

'People Helping People,' ABCD theme

"People Helping People" is the theme of the 18th annual ArchBishop's Charities Drive which opens at a kickoff dinner on Tuesday, Jan. 10 at Omni International Hotel.

A "feeling of admiration and gratitude" was expressed by Archbishop Edward A. McCarthy on the eve of the campaign, for "the good works and projects around the Archdiocese made possible by the ABCD in past years under the leadership of Archbishop Carroll."

The campaign for funds provides assistance for the needy in many areas including unwed mothers, drug addicts, the aged, the migrant workers, dependent and mentally retarded children, and alcoholics. The goal of this year's drive is \$2.75 million, most of which is



1978 ABCD campaign will be discussed by Archbishop Edward A. McCarthy during the Church and the World program at 9 a.m., Jan. 8, on CH. 7. Also participating are Msgr. Jude O'Doherty, left; and Father Jose P. Nickse, right, Archbishop's Coordinators; Don Livingstone and Dr. Moises E. Hernandez, general co-chairmen.

expected to be contributed by the faithful in the eight counties which comprise the

Archdiocese.

Msgr. Jude O'Doherty, pastor, Immaculate Con-

ception Church; and Father Jose P. Nickse, Archdiocesan Director of Radio and TV,

serve as the Archbishop's Coordinators for the 1978 campaign.

Co-chairmen are Miami attorney, Don R. Livingstone Epiphany parish; and Dr. Moises E. Hernandez, St. Agnes parish, Key Biscayne.

A native of Ireland, who was ordained June 12, 1965, Msgr. O'Doherty is Archdiocesan Director of Lay Retreat and a member of the Archdiocesan Commission on Ecumenism.

Pastor of Immaculate Conception parish for the past six years, he formerly served as an assistant pastor in the parishes of Epiphany, St. Stephen, West Hollywood; and St. Patrick, Miami Beach.

Father Nickse is a native of Havana who came to Miami in 1960 and graduated from

(Continued on Page 6)



Extraordinary Ministers of the Eucharist will soon be giving Communion in the Archdiocese of Miami in the same manner as this Minister in a Northern diocese.

Bishops ask lay program data

WASHINGTON — (NC)—The National Conference of Catholic Bishops' (NCCB) newly established Secretariat for the Laity has contacted the country's bishops to seek information about local lay programs.

Dolores R. Leckey, executive director of the secretariat, said the project is "informal research into lay activity at the local level." The research is being conducted at the request of the Bishops' Committee on the Laity.

In a letter to the country's bishops, Mrs. Leckey

wrote, "We would just like to get an idea of what's going on out 'in the field'—what resources are available, what networks have been set up and so on."

Each bishop was asked whether his diocese has an office for lay affairs and whether there is anyone assigned to maintain contact with lay groups. The letter also asked if the diocese has any training program in lay ministry, and if so, whether it is connected with seminary or not.

Bishops were asked whether their dioceses have

diocesan pastoral councils, and to supply names of contacts for the various lay-oriented activities in their dioceses.



U.S. Sen. Richard Stone interviewed by Voice on pro-life views. Pg. 19.

The VOICE

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Special ministry training to start

Days of training for members of South Florida churches who will serve as Extraordinary Ministers of Holy Communion in their respective parishes and nearby institutions and schools are scheduled during the month of January throughout the Archdiocese.

"I consider this another service of the Archdiocese assisting especially our sick people in their homes to benefit from the graces and comforts of the Eucharist," Archbishop Edward A. McCarthy emphasized.

"I hope that in this expansion of ministering the Eucharist, the very essence of love, the general life of Christian love of the Archdiocese will be stimulated," the Archbishop said.

The first meeting is scheduled Saturday, Jan. 7, at St. James parish hall, NW Sixth Ave., and 131 St. Father Paul Vuturo, Father Arthur Dennison and Jenny Casto, of the Office for Lay Ministry, will coordinate the sessions which begin at 10 a.m. and continue through 5 p.m.

Additional sessions are planned from 10 a.m. to 5 p.m. on Jan. 14 at St. Juliana Church, West Palm Beach where Father Juan Sosa will be the coordinator; at St. Thomas the Apostle parish,

where Father James Fetscher will be the coordinator and at St. Ann parish, Naples, where Father Vuturo will serve as coordinator.

Father Fetscher will coordinate sessions Jan. 21 at San Pablo parish Marathon. On the same day sessions at St. Clement Church, Fort Lauderdale, will be under the direction of Father Sosa.

Spanish-speaking sessions are slated for Jan. 28 at St. John Vianney College Seminary under the direction of Father Luis Perez.

Subjects which will be discussed at all sessions include, Theology, Eucharist and Life of the Church, Ministries in the Church—Ordained and Lay; and Pastoral Care of the Sick.

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Federal Abortion funding debate shifting to non-medicaid

By JIM CASTELLI
WASHINGTON—

(NC)—The debate over federal funding of abortions seems likely to shift in the coming months from government health programs for the poor to government health subsidies for workers.

Supporters of federal funding of abortions through programs like Medicaid, the joint federal-state program of health care for the poor, have consistently charged that restrictions on Medicaid abortions discriminate against the poor.

Abortion funding opponents, such as William Cox, executive director of the

National Committee for a Human Life Amendment, argue that Medicaid abortion restrictions are just the first step—they want to cut out all federal funding of abortions.

The General Accounting Office, a congressional watchdog agency, has ruled that the new law restricting Medicaid abortions passed in early December does not affect health programs for federal employees.

Federal funds support abortions in these instances:

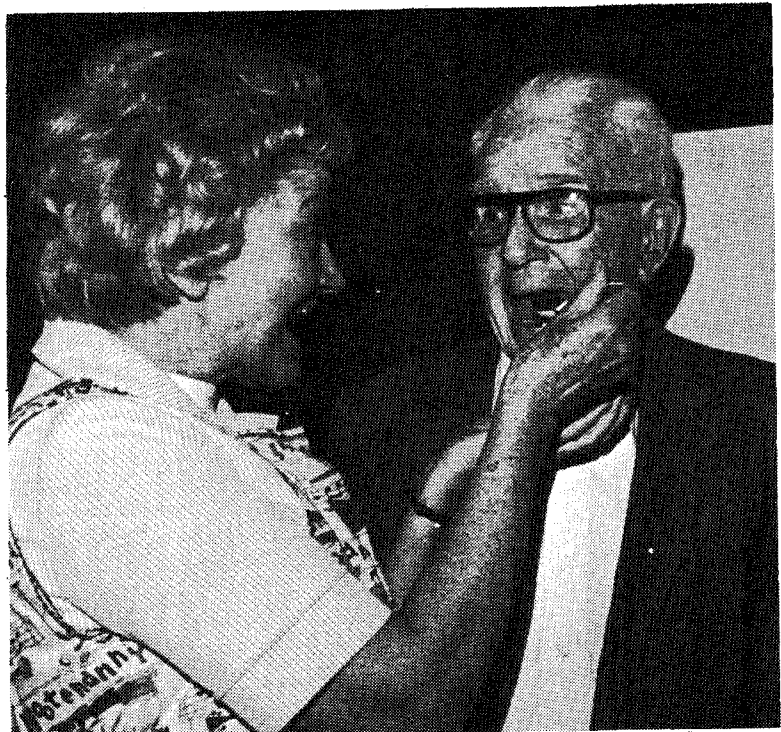
- Some 2.8 million active federal employees, including members of Congress, can receive indirect abortion aid through federal health programs.

- Some 10 million active and retired Civil Service employees and their families are covered under federal health insurance plans.

- Some 7.5 million military personnel and their families can receive abortion coverage through government programs. The Defense Department says 12,687 abortions were performed at military hospitals between Sept. 1, 1975, and Aug. 31, 1976, and another 13,090 abortions were funded for military personnel or their families through a private health care system.

- Federal subsidies to hospital also underwrite abortions and taxpayers who have abortions can deduct their costs as medical expenses.

One congressional source said a key issue in debating restrictions on abortion funding for federal employees and other citizens involves the questions raised by employee contributions to their health insurance programs.



Chinese dinner was prepared for senior citizens "over 80" at Gesu Center by Sister Maura, O.P., shown as she gives a "sample" to 82-year-old Pat Sweeney (above). Below, Gertrude Myers and Catherine White, are served by Mary Signorelli.



Sunday is Epiphany

SOUTH MIAMI—
The feast of Epiphany, Sunday, Jan. 8, will be observed in Epiphany parish during a special children's pageant presented at the 8:30 a.m. Mass today (Friday) and at the 9:30 and 11 a.m. Masses on Sunday.

The program will explain the three manifestations of Christ's divinity—the adoration of the Magi, His baptism in the Jordan; and the first miracle at the wedding feast of Cana.

Health coordinators meet opens Jan. 9

FORT LAUDERDALE—The Archdiocese of Miami will be host to the 33rd annual Conference of Diocesan Coordinators of Health Affairs opens Monday, Jan. 9 at the Sunrise Inn.

Father Richard P. Scherer, director of Pastoral Care at Miami's Mercy Hospital is local coordinator

for the conference which is expected to attract more than 200 representatives from archdioceses and dioceses throughout the U.S. Goals of the conference are to provide health care leadership, direction and advocacy to the apostolate in the spirit of the Gospels and to identify and analyze U.S. healthcare needs in the light of the Gospels and Church teaching.

Archbishop Edward A. McCarthy will formally open the conferences on Tuesday, Jan. 10 when sessions will include an address by Father Kevin D. O'Rourke, O.P., vice president, medical-moral affairs, Catholic Hospital Association; and a report from Sister Helen Kelly, D.C., CHA president.

Congressman Paul G. Rogers of West Palm Beach, a leader on behalf of proposed federal health care legislation will be featured during the 10 a.m. session, Wednesday, Jan. 11, at which Msgr. James P. Cassidy of New York will preside. Current trends in health care will be discussed during the 11 a.m. session. J. Alexander McMahon, president, American Hospital Association, will lead the discussion. Msgr. Robert E. Deegan, Los Angeles, will preside.

'Make a Child Happy, theme for 3 kings march

"Make a Child Happy" (Haga a Un Niño Feliz) will be this year's theme for the Seventh Annual Day of Kings Parade slated to begin at 1 p.m., Sunday, Jan. 8 in commemoration of the visit of the Wise Men to the Christ Child nearly 2,000 years ago.

The feast of Epiphany is traditionally the day when Latin children receive their gifts for the Christmas season and this year radio station WQBA has joined the Orange Bowl Committee in making the parade the last event of the Orange Bowl festivities.

Archbishop Edward A. McCarthy is the grand marshal of this year's parade which will begin at SW Eighth St. and Fourth Ave. and proceed west on Eighth St. to the Royal Trust Tower on Beacom Blvd., where it will disband.

Grandstands will be provided for those interested and tickets may be obtained at Andres Pharmacy, Pouparina Florist and Ricky's Records in Hialeah.

Highlights of the parade will be more than 75 bands, floats, folklore groups, clowns, Cuban comparsas and the famous Budweiser horses.

Blessing scheduled for St. Clare center

NORTH PALM BEACH—The new St. Clare parish center, recently completed here, will be blessed by Archbishop Edward A. McCarthy followed Mass at 5:30 p.m. on Saturday, Jan. 7.

A reception will follow from 6:30 to 8 p.m. in the new center which provides an area where school children who bring their lunches may dine and a portable stage for entertainment presentations.

According to Father Neil Flemming, pastor, a kitchen will also be installed in the near future.

Prior to the completion of the new center a small structure at the entrance to the church grounds on Prosperity Farms Road has been serving as an office and parish hall. The small hall will be remodeled to serve as rectory and office.

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ARC-USA hopes 'Venice paper' prompts unity

WASHINGTON — (NC)—The Anglican-Roman Catholic Consultation in the United States (ARC-USA) said it hopes the Anglican-Roman Catholic International Commission (ARCIC) "will facilitate greater agreement between our two churches on the question of infallibility."

The call was contained in a response by ARC-USA to a January, 1977 statement by ARCIC on authority in the church. ARCIC is the official international dialogue group sponsored by the Catholic and Anglican churches.

Commonly known as the "Venice Statement," the ARCIC document foresaw a united church with a "universal primacy" centered in the Bishop of Rome.

The ARC-USA response reflects the views of its 19 Catholic and Episcopalian members. Co-chairmen are Episcopal Bishop of Arthur A. Vogel of West Missouri and Bishop Raymond W. Lessard of Savannah.

The response said Catholics and Episcopalians "share a long period of common history in which a universal primacy functioned in the West; to this extent we should be able to recognize our common heritage."

Furthermore, both sides should consider "the evolution that has occurred in both our churches since our division," the response continued.

"Anglicans have moved towards a gradual acceptance of the fact that the quest for church unity cannot ignore a church whose membership includes half of the Christians in the world. The entry of Rome into the ecumenical movement has encouraged Anglicans and other Christians in the West to consider the positive values of a universal primacy in a reunited Church."

"Roman Catholics have, since Vatican II, come to value the collegial exercise of authority by the bishops of the church which has been characteristic of the Anglican tradition," the document asserts. "The developing role of the Synod of Bishops is one indication of such movement."

According to consultation participants, "a particularly troubling question to Anglicans is that raised by the issue of papal jurisdiction, specifically should it appear to bypass the local bishops."

Abuses of papal authority are possible, the ARC-USA response says. "Yet the model for the Petrine office which prevails throughout the Venice Statement looks towards a papacy that strengthens and upholds other bishops in their ministry, not one that overrides them or bypasses them in their own diocese."

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News briefs



Husband-wife ordained: Michael and Ann Coburn bless the congregation at St. James Episcopal Church in Danbury, Conn., moments after their ordination by Michael's father, center, Episcopal Bishop John B. Coburn of Massachusetts. The event marked the first time a husband and wife were ordained together in the Episcopal Church.

Chicago priests overrule objection

The Presbyteral (Priests') Senate of the Chicago archdiocese has joined the National Federation of Priests' Councils, despite the opposition of Cardinal John Cody. The cardinal said the benefits of membership are not worth the cost. The yearly dues of \$5,000 were raised from among Chicago priests.

Medics appeal district ruling

The Minnesota State Medical Association has decided to appeal to the state Supreme Court a District Court ruling which said that the names of clinics, hospitals and physicians who received public Medicaid funds for the performance of abortions are public information. The information is sought by The Catholic Bulletin, St. Paul-Minneapolis archdiocesan newspaper. The appeal will delay release of the information until the Supreme Court decides the case.

Group occupies minor seminary

A group of Mexican-Americans occupied the former minor seminary of St. Pius X in Christmas Eve and have vowed to stay until it is converted into a Spanish-speaking

religious and cultural center. Msgr. Cornelius Higgins, chancellor of the Sacramento diocese, said there will be no response to the group's demands until it leaves the church property.

Statement critical of Bible solution

Thirty-three clergymen, professors and Church officials calling themselves American Christians for Peace in the Middle East have signed a statement critical of attempts to use the Bible to impose solutions on the Middle East. The statement, which appeared as a full page advertisement in the Dec. 29 Washington Post, called it "presumptuous for some Western Christians to seek solutions for the Middle East with a claim to divine insight, while disregarding the solutions that millions of Christians in the Middle East are themselves seeking."

So. Africa sem lacks students

The only Catholic theological college for blacks in South Africa is closing because it does not have enough students, the seminary's rector announced Dec. 29. St. Peter's Seminary had expected at least 200 candidates for the priesthood, but only 18 have applied for next year, the rector, Father John Sebidi, said.

Theology-science will cooperate

The Catholic theology faculty of Utrecht and the state university of Utrecht have signed new agreements for cooperation concerning the university's theology department and science teaching at the Catholic institution. Under the agreement, each institution is to keep its autonomy, its own administration and its own programs and exams, while cooperating as much as possible in the areas of theology and science teaching.

Catholic editor attacked in Poland

Msgr. Andrzej Bardecki, an editor of the Catholic weekly Tygodnik Powszechny of Cracow,



Mother Teresa of Calcutta and her Missionaries of Charity assist the sick, destitute and homeless in the cyclone-ravaged Indian state of Andhra Pradesh where an estimated 25,000 people died. "After Jalpaiguri, Guatemala, and Bangladesh, it is Andhra Pradesh..." Mother Teresa told reporters. "In all these human tragedies, God is trying to teach us something. We are not able to understand him."

Poland, was assaulted on Christmas Eve and had to be hospitalized, the Polish bishops' press office in Rome reported. Msgr. Bardecki was attacked by a group of unidentified young men as he left the residence of Cardinal Karol Wojtyla of Cracow.

Chilean bishops pray for migrants

In a Christmas message to their countrymen abroad, the Chilean bishops said they pray for their wellbeing and eventual return. While most of the estimated million Chileans abroad are migrant workers, a good number are political exiles who left after the 1973 military coup against Marxist President Salvador Allende.

Patriarch to Pope: support neutron ban

Russian Orthodox Patriarch Pimen of Moscow has appealed to Pope Paul VI to support a campaign to ban the neutron bomb, the Soviet news agency Tass reported (Dec. 27). Several Vatican sources contacted by NC News claimed no knowledge of the appeal. According to Tass, the patriarch told the Pope that the very existence of the new weapon, which kills people with minimal property damage, could increase the risk of nuclear war.

Divorce becomes legal in Brazil

Despite strong Church opposition, President Ernesto Geisel of Brazil signed a bill legalizing divorce for persons separated from three to five years. Bishop Ivo Lorscheiter of Santa Maria said Catholics will receive Church directives on the subject when the Brazilian Bishops' Conference meets in April. The bishop, who is general secretary of the conference, called the move "regrettable."

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Top news story, personality chosen for '77

WASHINGTON — (NC)—Approval of the Communion in the hand option for the United States was ranked as the top religious news story of the year by 49 diocesan and national newspaper editors who voted in a poll conducted by NC News Service.

The editors chose Pope Paul VI, who turned 80 in 1977 amid persistent retirement rumors, as top personality of the year.

The Vatican's reaffirmation of traditional Church teaching against the ordination of women was ranked second by the editors. The canonization of St. John Neumann received the most first-place votes among the editors, but ended up as the fourth-ranked religious news story of the year.

The editors voted for 10 top news stories, and five top personalities of 1977. The votes for top news story were weighed with 10 points for first place, nine for second, etc. For top personality, a first place vote got five points, second-place four points, etc.

'Helping People,' ABCD theme

(Continued from Page 1)

Immaculata-LaSalle High School before attending the University of Miami and the Major Seminary of St. Vincent de Paul.

Ordained May 12, 1973, he has served as an assistant in the parishes of St. Mary Cathedral, St. Kieran, and St. Mary Magdalen; is a member of the faculty at the major seminary and does a weekly total of two hours of radio programming at Spanish-speaking stations.

Dr. Hernandez came to Miami through the Archdiocese of Miami's Unaccompanied Cuban Children's program and began college studies on a scholarship at Indiana University. He was graduated from the University's Medical School in 1968 and interned at Mt. Sinai Hospital. For the past two years he has been chairman of the Dept. of Medicine at Mercy Hospital.

Attorney Livingstone was graduated from the University of Florida and is a native of Miami. A member of Epiphany parish since 1964, he has served as president of the parish council, and is presently president of Epiphany Home and School Association. He also is a lector in that parish, a member of the Cursillo movement, and serves as a volunteer legal advisor for the Catholic Service Bureau.

These were the votes for the top 10 stories, with first place votes in parentheses:

1. Communion in the hand option approved for U.S. 284 (5)

2. Vatican reaffirms Church tradition against ordination of women. 227.5 (4)

3. Medicaid abortions banned in many place, but Hyde amendment remains controversial. 203 (7)

4. St. John Neumann canonization honors another American. 196 (8)

5. Publication of and reaction to Human Sexuality book. 192 (4)

6. Automatic ex-communication for divorced, remarried Catholics lifted. 182.5 (4.5)

7. National Catechetical Directory approved by bishops. 176 (3)

8. Women's Year Conference stirs debate over family issues, ERA, abortion. 163 (2.5)

9. Human rights becomes focus of national, international attention. 159 (5)

10. Synod of Bishops explores catechesis in modern world. 145 (1)

Several editors combined categories or said there were ties between top stories. Among the stories receiving

write-in votes were the growing strength of the pro-life movement, ranked first by one editor; appointment of the first black Ordinary in the modern American Church; the issue of Quebec separatism in Canada; introduction of the Packwood-Moynihan tax credit bill; the interchurch challenge on corporate responsibility through the Canadian churches' task force; the Canadian Church's involvement in pipeline disputes; and the debate over Canada's new Immigration Bill.

According to the editors, these were the top personalities of 1977:

1. Pope Paul VI, still active at 80 despite retirement rumors, presides at Synod of Bishops. (10) 117

2. Bishop John Neumann canonized. (10) 106.5

3. The American Catholic Woman, embroiled in women's conference issues. (10) 100

4. Irish Peace People Mairead Corrigan and Betty William, Nobel Peace Prize winners. (4) 99

5. President Jimmy Carter spotlights human rights issue, born-again Christianity. 86.5 (8)

Receiving write-in votes

for top personality of the year were Archbishop Joseph L. Bernardin, who ended a three-year term as president of the National Conference of Catholic Bishops this year; peace activist Dorothy Day; Father Theodore Hesburgh, president of Notre Dame University; and the late Donald Thorman, publisher of the National Catholic Reporter who died this year.

A Canadian newspaper, New Times, nominated the primate of the Anglican Church in Canada; the chief justice of the Canadian

Supreme Court; and Bishop Emmett Carter, former president of the Canadian Conference of Catholic Bishops.

The 49 participants in the 1977 poll set a new record; 34 editors—the highest number up to that time—took part last year. An original deadline of Dec. 12 for return of the ballots, which included 23 nominations for top story of the year and 13 suggestions for top personality, was extended by NC News to Dec. 15 to allow for greater participation by editors.



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Fr. Rivers: a 'liturgical nut' hard to categorize

By JUDY BALL
CINCINNATI—(NC)—
"I don't fit easily into a category." Father Clarence J. Rivers is talking as he relaxes in the Cincinnati home he shares with his mother and other family members. He folds his arms across his yellow sweatshirt and props his tennis shoes on a coffee table.

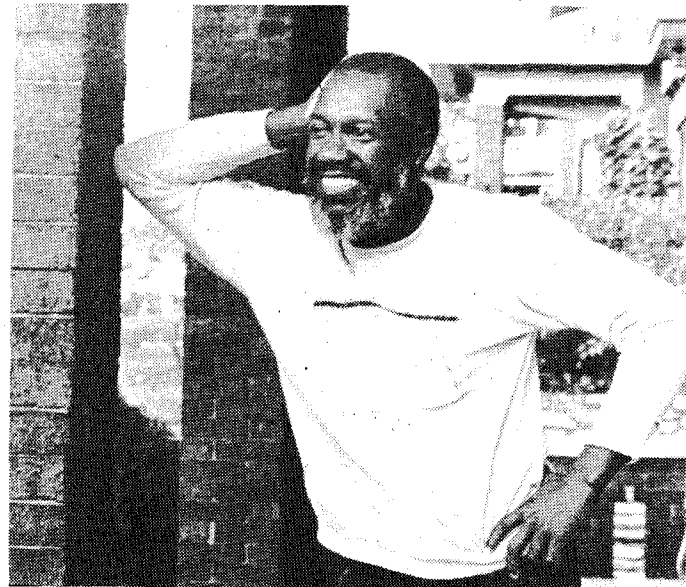
It's not just the absence of a Roman collar and a rectory setting that prompts Father Rivers' remark. Nor is it the fact that he is the first black to have been ordained a priest of the Cincinnati archdiocese (in 1956) or that he is the only priest of the diocese to have formed his own corporation. It's all these things—and more—that make him hard to categorize.

But as a priest and a

man, Clarence Joseph Rivers thrives on being himself. And who he is, in his own words, is a liturgical artist, composer and dramatist, "basically a priest-artist."

Asked by the late Archbishop Karl J. Alter in the early 1960s to use his talents to promote active congregational participation in worship in the Cincinnati archdiocese, Father Rivers has been doing just that ever since.

A "liturgical nut" since his seminary days at St. Gregory's and Mount St. Mary's, he started his own corporation, Stimuli Inc., in 1965. His goal is to share his "gift of blackness" with fellow Catholics and members of other denominations as well, often using his own musical compositions as a vehicle.



Father Clarence Rivers pioneered the inclusion of the Afro-American culture in Catholic worship and considers himself a "liturgical nut."

Considered a pioneer in the introduction of Afro-American culture into Catholic worship, Father Rivers' ministry is "still controversial," he feels, since a large number of people feel there is no such thing as different cultures in the Church.

To such people, he says, the Church is "one big happy family and any 'giving in' to ethnic concerns is wrong. To them there is one faith, one Baptism one Church and one culture—namely, European."

But Father Rivers, along with other black liturgists, has shown this is not so, that

the Catholic Church has much to gain from the "refreshing, renewing and inspirational experience" that black worship can be.

And as an artist, that is his goal, he says, describing himself as a "cheerleader" who tries to enliven congregations rather than instruct them in the technicalities of music and worship. Instruction and explanation are uniquely Western approaches, he feels.

Convinced that "people are hungry for something and not being fed," he sees the charismatic renewal within the Catholic Church as "the

healthiest thing happening in the white middle-class structure." It's also a phenomenon that encourages him to continue his work with Stimuli.

At the same time, he is expanding his horizons beyond the music and liturgical work he has been concentrating on over the past decade, partly out of economic necessity and partly out of a desire to use his talents in new ways.

His first play, "Turn Me Loose!," is based on the life of Frederick Douglass. In addition, he is working on a TV series for the Public Broadcasting System on "The Continuity of African Culture in the Western Hemisphere."

But his heart is in liturgy and worship, not only because he is at home with it as an artist but because he sees it as "the only specifically priestly work there is." And it's work he hopes to be able to continue—helping people to not just talk about celebrating liturgy but actually experiencing it as celebration.

For him, there is no doubt that his work with Catholic and non-Catholic congregations can indeed enliven them and their experience of worship. For Father Clarence Joseph Rivers, helping to make that happen is the most priestly and important, service he can offer the Church.

Bishop likens inner-city work to foreign missions

PLYMOUTH, Mich.—(NC)—The evangelizing work of the Church in black, non-Catholic, inner-city neighborhoods "is not essentially any different from the mission work in foreign countries," said Bishop Joseph Howze of Biloxi, Miss. "We are on mission soil."

Bishop Howze, the only black Ordinary in the United States, made his remarks during a two-day seminar on ministry to blacks sponsored by St. John's Provincial Seminary on Plymouth.

"If any area of the Church is truly missionary, it is in these inner-city parishes," he said. "If any person wanted to work in evangelization in America today, they would go to the inner cities."

Bishop Howze chastised Catholics for "going soft on evangelization," both in preaching the word to non-Catholics and in bringing it to the Church. "The Church

herself must be evangelized before we can go out and evangelize others," he said. "We just have not taken this responsibility as seriously as we should."

He also criticized priests for their lack of enthusiasm about missionary efforts, saying that too many of them are unwilling to give up the comforts of wealthy parishes for foreign or urban missions.

Inner-city parishes are often the last assignment for priests or Religious thinking about leaving the ministry, the bishop said. "Priest after priest quits the priesthood after coming to inner-city parishes, and the people begin to ask, 'What's wrong with us?'"

What the poor of the nation's cities need most, Bishop Howze said, is a continuing commitment from the Church and from dedicated clergy.

"Evangelization is not a lot of programs, but a lot of presence," he said.

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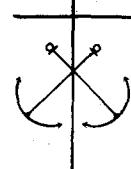
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WEST PALM BEACH—An annual luncheon and fashion to benefit Maurawood Residence for Unwed Mothers begins at noon, Jan. 21 at the Hotel Breakers, Palm Beach.

Reservations are necessary and may be made by calling Mrs. Rome Hartman at 655-4050 or Mrs. Sharon Walsh at 622-3697.

Principals to meet

Meetings of Archdiocesan elementary and secondary school principals are scheduled during January in Dade, Broward, and Palm Beach Counties.

Elementary principals of Broward County meet at 9:30 a.m., Tuesday, Jan. 17 at St. Helen parish. At 1 p.m. on the same day, both elementary and secondary principals of Palm Beach County will meet at Cardinal Newman High School.

Dade County secondary principals meet at 1 p.m., Wednesday, Jan. 18 at the Archdiocesan Education Office. At 9 a.m., Thursday, Jan. 19, Dade's elementary principal will convene at Immaculate Conception parish, Hialeah.

Broward County's secondary principals meet at 9 a.m., Tuesday, Jan. 31, at Chaminade High School, Hollywood.

Pre-Cana conferences

MIRAMAR—Pre-Cana Conferences for couples planning to marry within the next six

months are slated to be held at St. Bartholomew parish beginning Sunday, Jan. 15 at 8 p.m.

Subsequent sessions, which include lectures on economics, sexuality in marriage, etc. will be held Jan. 22 and 29. Those planning to marry must attend Pre-Cana conferences or a day-long Engagement Encounter before marriage.

For future priests

Weekends of recollection for young men, especially collegians, interested in the priesthood, have been scheduled by the Archdiocesan Office of Vocations several times during 1978.

The first weekend, during which those interested have an opportunity to view seminary life first-hand and talk with the faculty of St. John Vianney College Seminary, will be Jan. 14-15.

Those planning to attend should contact Msgr. John J. Nevins, seminary rector, at 223-4561 in Miami.

Retreat for seniors

KENDALL—A Day of Reflection for senior citizens is slated at the Dominican Retreat House, 7275 SW 124 St. on Tuesday, Jan. 10

"The Healing Power of God" will be theme of the one-day sessions which will be conducted by Father Michael Kish, assistant pastor, St. Louis Church. Registration at 9 a.m. opens the conferences which close after 1 p.m. Mass.

Further information may be obtained by calling Sister Carol Ann at 238-2711.

On Jan. 11 Father Juan Sosa, assistant director of CCD, will conduct another Day of Reflection for women of St. Louis parish and

S. Florida Scene

others interested in participating.

Registration begins at 9 a.m. and the sessions conclude at 2 p.m. For information call Sister Elizabeth Ann at 238-2711.

St. James for jobs

An outgrowth of the recently established Stewardship Program in St. James parish is the organization of the St. James Placement Service Bureau, an employment agency.

There is no fee for placement and those interested in seeking employment or hiring should contact Frank Neary at 895-2703.

For future nuns

Young women in South Florida who are exploring the possibility of entering the religious life have been invited by the Sisters of St. Joseph of St. Augustine to share a prayerful and informative weekend at Villa Flora in St. Augustine on Jan. 13.

High School students or collegians are invited to the Villa on Friday, Jan. 13. The retreat opens at 7 p.m. and concludes at 1 p.m., Sunday, Jan. 15.

For additional information and registration contact Sister Kathleen Power, S.S.J., 234 St. George St., St. Augustine, Fla. 32084; or call area code 904-824-5894. Registrations close Jan. 9.

It's a Date

Dade County

ST. KEVIN Women's Guild Tupperware party, 8 p.m., Monday, Jan. 9, parish hall.

THIRD ORDER Dominicans meet Jan. 9 following 11:30 a.m. Mass, Cor Jesu Chapel, Barry College campus.

EPIPHANY Woman's Club meets Jan. 13 following 8:30 a.m. Mass. A representative from the Mental Health Association will present a program in the parish hall. Men's clothing will be collected for Camillus House.

MEMORARE SOCIETY, social club for widows and widowers, meets 8 p.m., St. Louis parish center. Information call 274-0244.

ST. JOSEPH Friendship Club, Surfside, has installed George Kelly, president; Grace Brammer, vice president; Claire Silverstein, treasurer; Gertrude Zullo, recording secretary; Mary Broder, corresponding secretary; and Mary May, coordinator.

ST. ROSE OF LIMA Guild meets 11

a.m., Jan. 9, Miami Shores Community Center. Penny bazaar is slated.

ST. JOSEPH Women's Club, surfside, meets Jan. 9. Members observe a Corporate Communion, Jan. 6 in parish Church.

ST. MARY MAGDALEN Women's Guild Corporate Communion at 10 a.m. Mass, Jan. 8, Sunny Isles. Card party slated 7:30 p.m., Jan. 9, parish center.

OUR LADY OF LAKES parish retreat for men, Jan. 20-22, Our Lady of Florida Retreat House, N. Palm Beach. For reservations call Len Jurena, 821-7556.

ST. LAWRENCE Women's Council meets 8 p.m., Jan. 9, school cafeteria. Annual baby shower for Birthright. Parish Senior Club meets today (Friday) following 12:15 p.m. Mass.

VILLA MARIA Auxiliary meets 11 a.m., Jan. 13, Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St.

ST. JOHN BOSCO American Club meets at 7:30 p.m. today (Friday). Friends and neighbors of members invited.

Monroe County

ST. JUSTIN MARTYR Women's Club games party, 1 p.m., Jan. 13, parish hall.

Collier County

SAN MARCO parish spaghetti dinner, Jan. 11. Servings are 5 p.m., 6:30 p.m., 8 p.m. For tickets call 394-1311.

Palm Beach County

ST. LUCY Women's Guild theater benefit, 8:30 p.m., Jan. 16 Caldwell Playhouse, College of Boca Raton, Military Trail. Reservations for George Bernard Shaw's comedy, "Candida," 392-7797.

ST. JULIANA parish will welcome members of the Blue Army at 10 a.m. Mass, Jan. 7. Brunch follows at Howard Johnson's Restaurant, Dixie and Belvedere.

HOLY SPIRIT Women's Guild First

Friday card party today (Friday), 12:30 p.m., parish hall, Lantana. Ladies and gentlemen invited and should bring cards. Information, 588-7085. Fifth anniversary parish dinner dance, Jan. 14, New England Oyster House, 7:30 p.m. Mass at 5:30 p.m., concelebrated by Father James Reynolds and present parish priests.

Broward County

ST. PIUS X Woman's Club installs new officers, Jan. 9 at 8 a.m. Mass. Breakfast follows at Patricia Murphy's Restaurant. For tickets call 565-8938.

ASSUMPTION Women's Guild meets Jan. 10, 11 a.m., St. Gabriel Hall. New members will be welcomed and plans discussed for a Feb. 1 luncheon.

LAUDERDALE SINGLES house party, 7:30 p.m., 3280 NE 108 Dr., Coral Springs. Non-members welcome. Swimming (weather permitting). Business meeting, Jan. 8, 7:30 p.m., St. Anthony parish hall, 901 NE Second St., Fort Lauderdale.

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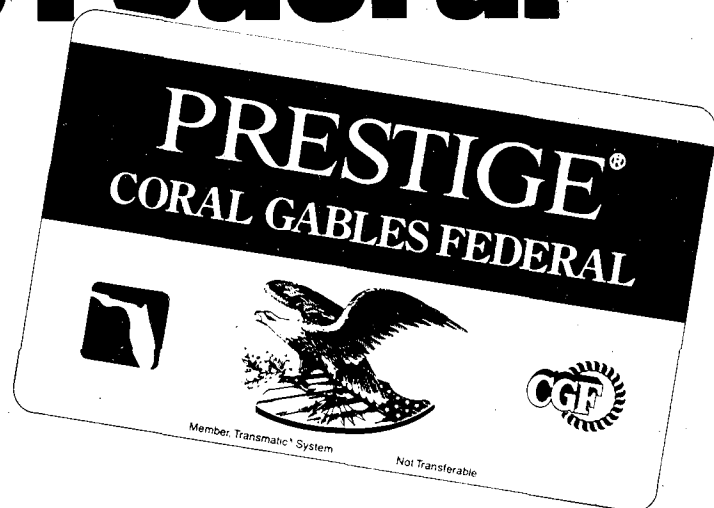
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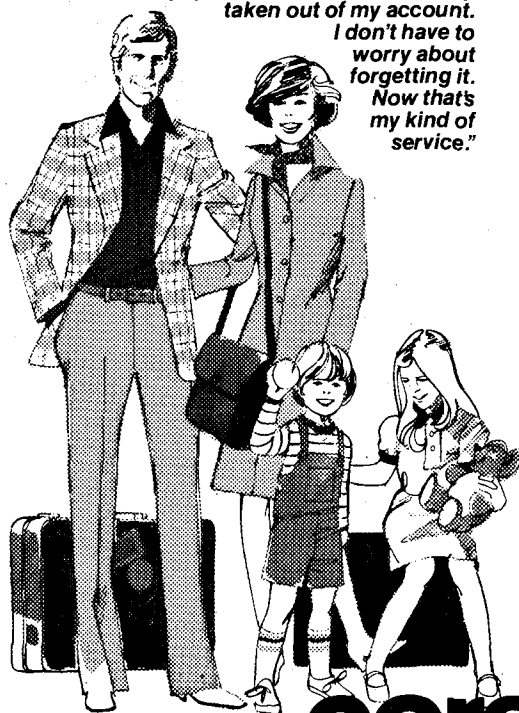
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ST. CATHERINE OF SIENA: an extraordinary woman



"The Lord appeared to St. Catherine of Siena in company with His Mother, who took the girl's hand and presented it to her Son, who placed a ring on her finger, espousing her to Himself forever."

By **FATHER JOHN J. CASTELOT**

Never underestimate the power of a woman. The wisdom of this admonition is illustrated in an extraordinary way in the life of St. Catherine of Siena, although her power was of a kind probably not envisioned by whoever framed the saying. She was born on March 25, 1347, the youngest of 24 or 25 children (a twin sister died shortly after birth). Her father, Giacompo Benincasa, a comfortably fixed dyer, had a roomy house and a big heart, the latter enabling him eventually to understand his unusual child. Her mother, Lapa, was not as perceptive and made things difficult for her. Catherine was a cheerful little girl, prayerful in a child-like way, but not overly pensive and certainly not morbid.

Then, at the age of six, had a religious experience which determined the future course of her life. It was a vision of the glorious Christ, who smiled at her and raised his hand in blessing. She put behind her the usual childhood pursuits and gave herself to the Lord in prayer and solitude in spite of her mother's constant nagging. But when she was 12, both parents became concerned about her lack of attention to her physical appearance. Yielding to pressure, she had her beautiful hair done and began to dress fashionably. However, she questioned where this was leading and resolved never to marry. When the pressure increased she cut off her rich golden tresses, a gesture which brought down upon her the indignation and fury of the family. They harassed her constantly, giving her all the worst household chores and denying her the privacy even of her bedroom. She endured this with remarkable patience, finding her beloved solitude in the quiet of her heart.

Finally her father called a halt to the petty persecution. Catherine was allowed to have her little room and here she led a life of prayer and mortification. Eventually she was enrolled as a Dominican Tertiary and took the severe rule of that lay organization as her way of life. Not all her hardships were self-imposed. Almost overpowering temptations assailed her vivid imagination and she lived through depressing periods of seeming abandonment by God. Still she persevered, and the Lord rewarded her. He appeared to her in company with his Mother, who took the girl's hand and presented it to her Son, who placed a ring on her finger, espousing her to himself forever.

This marked the end of her difficult period of probation and now she was bidden to go out and minister to people. She began with a rather thankless service to some wretched patients in the hospital, but gradually her extraordinary holiness attracted a following of friends and

disciples from all walks of life. The measure of their reverence and affection for her is indicated by the name they all bestowed on her: Mamma, even though she was still a young woman. At first the people of Siena reacted in various ways. Many labeled her a fanatic, a "religious nut," a hypocrite, so much so that she was summoned before a general chapter of Dominicans to explain herself. She was vindicated and given a wise, learned spiritual director, Raymond of Capua, who later wrote her biography.

Upon returning to Siena she found a pestilential plague raging. She and her followers, at great personal risk, cared for the stricken, with remarkable results. Another ministry was to prisoners awaiting execution. Here, too, she met with notable success. By now her reputation in Siena was established, and people flocked to her for counsel. Her aid was sought in settling feuds which had led to much bloodshed. - And now her own interests widened. She lent her support to Pope Gregory XI's call for a Crusade. This endeavor led to prolonged, serious correspondence with him.

The people of Pisa asked her to visit them. There she had another profound religious experience. Praying after Communion, she saw five rays come from the crucifix; they pierced her hands, feet, and side, causing wounds which only she could see until they became generally visible after her death. This was a sort of prelude to even greater responsibilities in the world. She was able to restrain Pisa and Siena from joining Florence and other cities in a league against the Holy See. When the Pope put Florence under interdict, the Florentines asked Catherine to mediate their dispute with the Pope. She went to Avignon to see Gregory, but the Florentines doublecrossed her and her trip was a failure from this point of view.

From another angle, however, it was eminently successful. The popes had been living at Avignon, in southern France, for 74 years, and the result of their absence from Rome was chaos and violence in Italy. Catherine had written Gregory several uncompromising letters practically ordering him to return. And now that she was in his presence, she reminded him of a secret vow he had made to leave Avignon. This convinced him, and he set out for the Holy City.

After his death and the election of Urban VI, a rival pope was chosen in Avignon, and the Church was split. Catherine worked tirelessly to heal the schism, moving to Rome to work more directly and effectively. The effort proved too much. In 1380 she had a stroke from which she never recovered, and on April 29, at the age of 33, she went to meet her Spouse.

KNOW YOU

By FATHER ALFRED
Mc BRIDE, O. PRAEM.

"Day of wrath & O day of
mourning
See fulfilled the prophet's warning
Heaven and earth in ashes burning."
Dies Irae

Most often it is the kings, saints,
generals, popes and bishops who are
credited with making history. But for
50 years, roughly from 1350 to 1400,
it was a germ that made history. It
was nature's neutron bomb. It left
the building intact, but killed well
over to million people, at least one-
third of Europe's population.

Originating in China, the plague
germ traveled to the Middle East.
During a battle in the Crimea, the
Asiatic troops catapulted plague
infected corpses into the camps of the
Genoese colonists. They unwittingly
brought the explosive plague to
mainland Europe. Within a year,
100,000 people died in Venice, 80,000
in Paris and 57,000 in Marseilles.

The bacillus was no respecter of
social rank. It stuck down two arch-
bishops of Canterbury. Princess

Revelation, to interpret the signs of
the times. Chapter 6, with its
description of the Four Horsemen of
the Apocalypse (White Horse of
Conquest), Red Horse of War, Black
Horse of Starvation, Green Horse of
Death) vividly appealed to their
religious imagination.

Film maker, Igmar Bergman,
has dramatized their ominous mood
and feeling in his "Seventh Seal."
"When the Lamb broke open the
seventh seal, there was silence in
heaven for about half an hour" (Rev
8,L). It must have seemed that way
to a Europe, threatened and
desperate. God seemed silent. Man is
left in fearful isolation. Death is the
only reality to speak. Where is the
hint of hope in the face of heaven's
silence?

Religious devotion responded
with penance processions that in-
cluded self flagellators, monks
preaching fire and brimstone ser-
mons and musicians pounding out
the terrifying strains of the Dies Irae
(Day of Wrath), a hymn that became
the common staple of funeral
liturgies until the recent reform.

Social breakdown: the black death

Joan, daughter of Edward III, died
on the way to her own wedding. The
plague ravaged businessmen, farm-
ers, monks, peasants, bishops,
administrators of all kinds, whether
in palaces or hovels. Dozens of
villages, hundreds of monasteries,
unaccounted numbers of farms, inns,
town halls, hospices became instant
ghost towns. No war, persecution or
massacre ever had depleted the
population of Europe so extensively,
and none had ever been so instantly
devastating to the social order.

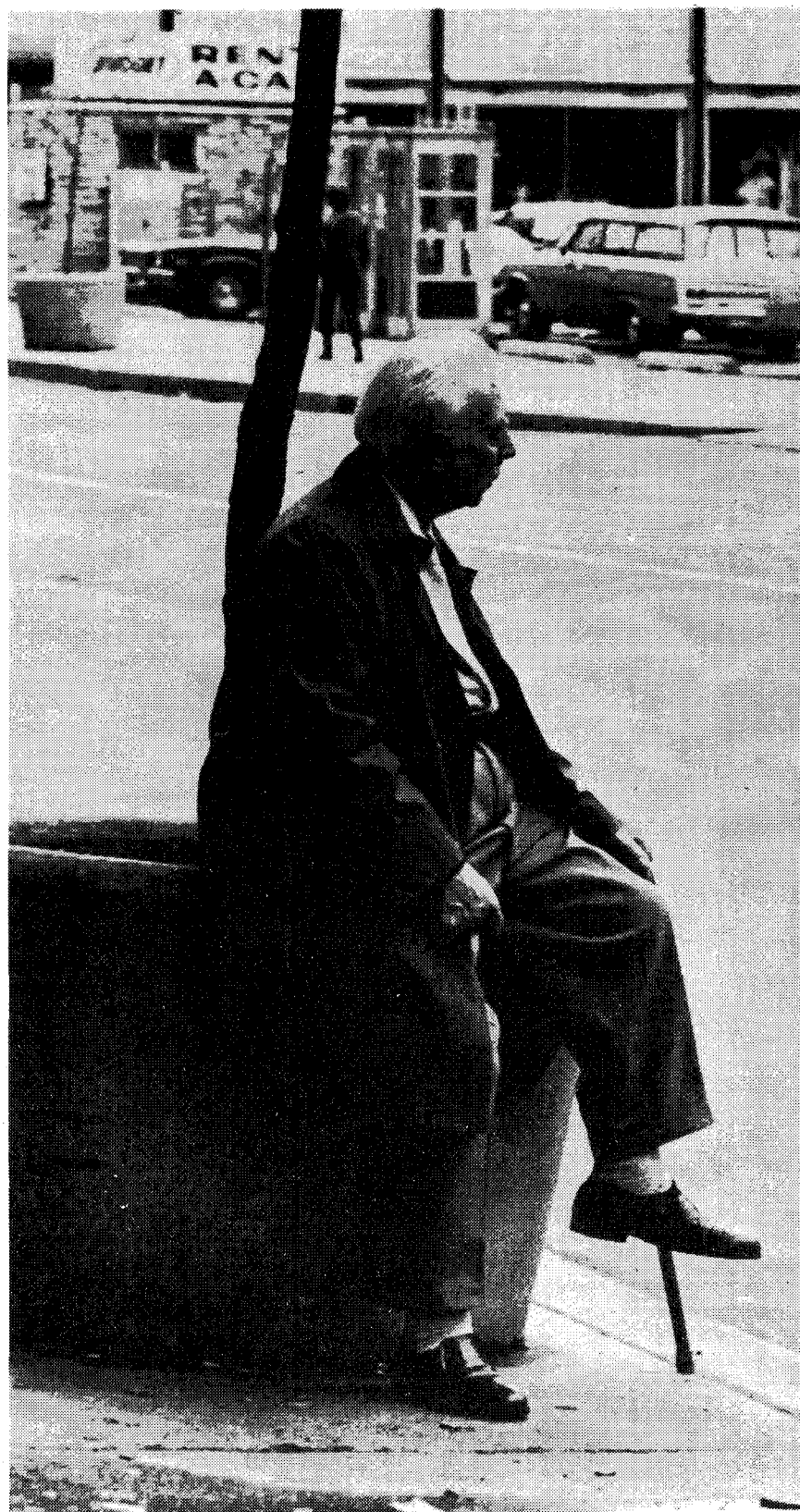
The sudden loss of food supplies,
farm workers, managers, teachers,
bankers, clergy, politicians and
soldiers generated predictable and
untold havoc across the continent.
Doctors tried everything, but to no
avail. The Church urged fasting,
penance and prayer. Nothing worked.
The economy suffered the equivalent
of a worldwide depression. Spirituality,
seeing nothing of the dawn and triumph of Easter, grew
morose with thoughts of the end of
the world and the Last Judgment.

Religious people turned to that
mysterious book, entitled

Artists painted and sculpted "plague
crosses," which were crucifixes
illustrating Jesus dying as if in the
throes of the plague Himself. It
would take centuries to shed the
impact of this emphasis on penance,
sin and judgment, without the
balancing force of virtue, grace and
divine love.

Neither Church nor State could
hope to bounce back quickly from so
huge a depletion of talent. Nature's
"dissolution of the monasteries"
boded ill for the education of the
clergy. Not until Trent's institution
of the seminaries two centuries later
would this defect be remedied.
Nature's "stock market crash" would
set back social and economic growth
for almost a century. Fifty years of
religious, political and civic chaos
loosed crazed preachers and speakers
whose ill-informed opinion making
simply added to the awesome
mischievous.

Yet, all's well that ends well. The
germ warfare abated. People picked
themselves up and put the continent
together again. Out of this holocaust
was born the Renaissance.



"We need social structures which start from a
whole new value base—where people, not money
and power, are primary; where the elderly, the
weak and the disabled are recognized and given
assistance without stigma...where 'In God We
Trust' is not just a curious saying stamped on our
currency, but is an act of faith rooted securely in
the hearts of people."

The threat to u

By ANTOI
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filled out the forms

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YOUR FAITH

o well being- a dehumanizing experience

By ANTOINETTE BOSCO

Maria and her husband are old and poor. They exist on the meager income provided by Social Security Income (SSI). Recently, Maria's husband went awry and they received no

They went to the Social Welfare agency to register for SSI, but found their lot there to be one of waiting, always a dehumanizing experience. Finally they were told to fill out forms for SSI. When they eventually saw a social worker, the worker was cold, and she rudely berated them for not having filled out the forms properly.

Maria and her husband were first generation immigrants, had little education, and now have poor eyesight. When they told me about this incident, Maria made a comment I'll never forget. She said, "At the end of that day, I felt I were dead."

What have we accomplished if our social structures are so impersonal that they cause people to feel this demeaned and alienated?

In another incident, a 16-year old girl, completely confused and afraid, went to the social services agency in her county to inquire if she could get financial help to have the child. Instead of getting an affirmative answer, she was told by law, or being told that a home for mothers run by Catholic Charities was nearby, the worker gave her an abortion. Before she finally got help, the young girl nearly had a nervous breakdown.

A 48-year-old father of six became unemployed when the company he had worked for for 20 years folded. He learned that he had suddenly become obsolete in the job market. Employment is a fertile field for someone his age, but his "dated" education. Life and work experience didn't matter. Prospective employers were more concerned with qualifications that read on paper. The man developed an ulcer from stress of seeing his family suffer economically from feeling personally cast on the ash heap.

When we define social structures as the institutions and factors that determine both how we live and what the quality of that life is, I'm afraid we have to conclude that right now, in America, our social structures are threatening our well being. Certainly the three true cases I've mentioned, each the result of social structures, are all destructive to the people involved. I

think these negatives are being experienced by too many because we are losing the crucial, basic values essential for a healthy society—the preservation of family; work styles which elevate, not dehumanize; honesty in government; humaneness in our social services agencies, with help given to people with discretion, love and an aura of dignity; not conflict.

We've become a society where all is well so long as you have a good supply of money and health. Thus, the quest to maintain these two keys to the good life becomes the prime value, with predictable results—anxiety, resentments, stress, competition, the desire for power, fear of failure, and above all, fear of poverty. Psychoanalysts are still saying that the major problem they encounter is alienation. People are like enclosed molecules, separate entities, unable to find unities with others, in spite of apparent interrelationships.

Physicians are even more concerned with how the way we live and interrelate—without connection—is threatening health. They see an escalation in stress-related illness, such as heart attacks, strokes, ulcers and certain cancers. As one physician-pathologist told me, "Modern disease is characterized by a hyphen. I see more illness brought on by dis-ease than any other cause. Viruses are not the biggest threat today. It's life styles. People today are pressured, unhappy and full of discord. It's so widespread, we have to question the extent to which our social structures themselves are to blame," he said.

We need social structures which start from a whole new value base—where people, not money and power, are primary; where the elderly, the weak and the disabled are recognized and given assistance without stigma; where all relationships radiate an aura of mutual dignity; where family life becomes the nation's priority once again; where an individual is esteemed for what he is, not for what he owns; where government leaders are honest; where ethics are considered sacred; where "In God We Trust" is not just a curious saying stamped on our currency, but is an act of faith rooted securely in the hearts of people. If social structures were such, then they would be the guardian of—and not a threat to—our well being.

I suppose I'm asking again for the city that never yet was—Utopia. But maybe there's hope so long as some of us, at least, continue to ask that our world become such a place.

By FATHER JOSEPH
M. CHAMPLIN

"Do you think the AA people meeting in your church have a tendency to withdraw and not reach out to others beyond their own group?"

"The drug problem among our teenagers seems to be on the increase."

"I would like to have results of the UNICEF collection in by next week."

"We really need to get together on this hospital chaplaincy business."

"The Parents Anonymous program for those troubled by child abuse appears to be moving along nicely."

"Do you refer many to the county mental health clinic?"

"What has been your people's reaction to last week's murder?"

Those questions and comments came from a cluster of clergypersons (eight men, one woman) gathered for the monthly luncheon of our Fulton Ministerial Association. A different church hosts the group each month. On this occasion, two ladies from the Mt. Pleasant Methodist Parish, a

disconnected discussion of current issues. The social structures and social ills of today's world, exemplified by those questions and comments noted at the start of this column, often form the center of conversation.

Moreover, as could be expected, ecumenical events like church unity octave programs, a Thanksgiving service, and joint Lenten devotions also form a standard part of the agenda.

At a recent luncheon we accidentally discovered through our visit that several of us follow the same cycle of scriptural readings for Sunday worship. The suggestion to meet during the forepart of each week and reflect prayerfully over these common biblical texts as a preparation for the next weekend's preaching met with encouraging approval.

For five or six weeks since that discovery five of us have met at the rectory on Tuesday mornings from 8:00-8:45 for this purpose. The sessions have suffered the pains of all new beginnings, but still have borne much fruit.

A united approach to word and world

A small, rural congregation several miles from the city, prepared the soup, sandwiches and home made apple pie. Their pastor led us in a 15-minute prayer service prior to that excellent noon meal.

These regular get-togethers have been a tradition in our little city for over six years and usually attract about the same number of people. The group's makeup varies from month to month, however, and at this particular session there were two Catholics, three Methodists, a Baptist, Lutheran, Presbyterian and Episcopalian.

The luncheons enable us to pray together for a few moments and to chat informally about our lives or ministries. These aspects alone more than justify their continuance. Older inhabitants of Fulton recall days in the not too distant past when priests and ministers were known to cross the street rather than speak to one another. Thus this type of friendly, concerned socializing represents a welcome advance toward Christian unity.

Our hour together, nevertheless, normally involves a serious, even if

We entered the process at perhaps an awkward period—the last Sundays after Pentecost—in which there was some agreement of readings, but also several differences. The whys and wherefores of those discrepancies puzzled us a bit and slowed down our discussion. Nevertheless, even the recognition of such parallels and divergences helped us grow in knowledge and understanding of one another's traditions.

Advent proved a much easier path with the scriptural passages nearly identical.

In many ways I feel these Tuesday morning sessions are the most significant ecumenical steps we have taken in the community.

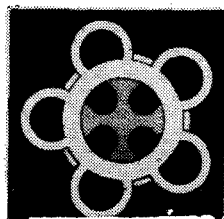
We have for several years considered together the social needs of our city. Moreover, we have for nearly a decade planned and celebrated together worship services. Now we have begun on a weekly basis to read and pray over God's Word together.

Our oneness in the Word should lead us to a closer oneness in other areas as well.



By Fr. Ron Luka, C.M.F.

Ah, the tranquil family meal



A family seated together sharing a crossed bread.

I find nothing more restful after a hard days work, than to spend a quiet evening with a family of about a half dozen young children. The evening usually begins with a loving family meal as the children volunteer to set the table, see that their parents are comfortably seated, anticipate the needs of their brothers and sisters, and tell one another how much they appreciate each other.

If a harsh word is spoken it's usually only in terms of who can have the honor of serving the family by doing dishes that night. It's evenings like this that really make me miss the joys and happiness of being a parent. Unfortunately, I don't think you or I will ever have such an evening until we sit down as a family around the heavenly banquet table in the home of our Father. But, it's nice dreaming, isn't it?

When eating with a family, I usually can get the

meal off to a good start with a reverential grace like, "Good food, good meat, good God, Let's eat," or, "O God, bless this bunch as we munch on our lunch," or, "Rub-a-dub-dub, thanks for the grub, yeah, God." You would be advised to hide this article from your children if you don't want them to come up with one of these gems when exactly the wrong guests are over for dinner.

It's amazing how hectic family meals can become with children spilling milk or dumping plates in their laps, or arguing about who has to do the dishes, parents yelling at children to stop kicking each other under the table or to eat all their vegetables, people coming in late or having to rush to leave early, family members being nourished physically but wounded psychologically through harsh and unkind words.

A family meal physically, psychologically, and spiritually nourishing doesn't just happen. Food doesn't just appear on the table: it has to

be worked for, shopped for, cooked and set on the table. I have eaten with families where the meal even though just consisting of hot dogs and beans was a beautiful experience. On other occasions, though the meal may have been fine, a couple of Alka-Seltzers were needed for an after dinner drink, just to quiet the nerves.

I've come across some beautiful customs at family meals; that's one of the advantages of being a priest and being able to grub freely.

I always like when the Father of the family as head of the house and priest of the family church leads grace. I usually pass the offer to lead myself back to the Father. I lead prayer in the big church; he leads it in the little one. Unfortunately many times, he uncomfortably laterals to one of the kids. Many families go

right around the table allowing each member a moment to lead prayer. They may hold hands during the grace or exchange a kiss, hug, or handshake of peace immediately after the grace.

Some families will read a short passage from the gospel and briefly discuss what the passage means to them or how the people involved in it may have felt. Another practice may be sharing the time during the day when they made someone happy or when someone made them happy. Lyman Coleman has several sets of family place mats in print which provide excellent discussion starters. They are available for \$5.00 per hundred, and can be ordered from Serendipity House, Box 461, Scottdale, Pa. 15683.

It's amazing how little time parents can have for themselves in a home. But time is taken according to a set of priorities. Often the evening meal is rushed, sometimes for no particular reason, other than a family has never really scrutinized

their spending of this time together. I'm a firm believer in a drink before dinner, even if the drink is nothing more than a glass of lemonade, iced tea, or cider, though I personally have stronger tastes. It allows a little time to sit, to unwind, to be. Some parents will occasionally serve the kids their dinner first, giving the kids all their attention, then when they have gone off to do homework, watch TV, or go to bed, the parents will sit down to a quiet meal together which the kids know they are not to disturb outside of an emergency.

Whether eating alone or with the children, parents need to exercise a positive control over the atmosphere that permeates the family meal, themselves affirming one another and the children and quickly changing the direction of the conversation when one member of the family verbally starts eating another member.

The moral of the story is: eat, drink and be merry, for tomorrow we are called to be more fully alive.

Family Night

Choose one or more of the following:

1. The Potato Tree—materials: tooth picks, one large potato, glass, water. Place the tooth picks about 1-3 down the side of the potato and place it in the glass. Fill the glass with water. Share some thoughts on how the potato will grow and change over the coming weeks. How can we grow with Christ planted in our hearts? Place the potato in a sunny location for the family to observe its growth.

2. Scripture—materials: Bible. Read aloud 2 Tim. 1:9-10 and also Galatians 5:13-26. Share some thoughts on areas the family can work on in this new year to grow in the fruit of the Spirit.

3. Take down the Christmas tree and other decorations. Have each family member share his or her feelings about the season coming to a close (you may wish to place the Christmas tree outside with bits of popcorn, bread crusts, strings of cranberries or salt for the birds to enjoy).

4. Hold a family 12th Night party with everyone dressing up in costumes and exchanging small gifts.

Snack

Anything goes—try a wild ice cream sundae experiment, but what's created has got to be eaten.

Entertainment

Play a favorite family game.

Sharing

1. Each share a moment he felt close to the new born Christ Child.

2. Share a time someone felt shy and then what happened.

3. Share a happy moment from last week.

Closing Prayer

Oh Sweet Child Jesus,

Thank you for this beautiful evening. Help us to be open to your love in others this new year and help us, also, to be instruments of your peace in a tension-filled world. Bless our family and your families everywhere, little Lord Jesus. Amen.

12TH NIGHT'S GLITTER AND GLOW

Opening Prayer

We shout for joy, praise you, our God, with hearts filled with gladness! Emmanuel has come, our Savior, Christ the Lord. In this new year help our family to sing your praises through words and deeds. Holy is your name, Lord Jesus, we adore you. Amen.

Activity Ideas

This week of January welcomes the feast of Epiphany or "Three Kings Day." It is also known as Twelfth Night and in many European countries, gifts are shared this night rather than at Christmas. As the season of Christmas draws to a close, the new year ahead promises new horizons and adventures for each of us. Although it's time we put away all the season's decorations, the tinsel and lights, the candy canes, the tree, Christ is not put away. His presence is planted in our renewed hearts once again to grow and blossom and bear good fruit this new year.

Prayer of the Faithful

EPIPHANY SUNDAY

January 8, 1978

Celebrant: In the feast of the Epiphany Christ is revealed as a Savior for all peoples. Thus we offer our prayers to God not only for our own needs but also for the needs of the whole world.

LECTOR: The response is: Lord, hear our prayer.

LECTOR: For the Church of God throughout the world, that Christians may reflect the presence of Christ on all the nations of our earth, let us pray to the Lord: (R.)

LECTOR: For peace among men, especially for peace in the Middle East, the land where Jesus was born and raised, let us pray to the Lord: (R.)

LECTOR: For all those struggling to obtain human rights, that God may strengthen them in their sacrifices for freedom and justice, let us pray to the Lord: (R.)

LECTOR: For our own country, that our President and Congress may

cooperate together as servants for all our citizens and residents of different cultural backgrounds, let us pray to the Lord. (R.)

LECTOR: For the success of our Holy Year programs, that we may draw closer together as a community of faith in South Florida, dedicated to love of God and service to each other, let us pray to the Lord. (R.)

LECTOR: That the Lord receive our thanks for raising Elizabeth Ann Seton to sainthood, and through her intercession for His Church, grant to its people a renewal of family life, strengthening of Catholic education, increase in Religious vocations and unity in the Church: (R.)

Celebrant: God our Father, we thank You for the gift of Your Son to all the peoples of the world. He is our bond of unity and peace with You and with each other. Hear our prayers, and bring us all together in the kingdom You have promised through Christ our Lord.

DOMINGO DE EPIFANIA

8 de enero de 1978

Celebrante: En la fiesta de la Epifanía, Cristo es revelado ante el mundo como salvador de todos. Ofrezcamos hoy nuestras peticiones al Padre, conscientes de que él oye a todo el que a El acude.

LECTOR: La respuesta de hoy será: Señor, salvador, escúchanos.

LECTOR: Por la Iglesia de Dios esparcida por todo el mundo, para que los cristianos reflejen la presencia de Cristo ante todos, oremos: Señor...

LECTOR: Por la paz entre los hombres y especialmente en la tierra del Señor, oremos: Señor...

LECTOR: Por todos los que luchan en la defensa de los derechos humanos,

para que Dios les dé fortaleza en la defensa de la justicia y la libertad, oremos: Señor...

LECTOR: Por nuestro país, para que el Presidente y el Congreso cooperen en el servicio de todos los ciudadanos, oremos: Señor...

LECTOR: Para que los programas del Año Santo Diocesano unifiquen a la comunidad católica en el servicio y la caridad de todos, oremos: Señor...

Celebrante: Padre nuestro: te damos gracias por el don de tu Hijo. En El somos hermanos todos. El es nuestro lazo de unidad y paz, contigo y con los demás. Escucha nuestra oración y condúcenos al Reino que nos has prometido. Te lo pedimos por el mismo Jesús, tu Hijo, amén.

Life 'kinda different' for 12-year-old actor

Life has become "kinda different" for 12-year-old Gabriel Melgar since his television acting debut in the role of Raul, Ed Brown's adopted son, on NBC-TV's "Chico and the Man" comedy series.

About the change, Gabriel said:

"I don't go to the movies every Monday anymore. And I don't play with my friends the way I used to. In fact, I



"I don't get to go to movies every Monday anymore," says 12-year-old Gabriel Melgar, about his changed lifestyle since his television acting debut in the role of Raul on NBC's "Chico and the Man."

see very little of my friends now that I am no longer in public school.

"I spend seven to eight hours a day on the set and I have a private tutor who gives me my lessons."

The young actor used to spend a lot of time in the streets "just doing nothing," but he is sticking close to home these days.

"I don't like to go out anymore, because I am embarrassed when people recognize me and ask for my

autograph. I am just not used to all the attention.

"I spend most of my time at home going over my script and watching television. My favorite programs are "Welcome Back, Kotter," "Charlie's Angels" and "Kojack."

Gabriel quickly adds that he is not objecting to these changes because many wonderful things are happening in his life. His dreams are coming true.

"I always knew that I would make it in show business, but I thought I would make it as a singer, not as an actor.

"Now I am going to have what I always wanted—a motor home, a car and a house with a swimming pool.

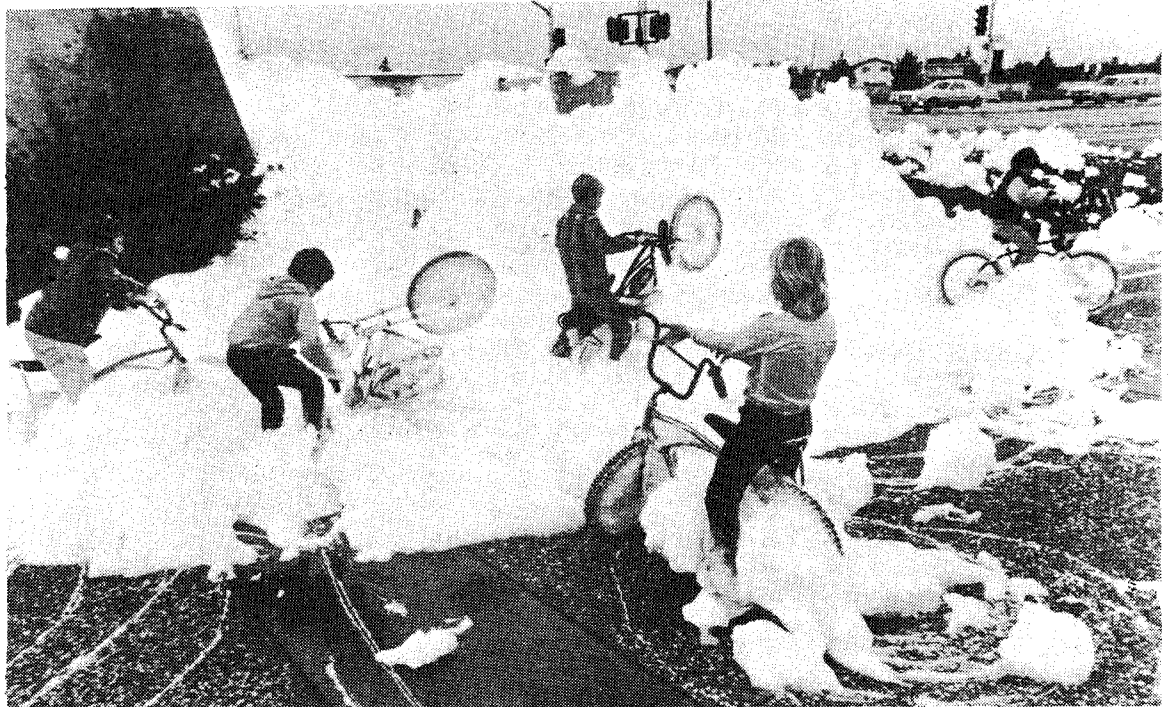
"When I was little, I used to say to my mom, 'When I grow up, I am going to buy you a house.' I should have said, 'When I am older,' because I am still little and we have that new house."

Gabriel began his show business career at age 4 when he learned to play the marimba and joined his brothers' musical group as a singer and musician.

Early this year, he organized his own group, Los Bambinos, and was performing with them on Olvera Street—a Mexican-flavored tourist site in Los Angeles—when he was discovered by casting director Joyce Selznick and approached about auditioning for his role.

Has anything remained the same?

"There is one thing that hasn't changed, he admits with a boyish grin. I still make my mother angry."



WHEELIES AT THE WASH—Youngsters in Dublin, Calif., take advantage of a freak incident at a local car wash as a soaping machine goes berserk. Suds gushed from the wash onto the sidewalk and street causing consternation for the owners but great fun for the kids.

Bishop blames capitalism for discontent of youth

VENICE, Italy—(NC)—The bishop who invited the Italian Communist Party to explain its views on Church-state relations has blamed "an individualistic society based on a certain capitalism" for hopelessness among the young today.

"Today the young no longer have hope, as in the confrontation of '68-'69' but desperation," said Bishop Bettazzi of Ivrea at a meeting in Venice of the Italian section of Pax Christi, the international Catholic peace movement.

This desperation "is the consequence," he said, "of a society that has eliminated any prospect of development and renewal, of an individualistic society based on a certain capitalism and thereby manifesting its limits."

"Man is God's man," the bishop said, "if he stands together with others against egoism, discrimination, violence. It is not possible to love God who is not seen, if one does not love the neighbor who is seen. How then is one to be a neighbor to others?"

The bishop harshly criticized the present economic system, which he said was linked to "an individualistic ideology."

He urged that the Church not be tied to any state ideology, saying that "it is not necessary to choose one ideology against another" to fight hunger, poverty and disease.

Bishop Bettazzi continued: "Ideology must be overcome in a new, more complete vision, the vision of the Christian society...a commitment to make society ever more Christian."

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Senators move to protect religions of Indians

Sen. James Abourezk (D-S.D.) and eight cosponsors have introduced a resolution which would make it a matter of U.S. policy to "protect and preserve" the religions of American Indians, native Hawaiians, Eskimos and Aleuts.

The resolution seeks to guarantee these people access to religious sites and objects and freedom to practice their religious ceremonies.

Some of these activities are now prohibited by law. Others are simply misunderstood even though they are protected by law, Abourezk said.

He said violations of the religious rights of American Indians stem from a "lack of policy," not a deliberate policy.

"Lack of knowledge, unawareness, insensitivity and neglect are the keynotes of the federal government's interaction with traditional Indians' religions and cultures," he said. "This state of affairs is enhanced by the perception of many non-Indian officials that because Indian religious practices are different than their own, they somehow do not have the same status as a 'real' religion."

"Yet the effect on the individual whose religious customs are violated or infringed is as intense as if he had been Protestant, Catholic or Jewish."

An aide to Abourezk, Kathryn Harris Tijerina, said she was "hopeful" that Congress would act on the resolution. She said it was only a statement of policy and that it would take years to enact detailed amendments to existing laws and regulations.

In introducing the bill, Abourezk offered examples of conflicts between federal laws and regulations and American Indian religious activities.

For example, he said, Indians are prevented by laws—such as land and animal preservation laws—from entering some of their sacred sites such as hills, lakesites and cemeteries.

"The issue is not ownership or protection of the lands involved," Abourezk said. "Rather it is a straightforward question of access in order to worship and perform the necessary rites."

"There is no reason," he said, "why revised regulations and enforcement procedures could not allow access for religious purposes and still follow the intent of these laws."

One religious object causing problems for Indians is peyote, outlawed by Congress as a hallucinogen. Abourezk said federal law, through federal court decisions, has held that peyote is covered by the First Amendment protection of freedom of religion when it is used as a sacrament in Indian cultures.

But Abourezk said



Crow Dog (left), a medicine man, and an assistant prepare for a religious ceremony in Wounded Knee, S.D.

federal drug officials have seized both sacramental peyote and other substances sacred to Indians such as pine leaves or sweet grass, which are not drugs.

Native Americans are also prohibited by law from owning or trading feathers of certain birds, including hawks and eagles, because those birds are endangered species. But Abourezk said Indians who use feathers in religious

activities do not kill birds for their feathers. He said they take feathers from dead birds when they find them and deal in feathers which are preserved and passed on from generation to generation.

One problem involving Indian religious ceremonies, Abourezk said, is that many non-Indians watch ceremonies which are designed to be private.

Abourezk said "certain symbolic portions of the Sun Dance which deal with fertility and the cycle of life are banned. The prejudice involves officials' belief that it was 'sinful' in Christian terms. Such misunderstanding is analagous to attributing the taking of communion to cannibalism."

Ms. Tijerina said the Sun Dance has "gone underground" and is not now widely practiced.

Ms. Tijerina told NC News that not many Indians practice their traditional religions but that some are returning to the practice of those religions.

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'The Goodbye Girl:' familiar story plot to Simon addicts

"The Goodbye Girl" is a movie you not only want to say "Hello" to, but something like, "Haven't we met somewhere before?"

"Goodbye" actually is a brighter-than-ordinary reading of your typical Neil Simon comedy, i.e., a situation involving slightly older people trying to survive and even find romance amid the changing mores of the wicked city-New York-that Simon love-hates with ever increasing emphasis on the last syllable.

Simon's real-life spouse Marsha Mason is cast in a Shirley McLaine role as an aging (33) Broadway chorus dancer who has given her heart to two actors without much success—once in marriage and once in a live-in relationship. The second turkey has not only split but subtlet the apartment to still another thespian (Richard Dreyfuss) incoming from Chicago, leaving Marsha and her precocious 10-year-old daughter (Quinn Cummings) not only loveless but homeless.

Given that basic plot, any decent student of the late late show could describe the rest, which works with the predictable perfection of an expensive alarm clock. After a lot of comic in-fighting, Mason and Dreyfuss agree to share the apartment, sacrificing latent hostility to economic convenience and necessity.

When affection inevitably blossoms, mother and child resist, afraid they will be hurt again. But they succumb anyway. When the final test arrives (Dreyfuss is offered a big chance in a movie), the suspense is milked shamelessly, but in the era of "Rocky," rest assured that the outcome is upbeat.

With Simon, it's never the pattern but the embroidery work that counts, and "Goodbye" has a lot of



by
James
Arnold

three-character interplay in the tight quarters of the Manhattan flat that will remind even the mentally numb of good movie bits done in the Golden Age by Grant, Katie Hepburn and a long line of moppets from Shirley Temple to Tatum O'Neal. They alternately wisecrack, yell and scream, sentimentalize, have fallings-out, misunderstandings and reconciliations. Unfortunately, most of the action is verbal, and not always up to Simon's best in that regard.

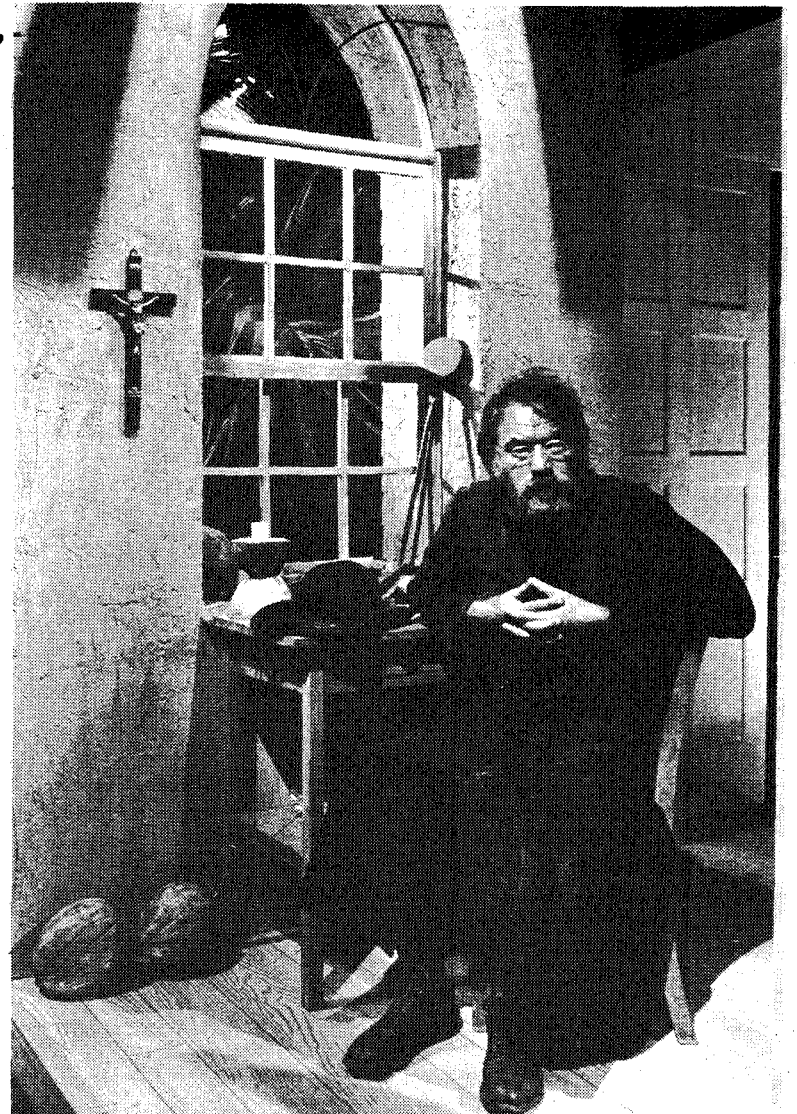
When there is an effort to reach for something more, there is a feeling we've done it or seen it before.

In a desperate attempt to add fresh interest, Simon has Dreyfuss rehearsing in an off-off-Broadway production of "Richard III," in which the somewhat precious director (Paul Benedict) interprets Shakespeare's anti-hero as a

cross between Bette Davis and Mae West. The idea allows Simon to spoof the artsy homosexual influence in theater broadly and endlessly, while at the same time appeasing Gay Lib because Dreyfuss keeps fighting the swishy interpretation through a disastrously burlesque opening night.

Director Herbert Ross throws in some dance background scenes recalling his recent "Turning Point," and squeezes the best performance from the energetic Dreyfuss since "Duddy Kravitz." He seems to need a larger-than-life role, and his natural kooky flamboyance gave an unwanted nutsy flavor to "Close Encounters."

A final note on morality. It's true that the principals do get together without benefit of wedlock, and perhaps that can be defended on grounds of being true to the contemporary Show Biz characters being represented. But one shouldn't always take these matters on the obvious level. If "Goodbye" makes any moral point at all, it's that the easy liason lifestyle is not only ridiculous and cruel but ultimately sterile, a cause of genuine (not just humorous) heartbreak. (B,PG)



The life of Father Damien de Veuster, the famous leper priest of Molokai, Hawaii, will be presented in dramatic form on PBS, Channel 2, Wednesday, Jan. 25, at 9 p.m. Terence Knapp stars as Damien in the study set (above) from the 90-minute one-man monologue.

Public Television begins 2nd season

WPBT-Channel 2's second season starts in January and is highlighted by three new series and several specials, as well as sports events and new programs in successful PBS series.

First on the list of series is the 12-part "Shades of Greene," starting Thursday, Jan. 5, at 8 p.m. Greene has never before permitted his short stories to be adapted for any medium; and in this series 16 stories are dramatized, for the first time, for television.

"The Glittering Prizes," Saturday, Jan. 21, 10 p.m., is

Oscar-winning Frederic Raphael's six-part semi-autobiographical study of the lives of a group of Cambridge University students, from the early '50s to the mid-'70s.

Last of the three major series beginning in January is "Europe: The Mighty Continent," a 13-part in-depth exploration of the 20th century, starting Sunday, Jan. 29, 10 p.m.

Four major specials air in January, the most important

of which, according to WPBT, is "Eric Hoffer: The Crowded Life," produced by WPBT's Jeanne Wolf (who also is the writer) and Shep Morgan. The program will premiere nationally (as it will on Channel 2) Jan. 17, at 8 p.m.

Specials (in chronological order) include:

Tuesday, Jan. 10, 8 p.m., the second "National Geographic Special" this year is "The Legacy of L.S.B.

Wednesday, Jan. 25, 9 p.m.: The life and work of Joseph de Veuster (Father

Damien) are the subject of "Damien."

Tuesday, Jan. 31, 8 p.m., the final special of the month is "Live from Lincoln Center: Coppelia," the magical fantasy ballet that has been delighting audiences for a

century. Choreographer George Balanchine directs Patricia McBride (in the title role) and members of the New York City Ballet.

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Editorial

Babies belong ahead of \$'s

Some agencies of the federal government continue to reflect the assembly line concept of human beings as though we were just products going through various stages of manufacture to be analyzed and retained or discarded based on convenience or cost to the company.

If an automobile part proves defective along the assembly line or if too many parts turn up you just toss them out. Some people in the federal agencies with their statistical tables and budgets would do the same thing with new people they consider unnecessary or defective.

A report issuing from abortion hearings by the Health, Education and Welfare Department decried the "increased birth rate" if abortion money is cut off, requiring "the expenditure of funds for the actual birth itself and...additional monthly assistance payments for those families."

Even the Pentagon doesn't regard its war-making personnel quite as callously as

that, at least in non-combat situations.

The Washington Post, which favors abortion funding, called this approach "monstrous." "This is a terrible argument," said the Post in an editorial.

Syndicated columnist Nicholas Von Hoffman termed the HEW report a "Stamp 'em out while they're young" argument for abortion.

Thomas Horkan, executive secretary of the Florida Catholic Conference, said, "If this is in fact the policy of either the Department of Administration or the Department of Health and Rehabilitative Services, then we will have taken long steps toward that society we condemned at Nuremberg."

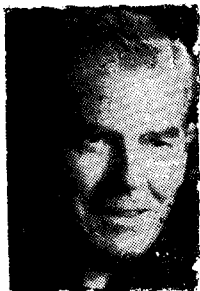
Horkan added that if you were going to consider the cost of birth and support, you should also consider the income and benefits to eventually come from these citizens.

People, he pointed out, are not to be seen as a burden on the state but as the

purpose of the state.

On page 19 of this issue of The Voice Sen. Richard Stone makes reference to Charles Steinmetz, the great electrical genius who unlocked many secrets of science during his years with General Electric and who had a great human compassion though he was deformed and barely four feet tall. Such a man could have been aborted "therapeutically," and today would have less chance of surviving than 100 years ago.

Along with the Florida Catholic Conference, we urge the Department of HEW, whose name stands for human service, to discard this cost-benefit approach to human problems and take a larger view of the social problems involved in unwanted pregnancies, the need for counseling, and education programs that would include values leading to fewer pregnancies out of wedlock to begin with—and less babies-versus-dollars thinking.



By Msgr. James J. Walsh

Why is man frequently at a loss to know why he was born?

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 here one human being is as helpless as another.

Searching the findings of scientists promises hope, as if the secret of human existence is buried in the complex matter of earth. It leads to frustration. Science in this regard is also helpless.

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 life is to have meaning. At the end, he has to confess he has not found the answer.

We gave the reason. God created man. God alone knows why. Unless we find out from him, we will never know.

In the beginning God made it known 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 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 their trial.

This is the knowledge which man cannot learn by himself. He is created to be a son of God, not a creature of earth. His dignity is far greater than he could imagine. How can a human being discover alone his supernatural destiny, to be a member of the family of God? His permanent home, in the mansions of God, cannot now be seen. How can he guess it is ready for him, unless the Lord of all tells him.

We are made to the image and likeness of God. Studying the body and its parts cannot reveal this. The likeness of the creature to the creator is in the soul, not the body, in the intellect, the will, in the powers to seek truth and goodness, in the ability to attain knowledge and in the capacity to love and to be loved.

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

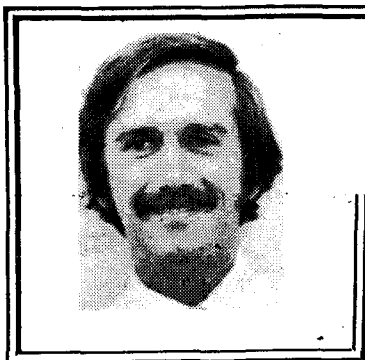
Our first parents knew this when they rejected God's will and disregarded the greatness of their destiny. After that, their children appreciated it less, because they lived with a damaged nature. As the centuries went by, the secret all but disappeared from the earth, save among a few, until God sent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

Jesus perfected this knowledge of our purpose. But many, like the Sadducees, who listened to him and who knew the prophets were not at all convinced of eternal life beyond the grave. His resurrection was to be the final proof in his plan of redemption.

The Church ever since has gloried in that sublime truth that Jesus died, was buried and rose again. Faithful Christians 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 knew this life is a preparation for the next. Sincere Christians today, despite their weaknesses and frailty, are pushed on in trust because the supernatural destiny has the top priority of life.

There can be no sadder situation than for a person, who may have splendid natural virtues of honesty, justice and kindness, never to have learned that his life was intended by his creator to reach a supernatural level.

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 Dick Conklin

Sen. Stone corrects error, rips U.S. report

U.S. Sen. Richard Stone, Democrat of Florida, campaigned and was elected in 1974 on a strong pro-life platform, in spite of strong opposition from pro-abortion groups in his native Miami. He supports the passage of the Human Life Amendment to the Constitution, and strongly opposed recent attempts to reinstate federal subsidy of abortion. Sen. Stone, who is Jewish, has been active in Middle East peace attempts and is a strong advocate of human rights legislation. He has the best voting record for a freshman senator—over 98 percent. Prior to his election to the Senate, he was a Miami City Attorney, two term state senator, and Florida Secretary of State.

Sen. Stone, home for the holidays, was anxious to clear up an incorrect story in The Miami Herald that confused his vote on abortion funding with that of the other Florida senator, Lawton Chiles.

VOICE: You opposed recent attempts in the Senate to water down the restrictions for abortion funding and, according to The Miami Herald, voted for the final compromise wording. Was this your preferred version?

STONE: I did not vote for the compromise version. The Herald got it wrong. I voted against all of the proposed compromises because I felt that they were ambiguous, and did not tightly define permissible, financed abortions by confining them to "life of the mother, rape and incest." On the contrary, I thought that they opened the door to ambiguity and considerable doubt. I voted against them all the way to the end and including the last compromise. It was a voice vote but I reported that I would have vote no. I was presiding at the time. The Herald got it wrong, just as they reported that I was not voting and not present during voting on the Social Security conference report and that Sen. Chiles voted yes. But I voted yes and Chiles was absent.

VOICE: What would have been your preferred wording?

STONE: My preferred wording was, in very restricted circumstances, the rape and incest situation and life of the mother. That's it.

VOICE: The House-Senate compromise took a long time to work out. Why do you feel there was such a gulf on this issue between the two houses of Congress?

STONE: The House and a minority in the Senate (of which I was part) stood firm on the principle

that the life of the infant, the life of the unborn, deserves protection and that the United States taxpayers, who do not wish to have their taxes used for the elimination of the unborn, deserved consideration. We stood firm on this issue from the beginning to the end.

VOICE: As you know, the real goal of the pro-life movement is a constitutional amendment to return



protection to all human life. What do you think would be the preferred strategy for bringing this about?

STONE: I think that the best strategy for bringing it about is to allow a few exceptions at the committee level and get the constitutional resolution reported to the full floor. When we hold out for no exceptions at the committee level we simply insure the bottling up of the constitutional amendment in the committee permanently.

VOICE: Many right to life supporters, frustrated with Congress's treatment of the amendment, are asking state legislatures to issue a call for a constitutional convention. What do you think of this approach?

STONE: I would support it. But I think that a more rapid route to a constitutional amendment is a more lenient committee report followed by a full and intense floor debate. The objective is to go for the strongest possible amendment we can get—once it reaches the floors of the House and Senate.

VOICE: Do you get a lot of lobbying from the other side?

STONE: Yes I do, constantly. They confront me with the sympathetic difficulties of problem pregnancies in younger women, in women who have been raped, in women who have been the victim of incest, in women who have serious health problems, and in infants and the unborn who have serious health problems. These are really difficult cases for anyone who is compassionate to human suffering and

they're difficult for me. I don't take them lightly. I do my best to confront these issues by voting fully for every support and care for the pregnant mother who is reluctantly or against her will in that situation and for the child that's born to difficult or "unwanted" circumstances or to health problems. I urge full support of adoption and wherever it is proper and appropriate,

"People in the pro-life movement should increase their stress on assistance to pregnant women who are reluctantly in that condition or who are victims... in other words social support of the problem pregnancy victims."

--Sen. Stone.

to some birth control. I'm cautious about that but I think that in some circumstances it's appropriate.

VOICE: Do you have any suggestions for people at the "grass roots" level of the pro-life movement?

STONE: I think that people in the pro-life movement should increase their stress on assistance to pregnant women who are reluctantly in that condition or who are victims and put in that condition. They should continue counseling and support for the placement of "unwanted" children at birth in good homes. In other words, social support of the problem pregnancy "victims." We need a renewed emphasis on medical research for the disease and handicap problems of the unborn. Such things as the Tay-Sachs problem deserve increased financial government research support. By finding either preventions or cures, abortion is not the alternative that the sufferers from these problems will advance as their only hope.

VOICE: Many people feel that euthanasia legislation is just around the corner. Do you think that this is a possibility?

STONE: It is a constant possibility. Year after year we have the so-called "death with dignity" approach, the concept that life or death has to be a decision of one person plus a doctor and sometimes only the doctor. This thesis lends itself to all kinds of abuses which we have seen visited on large numbers of people in the last fifty years and

which we have to resist with all our might.

VOICE: President Carter promised in his last campaign to support "alternative to abortion." Do you have any idea what legislation he has in mind?

STONE: I would hope that he has in mind displaced homemaker counseling and assistance, as well as the kind of problem pregnancy and health aid that I just described. I co-sponsored a bill that helps women such as divorced mothers who haven't worked for a long period of time and now need job training. They need help, particularly when they are pregnant, and might look for the "short way out." I would hope that he would put the full weight of his office behind that type of approach and not simply follow the recommendations of an advisory group such as the one that reported recently that there was no alternative to abortion but death or suicide. A ridiculous report if I ever heard one! Especially when there are various types of prevention, health, counseling, adoption, and support measures that are good alternatives.

VOICE: What personal convictions have led you to take a pro-life voting position?

STONE: When I was in the State Senate I heard all of the debates, in 1967 and 1968, and I entered a statement in the state legislative record about Charles Steinmetz. He was a great electrical genius who was deformed and physically handicapped and still added tremendously to the standard of living and progress of humanity. He is the kind of a person who under some circumstances would have been killed by abortion. I think that we must constantly guard against this idea of a master race by selected, genetic "weeding out." Everybody, every life, is unique. Look at the difference in people's faces. No two are alike. Nobody's soul is like another. Everyone has a contribution to make—love to give and love to receive. An orthodox view of the Old Testament is quite close to that of Catholics and other religions—an individual life and soul is truly sacred and we have to preserve it at all costs.

VOICE: Why do you think such an "anti life" philosophy has evolved in this country?

STONE: Permissiveness. The desire to do whatever seems convenient and comfortable to do. An erosion of some of the older ethics and values that we used to live by.



Presentation Ball in Miami

One of nine young women honored at this year's Presentation Ball was Eileen Liaguno, accompanied by her father, Julio, as she presented a red rose to Archbishop Edward A. McCarthy.

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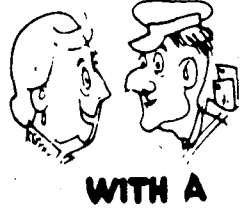


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Movimiento anti-marxista marca nueva etapa en Latinoamérica

Por AGOSTINO BONO

BUENOS AIRES, Argentina (NC)—Durante la primera mitad de los años 70 muchas organizaciones católicas de base fueron adoptando ideologías marxistas en respuesta a la extendida pobreza y malestar social que abundaba en países latinoamericanos.

Ahora parece ir saliendo a la superficie una nueva actitud y aquellos mismos grupos comienzan a manifestar clara oposición al marxismo.

Estudiantes católicos universitarios de 15 países declararon "su profunda e irrevocable posición anti-marxista" durante una reunión en Buenos Aires, el pasado mes de octubre.

El grupo, conocido como Federación de Estudiantes Universitarios Católicos, representa a 40 universidades. Dicha federación afirmó que los estudiantes católicos deben proteger los principios cristianos contra las fuerzas que tratan de "implantar el materialismo ateo en cualquiera de sus formas."

En Latinoamérica, donde los estudiantes universitarios han constituido tradicionalmente una de las fuerzas más dinámicas en favor del cambio social, la posición de la federación es índice de un cambio de actitud más amplio.

El cambio no significa una retirada de la acción social. Al contrario, refleja un cambio de clima político actualmente dominado por los gobiernos militares de derechas y en el que el anti-comunismo es un requisito para la acción social abierta.

También refleja la negación por parte de la Iglesia, de las acusaciones que a grupos de esta se le hacían de unirse en su doctrina a ideologías políticas de partido.

Algunos de estos grupos: Cristianos por el Socialismo en Chile, y Tercermundistas (o sacerdotes pro tercer mundo) en

Argentina.

Los "Cristianos por el Socialismo" aceptaron abiertamente el análisis marxista afirmando que esto era posible sin creer necesariamente en la filosofía atea de Marx. El grupo apoyó al Presidente Salvador Allende, en 1970. El gobierno militar de Chile posteriormente persiguió al grupo y forzó a muchos de sus miembros fuera del país.

Los "tercermundistas" apoyaban el peronismo — movimiento político de Juan Domingo Perón— que alcanzó el poder en 1973 bajo plataforma de izquierda, hasta su salida en 1976.

Actualmente son pocos los sacerdotes "tercermundistas" en activo, aunque llegaron a ser unos 400, el 10 por ciento del clero argentino.

Estos y similares grupos fueron surgiendo en Latinoamérica durante gobiernos de izquierdas, y eran populares entre trabajadores y estudiantes, dando lugar a grupos de élite en los que algunos cristianos defendían su ideología de partido como la única moralmente posible para los católicos.

Tales ideologías de partido ocasionaron dos tipos de reacciones: por un lado la de los oficiales eclesiásticos quienes rechazaban la compatibilidad del análisis marxista con el cristianismo. Por el otro lado los gobiernos militares que utilizaban a tales grupos para confirmar su convicción de que todo católico preocupado por la acción social es "subversivo."

Como consecuencia, y por necesidad de sobrevivencia, muchas organizaciones católicas están tratando seriamente de establecer sus credenciales anticomunistas, antes de iniciar

cualquier labor de acción social.

Siguen el ejemplo de muchos obispos, entre ellos el Cardenal Aloisio Lorscheider de Fortaleza Y Presidente de Consejo Episcopal Latinoamericano CELAM, quien repetidas veces ha prometido impedir la infiltración comunista en la Iglesia y en los

programas de acción social.

Muchos se han pronunciado en términos semejantes a los del Cardenal Evaristo Arns de Sao Paulo quien afirmó ante sus críticos que es el "cristianismo, y no el marxismo el que da a la sociedad las razones morales para vivir en hermandad."



Acompañada de su padre, Emma Lopo se dirige al Arzobispo McCarthy quien le otorgó una medalla de oro, en reconocimiento a sus realizaciones académicas y de

servicio comunitario.

Ocho jóvenes más, de parroquias de la Arquidiócesis, fueron presentadas al Arzobispo el pasado 27 de diciembre en el Club del Campo de Indian Creek.

El acto viene celebrándose en la Arquidiócesis durante 14 años, para honrar a jóvenes católicas por su compromiso académico y de servicio a la comunidad. Los fondos recaudados en el baile son en beneficio del Marian Center, institución que llevan las religiosas de San José de Cottolengo al servicio de niños minusválidos.

El baile está anualmente bajo la coordinación de la Sra. Mary Louise Maytag.

Además de Emma Lopo de la Parroquia de San Agustín fueron presentadas al Arzobispo: Faith Doyle, St. Rose of Lima, Mary Rose Endter, St. Catherine of Siena; Catherine Marie DePadro, St. John The Baptist, Ft. Lauderdale; Mary Patricia Lewis, St. Juliana, W. Palm Beach; Nancy Ann Marie Limperis, Assumption; Eileen Llaguno, St. Agatha; Elizabeth Myers, St. Thomas the Apostle; Margaret Mary Wessel, St. James.

CIUDAD DEL VATICANO—(NC)—En su saludo anual al Colegio de Cardenales, el Papa Paulo VI hizo un llamado a los cristianos de los países ricos para que se opongan, "todavía es tiempo," a la corrupción que mina los valores morales, y a la violencia. Indicó además la necesidad de esforzarse más aún por restaurar el respeto a los derechos humanos, en particular la libertad de religión. Hay que mantener el frente con medidas oportunas "contra las fuerzas que corrompen el orden moral, hay que aislar la violencia, hay que excluir a los explotadores, y hay que ofrecer una resistencia digna a todo lo que mine la dignidad natural del ser humano," dijo.

CIUDAD DEL VATICANO—(NC)—La preocupación del Papa Paulo VI por la paz en el Oriente Medio prevaleció en su mensaje navideño al mundo, cuando ante unas 60,000 personas congregadas en la Plaza de San Pedro habló específicamente de la reunión del presidente egipcio Anwar Sadat y el primer ministro de Israel, Menahem Begin, en intentos por dirimir el conflicto

territorial que afecta sobre todo a los palestinos. "Sabéis bien que hoy (dic. 25) las conversaciones entran en una nueva fase, para arreglar un prolongado conflicto que ha llevado la tragedia a los santos lugares," dijo el Papa al invitar a orar por esos pueblos "cuya espiritualidad compartimos, para que florezca de nuevo la paz y la justicia."

La Misa del Gallo que él celebró en la Basílica fue televisada a 33 naciones. Asistieron miles de peregrinos, incluyendo muchos norteamericanos.

El Papa extendió su invitación a la paz a otras regiones afectadas por conflictos armados, "o por la opresión y la injusticia que comprometen la estabilidad de la paz y deforman su genuino fruto de dignidad y libertad humanas." Después de sufrir dos conflictos mundiales, las promesas de paz no se han cumplido, "el hombre sigue siendo adversario del hombre, y la injusticia, el hambre y la miseria provocan los instintos a la lucha y a la delincuencia."

"El temor a armamentos terribles, cuyo espectro



Dijo

Pablo VI

horroroso agita todavía más una ciencia inhumana, priva de la tranquilidad a los estadistas del mundo, que no pueden vislumbrar la paz sin la defensa que provean medios aún más potentes de guerra y muerte," agregó el Papa.

Su mensaje de Navidad concluyó con una exhortación a todos los hombres "en nombre de Cristo Salvador," a dedicar sus esfuerzos y oraciones a la causa de la paz.

Mundo

● Elogian a Chaplin

CIUDAD DEL VATICANO—(NC)—La Radio Vaticana dijo en un comentario a la muerte reciente en Suiza del comediante Charles Chaplin que este cineasta "alcanzó alturas insuperables como artista, creador y director." Su diminuta figura, su bastón y su bombín permanecen en el corazón de todos los que vieron sus películas, agregó la radioemisora.

● No concedieron amnistía

BUENOS AIRES—(NC)—Pese a gestiones pro amnistía navideña para prisioneros políticos en Argentina, hechas por grupos religiosos y cívicos, y por organizaciones internacionales, la junta militar sólo anunció la libertad de once y el traspaso a cortes civiles de otros 389 casos. Algunas fuentes aseveran que llegan a más de 15,000, incluyendo miles de muertos o desaparecidos, pero el gobierno afirma que no pasan de 4,000.

● Obispos saludan a emigrantes

SANTIAGO DE CHILE—(NC)—Los obispos de Chile han enviado un saludo de Navidad a cerca de un millón de compatriotas que viven en el extranjero, unos como agricultores que emigraron a Argentina y otros países vecinos, otros como refugiados políticos después del golpe militar de 1973. "Poco tiempo después de la Navidad, la familia de Jesús conoció también el sufrimiento del exilio, pues la huida a Egipto se asemejó bastante al destierro de muchos de Uds.," les dijeron. Los obispos además oran "por su regreso y los esperamos, como los esperan sus padres, sus madres y sus hermanos, sus esposas, hijos y amigos."

● Divorcio en Brasil

BRASILIA, Brasil—(NC)—Pese a la fuerte oposición de la Iglesia Católica, el presidente del Brasil Gen. Ernesto Geisel firmó la ley de divorcio para personas separadas de tres a cinco años. En junio hubo que suprimir un artículo constitucional que declaraba la indisolubilidad del matrimonio. Los obispos prometieron comentar la medida en su reunión de abril. Mientras tanto el secretario de la conferencia episcopal, Mons. Ivo Lorscheiter, obispo de Santa María, llamó a la nueva ley "lamentable" porque debilita a la familia y a la sociedad.

● Evalúan noticias del 77

SAN SALVADOR, El Salvador—(NC)—La agencia ecuménica de noticias "Rápidas" informa que una encuesta entre periodistas religiosos y seculares de América Latina da el primer lugar de noticias importantes de 1977 a la persecución contra los católicos militantes en El Salvador, que ha dejado dos sacerdotes y varios líderes seculares asesinados. El segundo corresponde a la defensa de los derechos humanos, compartida por líderes cristianos y cívicos.

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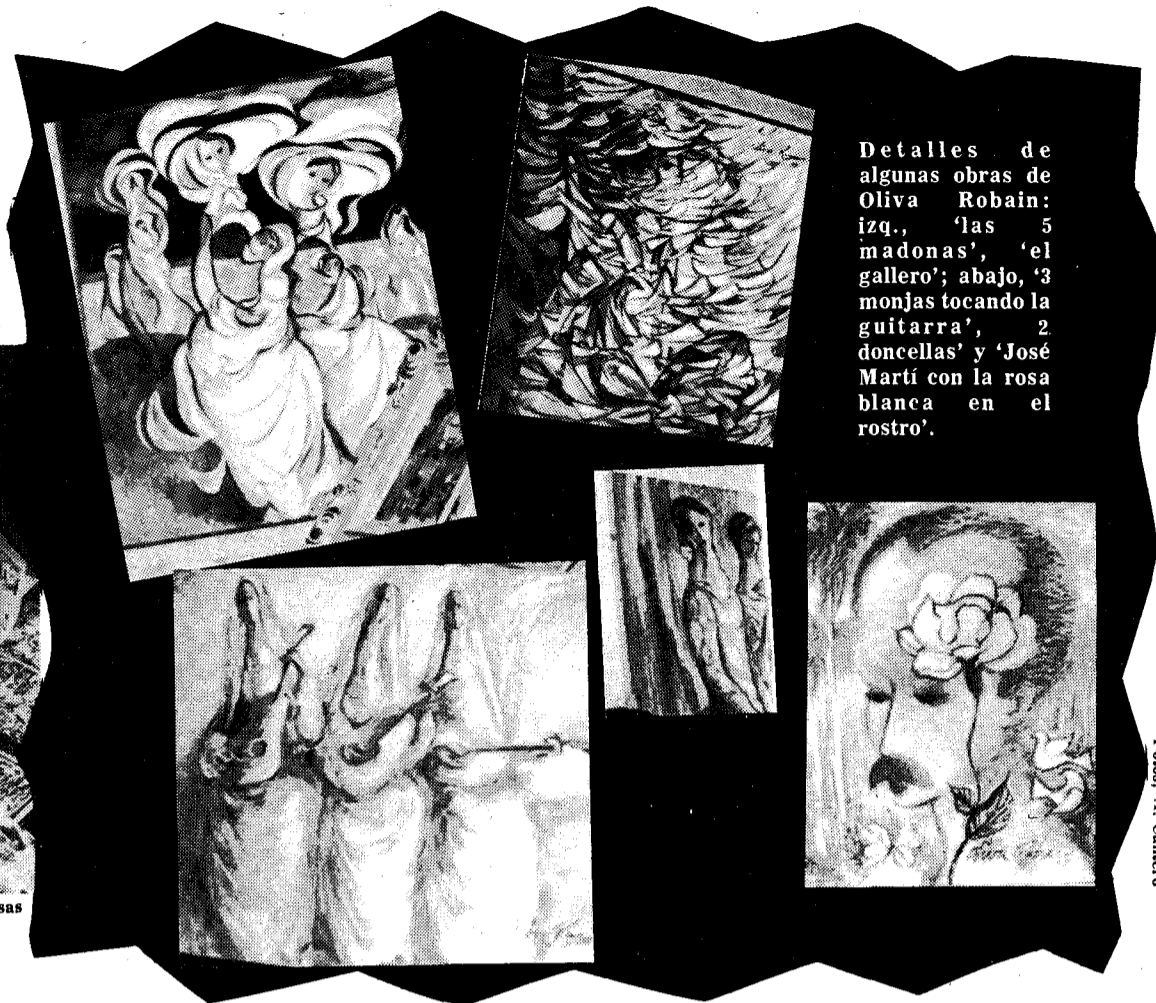
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REPARACIONES GARANTIZADAS
Raúl Vázquez

Sus madonas decoran los hogares latinos



Sonriente, Oliva Robain muestra las numerosas fotografías de sus obras.



Detalles de algunas obras de Oliva Robain: izq., 'las 5 madonas', 'el gallero'; abajo, '3 monjas tocando la guitarra', '2 doncellas' y 'José Martí con la rosa blanca en el rostro'.

Fotos: A. Carliero

(Viene de la Pág. 24)

Revista Carteles, y después trabajando para la tienda-departamento Fin de Siglo, pero "simultáneamente gané mucho prestigio haciendo ilustraciones de cuentos infantiles para la empresa La Moderna Poesía,"

Comunidad

● **Antiguos Alumnos de Belén** se reunirán el sábado 14 de enero a las 7:30 p.m. en el Hotel Marriott (cocktail y cena) para honrar al Padre Ceferino Ruiz S.J. y al Hermano José Feliz que cumplen 50 años y 60 años respectivamente en la Compañía de Jesús. Ambos fueron de Belén. Durante la cena del sábado se entregarán premios a antiguos alumnos de Belén destacados por sus estudios, universitarios entre ellos José López y Juan O'Naghten. Para reservaciones llamar al P. Dorta Duque: 649-0433, o al Colegio de Belén: 856-0354.

● **Bienvenida a los 3 Reyes Magos**, en la Parroquia de Sta. Ana en Naranja, después de la Misa de 11 a.m. Habrá reparto de regalos para los niños y fiesta con el mago Montejo.

● **Encuentro Familiar No. 52**, será los días 7 y 8 de enero, en la Cafetería del Seminario College, St. John Vianney. La FIESTA FAMILIAR, del movimiento tendrá lugar el jueves 29 de enero, también en la cafetería del Seminario College.

● **Noche Eucarística** y de alabanza, en St. Timothy, 5400 S.W. 102 Ave, Miami, el viernes 6 de enero a las 7:30 p.m. Presidirá la velada Mons. Agustín Román, Vicario Episcopal Hispano.

● **El Movimiento Familiar Cristiano** de la archidiócesis de Miami, celebrará el próximo día 8 de Enero, la fiesta de la Sagrada Familia, en la Iglesia St. John de Hialeah, en el 451 East 4 Ave.

comenta.

Sus libros andan regados por toda Latinoamérica, y en ellos todavía los niños aprenden a leer... y quien sabe si a pintar.

Ahora, después de casi 15 años de exilio, Robain no puede olvidar las dificultades pasadas, y aún presentes por abrirse camino en el arte.

"Llegué muy desconectado y desorientado sin el idioma, y se me dificultó mucho encontrar trabajo apropiado a mi experiencia," dice.

Durante 3 años hizo dibujos textiles, "gracias a un amigo que me enseñó la técnica," dice.

"Cada vez que yo miraba en la calle a una mujer, mi esposa me decía: ¿Qué tu miras...?"

Mujer, no ves que su vestido lo hice yo..." dice Robain sonriente.

Robain cree que aquellos tres años influenciaron su estilo. Le atrae especialmente la pintura moderna y muy abstracta, "pero

no me puedo permitir el lujo de hacer eso, porque no vendería nada," dice.

"Me gusta adivinar el gusto popular," explica, y se inspira en escenas reales. Cierta vez asistió a una Primera Comunión donde varias religiosas tocaban la guitarra. De allí salió un cuadro del que ha vendido varios ejemplares.

Pero su puntura es siempre fruto de los tiempos libres, ratos de ocio. Y hasta que encuentre donde desarrollar su arte, sin venderlo barato, prefiere trabajos que no sacrifiquen su creatividad.

Porque, durante cierto tiempo trabajó para una fábrica de "novedades". Diseñaba vasos, cajas de lápices para niños...todo lo que se puede vender a un turista en Jamaica o en Barbados." "Yo lo dibujaba y luego se enviaba a hacer al Japón, y lo que iba marcado "made in Japan", era de hecho "made in

oliban" comenta con ironía.

También llegó a ser diseñador de muftecas, y de escenarios, —para Los Violines, "pero me he dado cuenta que no vale la pena, porque es sacrificar mi inventiva..." dice con nostalgia.

Ahora Robain trabaja en una imprenta, pero también enseña cursos populares de pintura en la división de educación continua de la Universidad de Miami. El la llama la universidad cubana en el exilio, y le gusta porque ayuda a la gente a descubrir sus talentos. "En mis clases, trato de quitar el temor a pintar... la gente piensa que tiene que imitar a otros en la pintura, y yo les digo que no. Hoy día cada día nace un pintor... hay tantos caminos..." dice.

Oliva Robain tiene una exposición continua de algunas de sus obras en Alhambra Art Gallery, Ponce de León y Sevilla, Coral Gables.

Congreso de Laicos en febrero

En busca de liderazgo creativo

LOS ANGELES (NC)—Unas 800 personalidades del mundo de la política, de los negocios, las ciencias, las letras, los deportes, el espectáculo y la religión asistirán a un Congreso del Laicado del 17 al 20 de febrero, en búsqueda de "liderazgo para el país que sea creativo, competente y moral."

Serán presidentes honorarios del congreso el antiguo presidente de los Estados Unidos, Gerald Ford y su esposa. Participarán entra otras personalidades el crítico social inglés, Malcolm Muggeridge, el

columnista del New York Times James Reston, la novelista Abigail Mc Carthy y el obispo anglicano exiliado de Uganda, Festo Kivengere.

Será "chairman" general del congreso, el ejecutivo de una cadena de supermercados de Tejas, Howard E. Butt, de religión bautista y cuya fundación costea la mayor parte del programa.

Butt afirmó que el congreso tratará de romper las barreras entre liberales y conservadores, católicos y protestantes, hombres y mujeres.

Entre los participantes también estará el columnista católico Michael Novak, el sociólogo y autor luterano, Peter Berger, el psicólogo católico Eugene Kennedy y el historiador luterano Martin E. Marty.

Entre los temas a discutirse en el congreso estarán: creatividad en el trabajo, enfoques creativos de relaciones empresarios y empleados, cómo sobrevivir bajo tensión, evangelismo y liderazgo político, creatividad en las relaciones humanas, teología y arte moderno.

Aumentan seminaristas en misiones

CIUDAD DEL VATICANO—(NC)—El número de estudiantes en seminarios mayores en países de misión para 1976-77 fue de 7,784 un aumento de 217 desde el año anterior, informó una agencia del Vaticano.

La citada agencia es la Sociedad de San Pedro Apóstol, que apoya económicamente a seminaristas en países de misión. También afirmó que el número de seminaristas en esos países ha venido creciendo en los últimos 12

años. El área de mayor crecimiento en vocaciones sacerdotales es Africa que cuenta con 3,970 en seminarios mayores y 23,343 en los menores para el año 1977.

● Defiende planificación familiar

HARRISBURG, Pa.—(NC)—La misionera médica Sor Hanna Klaus dice que sus experiencias en Australia, India, Pakistán, Africa y Estados Unidos en la difusión del método natural de espaciar los hijos revelan que las mujeres se sienten "liberadas" cuando no tienen que tomar la píldora anticonceptiva y confían más bien en los períodos de esterilidad natural entre ovulación y ovulación. Ella llama a este aspecto de la planificación de la familia "conciencia de la fertilidad."

● Marcharán pro-vida

WASHINGTON—(NC)—La Marcha Pro Vida que se celebra en enero en Washington para lamentar una vez más un fallo de la Corte Suprema que en 1973 abrió las puertas de la ley al aborto provocado, será una manifestación de dos días, anuncian los organizadores: el domingo 22 y el lunes 23, con una vigilia entre ambas jornadas. En años anteriores participaron de 35,000 a 100,000 personas.

● Ocupan edificio, provocaciones hispanas

GALT, Cal—(NC)—Un grupo de unas 300 personas de ascendencia mexicana llamado "Laicos" ocuparon el edificio que un tiempo alojó al seminario menor de San Pio X, de la diócesis de Sacramento, y pide alquilarlo para convertirlo en refugio temporal de trabajadores agrícolas inmigrantes, y en sede de cursos culturales y religiosos que eventualmente fomentan las vocaciones religiosas entre los hispanos de la región. "Pasamos de los 100,000 y no tenemos sino dos de nuestros sacerdotes; hubo que importar tres de México," dice la dirigente del grupo, Marta Bustamante. Voceros de la diócesis dicen que no negociarán con el grupo sino cuando desalojen el edificio, que está en venta; y agregan que Laicos se inspira en una teología de la liberación de tinte izquierdista.

● Investigan derechos humanos

WASHINGTON—(NC)—Un grupo ecuménico presidido por el diputado y sacerdote jesuita P. Robert Drinan (D-Mass.) investiga en enero la condición de los derechos humanos en El Salvador, donde incluso se persigue a la Iglesia. En otros campos de la defensa del ser humano el Consejo de Asuntos Hemisféricos y la Casa de la Libertad, ambos en Nueva York, pusieron a la cabeza de sus informes a Argentina como el gobierno que más viola esos derechos, seguido por los de Chile, Uruguay, Paraguay, Nicaragua y Guatemala. Por otra parte 47 senadores de Estados Unidos pidieron al primer ministro Fidel Castro de Cuba que ponga en libertad a tres prisioneros políticos gravemente enfermos, incluso su lugarteniente Huber Matos.

Cabalgata de Reyes el domingo a la una

"Haga a un niño feliz", será el tema del desfile anual de los 3 Reyes Magos que dará comienzo a la una de la tarde del domingo 8 de enero. El desfile conmemora la visita de los tres Reyes Magos al Niño Jesús hace casi dos mil años.

En Miami el desfile de los Reyes Magos viene celebrándose

7 años y este año contará con la presencia del Arzobispo de Miami, Edward McCarthy que ha sido nombrado "Gran Mariscal" y desfilará en coche a la cabeza de la cabalgata.

El acto dará comienzo a la altura de la avenida cuatro de la calle ocho hasta llegar a la torre del Royal Trust, fin del desfile.

VIERNES 6 DE ENERO

DE 1978

La **VOZ**
PERIÓDICO CATÓLICO ARCHIDIOCESIS DE MIAMI

Ministros Extraordinarios de la Eucaristía comienzan formación el Sábado

Los Ministros Extraordinarios de la Eucaristía serán pronto una realidad en la Arquidiócesis de Miami, al iniciarse el próximo sábado, día 7, una serie de talleres de formación para los candidatos y candidatas cuyos nombres han ido llegando a la Oficina de Ministerios laicales.

Nombrados por sus respectivos párrocos en respuesta a una carta del Arzobispo McCarthy en que manifestaba su deseo de establecer en la diócesis tal ministerio, unos 800 fieles pasarán un día entero de 10 a.m. a 5 p.m., recibiendo preparación para el ejercicio de tal ministerio.

Las sesiones de formación incluirán aspectos sobre la Historia de la Eucaristía en la Vida de la Iglesia, Ministerios ordenados y laicos, atención pastoral de los enfermos y cuestiones prácticas sobre cómo desarrollar los servicios en los hogares, visitas a los enfermos etc.

Los talleres han sido preparados por la Oficina de Ministerios Laicales y el Comité de Liturgia del Senado Sacerdotal.

"Hemos recibido nombres de la gran mayoría de parroquias e instituciones diocesanas y contamos con un fichero de más de 800 personas," dijo M. Carmen Fernández, de la Oficina de Ministerios laicales. "Para servir a la comunidad hispana se ha organizado un taller todo en español, para el sábado 28 de

enero," añadió.

"Hemos tratado de avisar a todos los párrocos para que se pongan en contacto con los candidatos de sus parroquias," explicó Jenny Casto, de la misma oficina. "Sería conveniente que cada parroquia acuda al taller organizado en su área geográfica.

"Los que quieran la formación en español tendrán que ir al Seminario Menor," añadió.

Las fechas y lugares de los diversos talleres son:

● 7 de enero St. James, 540 N.W. 132 St. Miami

● 14 de enero St. Ann, 407-439 Ninth Ave, South, Naples
- St. Juliana, 4500 S. Dixie Highway, West. Palm Beach
- St. Thomas, 7301 S.W. 61 St. Miami

● 21 de enero St. Clement, 2975 N. Andrews Ave, Ft. Lauderdale
- St. Pablo 550, 122 St. Ocean, Marathon.

● 28 de enero (Español) St. John Vianney, Seminario College 2900 S.W. 87 Ave, Miami.

Todos los talleres siguen el mismo formato de 10 a.m. a 5 p.m. Los candidatos que asistan deben contar con la recomendación por escrito de su párroco, o sus nombres deben estar con anterioridad en la Oficina de Ministerios Laicales, oficina que ha estado coordinando el programa.

Según explicó el Padre Paul Vuturo, del Comité de Liturgia del Senado Sacerdotal, después de recibida la formación requerida los candidatos y candidatas serán 'comisionados' por sus párrocos para ejercer sus

funciones de Ministerios Extraordinarios de la Eucaristía, función que solo pueden ejercer en sus parroquias o en la comunidad para la que fueron comisionados.

En caso de cambio de residencia, todo Ministro Extraordinario debe presentarse ante el párroco respectivo y obtener su aprobación para ejercer el ministerio en la nueva comunidad.

Para cualquier información comunicarse con M. Carmen Fernández, 667-8073, o con el Padre Paul Vuturo, 681-7728.

Sus madonas decoran los hogares

Por ARACELI CANTERO

"A todos los latinos les gusta tener un cuadro de una "madona" en el hogar," dice el artista Oliva Robain, mientras con cariño le pasa la mano a uno de sus cuadros de la Virgen con el Niño Jesús.

"Es la madre que acompaña y decora la casa... que le da ambiente religioso..." añade.

Las vírgenes son uno de los temas favoritos de Robain, en parte porque se venden, pero también porque son delicadas, campo de expresión para su creatividad.

Robain es cubano y ya desde chico la familia vio despuntar en él, el alma de artista.

En Cuba, Robain dio sus primeros pasos por el arte con la

(Pasa a la Pág. 23)



El pintor cubano Oliva Robain mostrando algunas de sus obras.

Domingo de la Voz el 15

El próximo día 15, domingo, ha sido designado por el Arzobispo McCarthy como día del periódico diocesano, Voice-Voz. El arzobispo ha enviado a todas las parroquias un mensaje de viva voz, grabado, encareciendo a todas las familias que muestren su compromiso evangelizador, apoyando al periódico diocesano con sus suscripciones e iniciativas sobre el periódico.

"Yo también sueño con poder tener un día una publicación más amplia en español. Pero necesito contar con vuestro compromiso. Necesito saber que estais dispuestos a llevar adelante un periódico en español," dice el arzobispo en su mensaje.