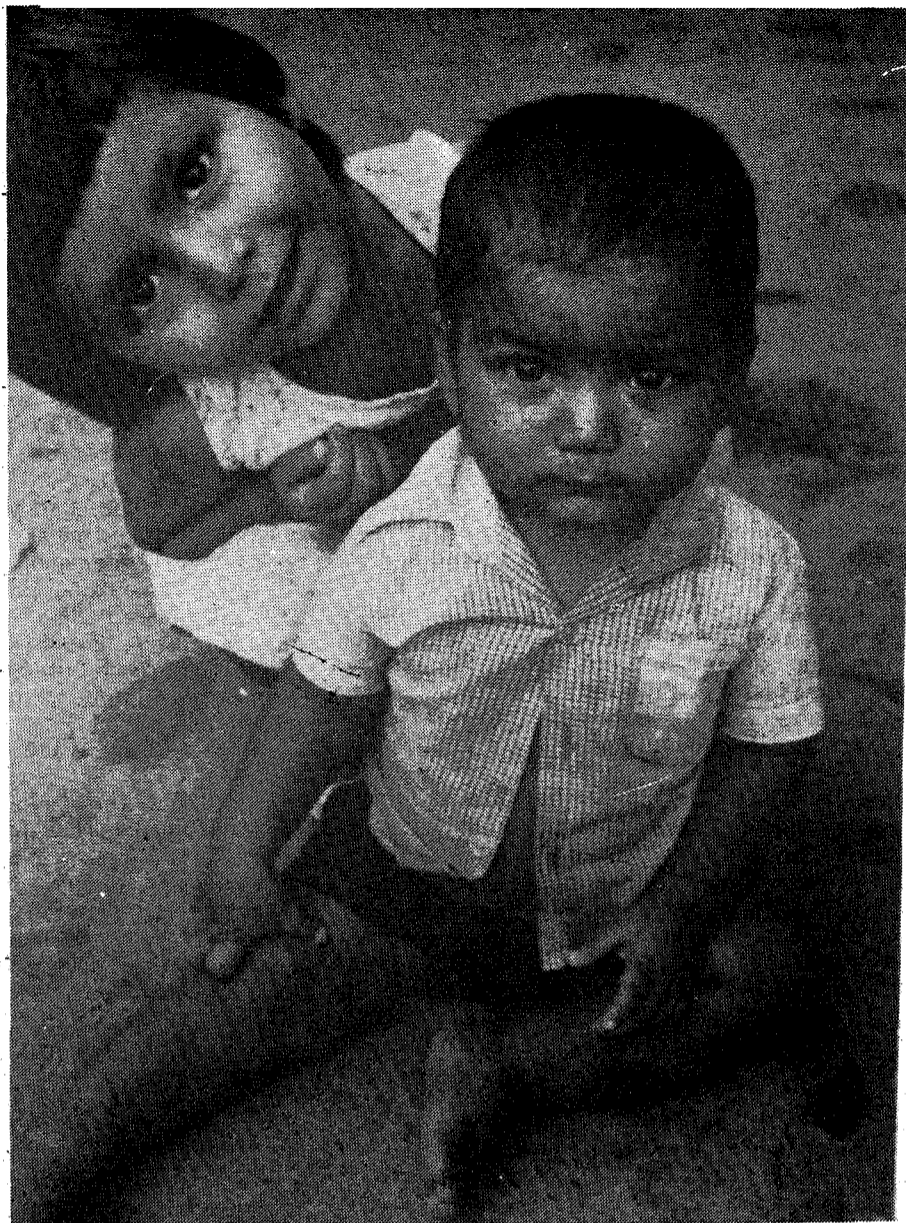
THE APPEARANCE of a stranger in the yard attracted a dozen children, competing with their best smiles, reaching out to be touched, saying with their eyes, "Please notice me, let me be the one who is special."

Not all the children tried for recognition. One sat against the wall, rhythmically beating his forehead with his little fist. Other children stayed quietly around the young man who tried to coax chords from an untuned guitar. Others molded mud under the trees near the laundry.

families have fled their homes.

Red Cross ambulances will bring children found alone in the combat zones into the capital of San Salvador and turn them over to volunteer organizations, but no one at the Red Cross headquarters could find any records of how many children had been found or where they were.

The government already had 15 orphanages and churches had six other homes for children when Father Myers began giving a home about nine months ago to youngsters displaced by the war. Father Myers' center concentrates on children needing special



Two faces of the 190 orphans in Zaragoza created by civil war.

medical attention.

THE THIN, WHITE-HAIRED missionary has been a parish priest in Zaragoza, a village 15 miles into the hills southwest of San Salvador, for seven years. Last September he brought home one child, then 10 orphans whose mothers had been killed. Then he made room for 55. By the end of June, there were 190 children. When 30 triple-layer bunk beds are completed by a carpenter, room for more children will be available.

"A medical student volunteered to help me here, so I thought we could specialize in health care, bringing in those children who needed special medical attention," Father Myers said. "When they have hidden out in the hills, in the rain, without food, they come into refugee camps in bad condition."

The most common problems are eye and skin infections, but last fall, measles and chicken pox hit the camp. The medical student, who had completed two years of studies before the university was closed by the government last year, feels he has learned much more from his practical experience in Zaragoza than he would have in the classroom during the same time period.

THE CHILDREN range from infants to 12-year-olds. Four infants were born in Zaragoza. Twenty-eight mothers displaced by the fighting live and work at the Zaragoza center. They help care for the orphans.

Ursuline Sister Dorothy Kazel and lay woman Jean Donovan, two of the four U.S. women missionaries murdered last December on the road to the San Salvador airport also were missionaries from Cleveland and helped care for the orphans. When Father Myers was in the United States recently, recuperating from hepatitis, he was jarred by the number of

people discussing the deaths, which he considered a family tragedy, in terms of their political implications.

In El Salvador, supporters of the government said the missionaries were involved in leftist activities, while in the United States, religious groups protested the killings and the United States temporarily halted military aid to El Salvador as a way of pressuring the government to investigate the murders. Recently, several Salvadoran soldiers were arrested in the case.

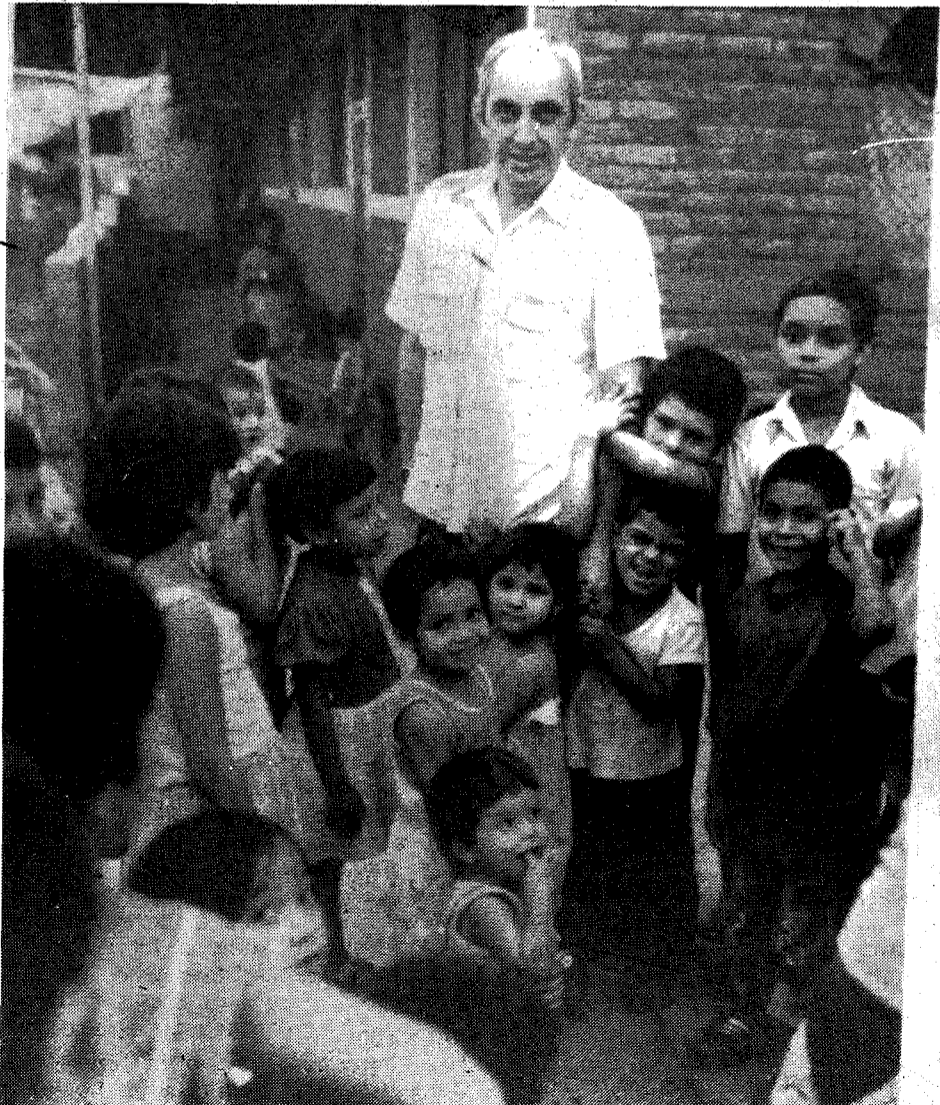
At Zaragoza, the needs of the children are the main concern. Food is provided through relief organizations, including Caritas International. Other basic needs are met by donations. In a war-torn economy, people donate as best they can. Market women insist on putting extra peppers and tomatoes in the shopping baskets of center workers as their contribution to the children.

FATHER MYERS plans to build a town for the orphans, with a capacity for 4,000 children, and he wants to name it after the late Archbishop Oscar Romero of San Salvador.

Archbishop Romero, an outspoken critic of the human rights situation and an advocate of social reform, was murdered in March 1980 while celebrating Mass. By mid-1981, no suspect had been arrested.

"It was his idea originally," Father Myers said, brushing aside the suggestion of some Salvadoran friends that to use the name of the murdered archbishop would be dangerous. The priest is more worried about the thousands of children that his center cannot accommodate.

More information about the center can be obtained from: Zaragoza Orphanage, Diocese of Cleveland, 1031 Superior Ave., Cleveland, Ohio 44114. Donations can be sent to that address.



Father Ken Meyers' presence gives orphans a reason to smile.



The challenge of early retirement

Dear Dr. Kenny: My husband worked for the fire department and was able to retire last year at age 50. At first, we thought it was a wonderful thing. Now I'm not so sure. As the saying goes, "I married him for better or worse, but not for lunch." He's under foot all the time. He can't seem to figure out what to do. And he seems to be getting more depressed. We had hoped for something better, but it didn't happen. Now what should we do?—Missouri.

A. I agree with your first thought. Early retirement is an unprecedented opportunity for something new and different in your life, a new direction. There are many possibilities.

Probably your husband is wondering why he didn't stay employed and whether he should go back to work. Some persons retire from one career and begin another. One man at age 46 switched from optometry to landscaping.

Part-time employment is another option. It is less involved than starting a new career, but it offers a chance to earn a little extra money and keep busy. He might work in the same career as a substitute or volunteer fireman, or he might find a new area.

Leisure-time activities are an obvious choice. The problem is that they do not start up automatically. If your husband has not pursued these areas before retirement, it will be more difficult to become involved now. However, it can be done.

HOBBIES ARE A REAL POSSIBILITY. Now may be the time to plant a garden, to learn to paint, to travel to interesting and historical places, to become an amateur photographer or to watch birds. The ideas are endless.

Friendships are another area for development. Why not reach out to people you might like to get to know better? Pot-luck supper groups, dinner invitations, social clubs, sports clubs and bridge clubs are but a few of the ways to begin new relationships.

Health and preventive medicine may suggest some activities. How about an exercise program to develop the heart and lungs? What about working as a family to eliminate junk foods and to develop more nutritious eating habits? Why not choose the present time to work on a program to modify drinking or to stop smoking?

Volunteer work in the human services is another fine area. Time is a gift which can be given to others in need. Scout leadership, big brother, tutor, crossing guard, Little League coach, hospital visiting and many others are worthwhile.

RELIGION IS STILL another potential area for investment. Take the time now to learn to pray. People get lazy with formal prayers like the Our Father and Hail Mary. Adult Christians should feel at ease in the presence of God. Wordless prayer may take a little practice, but it can bring great peace.

Joining a prayer group, a study group or an adult religious education group can make us more aware of the Christian Community in which we worship and more sensitive to the other members and their needs.

RETIREMENT IS AN ENDING. It can also be a beginning. But beginnings don't just happen. They take some planning.

(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 sophomore looks back

(Last August when our Teresa left for college, I wrote about her. Now she's home for the summer and I realized what a fine resource she might be to other students who are preparing to leave home for the first time. So I have invited her to share her thoughts with the young graduates in your kitchens; what to expect, what they'll need, how they might feel, and, how their families can support them.)

Along with thousands of other students, I survived my first year of college. I had a wonderful year, growing mentally, spiritually, and socially. With three years to go, I am not an expert on collegiate life, but I hope some of my insights will help freshmen and their families ease into this exciting phase of life.

College is a wonderful experience. It's unfortunate that such an exciting time is burdened with fears and uncertainties. Perhaps the most destructive rumors about college life are that no

one else is worried, that it's a hurdle that only the tough will clear, or that college is but a bridge to bigger and better things.

THE GREATEST MISCONCEPTION that I experienced was that I was the only person lost, confused, or nervous. Only towards the end of the year, when remembering first semester, did my friends and I realize how afraid we all had been, and how we had believed that everyone else was adjusted. It's sometimes helpful to remember that we're all on the same level, all confused, and all desiring to meet new friends.

Secondly, college is a melting pot of personalities and abilities. I encountered extremely goal-oriented students, and lazy ones; experienced pressurized situations, and enjoyable times; worked harder than in high school, but felt high when something suddenly fell into place.

How one handles new situations and new people is the key. Personally, I am internally motivated, and can usually

disregard external pressure. How one decides to pursue his four years is just that — his or her decision. Sometimes it's hard to remember who is in control. As long as we make our decisions, and are self-disciplined, college remains a pleasant learning experience. But making non-decision by default, like going out for pizza when we really don't want to, allows us to feel overwhelmed and causes college to appear as a hurdle.

DURING MY FIRST YEAR I was able to take advantage of opportunities, meet persons from all spectrums of life, and enjoy myself while keeping my original goals in the forefront. Such a balancing act is difficult! My family helped by providing a sense of focus. If families allow themselves to be a home base, then freshmen can better construct their new lives building upwards, not off course.

I remember one lonely November night calling home, asking for reinforcement. Of course I received it, passed the next morning's exam, and

in hindsight, view it as an important threshold. As students, we must reach out to our families and friends. I have a dear friend who was my surrogate mother. But only because I admitted my needs was she able to help me. Parents, believe it or not, aren't clairvoyant.

MY DAD, WHO ISN'T A PROLIFIC WRITER, send me the best letters usually ending with 'it's not the same without you.' Such relief! We want to know what's going on at home. Did Dan's team win? Does Pat like his schedule? And, most importantly, do you miss me? Without being maudlin, the family can relay the sense of loss, but also the feeling of vicarious excitement about their son's or daughter's new experiences.

Finally, college is not just a bridge to the future. It is a special time for growth, enrichment, learning, fun, and an education. It's not the end of parenting or family dependence. Rather, it's a beginning of new needs and new responses.

Family Night

OPENING PRAYER

Dear God, you are father of us all; we are brothers and sisters to everyone in your human family. Help us to appreciate what being your children really means and the responsibility we have for loving and caring for others everywhere. Be with us in a special way this Family Night as we talk about and express our caring for our relatives near and far. Amen.

SOMETHING TO THINK ABOUT

Since in our society families move so often, it is difficult to have a close-knit extended family. Children and adults need a sense of belonging, a rootedness. We need to be in touch with our

relatives even at a great distance. During this Family Night we will concentrate on our relatives and the specialness of our family name.

ACTIVITY IDEAS Young Families

FAMILY NAME Materials: paper, pencils, cloth or poster board for a banner, crayons, glue, scissors. Talk about your family name. Dad and Mom could tell what they remember about their ancestors. Try to figure out what your family name means. About 900 years ago most people had only one name. As the population in towns

and villages grew it was necessary to better identify people, so last names were given. Some examples were Johnson meaning son of John; Cook for someone who cooked; Smith for a blacksmith. Make a list of all the relatives you can think of who share your family name. Make a banner featuring your name in large decorative letters. Instill a sense of pride in your name.

Middle Years Families

FAMILY BINGO Materials: paper and pencils. Each family member draws a large bingo card with five boxes across

and five down. As parents tell about a relative, each person writes that name in any one of the boxes until 24 boxes are filled. Put an "x" in the middle box. Then write the names on slips of paper, fold, and place in box. One person calls the bingo names and whoever fills a line first is the winner. Everyone should know a lot more about the family's relatives when the game is over.

SNACK TIME

Fix a cherry treat in honor of George Washington, founder of our nation, cherry pie, tarts, or ice cream with a cherry on top.

U.S. to aid in Salvador elections

WASHINGTON (NC) — The Reagan administration appeared to back off from its hard line position on El Salvador July 16, saying that a political solution is the only way to stem the "tragic cycle of violence" in the country.

In a speech by Thomas O. Enders, assistant secretary of state for Inter-American affairs, the administration praised plans for elections in El Salvador in 1982 and 1983 and said THE United States is prepared to aid in the election process.

But the speech also reiterated the U.S. view that military aid is necessary for El Salvador's government "to counter the disaster visited upon El Salvador by enemies of democracy."

THE SPEECH'S emphasis on a political

solution was immediately welcomed by Father J. Bryan Hehir, director of the U.S. Catholic Conference's Office for International Justice and Peace. The USCC public policy arm of the U.S. bishops, has been a vocal critic of U.S. policy in El Salvador.

In a statement issued shortly after the speech Father Hehir said the USCC always has held the conviction "that a political solution represents the only lasting solution to the situation in El Salvador."

The priest reiterated, though, that the USCC "remains convinced that outside military assistance from any source to the competing forces in El Salvador does not help to foster a political solution."

Enders' speech, before a private

foreign policy group, was billed as a major policy declaration by the Reagan administration. Officials said the speech was a "clarification" of El Salvador policy, which they admit has not been popular with the American public.

The speech avoided most references to East-West conflict, which the Reagan administration had been saying was a major reason for building up military aid to the El Salvador government.

Instead, it focused primarily on the internal divisions within El Salvador and said it was critical that the Salvadoran government attempt "to overcome these divisions by establishing a more democratic system."

The speech also warned that arms from Cuba and Nicaragua for Salvadoran guerrillas must stop. While the flow of arms was reduced in March and April, "not to the volume reached this winter, but to levels that enable the guerrillas to sustain military operations despite their inability to generate fresh support."

ENDERS ADMITTED the task of seeking a political solution would be difficult. "But we believe that elections, open to all who are willing to renounce violence and abide by the procedures of democracy can help end El Salvador's long agony," he said.

El Salvador has set presidential elections for 1983, preceded in 1982 by constituent assembly elections to develop a new constitution.

Eucharist calls all to social action

continued from p. 1

OTHER CONGRESS speakers too related communion in "the broken bread" to building up a "new world."

An Irish theologian, Father Dermot Lane, said at a study session on July 23: "The thesis that Christian action for justice is bound up with the celebration of the Eucharist is as important as the other equally important doctrines about the Eucharist, such as the real presence, the sacrifice of Calvary, the paschal meal and the memorial dimension."

Developing this concept, Father Lane said: "The presence of Christ in the Eucharist is one that obligates us to find the same Christ who is present in the poor."

"Those who participate in the sacrifice of Christ must share the redemptive fruits of that sacrifice with others in terms of bringing justice, peace and love to those who are oppressed.

At a Mass for about 3,000 English-speaking pilgrims Cardinal John Krol of Philadelphia said that, just as Jesus allowed himself to be broken on the cross for the salvation of the world, "so we who break the bread of the Eucharist must commit ourselves to the same task."

"Jesus is bread broken for the world," Cardinal Krol said, "not only that he might heal our wounded nature through eucharistic nourishment but that we might see him in the broken bodies of those who are starving in Somalia; of those who are refugees from Vietnam, Laos and Cambodia; of those who are victims of violence in Lebanon and El Salvador."

Ecumenical activities and pageantry were also features of the eight-day congress.

On July 21 members of the Church Union, an Anglican group working for Christian unity, gave Cardinal Bernardin

Gantin, papal delegate to the congress; a stole embroidered with the papal coat-of-arms and the cross of Canterbury in anticipation of the pope's visit to England next May. The gift showed the Anglican desire to assure the pope of their prayers for his full recovery and of their "ardent hopes for all that could result from the historic meeting of the successor of Pope St.

Gregory and the successor of St. Augustine, said Bishop Edric Kemp of Chichester, England, president of the Church Union.

Pope St. Gregory sent St. Augustine of Canterbury to evangelize England at the end of the sixth century.

At the end of a candlelight service on July 21 Cardinal Krol touched a torch to a huge cauldron in front of the Rosary

Basilica, as about 25,000 persons lifted candles and shouted, "Lumen Christi" (light of Christ). Young men and women participating in the congress then lit torches from the cauldron and formed a circle of fire as they lined the two semicircular ramps stretching from the plaza to the upper basilica.

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'They want to smash us. They're out to get us, to kill us, that's all.'

Children of Belfast: equality of hatred

By Don McEvey
of the National Conference of
Christians and Jews

On a street corner on Shankhill Road in Belfast, Northern Ireland, I stood talking with a group of six Protestant teenagers. That area is the center of Protestant militancy in a land torn by sectarian strife. These young people could not remember when bombings, arson, sniper fire, and street riots were not almost everyday events.

While chatting with them I asked what they thought would happen if I went to Falls Road, the heart of the Catholic ghetto, and asked the same questions to a group of teenagers there. They told me that I wouldn't get out alive.

I took the challenge and went immediately to Falls Road. There I found another group of six Catholic teenagers who were equally eager to talk.

Listen, now, to the responses from the two sides.

What do you think that young people your own age on Falls Road think of you? Protestant response: "They hate us. They really hate us. It is unbelievable how much they hate us."

What do you think that young people your own age on Shankhill Road think about you? Catholics response: "They hate us. They want to smash us. They're out to get us, to kill us. That's all."

Where do you think they got those ideas? Protestant response: "That's the way we were brought up. They were brought up to hate us and we were brought up to hate them." Catholic response: "Just brought up that way. That's the way it is."

Is the trouble really a matter of religion? Protestant response: "No, not entirely. You see, we are British. Everybody in Northern Ireland is British, but if you went over to Falls Road and asked anybody his nationality he would say Irish. If they



A youth gets set to throw a Molotov cocktail at a British armored car in Belfast. (NCPhoto)

are Irish they should live in the south of Ireland. We're British and we'll never give in." Catholic response: "Yes and no. It is really a problem of the Brits. We want a united Ireland and we won't give up until the Brits are out."

What do you think would happen if the British were to withdraw? Protestant response: "It will never happen. We would never let it happen. If it did the pigs would be over here murdering us all. They want to kill

us. It will never happen. If it did I'd emigrate. We all would." Catholic response: "If the Brits left it would probably be worse. That's how a civil war would start. The Orangies would be over here smashing us all. They'd really bump us. That's what they want to do."

This has been going on almost through your entire lives. Do you think it is ever going to be resolved? Protestant response: "No. It will never

end. The only way it could end would be if every arm was laid down, but no arm is going to be laid down." Catholic response: "Never. Never. No way. We'll never give up until Ireland is united, but . . . No, I don't think it will ever be solved."

In Ulster I heard shouts of anger, sighs of sorrow, and some faint whispers of hope. In subsequent columns I will share more of these with you.

Evangelizing in India . . . it ain't easy

By Tony Staley

PORTLAND, Ore. (NC) — He is a missionary, but he is forbidden by law to evangelize. He is a foreign Missionary, but there is no shortage of candidates for the priesthood among the natives. Many in his congregation were baptized three or four times because they had been paid for converting to Catholicism.

These are the ironies facing a missionary in India, according to Oblate Father Stanislaus Philips, who was in Portland visiting his family. Father Philips is in charge of a mission station in Kancheepuram in southern India.

Only 500 of the 500,000 people in his mission territory are Catholics. With the exception of a few Protestants and Moslems, everyone else is Hindu, said Father Philips. Because Indian

law forbids foreign priests from evangelizing, Father Philips works only with baptized Catholics, most of whom no longer practice their faith.

It was common 25 years ago to give converts money and new clothes for being baptized, said Father Philips.

"Catechists ran the show then because of a lack of priests. The catechists would get 10 rupees for each convert. The priest would come through every three or four months and would not know the people. He would just baptize them. Later when the records were checked we found that some people were baptized three or four times," Father Philips said.

For 10 or 12 years no priest came until Father Philips was assigned to the mission station in 1968.

"The people had forgotten their faith," Father Philips said. "By constant contact and identification with the

people we are trying to show that we are really interested in their welfare."

There are social restrictions that limit converts. Hindus who convert lose employment privileges and scholarships for education, so most converts are of the low castes who have nothing to lose, according to Father Philips. The priests, however, are from the high castes who often did not care for the people, he said.

To show that the church does care, Father Philips said the Franciscan Sisters of Mary have started foundations engaging in social, spiritual and material work including teaching, sewing, modern farming and raising poultry.

"The sisters also run schools, but this has been a big problem because the people are not accustomed to sending their children to schools. Parents prefer to have their children with them

for work," he said.

There is no shortage of priests in India, Father Philips said, but there is a shortage of good priests.

The outcast status applied to ex-seminarians has not deterred young men. The status of a priest is so high that the priesthood has become more of a profession and few seminarians leave, he said.

"You can take a bus to any big city and find 50 or 60 men who would want to become priests because the moment they become a priest they are well off and their family is well off because they hold a position that is really powerful. Screening the candidates is the biggest problem," he said.

Father Philips' family emigrated to the United States because of racial troubles in their native Ceylon. His family has lived in Portland for 11 years.

Standing tough

Begin builds new Israeli government on old policies

By Agostino Bono

Prime Minister Menachem Begin has been piecing together a new Israeli government since his incumbent Likud Party won a narrow plurality in the recent national elections. Although the composition of the government may be new, the policies are likely to be a carbon copy of the previous Begin government.

This would mean a continued inflexible stand on Jerusalem as the indivisible capital of Israel, strong opposition to Palestinian guerrilla use of Lebanon as a base for raids on Israel and a continuation of the Camp David accords which envision an Israeli-Egyptian peace pact as the touchstone of a wider Middle East settlement.

The Likud Party won 48 seats in the election June 30 for the Knesset (Parliament), one more than its main rival, the Labor Party, but 13 seats short of the 61-seat majority needed to govern. Begin's hopes for a new government lie in a coalition with three religious parties which have the needed 13 Knesset seats.

THE RELIGIOUS parties in the past generally have supported Begin's policies and negotiations for the new government revolve more around distribution of cabinet posts than future policy. The main thrust of the religious parties is to further embody Jewish religious laws within the secular framework of the state.

During the transition period Begin has continued in office and shown that he does not consider himself a caretaker prime minister, especially regarding his promises to end Palestinian guerrilla raids into Israel from Lebanon.

After a series of Palestinian raids on civilian targets in northern Israel, Begin launched a punishing series of air raids on July 17 and, in a change from previous policy, attacked population centers believed to house the headquarters of Palestinian guerrillas. According to Lebanese estimates, the raids caused over 400 deaths, mostly civilians.

The attacks, which continued for over a week, were an escalation of the continuing battles in which guerrillas cross the border to attack Israeli civilian sites, while Israelis launch attacks into Lebanon against Palestinian guerrillas and Syrian troops who are supporting them. Israel also has been supporting Christian-led Lebanese militia forces opposed to the Palestinian guerrilla presence in Lebanon.

BEGIN BACKED the raids with tough talk, saying Israel would no longer give guerrillas sanctuary if they based themselves in civilian centers.

"But we shall continue to attack terrorist bases and headquarters even if they are purposely located in the vicinity of or within civilian populations," Begin said. "We shall give the enemy no rest until we have put an end to his bloody rampage and peace will reign between Israel and Lebanon."

The Israeli actions put a damper on the already tenuous peace negotiations trying to end the fighting

which in Lebanon centers around supporters and opponents of the Palestinian guerrilla presence. Two parallel efforts have been initiated: one by a delegation of Arab states aimed mostly at settling Lebanon's internal problems and another by special U.S. envoy Philip Habib who has tried to work out an agreement involving Syrian anti-aircraft missiles in Lebanon and the Israeli air incursions over Lebanon.

Syrian troops have been stationed in Lebanon as an Arab peacekeeping force but much of their activity has been in support of the Palestinians.

The initial reaction of many Palestinians was that the United States supported the Israel raids.

The Habib mission "is now totally in ruins," said Hatem Hussaini, director of the PLO information office in Washington. "The raids destroyed any American efforts to appear neutral."

The United States, however, quickly criticized the Israeli attacks on civilian centers, straining relations, and Habib returned to the Middle East to continue his mission, which called for a ceasefire. The ceasefire was agreed to by all sides July 24.

THE ISSUE of an undivided Jerusalem as the capital of Israel is another touchy political subject and one which also has strong religious ramifications as Jerusalem is the site of holy places revered by Catholics, Moslems and Jews.

The decision was taken in July 1980 and de facto meant that Israel annexed territory in Jerusalem that once had belonged to Jordan but which Israel had occupied since the Six-Day War of 1967.

The Israeli action counters the spirit of the Vatican's position which opposes unilateral action on Jerusalem and favors international guarantees through "an appropriate juridical safeguard" making Jerusalem freely accessible to Christians, Moslems and Jews.

About a month before the Israeli decision, the Vatican position was outlined in an article in the Vatican newspaper, *L'Osservatore Romano*.

Besides free accessibility, the

Nun heads Diocese schools

ST. LOUIS (NC) — Sister Mary Ann Eckhoff of the School Sisters of Notre Dame has been appointed superintendent of schools for the St. Louis Archdiocese, the first person other than a priest to hold the top school administration post in the archdiocese.

Sister Eckhoff has been assistant superintendent of schools since 1974.

"I'd like to think, as a woman, I can bring

certain qualities and dimensions because I am a woman," Sister Eckhoff said. "However, I appreciate the fact that I did not get the job because I am a woman. I was told by the archbishop and the search committee that I was the best qualified candidate."



Palestinians brave shellfire to rescue a wounded soldier in Lebanon.

Vatican seeks:

- Protection of the Christian, Moslem and Jewish religious heritages of the city.

- Protection of the rights enjoyed by various religious communities over shrines and welfare and study centers.

- Safeguards for religious freedom.
- Continued development of religious educational and social activities by all religious communities.

- Equality of treatment for all religions.

All these should "be achieved through an 'appropriate juridical safeguard' that does not derive from

the will of only one of the parties interested," said the statement published in *L'Osservatore Romano*.

ISRAEL has pledged free accessibility and other safeguards but under Israeli law.

Arab and Moslem positions range from the return to Jordan of territory gained in the Six-Day War to the establishment of Jerusalem as the capital of a Palestinian state.

Begin has the general support of the Israeli population regarding the maintaining of Jerusalem as the nation's capital and is unlikely to soften his position.

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Priest heals some, brings hope to many

By Owen McGovern

PROVIDENCE, R.I. (NC) — The 12,000 persons who packed the Providence Civic Center recently were looking for a miracle or at least a sign that they had not been forgotten.

For some of them, Redemptorist Father Edward J. McDonough of Boston provided that sign.

About 600 persons, or five percent of the audience, went to the stage during the three-and-a-half-hour healing service to testify that they had experienced a physical healing at the hands of the quiet, unassuming priest

whose healing ministry has made him a ray of hope to thousands of sick and disabled persons.

BUSES BEGAN arriving from all over New England about four hours before the service. They brought the handicapped, the mentally retarded, the terminally ill, all hoping to be healed.

Four guitars, an electric piano, two flutes, a drummer and several singers warmed up the crowd. A group of deaf people sang in sign language. Wheelchairs bumper to bumper crowded the auditorium floor. When Father McDonough appeared, the faithful were ready to be healed.

The 60-year-old priest preached simply in a monotone, asking God and the Blessed Mother to help those who were suffering.

The faithful prayed to God to touch them personally. Crutches, canes and body casts were everywhere. Mothers and fathers holding afflicted children

waited for Father McDonough to pass by and bless the children.

Twelve thousand people held hands and sang "Thank you, Jesus." Twelve volunteer nurses cared for the sick.

WEAVING HIS WAY through wheelchairs, Father McDonough

blessed the worshippers and prayed for them to be healed. As he did so, many fell back in their chairs or, seemingly unconscious, were placed on the floor. This phenomenon is referred to as being "slain in the spirit" or "resting in the spirit."

Although many did not receive the sign they sought, most people seemed to experience a sign of God's love. Their tears, smiles, hugs and kisses said so.

As Father McDonough asked persons with various afflictions to step forward, each group did so, casting aside crutches, hearing aids or leg braces.

Halfway through the service Father McDonough said from the stage that he believed some people with hearing problems had been cured. He asked those who had experienced an improvement in their hearing to raise their hands and then asked them to come to the stage and give testimony.

Anthony Cimaglia of Providence was one of about 40 persons to come forward. He told the audience he had been deaf in his left ear for 20 years and now heard very well. Several days later Cimaglia told a reporter he could still hear through his left ear, though not as well as at the service.

As Father McDonough asked persons with various afflictions who were healed to step forward, each group did so, casting aside crutches, hearing aids or leg braces.

JUDY MARIANI of Milwaukee brought her two-year-old daughter, Amanda, who was suffering from Verret-Steele Syndrome, which causes severe migraine headaches and long periods of paralysis. As Father McDonough blessed the mother and child with holy water, Mrs. Mariani fell back into her chair. As she opened her eyes, she saw Amanda walking toward her.

Mary Ann Payne, 37, of Maryland gave testimony of her healing last year. She said an automobile accident on Jan. 19, 1980, had left her paralyzed from the waist down. After surgery on her back and bladder, doctors told her she would never walk again. But after Father McDonough blessed her during a healing service at Our Lady of Lourdes Church in Bethesda, Md., she stood up and walked. "Doctors at the hospital said it was a gift of God," she said.

A well-orchestrated event, the healing service built to a climatic conclusion with the singing of "The Battle Hymn of the Republic."

Father McDonough said afterward he believes everyone at the services is healed in one way or another, spiritually, emotionally or physically. God doesn't always heal a person in the way that person wants to be healed, he said. "He heals us the way he thinks it best for us."



At a jam-packed Civic Center in Providence, R.I., Redemptorist Father Edward J. McDonough of Boston pauses to bless and pray over a disabled youngster.

NCCB defines 'ministry'

WASHINGTON — An official of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC) confirmed that the NCCB Administrative Committee has approved a proposal to use the term "ministry" in NCCB-USCC documents only for ordained ministry and designated lay ministry.

The proposal by the NCCB Committee on Doctrine further specified that:

- By "ordained ministry" the committee means the official work of people in the orders of bishop, priest and deacon, and
- By "designated lay ministry" the committee means the official work of acolyte or reader (lector) carried out by people commissioned in those two canonical offices; any other functions

that the Holy See may similarly establish in the future; and functions established by a bishop in charge of a diocese that are important, that are performed in the name of the community and that serve a permanent need of the church. These ministries are exercised by people officially designated to perform them.

The Administrative Committee also approved the proposal by the Committee on Doctrine that NCCB-USCC documents use the term "Christian service" to refer to "the response to the call to serve that flows from the sacraments of initiation." Baptism and confirmation are the sacraments of initiation. This response to the call to serve "requires no formal action on the part of ecclesiastical authority," the committee said.

"This is a time of great societal change; and all of us — without exception — look to families as a place of refuge." (Delores Lacey, director of the bishop's Secretariat for the Laity in an address at the Sunbelt Conference in Charlotte, N.C., in March, 1981).

"A generation ago, the typical worker was a man working full time to provide full support for his wife and children. Today, fewer than one out of five people who work for pay conform to that standard." (Social researcher Daniel Yankelovich writing in the April, 1981, issue of Psychology Today.)

Bad Script kills 'Endless Love'

By Michael Gallagher

NEW YORK (NC) — Scott Spencer's fine novel "Endless Love" has suffered the unhappy fate of falling into the hands of director Franco Zeffirelli and writer Judith Rascoe, who have vulgarized his carefully fashioned story about an obsessive and destroying love into a glossy teen-age fantasy, which, when it takes its inevitable grim and serious turn, will mystify and dismay the "Blue Lagoon" crowd, who are not likely to have read the novel, or anything else perhaps.

David Axelrod (Martin Hewitt), a high school senior, falls in love with 15-year-old Jade Butterfield (the ubiquitous Brooke Shields), the youngest member of a brilliant but highly unconventional family who view sexuality as something to be encouraged. Jade takes her parents at their word and soon, despite the misgivings and even the suppressed rage of her father (Don Murray), she and David are all but living together, making love every night in her room.

Finally, through a combination of circumstances badly conveyed by Zeffirelli and Rascoe, Jade's father banishes David from the house for 30 days. A mild enough check, it would seem, to young love, but David becomes so overwrought by the sentence — again something that those who have not read the book will have

a hard time fathoming — that he sets a fire in front of the Butterfield front door.

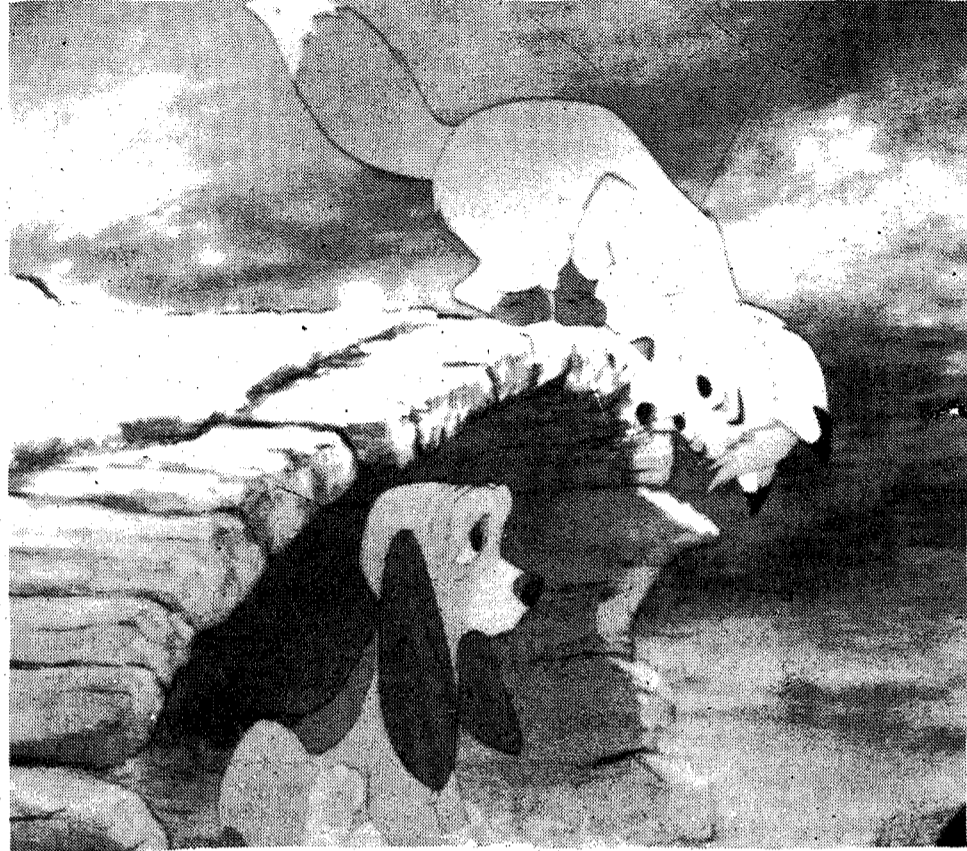
NO ONE IS seriously injured from the blaze that results, but it changes the lives of everyone involved. David is sent away to a mental institution for two years. He is eventually released, but only on condition that he not try to contact Jade or any other member of the now-scattered Butterfield family. He does, of course, and this precipitates the final act of his tragedy.

Hewitt and Miss Shields aren't as bad as they might be, given the terrible script and Zeffirelli's unsubtle guidance, but Miss Shields in particular is not up to the modest dramatic demands that the latter part of the movie lays upon her.

The characterizations of the parents, so carefully detailed in the book, have been grossly simplified and distorted. Don Murray is left high and dry. Shirley Knight, as Jade's mother, has most of the relatively few lines of Spencer that escaped the Zeffirelli-Rascoe cleaver, but they're all jumbled together, and so her character comes across as a mere kook with a sharp tongue. Beatrice Straight is wasted as David's mother. Richard Kiley, as his father, however, manages to salvage a good moment or two from the debacle.

A SOUND argument could be made that Spencer's heavily introspective

Entertainment



EYE TO EYE — A fox and a hound strike up an unlikely friendship in Walt Disney Productions' 20th animated feature, "The Fox and the Hound." Based on the book by Daniel P. Mannix, the classic tale of two young animals who are born enemies, but sworn friends, features the voices of Mickey Rooney, Kurt Russell, Pearl Bailey, Jack Albertson, Sandy Duncan, Jeanette Nolan, Pat Buttram and Paul Winchell.

novel was unfilmable, but it wasn't this unfilmable.

The lovemaking and nudity are relatively restrained — with more emphasis on male nudity than female, by the way — but because of the lack of

any sort of serious moral context, "Endless Love" has been classified B — morally objectionable in part for all by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R — restricted.

FILM RATINGS

Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The USCC symbols and their meanings are: A-I — morally unobjectionable for general patronage; A-II — morally unobjectionable for adults and adolescents; A-III — Morally unobjectionable for adults; A-IV — morally unobjectionable for adults, with reservations; B — morally objectionable in part for all; C — condemned.

All Night Long, B (R)
Alligator, A-III
Altered States, B (R)
American Pop, A-III (R)
Amy, A-II (C)
Any Which Way You Can, B (R)
Atlantic City, A-III (R)

Back Roads, A-III (R)
Beyond the Reef, A-III (PG)
The Blues Brothers, A-III (PG)
Brubaker, A-III (R)
Bustin Loose, A-II (R)

Cafe Express, A-III
La Cage aux Folles II, A-IV (R)
Cannonball Run, A-III (PG)
Cattle Annie and Little Britches, A-III (PG)
Caveman, A-III (PG)
A Change of Seasons, C (R)
Charlie Chan and the Curse of the Dragon Queen, A-III
Cheaper to Keep Her, C (R)

Cheech and Chong's Nice Dreams, C (R)
City of Women, C
Clash of the Titans, A-III (PG)
Cutter and Bone, A-III (R)

Death Hunt, A-III (R)
The Devil and Max Devlin, A-II (PG)
Dirty Tricks, A-III
The Dogs of War, A-III (R)
Dragonslayer, A-III (PG)

The Earthling, A-II (PG)
The Elephant Man, A-III (PG)
Escape from New York, A-III (R)
Eyes of a Stranger, C (R)
Eyewitness, A-III (R)
Excalibur, B (R)
The Fan, C (R)
The Final Conflict, B (R)
Fish Hawk, A-I (C)
For Your Eyes Only, B (PG)
Fort Apache, The Bronx, A-IV (R)
The Four Seasons, A-III (PG)
Fox and the Hound, A-I (C)

Friday the 13th Part II, C (R)
Funhouse, C (R)

Galaxina, A-III (R)
Going Ape, A-III (PG)
The Great Muppet Caper, A-I (C)

The Hand, B (R)
Happy Birthday to Me, B (R)
Hardly Working, A-II (PG)
The Haunting of Julia, A-III (R)
He Knows You're Alone, C (R)
High Risk, B
The Howling, C (R)

Improper Channels, A-II (PG)
The Incredible Shrinking Woman, A-III (PG)
Inside Moves, A-III (R)
It's My Turn, A-III (R)

The Jazz Singer, A-III (PG)
Jesus, A-I (C)

Kagemusha, A-II (PG)

Kill and Kill Again, A-III
King of the Mountain, A-III (PG)
Knightriders, B

The Last Metro, A-III (PG)
The Legend of the Lone Ranger, A-III (PG)
The Lion of the Desert, A-III (PG)

Mel Brooks' History of the World Part I, C (R)
Modern Romance, A-III (R)

Nighthawks, A-III (R)
Nine to Five, A-III (PG)

Oblomov, A-II
Ordinary People, A-III (R)
Outland, A-III (R)

Polyester, B (R)
Popeye, A-II (PG)

The Postman Always Rings Twice, B (R)
Private Benjamin, B (R)

Private Eyes, A-II (PG)

Raiders of the Lost Ark, A-III (PG)
Raging Bull, A-III (R)
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Seems Like Old Times, A-III (PG)
S.O.B., B (R)
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Sir Crazy, B (R)
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Sister Ann Therese to speak at Charismatic Conference

Sister Ann Therese Shield, R.S.S., will be the featured speaker at the Archdiocesan Charismatic Conference to be held at Broward Community College in Pompano, October 2-4, 1981.

Sister Ann is a Sister of Mercy, Province of Scranton, with a varied background as teacher and lecturer. She has served the Catholic Charismatic Renewal in many capacities: Coordinator in the Community of God's Love, Steubenville, Ohio; member of the National Advisory Committee for Catholic Charismatic Renewal; and Director of Teaching Program "Living the Christian Life" at the College of Steubenville.

With Father Michael Scanlan, T.O.R., she conducted a Workshop on the

Sacraments at the Eucharistic Congress in Philadelphia in 1976. Together they have authored the book "And Their Eyes Were Opened" (encountering Jesus in the Sacraments).

At present, Sister Ann is a member of the National Service Committee for Catholic Charismatic Renewal; on the Speakers' Team for the National Priests' Conference and a much sought-after speaker at Regional, National and International Charismatic Conferences. She is Director of the Office for National Charismatic Ministry at the College of Steubenville, Ohio.

Registration forms appear on page 17 of this edition of the Voice. Seating capacity is limited and a sell-out is expected long before October.

Secular Franciscans convene in Sarasota

1981 is the year of Preparation for the 800th Anniversary of the Commemoration of the Birth of St. Francis of Assisi (1181-82) for the entire Franciscan Family worldwide. The Ministers of the Franciscan Family have insisted the event be one of faith to be lived, in their Encyclical "I Have Done My Part, May Christ Teach You Yours," Rome 1981.

Secular Franciscans of the Southern Region of the Province of the Most Holy Southern Regional Congress to be held July 31, August 1 & 2, 1981 at St. Martha Church and Parish Center, Orange Ave. & Third St., Sarasota, Florida.

Secular Franciscans from 312 fraternities and pre-fraternities of the Region (Florida, Georgia, Jamaica, W.J.), will

be attending this third congress since the formation of the Region in 1977.

The keynote address will be presented by Mr. Robert R. Blackburn, S.F.O., President, Southern Region.

Guest Speaker will be Mr. Edward S. Czaplá, S.F.O., President, Western N.Y. Region. H.N.P.)

Mrs. Marilyn Darche, S.F.O., Regional Youth Coordination will address "S.F.O. Vocation" and Mrs. Shirley Peck, S.F.O., Associate Regional President N.E. Area Florida will highlight the "changing Roles" emphasizing the increased functions of seculars in the Order.

Registration and information may be obtained from Mrs. Helen R. Daskocil, S.F.O., Local Congress Coordinator, 321 South Jefferson Ave., Sarasota, Fl. 33577, telephone (813) 957-0361.

Dade Catholic Singles Events

Dade Catholic Singles will hold the following events during the first part of August. All singles age 20-40 are invited to attend. More information can be obtained from Frank at 226-3031 or 553-4919.

Aug. 1 - Bowling, Don Carter Kendale Lanes, 8 p.m., 13600 N. Kendall Drive.

Aug. 2 - Social 7:30 p.m., St. Michael's Church, 2978 W. Flagler St., Miami.

Aug. 9 - Mass 10:30 a.m., Our Lady of Divine Providence, 10205 W. Flagler St., Miami. Breakfast, 11:30 a.m., Lila's Restaurant, 11309 S.W. 30th St.

Aug. 15 - Bike Ride, 10:30 a.m., Dade Cycle Shop, 3043 Grand Ave., to Matheson Hammock for lunch.

Lay Carmelites meet

Lay Carmelites will meet on August 1 at Villa Maria Nursing Home 1050 N.E. 125th St. North Miami at 2 P.M.

Visitors welcome. Phone 635-6122.

Widow(ers) club meets

Greater Hollywood Catholic Widow(ers) Club Meeting, August 7th, 7:30 P.M. Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood, Florida. Come and make new friends. Hear bout plans for a weekend trip. Socialize and share, fun and games, music and refreshments. Call 987-4493 or 431-8275.

Catholic Widow and Widowers Club will have a Social Gathering on Monday Aug. 3, at 7:30 P.M. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Laud. Refreshments. For information call 772-3079 or 561-4867.

Secular Franciscans start Naples chapter

All Secular Franciscans and all those interested in learning about the Secular Franciscan Order are invited to attend the first meeting to be held at St. William Church Hall, Seagate Dr. Naples, Fl., on Aug. 9th at 2:00 P.M. Mr. Robert Blackburn, SFA President, Southern Region, will speak on the Franciscan Movement, for further information please phone Mrs. Nancy Caron, 261-1935 or 597-7319.

National Christian Family Seminar

The Christian Family Movement will hold its national seminar on family life at St. Mary's College, South Bend, Indiana, August 6 - 9, 1981. The focus this year is on the ministry which families can have to each other.

The biannual convention brings together about 1,000 people from all over the United States. "It is a family affair," reported Bob & Irene Tomonto, CFM President Couple. "We encourage people to combine it with

vacation. There are programs for all levels of children, and this offers the adults a chance to concentrate with other adults on topics that relate to their current life."

The recent survey showing that the CFM helped people to strengthen their relationship and to work through family problems has brought many inquiries." More information on the seminar is available from Jim & Bev Johnson, 306 S. 51 St., Omaha, Neb. 68132.

"Love Boat" cast invited to Departure party

Barry College Auxiliary has invited the cast of TV's popular "Love Boat" to a departure party aboard the world's largest cruise ship, the SS Norway, here on August 9.

The fund-raiser Caribbean "Love Boat" cruise leaves Miami's Dodge Island port for seven days, with proceeds going to Barry College's

scholarship fund.

Auxiliary president John Mustacchio said a special rate has been set to welcome singles of all ages on this moonlight cruise. Reservations are available to all persons interested in helping students earn an education.

For information, call Phyllis Saunders at Barry College, 758-3392.

WGBS sets 'World's Greatest Bazaar Sale

Get your non-profit organization involved in this worthwhile, money-making project. This event takes place Saturday, October 10th, and Sunday, October 11th at the Miami Expo Center in the Miami Merchandise Mart to benefit local charities. Rental fee for each 10' x 10' booth is \$75 and a double, 10' x 20' will rent for \$120.

Sell anything the law allows, from

bikes to lights, costumes to collectibles, fudge, ferns, furniture, trash, treasures, bric-a-brac, knick-knacks. And the best part is, the money you make, you keep.

So hurry. Reserve your booth today. For more information, please contact: Gay Levinson, WGBS Promotion/Creative Services Director at 377-8811 in Dade, or at 525-3193 in Broward.

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Everyone can give

By Father Philip J. Murnion

One Sunday morning I was celebrating Mass for the men in the detoxification ward of the municipal shelter for men on the Bowery in New York City. During the Mass I acknowledged how difficult the days of detoxification were for the men.

I asked the men if they would offer their suffering on that one Sunday to God as a prayer that my nephew, who was being baptized that day, might have a good life of growth in Wisdom and grace.

Then I asked them to let me know on the way out of our temporary chapel if they would do this. On the way out, each one stopped and with great solemnity promised me the gift of this prayer. I was deeply struck by this. These men, at a time when it almost seemed they could do nothing for anyone else, were so willing to turn their distress into a gift for an unknown child.

WHAT WAS TRUE for the men of the Bowery is just as true for everyone else. There is no one who cannot give

— not even those who have profound needs of their own. No one of us is made up simply of needs. We all have abilities. It's just that our abilities are not always recognized by others or by ourselves.

St. Vincent de Paul had something to say about all this. It is reported that he once observed, "The poor will never forgive you the good you do them, unless it is done with love."

I wonder if we treat the poor with enough love if we look upon them simply as people with needs. Perhaps they need more than therapy, more than our effort to alleviate their needs.

Mother Teresa of Calcutta often speaks this way. When she received the Nobel Peace Prize in December 1979, she told her distinguished audience: "The poor people are very great people. They can teach us so many beautiful things... The poor are very wonderful people." The poor, she added, hunger for love.

PEOPLE ARE POOR innumerable ways. It may be that they lack education or the expertise for a given job. People may be spiritually poor or disconsolate. They may be without friends or lack someone who could take care of them when they are sick.

The parish is a people who minister to one another's needs. It is a place to which people in need can turn, a place of healing and help.

But a parish and its people can also encourage even those who are in need to give to others and to experience the real gift of charity: the opportunity to exercise charity as well as to receive it.

Senior citizen programs offer an opportunity for doing this. Senior citizen programs can provide opportunities not only for the aged to be served, but for the aged to serve others as well.

MANY OLDER persons report that they feel their abilities are still respected when they are able to serve as eucharistic ministers in nursing homes or to call shut-ins as part of a telephone reassurance program. The elderly then have a sense that they are important to the church in its mission and not just recipients of church aid.

So also with young people. It seems that the programs for the young that are most successful are the ones that call on them to serve others. Youth ministry is often more than a ministry to youth. It is, on an important level, a ministry by youth.

There is a terrible tendency in our society to turn citizens into "clients," to make very capable people feel that they must depend on professionals for all they need. Sometimes, this danger exists in the church. A way of avoiding this danger is to make sure that people of all ages, rich or poor, healthy or sick, old or young, are given the opportunity both to contribute to and to benefit from the services of the Christian Community.

It is possible for the people of a parish to help each other carry out the work of Jesus. This, I think, is a valuable task for a parish and its people.

'Reach out'

A motto that matters

"Reach Out" is the motto of St. Agnes Parish on Milwaukee's north side. The words are seen everywhere — on T-shirts, jackets, posters — and indicate the active involvement of the parishioners in neighborhood affairs.

At St. Agnes, where about half the parishioners are black and half are elderly whites, issues of justice are high priorities.

- The parish is actively involved in the Northside Neighborhoods Together, a community organization that focuses on helping neighborhood residents to help themselves. Father Kern, a board member, explained that the group recently organized a basketball benefit game to raise funds for a program that would promote safety in the area's streets. The action followed the kidnapping and murder of a 6-year-old neighborhood boy.

ST. AGNES parishioners also reach out to help in many other ways as well.

- Over a five-year period, 100 St. Agnes families have spent the second Sunday of each month preparing, serving and enjoying dinner with 400 needy people at St. Benedict's, an inner-city parish.

- A senior-citizen couple, Joe and Ruth Hart, volunteer three mornings a week in the parochial school tutoring second and third graders.

Father Thomas Venne, co-pastor for eight years says, "People need a vibrant source to stimulate them to reach out." Therefore, the parish works at

providing a welcoming atmosphere for liturgies, where parishioners can "enjoy the friendliness and warmth" of their neighbors.

According to Father Kern, parishioners decided in 1970 to make the parochial school a focal point for "helping children break the cycle of poverty." Accordingly, the parish opened the school's doors to non-Catholics, providing quality education with religious values.

Today, 86 percent of the mostly black student body of 385 is non-Catholic, enrollment has stabilized and most children read well above their grade level. In addition, St. Agnes has opened a day-care center and an after school supervision program for children of working parents.

MANY ELDERLY people in the parish have picked up on the parish motto of reaching out. Herman

Council chairman Charles Davis explains the parish philosophy: 'We are to be servants to others.'

Stolper, 78, a parishioner for 32 years, heads the senior citizen group established in the early 1970s. A parish council member, Stolper often acts as a chauffeur for Crossroads Interfaith Program which provides service to the aged and shut-ins.

Stolper is one of 25 volunteers serving lunch each day to 100 elderly people. The lunches, supplied by a county nutrition program, are served in a section of the school cafeteria at the same time pupils of the school are having their lunch. School principal Sister Adrian Walsh thinks "the intergeneration experience is great." The older people settle arguments among the children, and, on special occasions, the youngsters make table decorations.

Stolper, who lives alone, says, "It's great to get away from home and see people. If it weren't for the activities, I don't know what I would do with my day."

Each year this parish of 350 families holds an appreciation night to thank the 200 parishioners who serve in parish programs. Two years ago awards were instituted for those who have given years of service in the parish. Council chairman Charles Davis, an award recipient in 1981, explains the parish philosophy succinctly: "We are to be servants to others."

The Parish
and Its
People

KYF

The Parish and Its People

A matter of perspective

By Theodore Hengesbach

Have you seen the TV spot announcement which begins by showing a drinking glass with water in it? Then a voice asks, "Do you think this glass is half full or half empty?" He goes on to say, "If you answered half full, the Peace Corps may be for you!"

The message is clear and unforgettable. The Peace Corps wants a volunteer with a positive attitude — one who focuses on what a person or situation or culture has going for it and not on what may be lacking. In other words, the volunteer's work consists of finding and building on the good that already exists.

What is true in the special circumstances of the Peace Corps volunteer is true for the rest of us in

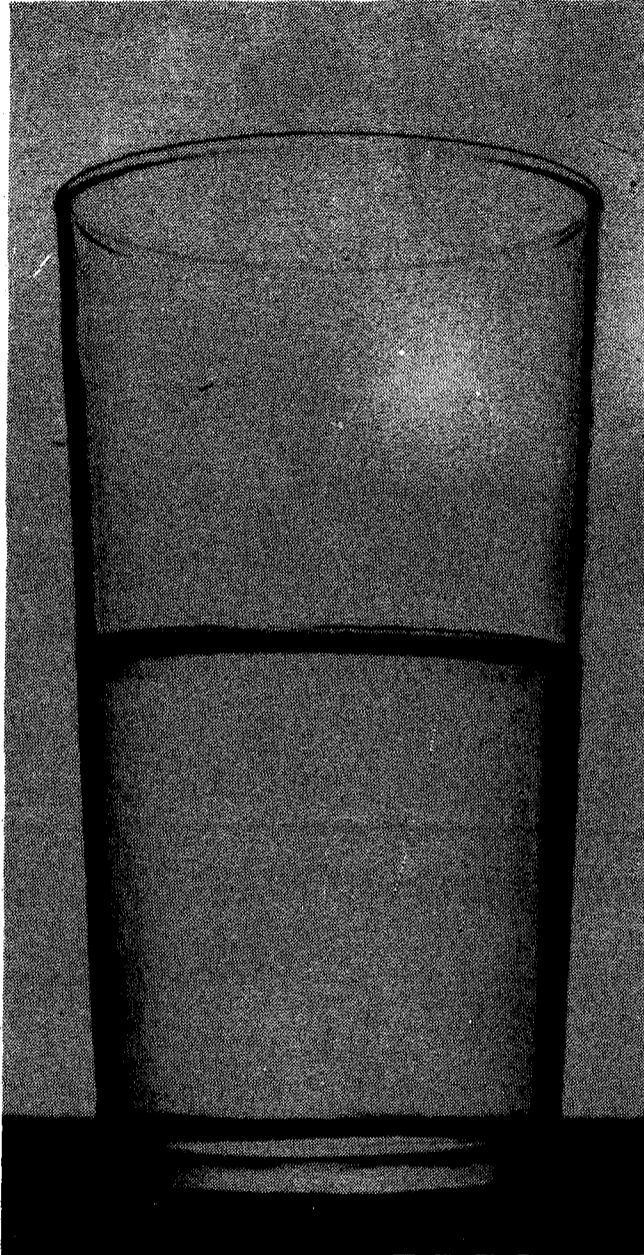
'Happiness in life and progress toward personal and career objectives are dependent . . . on identifying the positive elements of one's life situation and building on them.'

our day-to-day lives. Probably most of us have received, as well as given, negative criticism. Probably most of us have also received and given a "pat on the back." The one can leave us discouraged and disgruntled while the other is delightful and has a better chance of invigorating and spurring us on to creative action.

THE EFFECTS of a positive or negative approach can be rather dramatic.

An especially poignant example comes to mind. Several years ago, my daughter, Heidi, came home from 1st grade clutching her language arts workbook. On the cover in bold red characters had been written: "13 wrong."

My daughter was clearly ashamed of her workbook and was not too anxious to have us see it. As it turned out, the workbook contained well over 500 separate items to test skills and comprehen-



We explained this to her but she remained unconvinced. In her mind she had failed. What could have been a positive, joyful, supportive experience was rather a time of frustration and shame.

IT WAS SO UNTRUE and unnecessary, it seemed to me. In this situation, a change of perspective on the part of the teacher would have had beneficial results.

Happiness in life and progress toward personal and career objectives are dependent, it seems to me, on identifying the positive elements of one's life situation and building on them. In addition, most of us appreciate and need the support of others.

This is the underlying philosophy of a small-group discussion program called Human Potential Seminars, developed by educator James McHolland of Evanston, Ill.

"We use only about 10 percent of our growth potential," he says. An important reason for this, McHolland thinks, is that people often have a negative perspective. They are not encouraged to do more because they are afraid they will fail.

To counteract this negative perspective, the human potential seminar experience assists a person in identifying his or her positive life experiences. These include successes, satisfactions and accomplishments. The seminars also aid people to become more conscious of personal strengths and abilities and to identify values and motives for action.

According to McHolland, once this has been done, a person can begin to set goals, to attempt to realize similar and even better successes now and in the future. This program is based on the belief that a positive sense of self breeds success.

It seems to me that this approach is both a more pleasant and effective strategy for life than some alternatives. Using the Peace Corps volunteer commercial as a model, I prefer to see life as at least "half full." Only after one has such a positive sense can the sometimes necessary negative criticism, given in mercifully small and infrequent doses, be endured and turned to positive effect.

By Father John Castlot

What impression would an injudicious display of the spiritual gift of speaking in tongues make on non-Christians who might attend a liturgical gathering?

In speaking about this, St. Paul can hardly suppress his annoyance and impatience. In Chapter 14 of the First Letter to the Corinthians, he admonishes the people: "Brothers, do not be childish in your outlook. Be like children as far as evil is concerned, but in mind be mature." In other words, Paul is saying, "For crying out loud, grow up!"

The following quotation from Isaiah is used by Paul as a thinly disguised threat: "In strange tongues and in alien speech I will speak to this people and even so they will not heed me, says the Lord."

THE ISRAELITES had refused to listen to the clear message of the prophet. All right, the prophet continues, if that is the way they want it, God will send invaders who will scream at them in a foreign tongue.

This allusion puts speaking in tongues in a bad light. It also serves as a transition to Paul's main argument.

"The gift of tongues is a sign, not for those who believe but for those who do not believe, while prophecy is not for those who are without faith but for those who have faith."

The transition here is not completely logical, for Paul will go on to insist that the gift of tongues is anything but a gift for unbelievers. But before he develops that line of thought, he points out how those who do not believe and who do not

have a true understanding of the spiritual gifts cannot appreciate the gift of tongues in its proper perspective: as a sign.

They misuse the gift for their own selfish ends and for them it becomes not a sign but a toy, a gimmick, a stunt.

NOW THAT PAUL has relieved his annoyance, he gets down to his real concern: the impression made on an interested non-Christian attending a Christian liturgy. Suppose several of the faithful get up at once and start trying to shout each other in foreign languages.

What is the visitor to think? He or she will be sure that the house of the Lord is a madhouse. The bizarre antics will seem like a variation on the shrieking of self-deluded ecstasies in the pagan mystery rites. When this happens, according to Paul, the value of the gift as a sign will be completely lost and negated. It will be a sign pointing to the nearest exit.

Christians have a mission to communicate the truth to non-believers, to draw them to the one true God and Christ. Paul says this mission is effected much more positively by the use of the gift of prophecy, by virtue of which the speakers communicate an intelligible message in an special inspiring and moving way.

This kind of message touches people's minds and hearts and wills, impressing on them the inescapable conclusion that they are in vital contact with the active presence of God. When non-Christians hear this, Paul says, instead of muttering, "You people are crazy," they will exclaim in wonder, "God is truly among you." And instead of running for the exits, they will fall prostrate and worship God.

The gift of tongues

Moonlighting archbishop

hosts talk show

'Maybe they thought I was slightly nuts. I do not come as a radio personality, but I believe in values and I would like to talk about them.'

— Abp. James Casey of Denver



Archbishop James Casey talks to listeners in his Denver radio studio.

DENVER (NC) — Archbishop James V. Casey of Denver is moonlighting as a radio talk show host.

On his first show, which aired in early April, the archbishop fielded two dozen questions from listeners on a variety of topics ranging from the new archdiocesan involvement in the mortuary business to questions about Scripture, sexuality, changes in the church and the ordination of women.

The show was the first in a series of 13 "Direct Line" programs with the archbishop on Denver's radio station KLDZ 1090.

"EACH WEEKEND I visit one of our 160 parishes on a pastoral visit and it has become evident that there are many people who welcome the chance to visit with me, not because I'm so smart or sparkling, but because I happen to be the archbishop," he said.

At the beginning of the program Archbishop Casey asked listeners to call him, expressing the hope that the program would be informal and useful to them.

"Some friends asked, 'Why are you doing this? Maybe they thought I was slightly nuts. I do not come as a radio personality, but I have invested 41 years of my life as a Catholic priest and bishop. I have done so because I believe in values and I would like to talk about them.'

The archbishop then gave kind of a summary of his beliefs in God, in Jesus Christ, adding, "So, here I am."

ACCORDING TO Father Maurice McInerney, radio and TV director for the archdiocese, "KLDZ's five telephone lines lit up as soon as the program was airborne, and when someone finished talking with the archbishop, they were replaced by a

waiting listener."

KLDZ's station manager, Robert E. Lee, expressed amazement over listener response. "I've never seen anything like this for a new radio program," he said.

He went on to say that the questions were interesting, hitting a variety of topics, and that the questioners were deeply respectful and appreciative to the archbishop for taking time for the program.

Both Lee and Father McInerney were complimentary of the performance of Dave Ochs, KLDZ news director, who worked closely with the archbishop and added several questions that

helped zero in on other topics.

Archbishop Casey also invited listeners to write him about topics of communitywide interests.

Father McInerney said the program is funded by the annual Catholic Communications Collection. "We are excited about this program," he said. "It is an example of the church using modern media techniques to bring the

Gospel message and the church's concerns to the listening audience. Listeners can talk directly with our archbishop, who listens with an understanding to their interests and concerns."

the Saints *by Luke*

ST. IGNATIUS of Loyola



ST. IGNATIUS WAS BORN AT LOYOLA, SPAIN, IN 1491. HE SERVED AS THE KING'S COURTIER AND SOLDIER UNTIL HE WAS 30. LAID UP WITH A BROKEN LEG, HE PICKED UP A BOOK ON THE LIVES OF THE SAINTS AND WAS TOUCHED DEEPLY. WHEN HE LEFT THE CASTLE HE WENT TO CONFESSION AND RENOUNCED HIS WAY OF LIFE. FOR ALMOST A YEAR HE LIVED IN A CAVE ON A RIVERBANK WHERE HE DID PENANCE FOR HIS SINS, FASTED, PRAYED AND CARED FOR THE POOR AND SICK.

IN BARCELONA, SPAIN, HE ENTERED SCHOOL AT AGE 35. AT PARIS HE FORMED WITH HIS FIRST FIVE FOLLOWERS, THE SOCIETY OF JESUS, THE BEGINNING OF THE JESUIT ORDER.

SCHOOLS, PREACHING, RETREATS, MISSIONARY WORK — ANYWORK WAS TO BE THEIR WORK; THEY WOULD DO WHATEVER THE HOLY FATHER WISHED, ESPECIALLY AT A TIME WHEN MANY WERE FALLING AWAY FROM THE CHURCH.

ST. IGNATIUS WAS IMPRISONED AT SALAMANCA, ON A SUSPICION OF HERESY. FOR 15 YEARS HE DIRECTED THE WORK OF HIS SOCIETY. ALMOST TOTALLY BLIND, HE DIED AT AGE 65, IN 1556. AT HIS DEATH, THE SOCIETY HAD 1,000 MEMBERS. HIS FEAST IS JULY 31.

Me, candy sale captain?

By Hilda Young
NC News Service

I was shocked when I found out I had been elected candy sale captain by the parent-teacher group at school. I had stepped out into the hall for a drink of water and it happened while I was gone.

"Why didn't you stop them?" I whispered under my breath at my husband when I came back and discovered what had happened.

"I thought it was an honor," he said innocently. This man still believes toothpaste tubes that tell you you're getting 25 percent for free.

It was nice, however, as everyone left the meeting patting my shoulder, congratulating me, and giving me encouragement like "We know you'll set a school record for sales, Hilda."

"My number is in the book, just give me a call," many of them said. I'm still trying to figure out what book. Most of them have unlisted numbers or answering services.

The sales training was something else again.

"This will be fun," I told the first set of youngsters from Sister Helen's fourth

grade. Three of them immediately left the room.

"What's the first thing we say after someone answers the door?" I asked.

"Trick or treat, smell my feet, how 'bout somethin' good to eat," volunteered someone in the back of the room. When the laughing stopped 15 minutes later, it was time for the second class to be trained.

"After someone tells you they'd love to buy two boxes of candy at \$1 each, how much money do you give them back if they hand you a \$5 bill?" I asked the new group.

"No more than you have to?" said a little boy with a baseball cap that came down to his eyebrows. "That's what mom does when dad gives her a fiver."

"Maybe you mom would like to be a block moderator for the candy sales," I said, changing the subject.

"I don't think so," he said. "She was captain last year and the basement is still full of the candy she bought so she could set a school record."

I couldn't wait to get home to tell my husband that his workshop might be turned into Captain Hilda's chocolate shop.

Habló el Papá por TV en Lourdes

Lourdes (NC) — Oradores en el 42 Congreso Eucarístico celebrado en Lourdes, Francia, incluyendo el mensaje del papa Juan Pablo II, unieron la Eucaristía, la justicia social y el sufrimiento con el tema del congreso: "Jesucristo, Pan Partido para un Mundo Nuevo".

La intermitente lluvia durante todo el congreso forzó la celebración bajo techo de algunos actos programados para el exterior, lo que entristeció el espíritu de los peregrinos, turbado aun más con la ausencia del papa a causa de su enfermedad.

La clausura del cuadragésimo segundo congreso eucarístico internacional, a la que asistieron más de 60,000 personas, constituyó un tributo al sacerdocio, en el cual el legado pontificio cardenal Bernardin Gantin ordenó a once sacerdotes e hizo un llamado a orar por más vocaciones.



A pesar del mal tiempo miles de peregrinos asistieron a la Misa de apertura del 42 Congreso Eucarístico en Lourdes. Pacientes de todas las enfermedades e inválidos en sillas de rueda estaban entre lo concurrentes.

"Difícilmente surgirán si la iglesia es tibia, blanda, ensimismada . . . En cambio doquiera exista el valor ante la

persecución, florezcan la oración y el sacrificio y la caridad, florecerán las vocaciones."

El congreso se inició el 16 de

julio en el célebre santuario mariano levantado sobre el sitio donde la Virgen María apareció varias veces en 1858 a Bernadette Soubirous, con otro llamado a las vocaciones, esta vez del propio Papa Juan Pablo II: "La eucaristía es necesaria a la iglesia, y los sacerdotes son necesarios para que esta ofrezca la eucaristía." Unos 5,000 jóvenes del Movimiento Eucarístico Juvenil asistían a la sesión, aunque su presencia se prolongó por todo el congreso.

Varios prelados de países latinoamericanos tuvieron un papel preponderante. Mons. Elder Cámara, arzobispo de Olinda y Recife en Brasil, dijo en una vigilia juvenil, "Sacudid al mundo." Habló de la inteligencia y el entusiasmo de la juventud, para pedir a los jóvenes que las pongan al servicio de una cruzada contra la carrera armamentista. "Fuerzas militares y los políticos están gastando un millón de dólares por minuto, \$640 mil millones al año, para la guerra y las armas atómicas. ¿No es esto horrible, la destrucción de la vida sobre la tierra? Hace falta distribuir el pan. ¡Pensar que 50 millones de personas murieron el año pasado de hambre! Debemos atacar la raíz del problema, que es la injusticia."

El cardenal Pablo Muñoz Vega de Quito, habló de la transformación moral de la sociedad por medio de la conversión personal. "Para ser auténtico, el catolicismo debe presentarse como acción,

como iniciativa histórica que busca un cambio hacia una sociedad más justa y más humana, como una lucha social y política basada en la verdad, la libertad y la justicia."

Dos jerarcas de Argentina y Chile oraron por la feliz solución a la disputa sobre el canal de Beagle. El cardenal Juan Carlos Aramburu de Buenos Aires y Mons. Francisco de Borja Valenzuela enviaron desde Lourdes a sus respectivos gobiernos un mensaje para ofrecer juntos sus oraciones "por un resultado feliz y rápido" a los esfuerzos de mediación del papa.

En su mensaje de 38 minutos por televisión al congreso Juan Pablo II, cuyas heridas impidieron su asistencia en vivo, ofreció a los peregrinos el sacrificio de no estar presente. Sostenía con manos temblorosas el texto de su mensaje, grabado con anterioridad, que hablaba del tema del congreso: "Jesucristo, pan partido para un mundo nuevo." Cuando se parte el pan se revive el sacrificio de la cruz, recordó. "Al ser partido, el pan tiene una función esencial, la de poner a disposición nuestra la ofrenda primogénita de la cruz. Es una cosa muy real para nuestras generaciones." La eucaristía, agregó, es estructura y fundamento de la iglesia, "hace la iglesia." El sacerdocio es indispensable para significar que el partir del pan es un don de Dios, "que esencialmente excede el poder de la asamblea de los hombres."

En Defensa de los Refugiados Inocentes

"No pedimos la liberación de criminales . . . sin embargo, gran número de cubanos (venidos via Mariel), con familia y patrocinadores esperando por ellos, que se hallan en Fort Chafee y en la Prisión de Atlanta no han sido acusados de ningún crimen. Vinieron a este país en busca de libertad y ahora se encuentran en una continuada privación de libertad sin que hallan podido hacer uso de ninguno de los remedios legales que brinda este país."

Declararon los miembros de la Asociación de Abogados Cubano Americanos durante una conferencia de prensa celebrada en el restaurant Viscaya el pasado jueves 18 de Julio.

La asociación también solicitó del gobierno abandonar el proyectado reasentamiento de varios centenares de refugiados de Fort Chafee a otro campamento, cambio que haría más difícil las gestiones para su liberación.

Esta preocupación sobre la situación y reunión de los refugiados cubanos, o de cualquier nacionalidad, ha estado siempre presente en el interés de la Iglesia católica de Miami. Desde los primeros días del éxodo cubano de 1959 hasta la fecha, para la Arquidiócesis de Miami en particular y la Iglesia Católica de los Estados Unidos en general, el problema de los refugiados

ha sido una de sus máximas prioridades.

Ya tan temprano como 1979, con motivo de la reunión de los presos políticos con sus familiares, el Arzobispo de Miami S.E. Edward A. McCarthy propuso la creación de una oficina para asuntos de refugiados en Miami y elogió una proposición del gobierno (Carter) para la revisión de la política de inmigración, que entre otras cosas disponía fondos para entrenamiento laboral y aprendizaje del idioma inglés, ayudando así a aliviar el peso económico local.

Durante los meses que duró la "flotilla del Mariel" la iglesia católica de Miami tomo el problema de los refugiados con el interés que la urgencia del caso demandaba y el arzobispo McCarthy habló en varias ocasiones en defensa de ellos solicitando la rápida tramitación de los expedientes que facilitarían su libertad.

En Septiembre de 1980, Monseñor Bryan Walsh, Director de la Oficina Católica de Servicios solicitó de nuevo la creación de un centro de recepción para refugiados bajo tutela federal y recordó los orígenes migratorios del pueblo americano. El miedo que causó la llegada de la gran inmigración irlandesa y luego la de los italianos. Y añadió con alivio:

"Cuán afortunados hemos sido en el sur de la Florida al no

tomar seriamente el consejo del gobernador, al principio de la década de los sesenta, de mandar a todos los cubanos a una isla de las Bahamas."

Y declara al final de su exposición: "Ellos cumplieron las palabras del profeta Isaías 'promuevan el bienestar de la ciudad donde se exilen y rueguen a Dios por ella porque de su bienestar depende el suyo propio.'"

"Nuestro primer interés deben ser aquellos para quienes Estados Unidos es su primera nación de asilo, gentes a quienes prometimos solemnemente aceptar."

Recientemente el Obispo Auxiliar de Miami, Monseñor Agustín Román, en su visita a la penitenciaría federal de Atlanta, precisamente unos días antes de la reunión de la asociación de los abogados cubano-americanos, declaró en favor de los derechos de más de mil refugiados cubanos detenidos allí sin causa formal contra ellos:

"A los que tienen derecho a la libertad debe dárseles la libertad". Dijo que había ido a la prisión de Atlanta a visitar a los presos cubanos porque "un obispo es un padre y yo soy obispo".

La Asociación de Abogados Cubano Americanos está dispuesta a tomar la acción legal necesaria sino se le da una solución justa a la triste situación de los refugiados que sean inocentes.

Ministerio con Dulzura de Miel

Bob Weast, profesor de la Universidad de Des Moines y feligrés de la parroquia católica Holy Trinity, observa una de sus colmenas. Vendiendo la miel de sus colmenas a la salida de la Misas, Bob ha obtenido suficiente dinero como para ayudar a construir una capilla en la Casa de la Comunidad Emaús de los Jesuitas, asistir a los refugiados de Bangladesh, comprar equipos para un centro de cuidados de niños, comprar un proyector de video para que el movimiento Pro Vida de la ciudad lo usara en la feria estatal y compró un piano y el sistema de sonido para el grupo de música litúrgica de la parroquia.



Por Eugenia E. Acosta

Consideremos las siguientes anécdotas:

Un grupo de pasajeros en un autobús, de regreso de una reunión de oración, vio la imagen de la Virgen María y la de Jesús en la parte trasera del autobús que iba delante del suyo...

Una famosa campeona de tenis cuenta que una noche cuando le echaba un vistazo a su hijita que dormía plácidamente, miró sobre la puerta y vio a una hermosa mujer que parecía mirarla. "Era la Virgen María, la Madre de Jesús", afirmó la jugadora de tenis.

Una señora, viajando en avión de Miami a Detroit, tomó una fotografía desde la ventanilla después que el avión había atravesado una tormenta sin peligro y, al revelar las fotos, apareció en una de ellas la figura de Cristo con los brazos abiertos.

Un residente de la Florida distribuyó materiales en los que incluía una fotografía de Jesús que se apareció en un banco de nieve en la china.

La lista de situaciones parecidas puede sorprender a cualquier lector que solamente haya oído hablar de pocas apariciones, las de Lourdes y de Fatima, por ejemplo. Pero, de hecho, la lista es más larga, aunque no todas han sido autenticadas. Teniendo en cuenta sólo las apariciones que han sido investigadas, un experto estima que las autoridades eclesásticas han tenido que analizar 180 apariciones durante los últimos 150 años. Desde la década de los años treinta, más de 35 personas han reportado haber tenido visitas de la Santísima Virgen. Si añadimos a estos casos los que nunca han llegado a las autoridades para ser seriamente considerados, tenemos una enorme lista.

¿Santidad o simplemente historia?

Lo interesante del caso es que esto está sucediendo al margen de la atención del público en general, tanto en los Estados Unidos como en Latinoamérica. De vez en cuando vemos un titular en los periódicos que dice algo así: "Mujer dice tener visiones", "Campesino dice vio la cara de Dios en una tortilla de maíz,"

Visiones, ¿Realidad o Mito?

etc. Pero en general a los medios de comunicación masivos no les interesa mucho este tema, aunque no debería ser así pues las apariciones tienen elementos de devoción y engaño, de fe y falsedad, de santidad y de histeria. A la vez podemos decir que esto es precisamente el problema, el separar la realidad de la fantasía, la espiritualidad sincera de lo teatral y fingido, los ángeles de los ángulos (fotográficos).

Cuando existe evidencia de algún tipo de aparición, las autoridades de la Iglesia investigan la evidencia de forma completa y metódica.

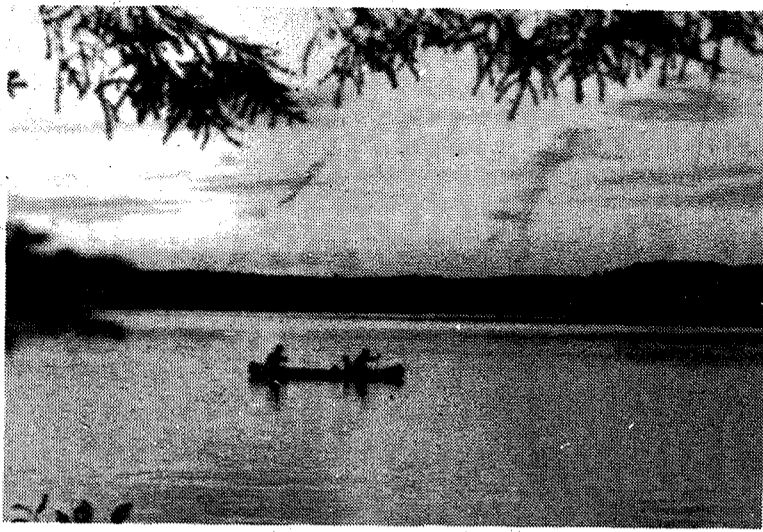
Aunque parezca mentira, una fotografía que debería tener más fuerza para convencer resulta mucho menos convincente que la narración de un hecho presenciado por varias personas. Lo que a primera vista parece ser una prueba positiva en forma de foto, en seguida se desmorona. Así ocurre también con todas las fotos milagrosas en las que Cristo aparece en un árbol o en un banco de nieve o en la pantalla de televisión. El ojo y la mente humana, capaces de "ver" figuras de elefantes y mapas de África claramente delineados en las nubes, también pueden ver figuras humanas entre sombra y líneas. De aquí que haya quienes dicen haber visto la cara de Cristo en puertas y cortinas del sagrario.

La fotografía del avión que mencionamos al principio resultó ser un engaño inteligente preparado por alguien que pretendía inspirar fe o destruirla.

Una de las versiones del origen de la foto es que fue tomada por una mujer desde el avión al atravesar una tormenta. Según otro relato, el piloto habló con los pasajeros por el intercomunicador del avión y dijo que "alguien debe haber estado rezando a Dios porque de lo contrario, debido a la seriedad de la tormenta, posiblemente no hubiéramos sobrevivido. Cuando la señora reveló las fotos, apareció la figura de Cristo, vestido y ceñido, con los brazos extendidos, no como una figura formada por el vapor de las nubes, sino, aparentemente, una presencia física entre el cúmulo de nubes.

Esta doble posibilidad, el poder de una visión o aparición de fortalecer o acabar con la fe, es una de las razones por las cuales la Iglesia tiene tanto cuidado en investigar a fondo tales apariciones. De las últimas 180 o más investigaciones eclesásticas al respecto, las autoridades de la Iglesia han concedido aprobación canónica sólo a diez, permitiendo la construcción de santuarios y la promoción de devociones.

Personas de muy diferentes niveles culturales y sociales han recibido visiones. Desde el indio Juan Diego en el Monte Tepeyac en México, hasta un abogado judío en Roma. Sin



La caída de la tarde es pródiga en la "formación de visiones" entre los claro-oscuros de las nubes como esta "bailarina celestial."

embargo, parecen ser más frecuentes entre mujeres y niños. Por ejemplo, en las apariciones generalmente aceptadas por la Iglesia quienes recibieron la visita fueron niños, la mayoría de ellos preadolescentes y generalmente muchachas. En Fátima la Virgen se apareció a dos niñas de 7 y 10 años y a un niño de 9. Bernardita de Lourdes tenía solamente catorce años y Mariette Becco, quien tuvo ocho visiones en Banneux, Bélgica, tenía solamente once años.

Según el Padre Jordan Aumann, O.P., experto en esta área y Director del Instituto de Espiritualidad de la Universidad de Santo Tomás de Aquino en Roma, una aparición no significa necesariamente que Jesús o María mismos se hagan presentes físicamente. Podría suceder, pero suponemos, dice el Padre Aumann, que la visión consistió en una impresión en la retina de los ojos, en el cerebro, en la imaginación o en el intelecto.

Pero, ¿por qué suele ocurrir que es la Virgen solamente quien se aparece y no Dios mismo o el Espíritu Santo? Dios Padre y el Espíritu Santo sólo pueden aparecerse bajo un signo o símbolo; la zarza ardiente, una paloma, etc. ya que, siendo todo espíritu no existen como seres materiales en la mente humana. El Padre Aumann está convencido de que las apariciones recientes de la Virgen María no han ocurrido al azar, sino que son el resultado de un plan divino.

A través de la historia del continente americano siempre todos los católicos, pero especialmente los hispanos, hemos estado entrañablemente ligados a la Virgen María y, por lo tanto, a las apariciones. Este lazo de unión de los hispanos con su Madre Celestial, la Virgen María, es evidente desde los primeros años de la colonización del Nuevo Mundo. Cristóbal Colón le dió el nombre de Santa María de la Concepción a la segunda isla que descubrió (a la primera, desde luego, le dió el nombre de Jesús mismo: El Salvador). Desde entonces el continente americano se ha interesado intensamente en la Santísima Virgen.

Ese despertar, del Caribe a México, de Sudamérica al suroeste de los Estados Unidos, ha conllevado un gran interés por la Virgen y sus apariciones en el mundo entero.

"Los hispanos fácilmente aceptan las visiones," afirma Guillermo Romagosa, diácono permanente de la Arquidiócesis de Nueva York de origen cubano, profesor de Estudios Religiosos del Manhattan College y miembro fundador del Instituto de Liturgia Hispana de los Estados Unidos. "Nosotros tendemos a pensar más en ellas y somos por tanto más propensos a interesarnos y a entusiasmarlos más con ellas."

"La prueba es simple", continúa Romagosa, "observemos la cantidad de muchachas llamadas Lourdes y Guadalupe. También podemos contar los santuarios dedicados a la Virgen María a lo largo del continente: las Mercedes en Santo Domingo, la Caridad del Cobre en Cuba, Chiquinquirá en Colombia, Coromoto en Venezuela, Socorro en Chile y,

desde luego, Guadalupe en México."

Otras devociones populares del pueblo hispano suponen curaciones milagrosas como la Altagracia en Santo Domingo, dos milagrosos se han convertido en santos extraoficiales en el suroeste de los Estados Unidos: Pedro Jaramillo y el Niño Fidencio, y hasta todo curativo como en el Santuario de Chimayo en Nuevo México, que se usa del mismo modo que el agua milagrosa de Lourdes.

Cuando estas devociones degeneran y se convierten en pura superstición es hora de comenzar a preocuparnos. Si no existe una evangelización purificante, (que no elimine todos los símbolos de la religiosidad del pueblo sino que los purifique y los enriquezca con los símbolos de la liturgia), entonces existe el enorme peligro de que todo se convierta en sincretismo superficial y vacío, sin base en el Evangelio.

La precaución de la Iglesia hacia aceptar todas las apariciones se debe a que se pueden encontrar muchas explicaciones: ilusión óptica, alucinación, histeria, trastornos mentales o emocionales, etc.

Entre las normas de la jerarquía eclesástica para juzgar la autenticidad de las visiones hay una que exige que los investigadores examinen lo que dice la persona que ha tenido la visión y el efecto que dicha visión ha tenido en su vida y en la vida de los demás.

En una época tan llena de cinismo, como la que vivimos hoy en día, tal vez haya más incrédulos que creyentes, más cínicos que devotos, pero lo interesante es que muchos incrédulos a quienes provoca risa el que la Virgen María haya venido a visitarnos, son los mismos que están pendientes del horóscopo o creen en el triángulo de las Bermudas, juegan a la ouija y creen ver OVNIs....

San Alfonso de Ligorio

AGOSTO 1

San Alfonso María Ligorio nació cerca de Náples, Italia, el año 1696. Desde temprana edad mostró una poca común inteligencia y comenzó a estudiar con los padres de la orden del oratorio. A los 16 años había ganado fama como abogado pero un error le hizo perder un importante caso y le convenció de la vanidad de la fama humana. Entonces entró en el sacerdocio y predicaba en misiones.

San Alfonso solía colgar un cuadro de Ntra. Sra. de los Dolores en el púlpito cuando predicaba y ganó la conversión de muchos no creyentes con sus sermones. Fue uno de los grandes evangelizadores de los pobres y su espíritu de caridad y apostolado le llevó a fundar la Congregación del Santísimo Redentor, (Redentoristas) A los 66 años fue nombrado



obispo de Santa Agueda de los Godos. Fue un pródigo escritor. A los 83 años había escrito sesenta libros sobre teología entre los que se destacaba su obra "moral", por lo cual la Iglesia le otorgó el título de Doctor. A pesar de su intensa vida de trabajo y pobre salud murió a los 91 años. Años más tarde al exhumar sus restos mortales se encontró su escapulario de Ntra. Sra. del Carmen en perfecto estado.

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24 Ministros Laicos Hacen Voto de Servicio

Por Sue Blum

En una reciente ceremonia que el mismo Arzobispo de Miami, Mons. Edward McCarthy calificó como "señal de un nuevo brote de vida en la iglesia", 24 nuevos ministros laicos fueron comisionados para servir en la Arquidiócesis.

Los recién comisionados hacen ahora un total de 92 ministros, quienes después de dos años de oración, estudios y entrenamiento han hecho la promesa de dedicar cinco años de sus vidas para trabajar en

distintos ministerios dentro de sus parroquias de origen.

Durante la celebración de la ceremonia también se anunció la aceptación de otros 19 candidatos al programa, todos ellos de la parroquia St. Joan of Arc, Boca Raton.

Al dirigirse a la concurrencia anunciando el evento, el Arzobispo McCarthy dijo que es en ceremonias como ésta, cuando hombres y mujeres, en muchos casos matrimonios, se ofrecen espontáneamente a servir a la iglesia, donde podemos darnos cuenta del

cambio que se está operando en nuestra iglesia.

"Percibimos un nuevo compromiso de los laicos, un nuevo brote de vida en la Iglesia en medio de estos problemáticos tiempos", dijo el Arzobispo. Y después dirigiéndose a los candidatos, a sus familiares y amigos, agregó:

"Si el declinar de lo espiritual y de la moral ha de invertirse, los miembros de la Iglesia deben despertar del amodorramiento de la indiferencia, romper las cadenas

del conformismo y redescubrir el dinamismo de otras épocas.

... al aceptar cada católico su responsabilidad en la proclamación del Evangelio de nuestro Señor Jesús por medio de la palabra y del ejemplo de sus buenas obras."

La Dra. Mercedes Scopetta, directora del Ministerio Laico, presentó a los 24 candidatos, acompañados de los respectivos párrocos, para ser comisionados por el Arzobispo McCarthy.

Los nuevos ministros servirán en diferentes áreas del

ministerio incluyendo evangelización, visitas a los hogares, apostolado juvenil y familiar, atención de enfermos etc.

Diez de los recién comisionados son hispanos, el resto norteamericanos. Las parroquias de donde provienen son: Holy Cross, Indiantown; Holy Name of Jesus, West Palm Beach; St. Benedict, Hialeah; St. Coleman, Pompano; St. Jude, Tequesta; St. Juliana, West Palm Beach; St. Luke, Lake Worth; St. Maurice, Ft. Lauderdale; St. Paul of the Cross, North Palm Beach; St. Timothy, Miami; y Visitation, de North Miami.

Reclusos Encuentran libertad en la Prisión

POR DOUGLAS LANDWEHR

Donald Bartolazzi, guarda de la prisión, y el dirigente del grupo Encuentro con Cristo para Residentes (R.E.C.), iniciales del inglés) dirigieron a los voluntarios del grupo en un fin de semana en Enero del nuevo programa R.E.C. para prisioneros del Instituto Correccional de Green Bay, Wisconsin.

Los internados dicen que cuando un hombre es encerrado en la prisión siente que esta en un abismo. En vez de dejar sus problemas detras, van con él a la prisión y allí se acrecientan.

El R.E.C. centra sus esfuerzos en la persona y no en las cosas; mas en lo que podría ser el hombre que en lo material necesidad. El encuentro de fin de semana trata de crear la confianza propia del individuo y que este sea el encargado de llevar este ministerio a sus compañeros de prisión.

Uno de los presos que pasó el encuentro, Tony Ramsey, dijo: "El Encuentro derribó las murallas de odio y temor que los hombres crean para defenderse a si mismos. Por primera vez he podido ver el verdadero "yo" de muchos hombres. Rompieron los muros y ahora son libres... con lágrimas de júbilo alababan a Dios."

Otro de los reclusos, Dick Tennyson, declara: "Haciendo el encuentro me preguntaba, maravillado, en por qué estos hombres de afuera venían aquí dedicando su tiempo libre a estar con nosotros: Comprendí que nosotros eramos importantes para ellos por nosotros mismos no por lo que habíamos hecho ni por lo que teníamos."

Donald Cass, quien sirve dos cadenas perpetuas Expreso su encuentro con Cristo diciendo jubilosamente: "Lo mas importante de todo (en aceptar la presencia de Cristo en su vida) es la libertad que le da a uno aun aqui."

Tennyson, quien saldrá libre en cinco meses, agrega que una vez en la calle espera seguir trabajando con R.E.C. para llevar a otros la misma libertad que él obtuvo cuando encontró a Cristo.



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Desesperada Situación de Cubanos en España

Por Jose P. Alonso

Una pequeña, vivaracha y sonriente monja cubana de las Hijas de la Caridad de San Vicente de Paul, es llamada "El ángel de los cubanos" por los exilados que llegan a España desde Cuba.

Sor Isabel Lopez Viciado, natural de La Habana, llegó a España hace ya veinte años junto a muchas otras Hijas de la Caridad de San Vicente de Paul. Algunas de ellas vinieron a Miami sirviendo en el Centro Hispano, en Gesu, la Ermita de Ntra Señora de la Caridad, San Juan Bosco y otras parroquias. Otras se hallan en Puerto Rico y en países de hispanoamérica. La Hna. Isabel fué la única que quedó en Madrid, en la Casa Provincial de la congregación, entre las que quedaron en España.

Sus veinte años en Madrid han sido dedicados, tiempo completo como decimos aquí, a socorrer las necesidades de sus hermanos exilados.

"Llegaron, y aún llegan, sin nada más que lo puesto," dice Sor Isabel "Allá no reciben mucha ayuda por parte del gobierno ni de Caritas (Caridades Católicas de España) ni de la Cruz Roja. Nosotras les damos cuanto podemos y nuestra congregación, de sus fondos, les ha ayudado a subsistir alquilándoles "pisitos" (apartamentos), amueblándolos y proveyéndoles de ropa y utensilios para la cocina y desde luego alimentos."

El gobierno, aclara Sor Isabel, les brinda asistencia médica total. Los primeros años de exilio, 1959 y siguientes, fueron muy duros, no había empleos suficientes. La situación en España es muy mala ahora y el desempleo es mas elevado. Esto agrava la situación. La Cruz Roja Española ofrece casi nada y en cambio trata muy mal, con desprecio, a los cubanos.

Sorprendidos ante la irregular actitud de los empleados de una institución que todos admiramos preguntamos la razón y la Hna. Isabel nos responde que ella cree "se debe al hecho de que una buena parte del personal de la Cruz Roja son "izquierdistas", socialistas simpatizantes de Castro y de los comunistas y consideran a los cubanos como despreciables."

"Para molestarnos en ocasiones nos han enviado algunos comunistas para que les ayudáramos", nos cuenta. "Desde luego que les socorrimos pero no sin dejarles saber que teníamos noticias de quienes eran. Entre estos llegó una pareja con sus hijos. El era argentino y ella cubana. Estaban en verdadera necesidad de todo. Se les dió comida que llevaban a su apartamento, les habilitamos de cuanto necesitaron y les atendimos por algún tiempo. Un día el esposo pidió que les instruyéramos en la fe y algún tiempo mas tarde pidió el bautismo para toda la familia."

Según la hermana Isabel, la situación de los pioneros del



Sor Isabel Lopez Viciado, de las Hijas de la Caridad, el "ángel de los cubanos" en Madrid.

exilio se había normalizado bastante cuando al principio de la década de los 70 comenzaron a llegar nuevos refugiados y poco después era una avalancha la que venía de Cuba.

"La situación se complicó aún más con la llegada de los refugiados en la embajada de Peru," continúa Sor Isabel, "a estos el gobierno les ha ayudado mucho pero en cambio aquellos que llegaron después de 1975 se encuentran en situación desesperada pues los fondos de Servicios Sociales destinados para éste propósito se acabaron y no han situado más."

"Todo el peso ha recaído sobre nuestra casa provincial y

nuestras hermanas que han sido muy generosas. La situación de estos hermanos se ha agravado mucho y ya no tenemos fondos suficientes para ampararlos a todos."

La dulce y generosa monjita ha tenido la idea de que durante sus vacaciones en Miami pudiera despertar en los cubanos el deseo de ayudar a sus hermanos de España.

"Yo sé de los enormes sacrificios que hicieron para ayudar a los de la embajada de Perú y a los que llegaron desde Mariel. Confío que todavía tengan algo que dar a sus hermanos en España. Ellos necesitan de todo; desde ropas hasta alimentos. Pronto sera invierno en España y me aterra pensar el frio que han de pasar. En nuestra casa provincial ya no quedan mantas y el ropero esta vacío", lamentase así Sor Isabel.

Nosotros pensamos que la ropa y otros artículos tendrían que ser enviados por barco o avión y esto reduciría la ayuda por el costo de flete y de los derechos de aduana en España, y que lo ideal sería adquirirlos allá donde todo es más barato.

Agradecida por la cooperación prestada por los cubanos de España, Sor Isabel cuenta que desde el comienzo del exilio ellos crearon la Fundación de Intercambio Hispano Americano con la idea de recabar fondos para ayudar a los refugiados en la madre patria. Sus esfuerzos fueron premiados por la generosa ayuda de los españoles y

cubanos ya establecidos.

La Fundación está oficialmente reconocida por el gobierno español. La mayoría de sus fundadores son antiguos miembros de la Accion Católica Cubana y uno de ellos, el Dr. Oscar Gómez, bien conocido de los federados, es su presidente: Maria Ripoll ayudó en la organización y atención de las clases de catecismo y las visitas a los hogares: Carolina Solís se hizo cargo del ropero que se estableció en la casa provincial; Gina García, Raimundo Camino, el señor Larrinaga y docenas más se hicieron cargo de las visitas, la distribución de los alimentos que los exilados llevarían a sus casas, del comedor habilitado en el convento, etc. La lista de nombres sería interminable.

Nuestra entrevista fue constantemente interrumpida por las llamadas telefónicas de los cubanos que durante su paso por Madrid estuvieron al cuidado de las monjitas de San Vicente de Paul y otros que sabiendo de sus preocupaciones deseaban ayudar a remediar las necesidades de nuestros hermanos en España. Muchos son los que han dado un paso adelante como en el Republic National Bank de le Jeunee y Flagler, donde ofrecieron una colecta y abrieron una cuenta a nombre de la Fundación de Intercambio Hispano Americana para depositar los fondos.

Hallaron Ultima Edición de El Habanero

El último número de El Habanero, la primera revista católica publicada en los Estados Unidos a principios del siglo XIX, ha sido encontrado, lo que significa un acontecimiento importante para la cultura cubana.

El anuncio del descubrimiento de esta publicación, editada por el Padre Félix Varela en 1824 en Filadelfia, fue hecho por el Obispo Auxiliar de Miami, Monseñor Agustín Román, el primer cubano en la jerarquía católica de los Estados Unidos en los últimos dos siglos.

Durante 155 años los hombres de letras buscaron afanosamente este último número de El Habanero que se consideraba perdido. Solamente el tema de su contenido había sido revelado a José Ignacio Rodríguez, primer biógrafo de Padre Varela, por el Profesor José Agustin Morales, de la ciudad de Nueva York, primo del primer nacionalista cubano.

El descubrimiento de este documento fue hecho por el Sr. Lee Williams, guardián de la Colección Latinoamericana de

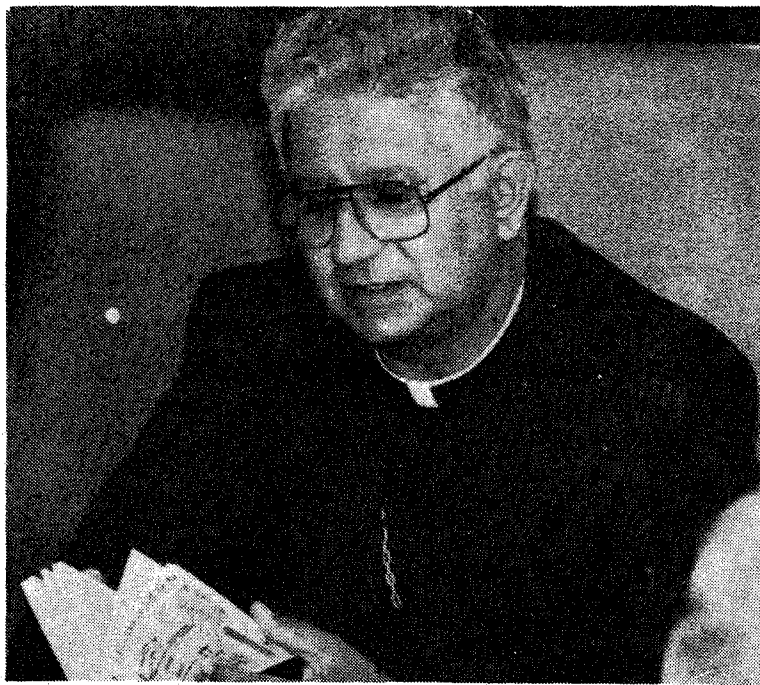
la Biblioteca de la Universidad de Yale. Dijo Williams que "es una pena que El Habanero nunca haya sido traducido al inglés", añadiendo que él había urgido a varios cubanos a realizar ese proyecto pero hasta ahora no había tenido éxito. "No hay duda", declaró Williams, "que El Habanero es una obra clásica del Hemisferio Occidental, y ya que fue escrito y publicado en Nueva York y Filadelfia, debería ser traducido al inglés por algún erudito interesado en las obras de Varela".

Dijo Monseñor Román que El Habanero, por su análisis de la sociedad cubana de su tiempo, ha sido considerado como un periódico político de pensamiento penetrante y nada común que se anticipa al futuro. Recientemente el Padre Felipe Estévez, en su tesis doctoral presentada en Roma, introdujo otra interpretación que sugiere que El Habanero es, sobre todo, un documento profundamente religioso por el cual Félix Varela, quien llegó a ser Vicario General de la Arquidiócesis de Nueva York, promovía un cambio pacífico

en el panorama político de Cuba que hubiera impedido innecesarios derramamientos de sangre, odios y luchas tanto para los cubanos como para los españoles. Anticipando intelectualmente el hecho político que iba a ocurrir, Varela creía que muchos males podía evitarse.

Cuando el nombre de este erudito que fue Félix Varela fue propuesto como Arzobispo de Nueva York, su nombramiento fue vetado por el Rey Fernando VII de España, quien pudo ejercer ese poder por el hecho de ser Varela ciudadano español. El monarca llegó también a condenar a muerte a Varela por sus escritos. Varela nunca pudo regresar a Cuba y se fue a San Agustín de la Florida, donde murió el 18 de febrero de 1853. Su cadáver fue enterrado en el Cementerio de tomatato. En 1911 sus restos fueron trasladados al Aula Magna de la Universidad de La Habana, donde todavía se conservan.

"Félix Varela", dijo Monseñor Román, "fue uno de esos profetas de que habla el Arzobispo Edward A. McCarthy



Monseñor Agustín Román hojea la colección de las seis primeras ediciones de El Habanero.

en su reciente Carta Pastoral titulada 'Tu Luz debe Brillar'. Fue una persona que se atrevió a convertirse en "signo de contradicción, en contra cultural denunciando la injusticia social, la discriminación, el crimen y la violencia...".

"Por eso", añadió Monseñor Román, "la Arquidiócesis de Miami se siente orgullosa de hacer público este descubrimiento del último

número de El Habanero, que estimulará el estudio del pensamiento del Padre Varela de manera que sus ideas sirvan de guía a la futuras generaciones. Así Varela seguirá siendo el maestro ejemplar que creía que una persona verdaderamente educada es la que se compromete en la construcción de la sociedad de su tiempo, el que se compromete a dejar que su luz brille para alumbrar a otros".