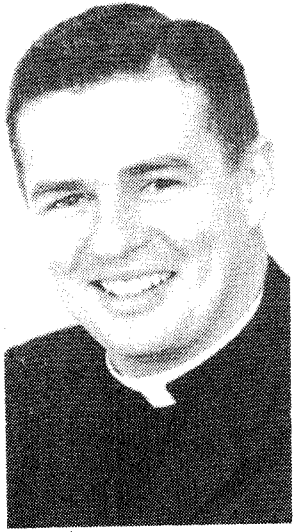


HOLY YEAR 1978



"We hope to stimulate religious life as well as learn a great deal about the practical spiritual needs of our people."
--Abp. McCarthy.



Abp. calls all Catholics to help plan future

"This is the most exciting thing to happen in the Church in many years, not only in South Florida but in the whole country."

—Fr. Don Connelly, Holy Year coordinator.

By ROBERT O'STEEN
Voice News Editor

For the first time in the history of the Archdiocese of Miami all the Catholics of South Florida are being asked by their chief Shepherd to come together at the parish level for a series of "townhall" meetings and help plan the future of the Archdiocese.

This call to all Catholics by Archbishop Edward A. McCarthy is a central part of the Archdiocesan Holy Year activities which will begin in full swing at the onset of Lent. The Holy Year, also honoring the 20th anniversary of the founding of the Archdiocese is being planned by a committee of 15 priests, nuns and laity.

In preparation for the Holy Year the

Archbishop has promulgated a major pastoral Letter of several pages which is being printed in booklets for distribution to all parishes and organizations and which will be published in The Voice in the near future.

THE LETTER contains five major themes, one for each week of Lent, and will be the basis for the townhall meetings at which the people will reflect on one theme each week.

The themes are:

- Growing in Faith.
- Our Prayer Life.
- Living the Life of Love.
- Growing in a Sense of Community.

● One's Vocation in Life.

Parishes and organizations are

(Continued on Page 3)

A 'State of Archdiocese' message told at dinners

A "State of the Archdiocese" message is being presented by Archbishop Edward A. McCarthy to hundreds of South Floridians during the series of dinners planned in conjunction with the Archbishop's Charities Drive for 1978.

Parishioners of churches in the eight counties of the Archdiocese have been invited to attend the dinners being held in various areas, to acquaint guests with the past accomplishments and future goals of the annual campaign.

Emphasizing that the presentation of the "needs of the Lord's people" is a part of his ministry as a bishop, Archbishop McCarthy recalled that during a papal audience near the close of Vatican II shortly after his ordination to the episcopacy, the Holy Father had looked at him and said, "May God bless your ministry." The Archbishop told dinner guests that as he knelt before the Pope he

wondered why the Pontiff has used the term ministry. "As I reflected on it," he said, "I knew that he wanted to tell me that the life of a bishop is to be a minister, to be a servant."

"It is in that spirit that I come to you as your servant, as your alter ego, to simply help you to do the beautiful things that you are already so inclined to do."

Addressing his remarks to the obligations and responsibilities which all of the faithful have "to continue on the beautiful traditions established by Archbishop Carroll," the Archbishop reminded South Florida Catholics that Archbishop Carroll "had a sort of dominating passion in his mind to see the facilities extended for the aged in the Archdiocese."

He expressed the hope and confidence that in another year new facilities for the aged will be under construction including a nursing home in

Fort Lauderdale which, he explained, would very likely be built on grounds adjoining St. Joseph Residence. He added that the proposed facilities would be in reach "cost-wise" of the people who will live there.

In addition, the Archbishop revealed that government studies indicate

(Continued on Page 8)



RAISING THE ROSE—A giant red rose, symbol of the pro-life campaign, proves almost too much to handle for Ann Smith, 5, and Emert Emert, 10, of Peoria, Ill., helping to set it in place for a Peoria diocese pro-life board meeting. The papier mache rose with a lead pipe stem weighs 45 pounds and was used on a Knights of Columbus float in civic parades and has been given to the pro-life board. (For local pro-life activities, see page 20.)

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First Special Ministers of Eucharist commissioned



Special Minister Marie Vitale distributes Communion beside Archbishop Edward A. McCarthy during celebration of the Liturgy and a commissioning ceremony for new Special Ministers at St. Mary Cathedral.

Eighteen lay people were officially commissioned as the Archdiocese of Miami's first Special (Extraordinary) Ministers of the Eucharist at the 11 a.m. Mass in St. Mary Cathedral last Sunday. They are part of more than 800 candidates nominated by pastors to be Special Ministers in the Archdiocese.

The group was among the first to attend workshops held over a three week period for theological and Liturgical formation to serve as Special Ministers. Archbishop Edward A. McCarthy presided at the ceremony but subsequent commissioning ceremonies will be performed on a local parish level.

The Special Minister is commissioned to serve a specific parish and the people within the parish's geographical area but the right to serve is not automatically transferrable. A

minister is commissioned for a three year period at which point he is able to be recommissioned to serve another three year period.

Historically, lay Catholics distributed Communion until the eighth and ninth centuries, pointed out Msgr. John J. Donnelly, rector of St. Mary Cathedral, in his homily.

"We speak today of the Special or Extraordinary Minister of the Eucharist. The terms minister and ministry may still seem foreign to us. These terms can appear to be associated more with Protestant tradition and yet, these terms, as well as the concepts they designate, are very much a part of our own Catholic tradition — a tradition which once again, through the grace of the Holy Spirit, is coming back into focus," Msgr. Donnelly noted.

Tracing the historical development of the distribution of Communion, Msgr. Donnelly said that the Church's tradition "for many, many years accepted and took for granted that all the faithful, under specific circumstances, could communicate not only to themselves, but also the sick members of the community."

"It is the goal of this ministry that our sick members in our parish have the opportunity to receive the Eucharist once a week as a natural extension of the Sunday celebration of the Mass to which every Christian is called. Sickness or disability should not cut us off from the bond that exists between Christ and the rest of the Christian community..."

"This is a beautiful ministry for the Eucharist brings us together with love, and this morning, we also will say with joy, like the disciples on their way to Emmaus when Christ came along side of them and walked with them and talked with them and broke bread with them in their house and after Christ left them, the disciples said, 'Were not our hearts burning within us while he was speaking...'

"Are not your hearts burning this morning with joy and love as you see and witness this ministry begin," Msgr. Donnelly asked those assembled.

"Are not your hearts burning when you realize yourselves that you will not be cut off from the Christian assembly because you become sick or disabled and had to leave the assembly for the sick bed? Are not your hearts burning now that you know you will always be united to this community through Christ in the Eucharist."

"Are not the hearts of these men and women, these special ministers of the Eucharist, burning within them this morning as they realize that they will be carrying Christ, the Son of God, to our sick brothers and sisters in our community each week."

Discussing the use of laywomen as Special Ministers, Abp. McCarthy noted that the participation of women in the lay ministry reaffirmed the Church's recognition of women.



Msgr. John J. Donnelly, rector of St. Mary Cathedral, preached the homily and presented the 18 candidates for commissioning as Special (Extraordinary) Ministers

of the Holy Eucharist to Abp. McCarthy during ceremonies at the Cathedral.

Surprise guest at Palm Beach Serra

WEST PALM BEACH—Archbishop Edward A. McCarthy was a surprise guest at last Monday's annual membership dinner of the Serra Club of Palm Beach County. The Serrans are dedicated to fostering vocations to the priestly and religious life.

Despite the improving situation in the number of vocations, the Archbishop cautioned the Serrans of the "crisis we are still facing" in the urgent need for more priests and religious to serve

in the diocese. He urged the Serrans to increase prayer and redouble efforts in this cause. "I'm concerned," he said, "and we are all concerned. This is all important for our health—the health of the diocese; the spiritual care of the diocese."

Archbishop McCarthy said that within a brief period earlier in the (same) day, he had listened to pleas for the training of more young priests to help in the fields of education. Next, he had been briefed on the urgent need of

more priests to help with marriage counseling. Then, when he turned to his mail, there had been a letter saying, "We need a new parish."

The Archbishop turned to "signs of encouragement." He noted that last year the Miami diocese had seen the ordination of 10 new priests—one a grandfather. He indicated an expectancy that 1978 would see a further increase in the number of ordinations, and dwelt on the number of mature and

professional men currently under study for priestly work within the Miami Archdiocese.

Abp. McCarthy told the Serrans of many new programs being initiated for greater participation of the laity in the ministries of the Church. He mentioned among such new programs, the "cadre of those being trained (to assist) with the administration of the Eucharist" and those helping organize a diocesan Holy Year.

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Circulation - 754-2652
Ft. Lauderdale - 525-5157
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"We can not get too detailed in what we expect to happen or we would close ourselves to the surprises of the Holy Spirit."

--Dr. Mercedes Scopetta

People called to townhall meetings

(Continued from Page 1)

being sent discussion and meeting aids, and at the end of each meeting the thoughts, ideas and input of the people will be compiled and sent to the Holy Year office of the Archdiocese for inclusion in a five year plan.

"From these discussions," said Archbishop McCarthy, "we hope to stimulate religious life as well as learn a great deal about the practical spiritual needs of our people."

The second major phase of the Holy Year will come in the Pentecostal season when various committees will meet to "discern" what kind of programs are needed, as determined from the people's input at the townhall meetings.

In the third and final phase these programs will be implemented, starting in October, the anniversary month of the Archdiocese. Also in October a major outdoor celebration is planned but is still in the formative stages.

"THIS IS the most exciting thing to happen in the Church in many years," said Father Donald F.X. Connolly, coordinator of Holy Year activities, "not only in South Florida but in the whole country."

"It will be good not only for the priests and Religious but will emphasize the lay apostolate, with lay people being brought to the forefront to make more of their faith and witness," he said.

Other members of the Planning Committee were equally enthusiastic.

"The Holy Year," said Father Paul Vuturo, director of the Liturgy Committee of the Priests' Senate, "will be a time to re-examine our Christian callings, to see our vocations as a living of the Gospel, a time to reconsider what it is to be part of the body of Christ in South Florida, a time to re-examine how Christians should live together, especially in our diverse backgrounds, here, of looking at our relationship to

God and to each other."

"This is not a clergy program," he emphasized, "it is for laity in which all will participate together in growing spiritually and setting goals for the Church of South Florida, and its success will depend on how well the people participate in input and goal setting."

"IT IS, I SUPPOSE, somewhat new to Catholics to participate in policy setting, but the Archbishop is very much into letting the people be part of planning."

"The Holy Year will help integrate the average lay person into the life of the Church," said Father Gerard LaCerra, Archdiocese director of Religious Education by acknowledging their strength in faith, by their joining in Church leadership in solving problems and making positive steps.

"This is something new for many people to actually join in planning and helping the Archbishop and other leaders in this renewal effort..."

Father LaCerra said a big outdoor celebration "would be of tremendous value as a point of identity, a sign of unity of the Catholic Church and the Archdiocese community at large. As Catholics we would stand gathered together as a sign of our service to the community."

He added that the Holy Year will be a great help in Religious Education and that a series of points of reflection and other materials are already being prepared for students in schools and CCD classes to participate in the process.

FATHER MARIO Vizcaino, spiritual director of the St. John Vianney Minor Seminary, asked how he felt the laity would respond, said, "It all depends on the atmosphere the Archdiocese Holy Year Planning Committee creates. It could mean a real effort of renewal or just another kind of activity where the usual people participate."

"We are still discussing ways to capture the attention of the Latin community. We need symbols. A celebration in some place like the Orange Bowl would be external actions like you have in the sacraments and liturgy, which will be the external sign of what people are feeling together on the inside," he said.



"The Holy Year will be a time to re-examine how Christians should live together, especially in our diverse backgrounds here..."

--Fr. Paul Vuturo

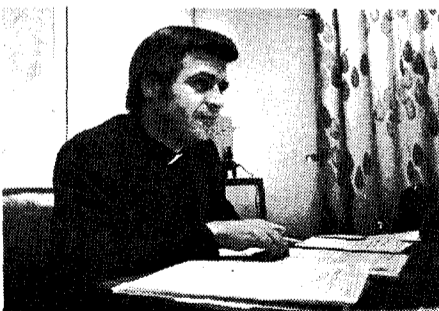
"The bottom line is the Holy Spirit," said Dr. Mercedes Scopetta, Archdiocese director of Lay Ministry. "We can not get too detailed in what we expect to happen or we would close ourselves to the surprises of the Holy Spirit."

THE OUTDOOR celebration could be something like the Holy Year celebration in Rome or the Eucharistic Congress celebration. It is an important way of coming together. I think this is from God, this inspiration of the Archbishop to have a Holy Year," she added.

Publicity in the mass media will be an important part of the process, said Father Jose Nickse, Archdiocese director of radio and television.

"Especially for the people who are not active in the Church, we will be reaching out with a message of faith, hope and love, we will reach out to them through press, radio and television and our message will be: 'Come on home.'"

Other members of the Planning Committee are: Msgr. T. Noel Fogarty, chancellor; Msgr. Agustin Roman, Vicar of the Spanish speaking Apostolate; Father Jose Hernando, pastor of St. Benedict parish; Father Vincent Kelly, Supt. of Education; Father Jose Paz, pastor of Corpus Christi parish; Father David Russell, pastor of St. Louis parish; Dorothy Dussman, O.P., president of the Sisters Council; Mrs. Arthur Harlan, president of the Archdiocesan Council of Catholic women; and Mrs. Rochelle Donahue, vice president, ACCW.



A big outdoor celebration would be of "tremendous value as a point of identity, a sign of unity of the Church.. as a sign of our service to the community..."

--Fr. Gerard LaCerra

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1959	\$44,235,000.00	\$27,906,000.00	\$18,406,000.00	\$2,946,800.00	1959
1962	\$52,965,000.00	\$30,179,000.00	\$25,042,000.00	\$4,151,500.00	1962
1965	\$58,536,000.00	\$30,247,000.00	\$31,793,000.00	\$4,964,000.00	1965
1968	\$88,208,000.00	\$53,787,000.00	\$39,414,000.00	\$5,378,875.00	1968
1971	\$121,986,000.00	\$77,725,000.00	\$51,851,000.00	\$6,999,590.00	1971
1974	\$164,989,000.00	\$91,459,000.00	\$73,686,000.00	\$11,015,000.00	1974
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ABCD at ... Ft. Lauderdale

Thousands of South Floridians are attending ABCD dinners being served at various locations in the Archdiocese to provide an opportunity for members of all parishes to hear firsthand the needs and past accomplishments of the annual campaign for funds.

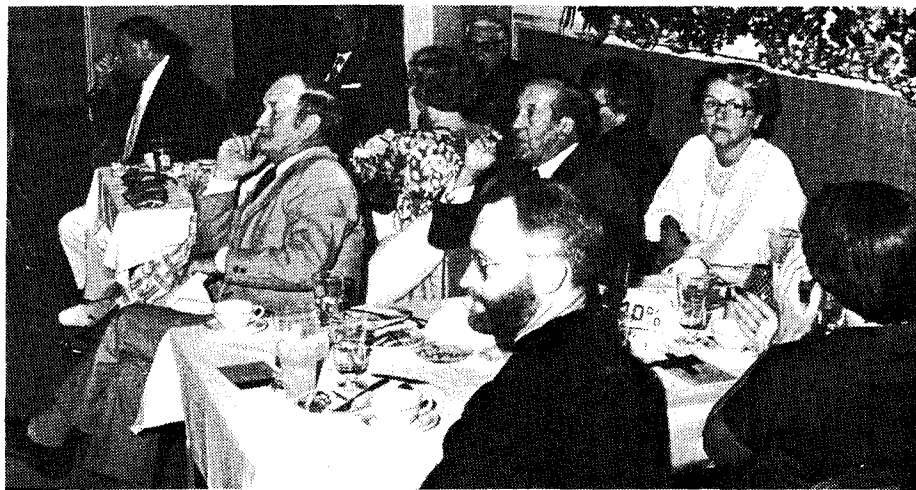
At right Archbishop Edward A. McCarthy is shown greeting the hundreds of persons who attended a dinner at Bahia Mar Hotel, Fort Lauderdale, below.

In lower left photo, general co-chairman, Don Livingstone of Epiphany parish, serves as master of ceremonies.



and Key West

Parishioners and clergy of Key West churches listen as Archbishop McCarthy spoke at a dinner served at the Holiday Inn, Key West.



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Richard Costello, director of youth ministry, Norwich, Conn., addresses

some 60 youth leaders at a workshop in St. Joan of Arc parish, Boca Raton.

Boca Raton youth leaders told, 'allow people to be'

ARACELI CANTERO
Voice Spanish Editor

BOCA RATON—“I believe that young people have had the experience of God but may not express it the way we expect.

“Too often we tend to confuse the experience with the expression of it,” Richard Costello, Director of Youth Ministry for the Diocese of Norwich, Conn., said to some 60 youth leaders, meeting for a workshop in St. Joan of Arc parish, Boca Raton.

As preparation for his talk on prayer, Costello had participants go through a series of community building exercises, for, as he explained later, “prayer of it's nature is something intimate which just can't be shared with strangers. Most of us, including young people come to these meetings with a certain amount of 'baggage' and much 'propriety.' We have to allow people to be, and create an atmosphere where they can share an embarrassing moment or something beautiful or significant in their lives. We have to allow time so they come to know each other. Only then may we lead them into shared prayer.”

Costello described prayer as a conversation with a friend and he said: “When we want to establish friendship, we put ourselves in a position to meet the person we want as friend. The same process follows with Jesus. Do we try to meet him?” he asked.

“Do you remember writing to a friend and then waiting, longing for his answer? Scripture is God's letter to us; it's God's way of sharing with us,” he added.

Drawing from the analogy of human friendship he continued, “We don't expect our friends to pass exams for us, or solve our problems or change our looks. We are satisfied in that they love us and accept us the way we are. And, why do we expect differently from God?”

A member of “Religion

Teacher's Journal” editorial advisory board and a popular speaker at catechetical conventions, Costello led those present in a prayer experience he finds effective with youth. He asked them to take an elevator ride to their deepest self and then a journey to a far away quiet place. “You must convey that prayer requires a sacred place, a place of quiet.”

Sharing his own experience with young people, Costello gave advice on how to

maintain youth prayer groups at the parish level. He also distributed resource materials for youth programs. He cautioned about impatience and excessive concern for the faith growth of young people, and said:

“Many of us feel that in two or three years we have to lead them into a conversion experience, yet Christ came in the fullness of times. We are only instruments of God and can't decide what's God's time for them,” he added.

Parents are affiliated to Augustinian Order

The Augustinian priests and Brothers at Biscayne College celebrated the affiliation of their parents to the Augustinian Order last week. Rev. Harry A. Cassel, O.S.A., prior provincial of the Eastern Province, presided.

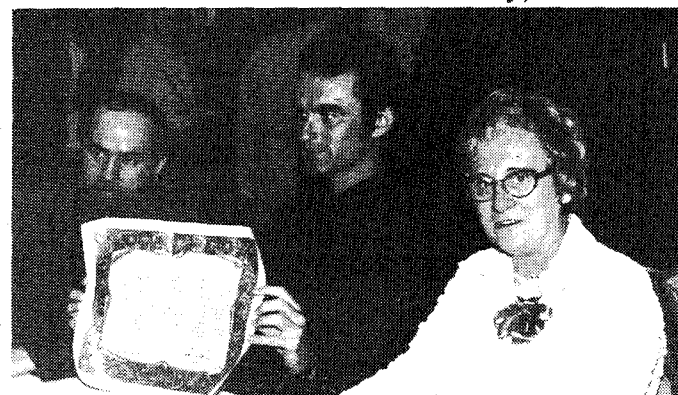
Affiliation of lay persons is usually done for persons who have been benefactors or who have served the religious community in some way. By affiliating their parents, the Augustinians recognize the contribution parents have made to the apostolic work of the Order.

Scrolls signed by the Father General in Rome were presented to the parents during the ceremony. The parents affiliated are:

Mr. and Mrs. Dennis

Maloney, Lantana; Mrs. Otmara Rodriguez, Miami; Mrs. Mary Duff, St. Petersburg; Mr. and Mrs. George McCarthy, Clearwater; and Mrs. Margaret Mahony, Clearwater.

Also, Mr. and Mrs. Thomas R. Cook, Norristown, Pa.; Mr. and Mrs. George J. Geisser, Riverside, R.L.; Mrs. Rose C. Gilligan, Waltham, Mass.; Mrs. Mildred V. Farrell, Staten Island, N.Y.; Mrs. Laura S. Laferty, Gaithersburg, Md.; Mr. and Mrs. Donald MacDougall, Bronx, N.Y.; Mr. and Mrs. James T. McMaster, Upper Darby, Pa.; Paul F. Smith, McSherrytown, Pa.; and Mrs. Felix O'Neill, Phoenixville, Pa.; and Maximo Ortiz, Mexico City, Mexico.



Brother James McMaster displays the certificate presented to his parents, Mr. and Mrs. James T. McMaster of Upper Darby, Pa.

'Legislative Awareness' meeting set

FORT LAUDERDALE—“A Legislative Awareness Session” emphasizing all phases of proposed legislation and interpretation and application of the U.S. Constitution, begins at 10 a.m., Saturday, Jan. 28 at Our Lady Queen of Martyrs parish center, 1100 SW 27 Ave.

Sponsored by the Miami Archdiocesan Council of Catholic Women, the four hour session will feature guest speakers Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities; Dan Buckley, Defense of Life Committee, Washington, D.C.; Mrs. Rosemary Gallagher, Florida Catholic Conference, Tallahassee; Mrs. Palmer, Florida Council of Catholic Women, Stop ERA chairman; Mrs. Arthur Harlan, president, Miami Archdiocesan Council of Catholic Women; and Mrs. Donna Savage, Legislative Commissioner, Miami ACCW.

Legislative topics which will be discussed include the areas of health and rehabilitative services, the proposed Human Life Amendment, a Constitution Convention, pornography, aged, abortion, human rights, migrant farm workers, and child abuse.

A report on the recent International Women's Year meeting will be presented by Mrs. Harlan, a delegate to the convention.

Those attending are expected to bring lunches.

Adrians elect new prioress

Adrian Dominican Sisters who staff Barry College and a large number of parochial schools in the Archdiocese of Miami elected a new prioress during a recent general chapter held at the motherhouse.

Sister Carol Johannes, O.P., will succeed Sister Rosemary Ferguson, O.P. as prioress of the largest congregation of Dominican nuns in the U.S. in June of this year when the second half of the chapter opens.

A native of Chicago, Ill., she has recently been a member of a team of Dominican retreat directors based in Dover, Mass. and has an MA degree earned at Notre Dame University as well as a Master of Theology in Spiritual Direction and a Master of Divinity in Theology.

Sister Nadine Foley, O.P. formerly a member of the Barry College faculty where she was known as Sister Thomas Aquin, was elected Vicaress.

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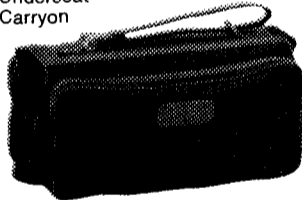


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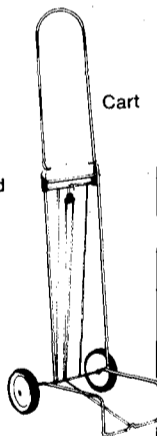


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'State of Archdiocese' message

(Continued from Page 1)

that federal funding is possible for two other facilities, similar to St. Elizabeth Gardens in Pompano Beach, in Dade County; and noted that the Carmelite Sisters for the Aged and Infirm in West Palm Beach are planning a new Lourdes Residence there which would include nursing facilities.

"I like to think that it would be part of a master plan to meet the needs of our elderly—to be a memorial to Archbishop Carroll," the Archbishop continued. "One of the sources of funding will come from the Archbishop himself, from the Arch-

bishop's home which we are going to sell, the home that he lived in. We're going to use the proceeds towards this plan to meet the needs of our elderly and to memorialize the Archbishop," he announced.

Turning to other areas of concern in the Archdiocese, Archbishop McCarthy reminded that the Family Enrichment Center, which was proposed during last year's ABCD campaign, is now a reality. In addition to programs already established, other projects are now under consideration, he said, which would serve widows, women who have been abandoned by their husbands, and newlyweds.

The program for newlyweds will be a unique one in his opinion, Archbishop McCarthy stated, pointing out that a very high percentage of marriages that are going to fail, do fail within the first year.

"What can we do as a community of faith, as an Archdiocese to especially support our young people in their first year of marriage," he commented. "First we're going to try to follow them—most move into another parish—and to make special efforts to see that they'll be welcomed in their new parishes. We're going to publish a newsletter for them and I, personally, am going to write a letter to each pair of newlyweds in the Archdiocese encouraging them," the Archbishop said.

In other areas, the Archbishop reported that the number of seminarians studying at St. John Vianney College Seminary had increased from 17 to 47, that the diaconate program is training permanent deacons who will be empowered to preach, give Holy Communion; witness nuptial vows; and that a new office for lay ministry has been established.

PB, Broward high schools schedule entrance exams.

Placement examinations for all eighth grade students desiring to enter Archdiocesan high schools in Broward or Palm Beach Counties will be given on Saturday, Feb. 4.

Students who attend public schools should contact the high school of their choice on or before Jan. 30 to register. Pupils in Catholic schools may obtain applications at their schools.

High schools are Cardinal Gibbons, Chaminade, Madonna and St. Thomas Aquinas in Broward County and Cardinal Newman High School, West Palm Beach.



LIVING DOLL: Seven-year-old Julie Arms of San Francisco joins her doll collection and pretends to be one of them. Her Father, John, who took the photo, wasn't fooled.

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February 24, 1978

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S. Florida Scene

Mother Angelica talks

Mother Angelica, author of more than 50 books and Abbess of Our Lady of the Angels Cloistered Monastery, Birmingham, which recently announced the formation of the Catholic Family Missionary Alliance, will be in South Florida next weekend to speak at two parishes.

"A Call to Holiness" will be Mother Angelica's subject at 7:30 p.m. on Friday, Jan. 28 in St. Boniface parish, 8541 Johnson St., Pembroke Pines. A healing service will conclude the evening.

On Sunday, Jan. 29, Mother Angelica will speak during a Day of Spiritual Renewal at St. Francis of Assisi Church, 200 W. 20 St., Riviera Beach, from noon to 6 p.m.

"Spread the Good News" is the theme of the program which will include Mass celebrated by Archbishop Edward A. McCarthy, two lectures by Mother Angelica, a question and answer period, and a pre-Mass repentance service. A short healing service will follow Mass at 4:30 p.m.

Monroe ACCW meet

KEY WEST—Members of the Monroe Deanery of the Miami Archdiocesan Council of Catholic Women will meet at 10 a.m., Feb. 1 in St. Bede parish.

Archbishop Edward A. McCarthy will be the guest speaker at the sessions which will be preceded by coffee at 9:30 a.m.

Luncheon will be served at the Hickory House following the business meeting and Mass.

Tickets for the luncheon may be obtained by calling 4-7288 or St. Bede rectory.

Heads Fellowship

WEST PALM BEACH—Father Michael J. Devaney, O.M.I., pastor, Mary Immaculate parish, has been elected president of the Palm Beach Ministerial Fellowship.

The first Catholic priest to serve as head of the association which includes 68 clergymen of various faiths, Father Devaney has announced an Ecumenical Prayer Service for Jan. 29 at Cardinal Newman High School.

Super Family Day

A "Super Family Day" will be sponsored by St. Michael Council of Catholic Women from 3 to 6 p.m., Sunday, Jan. 22 in the school cafeterium.

Each family participating will bring a covered dish meal to serve the number in their family. Beverages will be provided by the women's council.

Entertainment will be provided by The



As president of the Florida Council of Catholic Women, Mrs. Robert Ulseth, center, West Palm Beach, is a member of the board of the National Council of Catholic Women. Recently honored at a luncheon at the home of Mrs. Thomas Palmer, she is shown with Mrs. Richard Lynch, North Broward Deanery president, left; and Mrs. Thomas Burns, Palm Beach Deanery president.

Miami High Rock Ensemble and St. Michael Guitar Group.

For future nuns

Young women interested in joining a Religious order of women are invited to participate in a meeting of search, prayer and sharing, from 2 to 5 p.m. on Saturday, Jan. 21 at St. John Vianney College Seminary.

Those planning to attend the meeting, sponsored by the Archdiocesan Vocations Office are requested to call 223-4561 and speak to Sister Margarita or Father Michael McNally.

The Vocations Office at the seminary, 2900 SW 87 Ave., will be open every Friday from 5 to 9 p.m. for young men or women who believe they have a vocation to the religious life as a priest or Sister.

Heart disease talk

FORT LAUDERDALE—Heart disease will be the subject of Holy Cross Hospital's next free health lecture at 7:30 p.m., Wednesday, Jan. 25 in Dye Auditorium.

"The Art of Caring for Your Heart" will be discussed by Dr. Jorge Flores, cardiologist.

Reservations are necessary and may be made by calling 771-7423 on weekdays.

Quit smoking clinic

A six-session Quit Smoking Clinic begins Jan. 23 at Mercy Hospital, 3663 S. Miami Ave.

Open to the public without charge the sessions will also be conducted from 7:30 to 9 p.m. on Jan. 24, 25, 27, 30 and 31. Reservations must be made by calling 854-4400, Ext. 2683.

Members of the hospital professional staff including physicians, nurses, respiratory therapists and dieticians will conduct the clinic.

Liturgical dancers

FORT LAUDERDALE—Symbolic movement in worship will be the subject of a workshop which St. Maurice Liturgical Dancers will sponsor on Saturday, Jan. 28 at 2851 Stirling Rd.

Participants will share ideas and receive aids in developing movement as an integral part of religious services.

A special segment of the program which begins at 9:30 a.m. and continues until 2:30 p.m. will be devoted to children ages eight to 14. St. Maurice Liturgical Dancers are members of the Sacred Dance Guild, an international interfaith organization devoted to dance and worship.

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It's a Date

Broward County

ST. ANTHONY Woman's Club membership party, Jan. 24. Business meeting noon followed by dessert and cards. Visitors welcome, club rooms.

THIRD ORDER FRANCISCANS, St. Joseph Fraternity, 1:15 p.m., Jan. 29, St. Anthony School Hall, 901 NE Second St., Fort Lauderdale.

ST. BERNADETTE Women's Guild Evening of Recollection, 7:30 p.m., Jan. 23, parish church, 7450 Stirling Rd., Hollywood. Father Charles Mallen, C.S.S.R., will conduct sessions.

ST. JEROME parish carnival today (Friday) through Jan. 22, State Rd. 84 on SW Ninth Ave., Fort Lauderdale. Rides, games, variety booths, refreshments, 1 p.m. to 11 p.m.

ST. HENRY Women's Guild rummage sale, Jan. 26, 27 and 28 on church grounds, Fort Lauderdale. Toys, men's, women's and children's clothes.

ST. CLEMENT Home and School Association "Nifty 50's Sock Hop", 8:30 p.m., Jan. 28, parish hall, Fort Lauderdale. Dance contests, refreshments. For tickets call 771-2882.

NATIVITY Men's Club meets 8 p.m. today (Friday). Judge Herring will be guest speaker.

ST. CHARLES BORROMEO Men's and Women's Clubs co-sponsor a games night 8 p.m. today (Friday). Refreshments.

ST. VINCENT Women's Club boutique sale, after all Masses, Jan. 21 and 22.

ST. BARTHOLOMEW parish, Miramar, pancake breakfast 8 a.m. to noon, Jan. 22, in parish hall.

HOLY CROSS HOSPITAL Auxiliary benefit luncheon-fashion show, Jan. 31, Pier 66.

ST. CHARLES BORROMEO Women's Club fashion show-luncheon, Jan. 28, Reef Restaurant, Fort Lauderdale. Fashions by Habers. Reservations call 456-6819.

FORT LAUDERDALE SINGLES CLUB, Corporate Communion, 11 a.m. Mass, St. Helen Church, Jan. 22. Breakfast follows at Sambo's.

ST. BONIFACE Woman's Club white elephant and plant sale, Jan. 21, Pembroke Pines.

ST. STEPHEN Women's Council card party, 7:30 p.m., Jan. 26, social hall, 6040 SW 19 St., Miramar. Refreshments.

OUR LADY QUEEN OF MARTYRS blood bank drive Jan. 23, 1-7 p.m., church parking lot, Fort Lauderdale.


Dade County

MIAMI BEACH KC Council meets 8 p.m., Jan. 23, St. Patrick parish.

ST. JAMES Women's Club chinese auction and covered dish supper, 6 p.m., Jan. 22, parish hall.

ST. LOUIS Golden Agers meet 10 a.m., Jan. 26, parish center. Election of officers, social hour. Mardi Gras, Jan. 28, 9 p.m., family center. For reservations call 235-6055.

CORAL GABLES KC fish fry, 270 Catalonia Ave., 6 p.m. today (Friday). Public is invited.



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ST. CLARE Senior Citizens Club organizational meeting 1 p.m. today (Friday) in parish hall. Persons 55 years or older are invited to attend. "Night in Italy" spaghetti dinner, 4-7:30 p.m., parish hall, Jan. 28.

ST. JOHN FISHER Women's Guild shower for new parish rectory, 4 to 5:30 p.m., Jan. 29, parish hall, West Palm Beach.

LAY CARMELITES annual retreat, Jan. 27-29, Dominican Retreat House, 7275 SW 124 St., Kendall. Carmelite Father Howard Rafferty will conduct the sessions. For information call Sister Elizabeth Ann, O.P. at 238-2711.

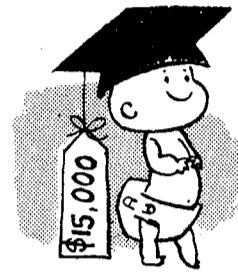
ST. JOSEPH Women's Club, Surfside, dessert card party, 1 p.m., parish center, Jan. 23.

EPIPHANY Young at Heart Club will install officers during noon Mass today (Friday). A box lunch will follow.

Palm Beach County

HOLY SPIRIT Women's Club meets Tuesday, Jan. 24, 9:30 a.m. parish hall, Lantana.

SACRED HEART Guild, Lake Worth, luncheon-card party, Jan. 28, New England Oyster House, Lantana. Men welcome.



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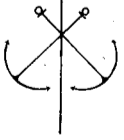
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A portrait of Martin Luther by Cranch

by Fr. John J. Castelot

Martin Luther was born on Nov. 11 or 12, 1483 in Eisleben, Germany. He started his education at the age of five, and by age 18, he was ready for the University of Erfurt, where he proved an able student. Bowing to his father's wishes he entered the school of law. But hardly had he started his legal studies when an accident brought them to a sudden halt and changed the whole course of his life, not to mention the course of western Christian history.

Returning to the university one day he was thrown from his horse by a bolt of lightning. In terror he promised St. Anne that if he survived he would enter the religious life. This decision, however, was not as might appear. He had been reared in a strict religious atmosphere and was deeply pious. He entered the austere Augustinian novitiate in 1505 over the loud protests of his parents. In July, 1506, he took solemn vows and on April 3, 1507, was ordained a priest. Only then did he take up the study of theology.

He was gifted and made rapid progress. After a short while he was sent to the University of Wittenberg

to teach ethics, meanwhile continuing his theological studies. By 1512 he had received his doctorate and was appointed to the faculty of theology as professor of Scripture. This was much to his liking, as he had little taste for either philosophy or systematic theology. He much preferred the writings of the mystics and the Scriptures, St. Paul in particular. His resultant lack of strict theological discipline and precision left him pretty much to his own devices, a situation which was to lead him into rather serious error as the years went on.

No one approaches the study of theology or the Scriptures with complete objectivity. One's studies are inevitably colored by personal preoccupations and problems. And Luther, as even his most sympathetic biographers agree, had more than his share of problems. He was generous, sincere, and genuinely pious. But "he was fear-ridden, guilt-haunted, a natural depressive...with the violent alternations of hope and despair, of joy and depression, which characterize the type; and, always, his anxieties about himself were the main activity of his inner life"

MARTIN LUTHER:

Reform

turns to

rebellion

To make matters even worse, the official preacher, Johann Tetzel, distorted the accepted teaching on indulgences and taught that in order to gain a plenary indulgence for a departed soul, it was not necessary to be in the state of grace; just to contribute the money.

This was more than Luther could stand. He wrote a protest to the archbishop and nailed 95 theses to the church door in Wittenberg inviting anyone to debate with him the question of indulgences. Both the archbishop and the Roman Curia were alarmed at this threat to their anticipated income. A complex series of events was set in motion which ended in a definitive sentence of excommunication on Jan. 3, 1521.

Those who had the responsibility for implementing the excommunication did nothing about it, realizing its motivation, and Luther went on preaching and writing. The rest is history.

In 1535 Martin married Katherina von Bora, an ex-nun who had been in various convents since the age of five. They had six children and adopted 11 orphans. All this while he worked indefatigably, teaching at the university and producing in all 400 works which fill 100 volumes. He died of a stroke in the place of his birth, Eisleben, on Feb. 16, 1546.

His influence on history is incalculable. Eager for the reform of the Church, he met a brick wall and turned to rebellion. But he was also used shamefully by political powers who saw in him a tool for breaking the tyranny of Rome. History plays no favorites in choosing its victims.

(Hughes, "A History of the Church," vol. 3).

He could not shake the obsessive feeling that he was damned. Eventually he found an answer in his personal reading and interpretation of St. Paul, and interpretation quite at variance with the centuries-old teaching of the Church.

But there were factors than the narrowly personal that influenced Luther. The Church of his day was corrupt, crying to heaven for reform. This was as true in his own Germany as in Italy and elsewhere. The archbishop of Magdeburg was the dissolute 23-year-old Prince Albrecht of Brandenburg. He also controlled the diocese of Halberstadt and managed to get himself elected archbishop of the primatial See of Mainz. In order to maintain this scandalous and completely uncanonical state of affairs; he had to pay Rome a vast amount of money, somewhere in the neighborhood of \$2 million. A powerful German banking firm lent him the money. To repay, he had to make an even shadier deal with Rome, a deal which catapulted Luther onto the stage of Europe history.

Pope Innocent X, in order to rebuild St. Peter's Basilica, announced a plenary indulgence which one could gain by contributing to the project. At first the archbishop would not drain off too much local revenue. But finally he agreed, if Rome would let him keep half of the take. With this he would repay the bankers, who set up a desk alongside the preacher's platform so as to keep accurate count of the contributed money.

Protesting Christians secede

by Fr. Alfred McBride O. Praem.

Money and sex seem to bring out the worst in people. And in religion as well. The combination of avarice and lust on the eve of the Reformation was reducing Christendom to a shambles. The princely life styles of churchmen required heaping amounts of money to maintain their households. Sexual laxity eroded the ideals of celibacy. Widespread ignorance of the meaning of Christianity among the parish clergy led to the prevailing dominance of superstition among clergy and laity alike.

Mechanical Christianity was the order of the day. Whether maliciously intended or not, the impression was given that one could literally buy one's salvation from sin with money. If one didn't have the money, then one could still try to purchase redemption by penances or pious acts. Little attention was given either to the free and gracious love of God or to the spiritual consecration of personal faith. Too much of religion descended to the level of a legal and commercial transaction.

Nothing dramatized this more than the abuses connected with the sale of indulgences. Often the quantity of the indulgence was based on both ability to pay as well as the impressiveness of a saint's relic used to motivate the sale. Take for example, the fund raising campaign in Germany for money to build St. Peter's Basilica. Archbishop Albrecht of Mainz was able to draw from a collection of 9,000 relics such trophies as bodies of saints, one of Isaac's bones, a piece of manna, a branch from the burning bush of Moses, one of the Cana jars, a thorn from Christ's crown, a body of one of the Holly Innocents and one of the stones that killed St. Stephen.

The scandal this caused aroused the conscience and wrath of Augustinian monk Martin Luther. He called for an open debate on abuses in the Church by the customary route of nailing an agenda for discussion on the door of Wittenburg Church. His "95 theses" covered a range of weighty issues, especially the sale of indulgences. What began as a debate ended up as a full fledged Reformation and ultimate secession of protesting (or Protestant) Christians from the Catholic Church.

Luther, a brilliant student and seminary professor, had undergone two traumatic experiences that accounted for his spiritual passion,

the first was the so-called "fit in the choir" in which he was overwhelmed by a convulsion caused by the realization of his own sinfulness and the utter purity of God. Not too long thereafter he experience the "revelation in the tower," while meditating on the epistle to the Romans. In reading verse 1,17, "for in the gospel is revealed the justice of God which begins and ends with faith; as scripture says, the just man shall live by faith," he was overwhelmed by the teaching of Paul that we are saved, loved and forgiven by our faith belief in the unconditioned affection of God for us.

Luther was depressed before this by the sense of his own guilt and sinfulness which no thought or act seem to remove or relieve. Now, due to the flash of insight from Romans, he saw that human straining does not win forgiveness for sin. God already offers the forgiveness and mercy. It is up to us to believe that such astonishing acceptance is there already.

Armed and emboldened by this recovery of insight into the meaning of salvation, Luther sallied forth to purge Christendom of its corruptions. Had it not been for the emerging of national states with the consequent grasping for political power, Luther may well have been able to achieve his goal without the unfortunate result of creating outright revolt from the Catholic Church. Politicians used the religious quarrel to their own ends. The Papal State, itself a political entity, was not immune to this temptation.

A series of confrontations between Luther and Roman representatives at Augsburg, Leipzig and at the Diet of Worms constituted the three act play that resulted in the breakup of the unity of Christendom. The invention and enthusiastic use of the printing press also contributed to the Reformation. Luther was so prolific that he could turn out a book almost every two weeks. The printing press assured a quick, widespread audience for his ideas. At the Diet of Worms, 20 of those books were put on exhibit. He was asked to renounce their teaching. He said, "Unless, I can be proved wrong from the Bible or reason, I neither can, nor will recant anything. Here I stand. I can do no other. God help me. Amen."

One month later he was excommunicated. The Protestant churches were born.

KNOW YOUR FAITH



"As American Catholics, individually, we are the product of a learning, inquisitive society, not conditioned to accepting explanations unless we clearly understand these. Collectively, since...Vatican II, we have matured as 'the People of God.' Both factors have

resulted in a Catholic a deeper religious 'energize' our lives group of Dayton, C discuss Scripture.

TODAY'S QUESTION IN

by Antoinette Bosco

A cartoon appeared a few months ago in the student newspaper of a major university in New York which showed a panel of bishops sitting around a table placed in front of the altar of an empty church. The caption read, "Well, we've solved the birth control problem, the abortion problem, the celibacy problem and the problem of women priests. Now what are we going to do about the attendance problem?"

At first look, the cartoon appeared comically irreverent and made me smile. A second look made me think; and by the third look the provocative implications of the message had me searching for truth.

The cartoonist was no doubt implying that so long as the Church holds to its current position of these different issues, it is going to lose its members. In other words, the assumption is that modern, educated Catholic will not obey Church laws any more solely because "Rome has spoken."

I think that is an overly simplistic and incomplete assumption. I wouldn't deny that a developing problem in the Church has been the decline in church attendance. But I question whether the attendance slippage, already starting to show a reversal, is due to the Church's position on the difficult moral and theological issues of the day. I think we've experienced some trouble in the "family" for a range of complicated reasons, one of which is clearly because the Catholic laity has changed. As American Catholics, individually, we are the product of a learning, inquisitive society, not conditioned to accepting explanations unless, we clearly understand them. Collectively, since the

experience of Vatican II, we have matured as the People of God.

Both factors which is getting content, for a Christian lives with the People of God.

This doesn't indicate that the truth indicates that "m truth."

I don't think turning away from last year verifies percent of the results and offered reasons predict that the 1 stage of a profane

I believe the the most at God for me? How Does God reveal word of others?

Certainly the charismatic many other Christians proof that the 1 from religion, but who transcends everlasting Life

An educated times to be a reb may be more true but a hunger for the Church remains can always find

Whispering in the wilderness



in a Catholic laity which is getting restless for religious content, for a church which helps us live our lives with the Presence of God." This Dayton, Ohio man has gathered together to Scripture.

NING LAITY

ence of Vatican II, we have matured as the of God.

oth factors have resulted in a Catholic laity is getting restless for a deeper religious it, for a Church which helps us "energize" our with the Presence of God.

his doesn't mean that Catholics are rebelling st the authority of the Church. Rather, it tes that "mature" Catholics are searching for

don't think this kind of unrest indicates a g away from God. Even a Gallup poll taken ear verifies that people want God. Ninety-four it of the respondents said they believe in God, ifered reasons which made George Gallup, Jr. t that the United States "may be in an early of a profound religious revival."

believe the laity is yearning for answers to st antial questions—Is there a living or me? How do I make sense out of my life? God reveal Himself to me in the touch and of others? if so, how?

ertainly the exponential rate of growth of arismatic movement among Catholics and so other Christian denominations is yet another that the laity is seeking not to turn away religion, but to turn towards the Living God transcends time and makes us part of His asting Life.

An educated, thinking laity may appear at to be a rebellious one. But a questioning laity be more truly expressing, not disobedience, hunger for spiritual maturity and a plea that church remains the source where this hunger always find nourishment.

by Fr. Francis X. Murphy, C.S.S.R.

Among the theologians who rose to worldwide prominence at Vatican Council II, no one has been the object of greater veneration or more intense repudiation than the 65-year-old German Redemptorist, Father Bernard Haering. Long before the Council he had achieved recognition as one of the Church's leading moralists. In 1954 with his "Das Gestex Christi" (The Law of Christ), he fulfilled a need—a radical, updated approach to the Church's moral teaching—clamored for by theologians for decades. The result of his intense pastoral experience, this integrated achievement gave a revolutionary upsurge to the development of the Church's moral consciousness. It was a primary influence that led directly to the Council's Pastoral Constitution on the Church in Today's World.

Born in the Bavarian Black Forest on Nov. 10, 1912, Bernard Haering was educated in the Redemptorist studentate at Gars-am-Inn and ordained in May 1939. Inducted into the German army as a medical corpsman, he was adopted by a Polish village as its parish priest after the rout of the German march on Moscow.

After the war he completed graduate studies in sociology and religion at Tuebingen and led a team researching moral values under

Cardinal Wendel in Munich.

The result of this project was a series of monographs on the "Sociology of Marriage," the "Good and the Holy," leading to his monumental "Law of Christ."

Almost immediately translated into all the western languages—the Italian version has a foreword by the Archbishop of Milan, Giovanni Battista Montini—the book was crucial in changing the direction of Catholic moral endeavor from an "a priori" approach to an existentialistic realism. Only after a comprehensive understanding of the factual situation were Gospel solutions to be applied to moral dilemmas.

Called to Rome in 1958 as a founder of the Redemptorist Academia Alfonsiana, the graduate faculty of Moral Theology for the Lateran University, Father Haering quickly achieved recognition as a leading, experimental moralist and was appointed a "peritus" or expert in the preparatory commissions of Vatican Council II.

He played a principal part in reorienting the Council's thinking in both the doctrinal and the moral spheres that led to the Dogmatic Constitution on the Church "Lumen gentium." He served as relator or official spokesman for the commission that produced the earlier versions of the Pastoral Constitution "Gaudium et spes."

Personally attacked for his advanced views by Cardinal Ottaviani, Archbishop Pietro Parente, and other Holy Office members, he served as an unperturbable support for Cardinals Suenens, Doepfner, Ritter, Leger, Lercaro and the progressive prelates determined to achieve Pope John's dream of an updated Church. One of John's last actions was a thank-you note to Father Haering for his optimistic summary of the Council's first session in his "Johannine Council" that the dying pontiff had on his bedside table.

At the request of the newly elected Pope Paul VI, Father Haering preached the annual retreat to the Holy Father and the Roman Curia at the beginning of lent 1964. In requesting this service, Pope Paul told him personally to speak "sine timore; senza paura"—without fear.

At the close of the Council, the Redemptorist moralist began a traveling lecture series that took him all over the world; spreading the good news of the Council's achievement. Without neglecting his regular classroom lectures and the onerous direction of dissertations, he produced over a dozen full-length books on burning moral issues troubling both the churches and civil society. He served on innumerable

panels concerned with economic and social problems in his native Germany; and gave invaluable support to literally hundreds of religious congregations of women whose attempt to carry out the directives for renewal authorized by the Council were being blocked by the Vatican's Congregation for Religious.

He displeased Pope Paul by reacting strongly against the papal encyclical, "Humanae Vitae" but was assured by the Secretary of State, Cardinal Cicognani, that the Holy Father had no intention of interfering with his liberty to pursue his function as a moral theologian. After several skirmishes with the Congregation for the Doctrine of the Faith, he was given what he considered the highest accolade possible. "Father Haering," a Vatican official told him, "it is obvious that you have no ambition to achieve a high rank in the Church."

In his everyday life, Father Haering has the gift of using time with total efficiency while exhibiting unperturbed affability with visitors and friends. An early riser, he prefers to celebrate a parish Mass whenever possible. While teaching at the Catholic University of America in Washington, for instance, he lived at the Jesuit Holy Trinity rectory and took a regular turn at saying weekday and Sunday Masses. On returning from Tokyo or Bombay, from Capetown or Bogota, he insists on celebrating a parish Mass in San Alfonso, the Redemptorist Church in Rome, preaching and hearing confessions regularly.

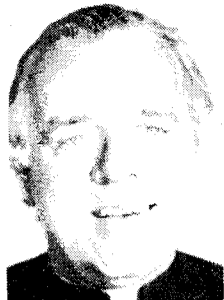
An apostle of the realistic, he has turned out innumerable books and articles tackling directly the existentialistic problems confronting parents and teen-agers, politicians and the medical profession, the rich, the poor, the exploiter and the exploited of all three worlds.

Recently struck with cancer of the throat, he has been heroic in the patience with which he was suffered this affliction. With supreme trust in God's providence, he has undergone surgery with the physician's promise that he will restore 50 percent of his speech.

For a man as theologically loquacious as Father Haering, this affliction is an inconscionable burden. But he accepts it with the equanimity with which he has faced adversity—the displeasure of the Roman Curia, the occasionally vile attacks on his integrity. In a recent note, to a friend, he summed up his current frame of mind, "By God's providence his voice has been reduced to a whisper; but by His mercy, it looks as though he'll be a voice whispering in the wilderness for a good while longer."

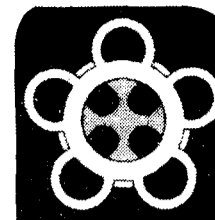


Redemptorist Father Bernard Haering, a German theologian who rose to prominence during Vatican II, has been held in high regard by some elements of the Church including Pope John XXIII. But he displeased Pope Paul VI by his criticism of the Pope's "Humanae Vitae" encyclical.



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

Who's HEAD of your home?



A family seated together sharing a crossed bread.

A husband I know returned home from a men's retreat weekend which emphasized his role as head of the house. He was determined that things were going to change around the house. He called the whole family in to proclaim that he was boss, 'numero uno,' the chief, the king of his kingdom.

He would direct; he would rule; he would order. When he was sure everyone had understood, he went out into the yard to do some work. Shortly afterwards the phone rang. His wife answered. It was for her husband, the newly proclaimed monarch. Learning her lesson well, she yelled out the back window, "Here, King! Here, King!"

There seems to be a real power struggle for supremacy in the home nowadays. Many within the Charismatic Renewal are emphasizing the husband as head of the wife and household. Women's lib is stressing equality. Many commentators on the American scene say that we let our kids run our lives.

I suggest this power struggle often leaves out of the running the one person who ought to be head of every Christian home. We end every prayer, "through Christ, our Lord." When we proclaim the scriptures at the liturgy, we announce that, "This is the word of the Lord." The first sermon given by the apostles announced the risen Jesus as Lord. The first Christian Creed professed the same. The heart of our Christian faith is our commitment to Jesus as our Lord and Savior.

But we often lose sight of

this. We make our creed the adherence to some abstract theological doctrines and our Christian life the following of a set of laws, the avoidance of sins, and the practice of a stoical set of virtues.

What does it mean for Jesus to be Lord? We're more comfortable with using that phrase in prayer than throughout our daily life. We can get an insight into who a lord is by reflecting back to medieval history. In feudal times the kingdom was divided up into large sections with a lord over each one. Everyone and everything in this fiefdom belonged to the lord. The land was his; the crops and animals on it were his; the castle in which he lived and the houses in which his people lived were his; the people, their time, their talents, their children, their lives were his.

Lords have long since

faded into history. We need to be careful we don't let Jesus as Lord fade away with them. For if we do, we cease being Christians. That's how central having Jesus as our personal Lord and Lord of our family.

What does it mean to have Jesus as Lord of our families? It can take a whole lifetime to grow in an understanding of this meaning. But if Jesus is my Lord, I am not my own, I am His. I am not for me, but for Him. My time, my talent, my treasure, my energy, my spouse, my children, my parents, my home, all I am and have, are not mine, but His, and not for me but for Him. He has entrusted them to me for my development, for my care, for my Love. He is the owner! I am the steward!

Jesus is my Lord, He is Lord of my home. His word goes. Even though, he's not around to constantly call me

to task, I'm accountable to Him. He has given me goals, values, ideals. More important, He lived these goals and ideals and called us to live and love as He lived and loved. As families, we need to continuously pray and reflect over His word and example. The decisions that have to be made in our lives as individuals and as members of a family need to be based on His life. What would Jesus our Lord have us do in this situation? What atmosphere would the Lord like to see in our home? How would the Lord have us deal with each other and with those we come in contact with? As individuals and as families we need to constantly put on the mind of the Lord Jesus.

Family Night

LOVE IS OBEDIENT

Opening Prayer

God Is Love

Gentle Lord, King of Glory/Gentle Lord, King above/Gentle Lord, fill our spirits/With the mysteries of your love. Amen.

Theme Time

Christ gives us two commands to be obeyed in the scriptures. Matthew 22: 36-40. "Love the Lord your God with all your heart, soul and mind. This is the first and most important commandment. The second most important is similar: Love your neighbor as yourself." As we grow in love for one another and place others' needs before our own, obedience loses its sting and can become a source of great joy in the family and larger community. Tonight let's look at obedience. All read together Ephesians 6: 1-4.

Activity Ideas

• Young Family—Love Banner. Materials: felt or burlap, rod and string, scissors, glue. Together create a banner. Examples, "Love Makes Obedience Easier"

or "Moms, Dads and kids work at obedience." Mom and Dad share some areas each is working at in being obedient. For example, work or traffic laws. Discuss some family rules and the "why" behind them.

• Middle Years Family—Valentine Surprises. Materials: shoe box, aluminum foil, red paper or ribbon, small pieces of paper, pens. Cover and decorate the shoe box making a slot in the top to place small envelopes or slips of paper into. Each write down on the slips of paper a love message to include a compliment and a good deed he plans to do for each family member before Valentine's Day. Keep a copy to remember and place one in the box to be shared on February 14th. Use the box as a dinner table centerpiece all during the week.

• Adult Family—Love Notes. Materials: bible, small index cards, pens. Make place card "love notes", one for each day until Valentine's Day. Place each person's name on the front and write something loveable about that person. Use at the dinner table to mark the places of family members at mealtime. Read

aloud 1 John 4:19-21. Share thoughts on how it relates to the family.

Snack

Strawberry sodas and valentine shaped cookies.

Entertainment

Gather together in a line. One person is the engine operator and can turn it on or off, high speed or low speed. See how well everyone can obey the orders. The one who can't stop giggling becomes the engine operator. Try to catch everyone.

Sharing Time

1. Each share: Love means to me...
2. Each share what is most fun for him about Valentine's Day.
3. Share a favorite memory from a Valentine's Day in the past.

Closing Prayer

Gentle Lord,

Thank you for the love we sensed in our family tonight. Thank you for loving all of us your children. We praise you, O Wonderful God. Amen.

Prayer of the Faithful

THIRD SUNDAY OF THE YEAR

January 22, 1978

Celebrant: Jesus called the apostles and us to be his disciples and to reform our lives. Let us then pray to God that we may come closer to his love.

LECTOR: The response today will be: **Lord, have mercy.**

LECTOR: That all the ordained ministers of the Church may faithfully serve Christ and his people and not their own selfish interests, let us pray to the Lord. **(R.)**

LECTOR: That Christians everywhere may heed the call of Christ to change and reform their lives so that they may experience God's presence more deeply, let us pray to the Lord. **(R.)**

LECTOR: That peace may be established in the Middle East and in Africa, let us pray to the Lord. **(R.)**

LECTOR: That the Stewardship Program of the Archdiocese will continue to provide generous assistance to the local parishes, let us pray to the Lord. **(R.)**

LECTOR: For the sick and the suffering members of our parish, for the lonely and the neglected, let us pray to the Lord. **(R.)**

Celebrant: Father, we thank you that you always hear our prayers. We know that you will give us what we need to come closer to you and the kingdom you have promised us in Jesus Christ who is Lord for ever and ever.

Discussion

1. What changes do you observe in the Catholic laity? How do you think these changes have affected the Church? Discuss.
2. Do you see indications in today's society that people are searching for God? Discuss.
3. What is the difference between a rebellious laity and a questioning laity?
4. What was the state of Christianity on the eve of the Reformation?
5. What did the "sale of indulgences" involve?
6. What event triggered the Reformation?
7. Why was the unity of Christendom finally broken up?
8. What was Martin Luther's background?
9. What kind of man was Luther in later years?
10. What caused Luther to nail 95 theses to the church door in Wittenberg?
11. What was the role of politics in the Reformation?
12. What is the role of the theologian today?
13. Why do theologians evoke controversy? Do you feel this is good or bad?
14. What are some of Father Bernard Haering's contributions to the growth of the Church?

Oración de los Fieles

Señor escucha nuestra oración.

LECTOR: Por el Santo Padre y toda la Iglesia, para que seamos ante el mundo testigos de alegría y servicio, oremos: **Señor...**

LECTOR: Para que toda la Arquidiócesis responda con entusiasmo la llamada de renovación y participación que será el Año Santo que comenzamos en Cuaresma, oremos: **Señor...**

LECTOR: Por todos los cristianos, para que en esta semana de oración por la unidad crezcamos en apreciación de nuestra herencia y valoremos lo que nos une con los hermanos separados, oremos: **Señor...**

LECTOR: Por la paz en el Medio Oriente y en Africa y para que seamos todos constructores de paz en nuestros ambientes. Oremos: **Señor...**

LECTOR: Por los enfermos y ancianos de nuestra parroquia, para que por nuestro cariño e interés se sientan parte de nuestra comunidad. Oremos: **Señor...**

Celebrante Padre, sabemos que nos escuchas como a hijos, haz que vivamos como hermanos, en la caridad y el servicio. Te lo pedimos por tu Hijo Jesús y hermano nuestro, Amén.

Youth cite Msgr. Dever as friend to all

By TOM FILIPPELLI

"Nothing on this earth lasts forever and most things for a lot shorter time than that."

Those were the words used in 1968 in a St. James CYO newspaper article to describe the transfer of their priest-moderator to whom they had become very close. The article went on to extend a welcome to their new moderator who was coming to the parish from West Palm Beach. The new moderator was Father Willie Dever. Now, nearly 10 years later and after six and a half years serving as the Archdiocesan Youth Director, Father Dever is moving again. This time the quote could be used about his own transfer.

He has received his first assignment to be pastor of a parish—St. Thomas More in Boynton Beach. He will be succeeded as youth director by Father Jim Murphy, presently stationed at St. Michael. The transition will be

smooth as Father Murphy has served as Msgr. Dever's assistant for the last 18 months and has had several years of experience working with youth in parishes prior to that. He is knowledgeable of the workings and programs of the Department of youth activities.

The impact, however, that Willie Dever made on people's lives while working with youth is strong and lasting. Most youths who have worked with him, many of them grown and some with families, have many fond recollections.

Karen Dorsey, Lake Worth, has been active as both a CYO advisor and with the Search program. She said, "Willie ought to be commended for the work he's done at the office and with youth groups and Scouts." He's more than just a figure of authority. He's been a friend to many young people. He's opened a lot of doors for young people to be active in the Church."

Anne Marie Flynn is the Archdiocesan youth Board Vice-President and a board member for two years. She has seen Willie "as somebody that we as board members could always depend upon; someone we could always turn to as a friend."

The element in Father Dever's life of always trying to see youth as individuals and respond to them as unique persons was perhaps his greatest gift to others.

Mark Ratterman, Sunrise and Dennis Evans, South Miami, are young adults who, like Karen, have been active in both CYO and Search and have had many contacts with Willie in both.

Mark reflected, "His care and understanding is immense. Having been around him for over five years, I've grown a great deal. He has been responsive to the needs of the people. The day to day contact he's had with youth meant a lot to them. He's definitely going to be missed. But the biggest loss will be his jokes." The last comment, made somewhat tongue-in-cheek, is in reference to his penchant for telling corny, but somehow funny, jokes. A sample: Why did the guy take

"He was always around and willing to explain things when needed. He's a super-unique type of person."

Young people have a way of spreading the word fast about a good thing. Willie's concern for youth was just such a good thing.

"He has reached and affected so many people," was a reflection by Chris Gagne, South Miami, and a former a nap in the chandelier? He was a light sleeper. Dennis saw this sense of humor adding to his ability to communicate with people. Archdiocesan Vice-President. She went on to say, "Even people who may not have met him or seen him in a long time still care and remember. He's strengthened my faith life. I'll never forget him because I'm living that kind of faith life. It's like part of a family moving away."

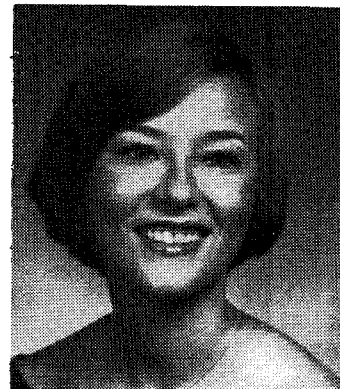
He has also made a lasting impression on many adults who work with youth; adults that he helped guide and instruct.

Magge Bleser, a youth advisor at St. Louis parish for six years, was struck by Willie's "desire to do the best for young people; the desire to help them grow. At adult

training sessions, he conveyed the idea that the adults' concern should be for the individual. He practiced one-to-one ministry long before it became a trend."

There are a few people who have known Msgr. Dever and been close to him from the start of this Archdiocesan ministry. One of these people is Julie Alvarez, the secretary at the Department of Youth Activities for the past eight years. Julie perhaps summed up everyone's feelings about the work Msgr. Dever has done with youth in the archdiocese:

"The youths in the Archdiocese who will miss him very much are those to whom he meant not only the Director of Youth Activities, but a good friend as well. All of us at the DYA will surely miss him very much as he goes to his new assignment."



Melinda Fothergill, senior at Lourdes Academy, advanced from school finalist in the Century III Leader contest to a State alternate. This places her among the top four winners in Florida and the top 204 throughout the United States.

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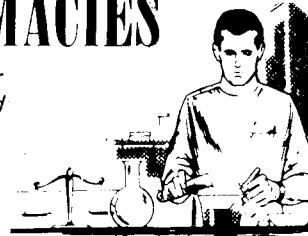
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Farmworkers 'Speakout' in Lake Wales

By ARACELI CANTERO
Voice Spanish Editor

The need for developing small faith communities, of appointing a bishop at the national level to care for the pastoral needs of farmworkers and the necessity for better communicating the results of the Second National Encounter to farmworkers, were among the conclusions of a two day farmworkers "speakout," recently, in Lake Wales.

The 'speakout' was attended by some 100 farmworkers, Religious and clergy staff from the Southeastern United States, including over 20 representatives from the Archdiocese of Miami.

"We came to realize that, although far apart, our needs are basically the same," Julian Cortez of Our Lady Queen of Peace, Delray, commented on his return.

"I was amazed that many from other regions had never met their bishop or their Rural Life Director and they feel alienated from the clergy," he added.

For Natividad de Jesus, also from Delray, it was the first meeting of the kind and she was impressed by the freedom everyone had in expressing their views.

"There was much unity during the two days," Sister Margarita Ramirez, another Delray representative, said. "We talked about the need to help each other, especially those who are new and don't know any English. It's difficult for them," she added.

Francisco Gonzalez, a guitar player and member of the choir at

Our Lady Queen of Peace, said he never thought the Church was involved with migrants at that level. "I just thought the Church was interested in the Mass, but the Sisters talked to me about this and now I have experienced it," he said.

"It was a positive meeting, since we talked to others who attended the National Encounter in Washington, D.C., last August, Mary Maldonado commented. "I think our group made a good impact. It is obvious we are more organized."

According to Sister Catherine Gorman, director of Migrant Ministry for the Diocese of Orlando, the call for the regional meeting came from the farmworkers themselves who wanted to review together the results of the Second National Encounter for the Spanish speaking.

"Many times we had to explain and to clarify the language of the conclusions of the Encounter," said Sister Margarita, of Our Lady Queen of Peace in Delray. "We met in general sessions together, but then left the migrants to meet on their own for discussions. They came up with their own resolutions," she added.

"I see these meetings as something positive because they create communication among the groups," said Father Juan Lopez, of St. Ann's Mission in Naranja.

"Slowly they create a process of education and they raise awareness among the whole community," he added.

He expressed caution about leadership, not listening to the needs of the migrants, and perhaps im-



Natividad de Jesus of Our Lady Queen of Peace Mission, Delray, makes a presentation to the group.

them, which they don't even understand. "Much of the wording of the National Encounter conclusions, is not understood," he said.

A similar reaction was given by Msgr. John McMahon, Director of the Rural Life Apostolate in the Archdiocese. Also present at the Lake Wales meeting he showed concern for the dynamics of the sessions, and he said: "I came here to listen to farmworkers. I'm not against reaching goals but I'm concerned about the methodology and excessive input from the leaders."

posing burdensome structures on He believes that the solutions to the farmworkers problems can only be found by the farmworkers themselves.

"I believe in their inner strength," he said. "We only have to provide opportunities such as these for them to speak out and share their hopes," he added expressing the enthusiasm about the Lake Wales meeting.

Other important conclusions reached by participants, according to Sister Catherine Gorman, were:

- The need for development of small faith communities.
- The need for a bishop to serve the pastoral needs of migrants.
- The need for a staff person, at the national level, to coordinate groups involved with farmworkers in the U.S.
- The need to communicate national and regional Encuentro results to all farmworkers, and of adapting them to their language.
- The need to develop youth and adult leadership in the region.

Also attending the meeting from the National Spanish Secretariat was Father Edgar Beltran who acted as coordinator, and Father Mario Vizcaino, Sc.P., Coordinator of the Southeast Region.

Participants agreed to meet again in Lake Wales, March 3 and 4.

Locally, the Rural Life Bureau will hold a workshop for the staff and leaders of all the rural missions in the Archdiocese, Thursday, Jan. 19 from 11 a.m.-5 p.m., at St. Ann's Mission, Naranja.

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'Iphigenia' successfully conveys Greek tragedy

By T. FABRE
NEW YORK—(NC)—
Considering the difficulties inherent in bringing Greek tragedy to the screen—involving as it does not just a translation from one art form to another but the overcoming of the cultural diversities accrued over two millenia—Michael Cacoyannis' "Iphigenia" represents a considerable accomplishment.

And the first good thing to be said about it is that it is done with Greek actors speaking Greek not, as is so faddish these days, with an "international" cast speaking an English colored with a variety of accents ranging from the Bronx to Albania by way of Oxford, Tel Aviv, and County Mayo.

Though Cacoyannis has freely adapted his film from Euripides' tragedy, he faithfully follows the main story line. The armies of the truculent Greeks—a rude and uncultured people whose golden age was not to dawn for another thousand years—are gathered in the port of Aulis, eager to sail for Troy to avenge the wrong done to one of their petty kings, Menelaus, whose wife, Helen, preferred Paris, a Trojan prince.

Their lust for slaughter and plunder is frustrated by the lack of a favorable wind, and at length the priest Calchas informs Agamemnon that the gods have revealed to him that no wind will come unless Agamemnon sacrifices his daughter, Iphigenia. Agamemnon agonizes over this fatal oracle, but he at last sends a message to his wife, Clytemnestra, ordering her to bring the girl to Aulis where he has arranged a marriage for her with the great Achilles. Clytemnestra's joy turns to rage and agony when she learns at Aulis of her husband's deception, but she is powerless to save her daughter.

The armies that are always massed in the wings in Greek tragedy present a major problem in a modern screen adaptation. Cacoyannis has chosen to bring them very much into the action, something that was probably in any case unavoidable, but the spectacle that results does not accord well with the intimate solemnity intrinsic to the force of Greek tragedy.

A more serious defect is his attempt to humanize the stern will of the gods by reducing it to mere human skulduggery. He has Calchas inventing the oracle because of a grudge against Agamemnon, a scheme in which, for no very clear reason, Odysseus abets him. The effect is to tip the scales from tragedy to melodrama at crucial moments and lessen the film's force considerably.

And although the change was undoubtedly made to make the tragedy more relevant to the modern mind, the effect is quite the contrary. After all, the spectacle of men ready "in clear conscience" to slaughter a young girl so that they could go on to further slaughter is certainly still able to convey something to the modern mind—to tell us something quite unsettling about the way men think and about the uses to which religion and patriotism can be put.

There is too much that is good in "Iphigenia," however, for its shortcomings to weigh too heavily against it. Once Cacoyannis gets to the heart of Euripides' play and deals with the confrontations that are the essence of Greek tragedy, then his film develops an awe-some life and power.

Costa Kazakos is extremely effective as Agamemnon, and the marvelous Irene Pappas is unforgettable as Clytemnestra, though she is so strong that it does seem a bit unexpected

that her Clytemnestra would yield no matter how hopeless the odds. In such formidable company 3-year-old Tatiana Papamoskou more than holds her own as Iphigenia. Her looks and bearing are perfectly suited to the role, and her acting is superb. Whether, maintaining her full dignity, she is pleading with her father for her life or, having overcome her shock and fear, she is going willingly to her death, convinced that it is the will of the gods, young Miss Papamoskou is flawless, and the effect is powerful and moving.

Because of the very nature of the film, as well as some incidental nudity, it is meant for mature viewers. A-III

Capsule movie reviews

FIRST LOVE (Paramount) An idealistic college boy has an affair with a rich coed only to lose her to a married man. And when he gets her back, he discovers that he no longer wants her because the magic has gone out of their relationship. A slick piece of romantic trash that takes itself so seriously that one might find it laughable were it not so offensive because of its nudity and graphic sex. C (R)

Newest, best portrait of 'Damien' on PBS

NEW YORK—(NC)—
The courageous dedication of Father Damien in ministering to the lepers of Molokai has inspired numerous books, plays and motion pictures since his death from leprosy in 1889. The newest, and in



Prince of Comedy: Veteran circus clown Prince Paul dances up a storm in the 106th edition of Ringling Bros. and Barnum and Bailey Circus at the Miami Beach Convention Center until Monday, Jan. 30.

many ways the best, dramatic portrait of this heroic priest may be seen in the Hawaii Public Television production, "Damien," airing Wednesday, Jan. 25 at 9 p.m. on PBS, Channel 2.

To provide a fresh angle from which to approach such a familiar story, Honolulu playwright Aldyth Morris

uses the form of a one-character interior monologue. This works exceptionally well because she has fashioned a full-blooded human being rather than a plaster saint out of the dusty record of historical research.

Actor Terence Knapp embodies this characterization in a brilliant tour-de-force

TV Mass for Shut-Ins changes time Sunday

The TV Mass for Shut-Ins on WPLG, Channel 10, has announced a time change effective Sunday, Jan. 22. The Mass, originally broadcast at 10:30 a.m., will be televised at 8:30 a.m., on Sundays.

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Editorial

'No Longer Strangers'

This is the poster for the 71st observance of the annual Week of Prayer for Christian Unity which began Jan. 18. The theme, which was selected by the Graymoor Ecumenical Institute, reminds us that in Christ no human being, no community is any longer a stranger to others. It is a message originated by St. Paul in his Letter to the Ephesians appealing for unity among Christians of Ephesus which is as relevant today for the Christians of Miami as it was then.



Can a practicing Catholic donate his body to science?

Q. Several weeks ago, in your answer about cremation, you said, "Even though cremation is now lawful, we should think of what we can do for those left behind."

This remark prompted a question that has been on my mind for some time. Is it permissible for a practicing Catholic to will his or her body to science? I would like my body used for the betterment of humanity in any way, after I am finished with it. I am also concerned about the effect on my grieving relatives.

A. It is certainly lawful for a Catholic, or anyone, to donate his or her body for scientific research. I understand they are badly needed by medical schools and

other research centers. Information about arrangements can be obtained from a local funeral home or the nearest medical school.

If the decision is made to do so, a record is kept by the individual or his family, and the body is removed for that purpose immediately after death.

In my opinion, you are wise and thoughtful to consider not only your own feelings but those of your family as well. The funeral and burial rite can play a major role in their ability to deal with the grief resulting from death. It can also be of considerable spiritual benefit to them in accepting the reality of death—their own as

well as yours.

For these reasons, I agree that you should discuss your thoughts with them, and learn their feelings before you make a decision.

Q. In some older missals, the feast of Adam and Eve was listed for Dec. 24. This seemed so right and appropriate. In the present liturgy does this feast remain? If so, when?

A. Through the century Adam and Eve have understandably had a prominent place in much of the Church's liturgy and prayer during Advent. However, none of the official martyrologies (lists of saints) that I know of ever numbered them among the

saints, or assigned a date for their feast.

Q. You or some responsible person should give a good answer to this problem I have observed during my 64 years in the Catholic faith. The priest arrived late for 6 a.m. Mass, and it was obvious from the beginning that he had a bad cold. He handled and rehandled his handkerchief to the point where sanitation was gone. It would be better if the priest held a platter at Communion time and each person took the Host.

A. The situation you describe may seem trivial but I know it bothers many people. Most priests are sensitive to it, and attempt to safeguard the dignity and propriety of their ministry at the altar in spite of any such illness they might have.



By Fr.
John Dietzen

It's easy to exaggerate the problem, but if anyone had a helpful suggestion for me in such a circumstance, I'd be grateful for their saying so. Your pastor would probably feel the same if a number of people in your parish are bothered by this as much as you are. Letting people take the Host directly from the Communion plate is not a proper way to distribute Communion; but, when necessary, he might ask another Eucharistic minister to distribute for him.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606.)

No Longer Strangers theme of 71st Christian Unity week

The 71st annual week of Prayer for Christian Unity began this week on Wednesday, Jan. 18.

"We Are No Longer Strangers—Christ Has Broken Down the Walls That Separate Us" is the theme for this year's observance. The theme is taken from the second chapter of St. Paul's Letter to the Ephesians in which he appeals for unity among Christians of Ephesus.

One highlight of the observance in the Archdiocese of Miami will be an ecumenical service conducted at St. Ann church, Naples, Wednesday, Jan. 25, at 5:30 p.m. Participants will include Archbishop Edward A. Mc-

Carthy; Episcopal Bishop of Southwest Florida, Rt. Rev. E. Paul Haynes; and the Rev. Royall A. Yount, president of the Florida Synod of the Lutheran Church of America.

Pope Paul, speaking to the crowd in St. Peter's Square before the Sunday noon Angelus Jan. 15, said the, "Ecumenical question, which demands that we express in prayer our anxious desire to see reconciled among themselves all who are honored with the name Christian... is an essential requirement for the recomposition of the perfect unity of the mystical Body of Christ."

He continued: "We

cannot content ourselves with the static situation of ecumenism, which demands an overcoming of its congenital divisions. Once again it is necessary to ask for that mysterious aid, which only the Lord can give and for which we can only ask, making ourselves fit to obtain it and to follow its designs.

"The ecumenical horizon does not hide, but illumines the view of other areas of human activity... Let us therefore persevere, patient and trusting in prayer, to which certainly Mary, the Mother of all believers in Christ, will not be unresponsive."

Voice, excellent '--we need you'

Editor: Dear Brothers and Sisters in the Lord Jesus—thank you for your dedication in waking up the Church of Miami to the fact that Christianity is love and love is commitment.

I look forward to every issue and make note of all the activities of which you inform us so well. The Voice is a powerful tool to rally concerned Catholics to do something for Jesus.

Know Your Faith is good teaching and the Reilly couple is refreshing. James Arnold is the best Catholic critic I have ever read, Father Dietzen's Question Box is much needed.

In short, The Voice is



excellent; we need you!

Sincerely Yours
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By Msgr. James J. Walsh

Our motives tilt the balance scale in weighing the value of each of our acts

Consider for a moment this matter of having the right motive in acting or speaking. Most of us are very sensitive when anyone questions our good intentions. There is a painful reaction in this fenced-in area if an eyebrow is raised at our sincerity. It's almost spontaneous, then, to give the impression that the purity of our motives is the last thing to be questioned.

In the spiritual life, however, we are urged to make a practice of examining our motives—as objectively as we can. This is not easy. Motives are often interwoven with emotional surges. Usually we are too close to ourselves to separate the threads and to stand back and appraise them.

The importance of all this is found in the Gospels. Jesus took this matter of motive very seriously indeed, and found it necessary to issue some sharp warnings about having the right intention in doing good. He made it clear if God has reason to doubt our motives, then the "good action" we initiate may lose its value.

For instance, he hammered home the uncomfortable truth that a person with a fine reputation for being charitable to others may in the end receive no credit from God. The reason? What he did for others was done primarily to win praise for himself. If this self-centered intention dominated our doing good, God looks the other way. It is as if we had not acted.

Jesus related this to our duties to God, neighbor and self. Take the matter of conversation with God. He said, "When you pray you

shall not be like the hypocrites who love to pray standing in the synagogues and at the street corners in order that they may be seen by men. Amen, I say to you, they have had their reward." We don't stand on street corners in addressing God, but some who have moved to Florida and stopped going to Mass admit that much of their attendance up north came about out of fear of what their neighbors would say if they did not attend. Their faith apparently had slipped to the point of going through a sacred religious obligation with the wrong motive.

The Lord also commented on the duty of almsgiving and pointed out how this merciful deed could be deprived of its spiritual value. "When you give alms do not sound a trumpet before you, as the hypocrites do...in order that they may be honored by men. I say to you they have had their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be given in secret, and your Father who sees in secret, will reward you."

The vanity and hypocrisy of the poor pharisees with whom the Lord always had a hard time are rather extreme examples. But nevertheless with our common heritage of pride, there is a bit of the pharisee in each of us. We have within us a kind of hunger to win the good opinion of others. And that in itself, needless to say, is not bad, because we have a precious right to a good name. But the teaching of Jesus strongly affirms that when we do our important duties

habitually and primarily with the low purpose of getting applause or taking a bow or preening our feathers, we are living and breathing in the self centered society of ourselves. And in that cramped social milieu, neither God nor neighbor are made much of.

It is possible to perform spiritual exercises out of human respect or fear of criticism or through vanity. We can be somewhat twisted inside. And the spirit of evil is quick and alert to suggest that I am such a great guy to be sharing some of my money with the poor or taking time to visit the sick. The suggestion itself is not evil, and can and does come to many very good people. The evil turns up when we allow the suggestion to motivate what we are doing.

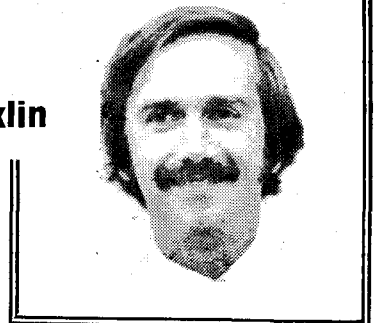
Keep this in mind when reading the Gospels. Notice time and again Jesus mentioned the zero result of doing good with a false motive. Like a refrain these words are tacked on the end of each example he gave, "They have had their reward." That is, "the reward" is the word of praise, the little coveted mark of honor, the feeling of self satisfaction or the smug assurance, "thank goodness, I am not like other people."

Poor reward it is, too, when it comes only from man and has no record in eternity.

So it is a healthy thing to question our motives in all we do and say, in order to keep them clear. And when someone touches this tender spot and questions our motives, maybe he is doing us a favor.

5 Years later-- where do we go from here?

By Dick Conklin



This Sunday is Human Life (or Respect Life) Sunday. Already five years have passed since the Supreme Court surprised the country by sanctioning the killing of pre-born babies. In case you haven't heard, you and your family are more than welcome to attend the Miami March for Life downtown at Bayfront Park, this Sunday, January 22. Come to the Torch of Friendship at 1:00.

Five years isn't really that long ago. Recent enough to remember how it was in 1973 but long enough to see some effects that legalized abortion has had on us.

Remember how kids used to use the word "abortion" to describe something that was disgusting or gross? Today it is almost a household word due to the attention the issue has received in the press—but also, unfortunately, because of acceptance by some well-meaning but misinformed people. For example, in 1973 almost everyone knew that human life existed in the womb from conception onward. Today the "blob

theorists" have replaced "baby" with phrases like "product of conception," even "abortus." A real step backward for medical science.

Five years ago we were told that "therapeutic" abortions were needed to save women from "back alley" butchers. Complications would be reduced. No great rise in abortions would result. Besides, two million per year? Ridiculous! Since there would be few unwanted children, child abuse would certainly drop sharply.

We were told to ignore the "radical fringe" and their dire predictions that abortion would become an acceptable form of birth control and repeat cases would become common, predictions that abortion advocates wouldn't be satisfied with only early, first trimester abortions. That abortion clinics would open and become lucrative businesses. That babies would be born alive and then allowed to die. Fetal experimentation would flourish. Infanticide would be used to kill retarded newborn babies.

Who could believe that government would want to pay for these abortions with tax money? And force doctors, nurses and hospitals to go along? And take away the right of parents to be informed of an abortion performed on their under-18 daughter? What parents in 1973 could have guessed that in less than five years an abortion clinic director would be teaching their high school children under the guise of "birth control counsellor," and running ads on the radio as well? Could a childless couple have known that abortion would have made adoption almost impossible?

Would anyone have believed a prediction that California would pass a euthanasia law—in 1976?

What kind of modern day prophet in 1973 could foresee the abuses of a Miami abortion clinic exposed by a local TV station? Or the fight of an anti-abortion nurse to keep her job? Just imagine Jackson Memorial Hospital as a major abortion facility— thanks to the

cooperation of Dade County commissioners, and over the protests of the tax-paying public.

What will the next five years bring? A pessimist might shudder at the possibilities. An optimist would look around at the millions of pro-life citizens who have become involved since 1973. He would look at the intense effort underway to pass a Human Life Amendment—letters and visits to Washington, a call for a constitutional convention from state legislatures. He would see the support given the movement by the churches. The pastoral plan of the Catholic bishops is a well thought-out program which asks each of us to get involved in a coordinated effort to build support for passage of the amendment. That all begins Sunday with those little Life Roll cards at Mass.

What will it be like in 1983? Win or lose, will you be able to look back and feel that you did what you could? There is no better time than now to begin. See you at the March.

Florida pro-lifers to mark ruling

Pro-life advocates from parishes throughout South Florida will join other Right to Life groups in this weekend's observance of the fifth anniversary of the U.S. Supreme Court decision on abortion.

The largest demonstration scheduled will be at 1 p.m., Sunday, Jan. 22 at Miami's Bayfront Park Torch of Friendship when speakers representing various faiths will participate in the program preceding a March for Life west on Flagler St. to the Dade Court House.

Participating will be Father James Reynolds, Pro-Life Director, Archdiocese of Miami; the Rev. Gene Gruell, St. Matthew Lutheran Church; Paul Cobb, a member of the board of directors of Dade's Right to Life Crusade; Rabbi Phineas Webberman, Xavier Suarez, Spanish-

speaking Right to Life; and Episcopal Canon Theodore Gibson, a member of the City of Miami Commission.

Parishes throughout the Archdiocese will participate in Human Life Sunday through pro-life homilies at the Masses and members of the congregations will be given the opportunity to sign "Life Roll" cards. Members of the Miami Archdiocesan Council of Catholic Women are coordinating the local "say it which red roses, symbols of with red roses, symbols of short life and martyrdom, will be sent to President Jimmy Carter, Vice President Walter Mondale, and each member of the Congress on Monday, Jan. 23 when thousands of pro-lifers will join in a demonstration and March for Life in the nation's capital.



>Welcome to Miami was extended by Archbishop Edward A. McCarthy and Msgr. John Glorie, assistant director, Archdiocesan Catholic Service Bureau; to Bishop Edwin Broderick, National Director of Catholic Relief Services; and Bishop Rene H. Gracida of Pensacola-Tallahassee, right; during a regional meeting of CRS held in Miami. Shown with them is Mrs. Richard Keller, ACCW chairman of International Affairs.

Among the nearly 100,000 persons participating will be Tom Endter, Dade Right to Life president, who also serves as vice president of the Florida Right to Life

Committee.

In Broward County a Prayer Breakfast will be sponsored by the Broward County Right to Life at 10 a.m., Saturday, Jan. 21 at Mr.

V's Steak House, 2000 Escom Lane, Hollywood.

The public is invited to participate and to join in the March for Life which will follow.

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"Iniciados" 18 Ministros Especiales de la Eucaristía

El primer grupo de Ministros Especiales (extraordinarios) de la Eucaristía, participó el pasado domingo en la ceremonia que les permitirá comenzar su ministerio de "portadores de Cristo". La ceremonia tuvo lugar en la Catedral de Sta. María y fue presidida por el Arzobispo Edward McCarthy.

Los candidatos, todos de la catedral, participaron anteriormente en una jornada de estudio y preparación, semejantes a las que aún están teniendo lugar en diversas áreas de la diócesis, para personas nombradas por sus párrocos como futuros Ministros Especiales de la Eucaristía y según las necesidades de sus parroquias.

El ministerio de estas personas será por un período de tres años, con posibilidad de renovación.

Históricamente, personas laicas distribuyeron la Sagrada Comunión en la Iglesia Católica hasta el siglo noventa, indicó durante la homilía Mons. John J. Donnelly, rector de la catedral.

"Hoy hablamos de ministros especiales o extraordinarios y los términos nos pueden resultar extraños, por asociarlos con grupos protestantes. Pero el concepto de ministerio tiene gran tradición en la Iglesia católica," añadió.

"Una meta importante de este ministerio que hoy restituimos," dijo Monseñor, "es que todos los enfermos y ancianos de nuestras parroquias puedan recibir la Eucaristía semanalmente, como extensión natural de la celebración dominical. La enfermedad o la edad no deberían ser motivos de separación entre Cristo y algunos miembros de la

La Hna. Asunción distribuye la Comunión, durante la ceremonia de iniciación del domingo en la catedral.



comunidad," añadió.

El Arzobispo McCarthy comentó que la participación de las mujeres en este ministerio reafirma el renacimiento de la Iglesia a la mujer.

Más de 800 personas en toda la Arquidiócesis han sido designados por sus respectivos párrocos para ser Ministros Especiales de la Eucaristía. Durante el mes de enero el Comité de Liturgia del Senado en cooperación con la Oficina de Ministerios

Laicales ha organizado en diversas áreas, jornadas de formación y entrenamiento.

Mañana sábado 21 tendrán lugar dos sesiones en inglés de 10 am a 5 pm. en St. Clement 2975 N. Andrews Ave. Ft. Lauderdale, y en San Pablo, 550, 122 calle Ocean, Marathon.

La jornada en español tendrá lugar el sábado 28 de enero en el Seminario College de St. John Vianney, 2900 S.W. 87 Ave.

Planea Pastoral Vocacional

Comunidades de base telefónicas y festival de canción juvenil

Durante la reunión mensual de la Pastoral Vocacional Hispana, el pasado domingo, la Liga Orante Vocacional informó sobre su proyecto de iniciar pequeñas comunidades de base, 'telefónicas' que incluirán unos 100 miembros.

Iniciada por Delia Berta González hace tres años la Liga Orante cuenta hoy día con 1,010 miembros, en su mayoría personas de edad o enfermas. Delia Berta fue uniendo a estas personas bajo el ideal de que ofrecieran su oración por un aumento de vocaciones en la Arquidiócesis. La liga ha ido creciendo con el apoyo de la comunidad de Miami y la colaboración de Zoraida Garrido.

Periodicamente los enfermos se llaman unos a otros, rezan el rosario por teléfono o la oración por las vocaciones. También se ayudan en caso de necesidad y se aconsejan y acompañan mutuamente.

En la nueva etapa se formaran equipos de 10 personas, con una al frente y cada 10 equipos formaran una comunidad de base telefónica.

Para información sobre la Liga Orante,

llamar a Delia Berta González: 552-7363

El equipo juvenil de la Pastoral Vocacional planea organizar un Festival de la canción Juvenil, con tema vocacional. La Voz informará sobre los detalles más adelante.

Celebrará Arz. McCarthy Misa pro-unidad

El Arzobispo Edward A. McCarthy concelebrará el lunes 23 a las 12:15 pm, una Misa por la Unidad de los cristianos que marca el 70 aniversario de los inicios de este esfuerzo ecuménico por la unidad.

El tema designado para este año está tomada de la Carta de San Pablo a los filipenses y dice: "Ya no somos extranjeros, Cristo ha roto las barreras que nos separan".

Tradicionalmente se celebra la semana de oración por la unidad de los cristianos los

días 18 al 25 de enero.

También será parte de los actos conmemorativos de la semana de unidad entre los cristianos un servicio ecuménico en la parroquia de Sta. Ana en Naples, el miércoles 25 a las 5:30 p.m.

Participarán el Arz. McCarthy, el obispo E. Paul Haynes, episcopal del Sur de la Florida, y el Reverendo Royall A. Yount, Presidente en la Florida del Sínodo de Iglesias Luteranas de América.

En su alocución dominical antes del rezo del 'Angelus' el Santo Padre pidió oraciones por la mejora de la "estática situación del ecumenismo" y por todos los que, "están implicados en la crisis de gobierno" (de Italia).

Dirigiéndose a los grupos reunidos bajo su ventana en la Plaza de San Pedro, el Santo Padre pidió oraciones "para que esta gran causa de la unidad entre la Iglesia Católica y las iglesias separadas encuentre el favor divino.

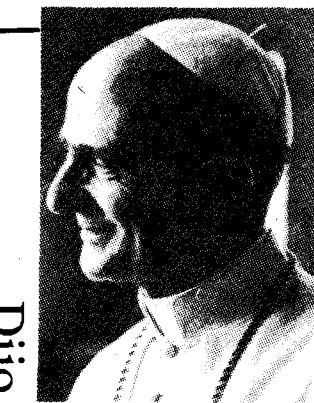
"La cuestión ecuménica exige que expresemos en nuestra oración nuestro deseo de ver la

reconciliación entre todos aquellos que reciben el nombre de cristianos," dijo el Papa, añadiendo que tal reconciliación "es un requisito esencial para la recomposición de la perfecta unidad del Cuerpo Místico de Cristo.

"No podemos contentarnos con la situación estática del ecumenismo, la cual exige el sobrepasar las divisiones. Es decir pedir esa misteriosa ayuda que sólo el Señor puede dar.

"El horizonte ecuménico no esconde, sino que ilumina, la visión de otras áreas de la actividad humana... perseveremos por tanto, con paciente y confiada

Dijo



Pablo VI

oración. Oración a la que no permanecerá sin respuesta María, Madre de todos los creyentes en Cristo."

Mundo

● Más éxito con maestros indígenas

SOLOLA, Guatemala (NC)— El misionero de Helena, Montana, P. James Hazelton, revela que en su parroquia de Santa María de la Visitación todos los niños del sexto grado, inditos, siguen sus estudios en lugar de irse a trabajar; ya se prepara para abrir el décimo. Atribuye este logro a la eficacia de los maestros indígenas que él emplea, en lugar de los "ladinos" —blancos o mestizos— a quienes los mismos indios no entienden bien aunque es la práctica seguida en las escuelas del gobierno. En las ciudades sólo un 15 por ciento pasan al séptimo grado.

● Huelga de hambre pro-amnistía

LA PAZ, Bolivia (NC)— Casi cien personas se han unido a la huelga de hambre que mantienen en la residencia arzobispal 21 familiares —esposas e hijos menores— de mineros encarcelados por el gobierno militar. Piden amnistía para los presos políticos, un retorno a la libertad sindical suprimida desde 1974, y el regreso de miles de exiliados políticos. Ya los obispos habían pedido en noviembre una amnistía total para presos y exiliados, que pasan de los 19,000. El gobierno dice que tiene 70 presos políticos.

● Documentos condena muerte de Chamorro

SAN JOSE, Costa Rica (NC)— Doce refugiados prominentes de Nicaragua condenaron en un documento el asesinato el 10 de enero del director del diario La Prensa de Managua, Pedro Joaquín Chamorro, al que llamaron "uno de los líderes más valiosos en la lucha constante contra la dictadura" de la familia Somoza. Desconocidos interceptaron el automóvil de Chamorro de camino a La Prensa y le hirieron fatalmente dieciocho veces, un crimen, según Los Doce, que es "producto de las condiciones de barbarie que persisten en el país." El obispo de León Mons. Manuel Salazar ofició a medianoche una misa en el parque frente a la casa de los Chamorro, ante una multitud de 50,000 personas. Por otra parte han comenzado brotes de violencia en forma de incendios de propiedades de la familia Somoza, que viene gobernando al país por más de cuatro décadas.

● Restituido sacerdote a sus funciones

JUTICALPA, Honduras (NC)— Ante el reclamo de comunidades cristianas en Olancho y el equipo pastoral de misioneros, el prelado Mons. Celestino Penisi restituyó las funciones sacerdotales al P. Bernard Boulang, francés, a quien le achacaba "trabajos e ideologías" objetables. El equipo denunció que la suspensión en diciembre se debió a la defensa valiente que de los pobres sin tierra hacía el sacerdote, "inspirado en el Evangelio."

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"Me sorprendió que en otras áreas no conocen a su obispo, o saben quien es su director de vida rural, y no se sienten cercanos a los sacerdotes," añadió.

Natividad de Jesús, asistió por primera vez a una reunión de estas y quedó impresionada por la libertad de expresión de todos.

Francisco González, llevó su guitarra y con sus compañeros de coro de la misión de Del Ray, alegró las liturgias y ratos de expansión.

Natural de Texas, nunca pensó que la Iglesia tenía parte en esta clase de reuniones. "Hasta hace poco pensé que la Iglesia solo para la Misa, pero me hablaron las hermanas sobre esto, y ahora me encanta la experiencia," dijo.

Para Mary Maldonado, de la misma misión, la reunión de Lake Wales, fue una oportunidad de intercambiar con otros, participantes en el II Encuentro Nacional de Washington.

"Creo que nuestro grupo ha aportado; creo que contamos con más organización," añadió.

A petición de algunos trabajadores



Mary Maldonado, comenta uno de los temas de reflexión a su izq., su esposo; a su derecha el Sr. Julián Cortéz y su esposa.

agrícolas, la reunión se convocó para estudiar y planificar la implementación de las conclusiones del Encuentro Nacional. Asistieron el Padre Edgar Beltrán del Secretariado Nacional de Washington y el Padre Mario Vizcaíno Sc. P., coordinador de la Región del Sureste, quien indicó que las resoluciones y prioridades de las reuniones serán enviadas a

los obispos de la región, que incluye 22 diócesis.

"He encontrado las reuniones muy positivas, más que nada por el intercambio entre la gente y porque van creando conciencia entre la comunidad," dijo el Padre Juan López, de la Misión de Sta. Ana en Naranja. Expresó la importancia de saber escuchar a los trabajadores agrícolas y no tratar de imponerles estructuras que ni entienden ni necesitan.

Tuvo semejante reacción Mons. John McMahon, Director del Apostolado Rural de la Archidiócesis quien en las reuniones de Lake Wales expresó cierto desacuerdo con la dinámica de las sesiones y dijo que había ido a Lake Wales para escuchar a los trabajadores. "No estoy en contra de llegar a las metas pero me preocupa la excesiva participación de los líderes," comentó a su regreso.

El cree que son los trabajadores agrícolas quienes mejor pueden reflexionar sobre las soluciones a sus vidas.

"Yo creo en la capacidad de esta gente," añadió. "Nosotros solo hemos de saber escuchar y darles oportunidades como estas para que ellos se expresen y compartan," añadió expresando optimismo por las reuniones.

Los participantes acordaron tener una segunda reunión en Lake Wales los días 3 y 4 de marzo.

A nivel local, la Oficina de Vida Rural convocó una jornada de reflexión para líderes del apostolado rural en todas las misiones de la Arquidiócesis, el jueves 19 de enero de 11 a.m. a 5 p.m. en la Misión de Santa Ana en Naranja.

Año Santo en St. Brendan tema de charlas, martes

Siguiendo las orientaciones del Arzobispo McCarthy, la parroquia de St. Brendan tiene ya organizada una serie de charlas sobre los temas del Año Santo.

Las charlas son parte de la educación de adultos de la parroquia y serán presentadas por el Padre Ricardo Castellanos y un equipo de colaboradores, todos los martes a las 7:30 pm en la cafetería.

Las charlas darán comienzo el martes 31 de enero y tocarán los siguientes temas:

● 31 de enero: Año Santo: Renovación interior.

● 7 de febrero: La Iglesia: Comunidad evangelizadora.

● 14 de febrero: Sintoniando a Dios: Vida de oración.

● 21 de febrero: Se puede creer en Dios en el siglo XX— Vida de fe.

● 28 de febrero: Hora Santa penitencial (en la Iglesia).

● 7 de marzo: Un desafío al mundo de hoy: Vivir en el amor.

● 14 de marzo: Una respuesta a la soledad del mundo moderno: Vida comunitaria.

● 4 de abril: Construyendo un mundo mejor: Vocación al reino de Dios.

Pastoral del Año Santo, pide participación

(Viene de la Pág. 24)

compromiso a llevar adelante lo planificado.

"Creo que este Año Santo es lo mejor que ha ocurrido en esta diócesis hace mucho tiempo", comentó el Padre Donald Connolly, Coordinador de las actividades para el Año Santo.

"Vamos a poder re-examinar lo que significa el Cuerpo de Cristo en el Sur de la Florida", dijo el Padre Paul Vuturo, del comité planificador. "Especialmente en nuestra situación de diversidad de lenguas y culturas", añadió.

"Trabajaremos para que prevalezca la caridad y no surjan muros de separación," dijo Mons. Agustín Román. "Pido para que el próximo 7 de octubre podamos mirarnos unos a otros y decirnos: Tú eres mi hermano".

"El éxito del Año Santo dependerá de la atmósfera que sepa crear el comité," dijo el Padre Vizcaíno. "Puede ser un verdadero esfuerzo de renovación, puede también quedar en otra actividad en la que participen los de siempre", añadió.

Miembro del comité planificador, el Padre Vizcaíno explicó que se están buscando modos de adaptar el mensaje del Año Santo a la cultura hispana, para lograr la mayor participación posible. Se está adaptando la Carta Pastoral del Arzobispo que será publicada en forma de folleto en español.

Vizcaíno indicó que el proceso del II Encuentro Nacional ha servido a los hispanos de preparación al Programa del Año Santo.

"El Año Santo nos trae una oportunidad de más participación," comentó la Dra. Mercedes Scopetta. "El laicado podrá expresar sus necesidades, y las parroquias podrán dar a conocer al Arzobispo sus realizaciones.

"Pero no podemos planificar lo que logrará el Espíritu Santo. Hemos de estar abiertos a lo que El quiera conceder a la Arquidiócesis," añadió.

El Arzobispo ha nombrado un comité responsable de preparar los materiales que faciliten la reflexión y la aportación de iniciativas. Coordinará los esfuerzos del Año Santo el Padre Donal F.X. Connolly.

Forman parte del comité: Mons. Noel Fogarty, Canciller, Mons. Agustín Román, Vicario Apostolado hispano, P. José Luis Hernando, Director Cursos de Cristiandad, P. Vincent Kelly, Superintendente de Escuelas, P. Gerard LaCerra, Director

Departamento de Educación Religiosa, P. José Pablo Nickse, Director Radio y Televisión, P. José Paz, Párroco de Corpus Christi, P. David Russell, Párroco St. Louis, P. Mario Vizcaíno, Sc. P. Director Espiritual Seminario-College de St. John Vianney, P. Paul Vuturo, Comité de Liturgia Senado Sacerdotal, Hna. Dorothy Hussman O.P. Presidenta Consejo de Religiosas, Sra. A. Harlan, y Sra. Rochelle Donahue del Consejo de Mujeres Católicas, Dra. Mercedes Scopetta, Directora Oficina de Ministerios Laicales.

Marcha pro-vida el domingo 1 p.m.

Tendrá lugar este domingo 22 a la 1 pm, la marcha anual pro-vida. El acto dará comienzo en el monumento de la Antorcha de la Amistad, en el parque de Bayfront, donde tendrá lugar una ceremonia de oración y saludos de líderes comunitarios.

Grupos de parroquias y movimientos, y todos los católicos han recibido una invitación abierta a marchar "por la vida" en apoyo de una enmienda a la constitución. La marcha recorrerá la calle Flagler hasta el juzgado.

En Washington, la marcha nacional pro-vida tendrá lugar el lunes 23 en el Capitolio. Se ha invitado al Presidente Carter para que se dirija a la nación y se esperan más de 100,000 personas.

Comunidad

● La familia hispana en USA, será el tema de la jornada de reflexión para padres de familia, en la Ermita de la Caridad el domingo 22. La sesión comienza a la 1:30 p.m. Participarán el Padre Eduardo Alvarez, S.J. y el doctor José Ignacio Lasaga.

● Los poderes ocultos de la mente, charla sobre parapsicología por el psicólogo Dr. Juan Romagosa, el viernes 27, a las 8 p.m. en la parroquia de St. James.

● Noche cubanas, en la parroquia de San Juan Bosco, los días 28 y 29.

● Día familiar, patrocinado por el Consejo de Mujeres Católicas, de la parroquia de St. Michael, el domingo 22 a las 3 p.m. en la cafetería.

● Más ayuda a Madres que trabajan.

CINCINNATI—(NC)—Al enterarse que casi la mitad de las madres con hijos pequeños trabajan fuera del hogar, el ministro luterano Thomas Klewin escribe en la revista católica St. Anthony Messenger que la Iglesia debe ayudarlas con consejo y asistencia directa en el cuidado de los niños. Ya las parroquias atienden a unos 33,000 niños, pero otras no tienen los medios. Se calcula que 6 millones de niños en edad pre-escolar necesitan esta atención, a los que habría que añadir los 27 millones de escolares que encuentran la casa vacía en las tardes porque su madre trabaja todo el día para ayudar al ingreso familiar.

● Piden pleno empleo

WASHINGTON—(NC)—Once organizaciones católicas se unieron al décimo aniversario del nacimiento del Rev. Martin Luther King con una proclama en favor del pleno empleo "como testimonio digno al movimiento pro derechos humanos que el Dr. King inspiró." La proclama agrega que "bien reconozcamos que florece la opresión en nuestro medio, y continuará mientras haya desempleo".

● Pastoral sobre Supervivencia Humana.

NUEVA YORK—(NC)—Unos cien dirigentes religiosos, que incluyen a diez obispos católicos, han publicado una "Pastoral de Año Nuevo sobre Supervivencia Humana" para invitar a todas las iglesias y creyentes del mundo a organizarse en contra de la diseminación de las armas atómicas. "Se trata de una cuestión vital, la reverencia a la vida," opinan. "Al paso que marchan los armamentos podríamos tener un holocausto a fin de siglo," advierten.

● Más eficaz planteo directo en reclamo de derechos humanos.

WASHINGTON—(NC)—Arthur Goldberg, delegado por Estados Unidos a la conferencia de Belgrado sobre derechos humanos (un repaso de los acuerdos de 1975 de Helsinki) dijo que ha planteado casos específicos de violaciones ante delegados de la Unión Soviética y su bloque. "no sólo como medio eficaz sino como obligación moral." Goldberg, quien fuera miembro de la Corte Suprema y embajador en las Naciones Unidas, pertenece a una vieja familia de rabís. En el curso de los debates los delegados comunistas han amenazado con retirarse.

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REPARACIONES
 GARANTIZADAS
 Raúl Vázquez

Pastoral del Año Santo, pide participación de todos

Con una invitación a la renovación y reconciliación y llamando a los alejados a la vuelta al hogar, que es la Iglesia, el Arzobispo Edward A. McCarthy concluye la Carta Pastoral del Año Santo, dada a conocer esta semana a todos los sacerdotes de la Arquidiócesis.

La Pastoral ha sido enviada a todos los miembros del clero con una carta explicatoria del Arzobispo, en la que expresa sus deseos de lograr la mayor participación posible por parte de los fieles en el proceso de reflexión que se iniciará en la Cuaresma, como primera fase de la celebración del Año Santo.

Es la primera vez que todos los fieles de la diócesis tendrán la oportunidad de participar en un proceso de reflexión de conjunto y de aportar iniciativas que luego contribuyan en el establecimiento de metas para toda la Arquidiócesis.

El proceso a seguir será semejante al utilizado el año pasado por la comunidad hispana como preparación al II Encuentro Nacional de Pastoral, que tuvo lugar en Washington D.C.

Según explica el Arzobispo McCarthy en su Pastoral, la celebración del Año Santo incluirá varias etapas.

La primera a comenzar en Cuaresma, será etapa de penitencia, oración y reflexión. El Arzobispo pide que todo grupo, familia, parroquia, o movimiento convoque reuniones

"A los que han perdido su camino, a los que perdieron la esperanza, a los que se han vuelto tibios en la fe... les extendo durante este Año Santo una invitación especialmente calurosa: Regresen al hogar!"
Arz. Edward McCarthy

semanales durante las que se reflexione sobre uno de los temas que él explica en su Pastoral: fe, oración, amor, comunidad y compromiso. La reflexión también se dirigirá desde el púlpito, cada domingo y a través de este periódico diocesano.

Después de la etapa de reflexión tendrá lugar en toda la Arquidiócesis una etapa de discernimiento, de establecimiento de metas



y objetivos para los próximos 5 años, que serán el fruto de la reflexión anterior.

El 7 de octubre, 20 aniversario del establecimiento de la Arquidiócesis tendrá lugar una demostración masiva de todos los católicos en el Orange Bowl, que será ocasión de testimoniar y celebrar la unidad y el

(Pasa a la Pág. 23)

Cruzada contra lepra el 28

BELLMORE, NY—(NC)—El 29 de enero es Día Mundial de la Lepra y la Sociedad Damien-Dutton the Ayuda a los leprosoos aquí organiza una cruzada de oraciones y esfuerzos para terminar con este azote. Un mensaje del presidente Jimmy Carter pide también oraciones, junto con investigaciones que conduzcan a su control. Se estima en unos 15 millones las personas afectadas por la lepra en el mundo.

Nuevo director a periódico vaticano

CIUDAD DEL VATICANO—(NC)—El papa Paulo VI nombró al redactor de 54 años Valerio Volpini como director de L'Osservatore Romano, para suceder a Raimondo Manzini, de 77, quien lo dirigió desde 1960. Manzini dijo en un editorial de despedida que el periódico es "la voz fiel y textual del Supremo Pontífice y de la actividad de la Santa Sede," Volpini dijo que espera ampliar la información cultural y las noticias "sobre lo que los católicos hacen en todo el mundo."

Moshe Dayan visitó a Pablo VI

CIUDAD DEL VATICANO—(NC)—Moshe Dayan, canciller de Israel, tuvo una conferencia de casi una hora con el Papa Paulo VI sobre el status de Jerusalén y los santos lugares, y la situación del Medio Oriente. El Papa desea garantías internacionales para la ciudad y sus santos lugares, dado el interés de los cristianos. Paulo VI expresó a Dayan su esperanza de que las conversaciones de paz entre Israel y Egipto logren llenar "las exigencias fundamentales de seguridad y justicia para todos los pueblos de la región."

Aumento en Diáconos Permanentes

WASHINGTON—(NC)—En 1977 llegó a 2,387 el número de diáconos permanentes en Estados Unidos, 640 más que el año anterior, según anuncia el Comité del Diaconado Permanente de la U.S. Catholic Conference. Hay además 2,610 candidatos, y 106 de las 170 diócesis del país tienen programas de formación al diaconado.

MARCHA PRO-VIDA EL DOMINGO
ver pag. 23

"Tengo esperanzas de que el laicado participe activamente en el Año Santo y que el liderazgo no quede solo en manos del clero."



Dra. Mercedes Scopetta.

"El Año Santo tendrá impacto en la comunidad hispana en la proporción que el comité planificador tenga sensibilidad para las diferencias de cultura."



Padre Mario Vizcaino SC.P.

"Esperamos que los medios de comunicación colaboren, permaneciendo abiertos al mensaje salvador que les irá llegando."



Mons. Agustin Román.

Piden más información, educación y obispo para 'migrantes'

Por ARACELI CANTERO

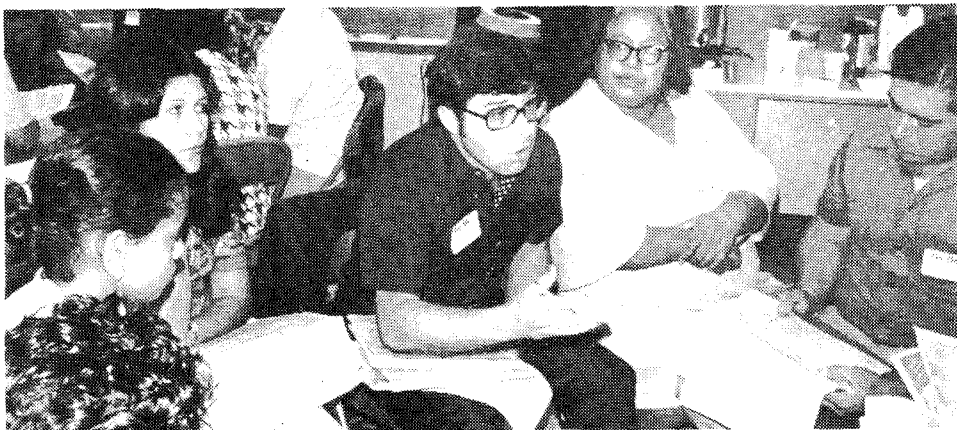
"Ahora no se trata de pedir cosas como niños. ¿Qué vamos a hacer nosotros con las conclusiones del II Encuentro Nacional?"

La pregunta surgió durante la reunión de un centenar de trabajadores agrícolas en Lake Wales, Fla. a la que asistieron representantes del apostolado rural en varias

diócesis.

Ellos mismos fueron respondiéndose a lo largo de dos días de reflexión y diálogo. En sus conclusiones escribieron:

"Necesitamos más educación e información, dialogando unos con otros, ayudándonos, usando los medios de comunicación, con más reuniones,"



El Padre Juan López de Naranja, explica una de las resoluciones del II Encuentro Nacional.

Los participantes también acordaron sobre la necesidad de fomentar pequeñas comunidades de fe entre los campesinos, de formar líderes jóvenes y adultos, de pedir el nombramiento de un obispo que a nivel nacional y con un equipo móvil, atienda a las necesidades de los trabajadores agrícolas migratorios.

"Una estructura estática no puede responder a un pueblo móvil," dijeron.

Pero no fue tarea fácil llegar a los acuerdos enumerados. La tarea exigió aclaración y explicación de las conclusiones del II Encuentro Nacional, escritas en lenguaje difícil de captar para la mayoría de los participantes. Al menos así informaron algunos de ellos a su regreso a Miami.

"Tuvimos sesiones generales en las que los líderes iban explicando cada una de las conclusiones," dijo la Hermana Margarita Ramírez de la Misión de Del Ray. "Después dejamos a los trabajadores agrícolas por su cuenta para la reflexión, y ellos aportaron sus resoluciones," añadió.

"Nos hemos dado cuenta estos días de que aunque separados unos de otros, nuestras necesidades son parecidas," dijo Julian Cortez, de la misma misión.

(Pasa a la Pág. 23)