

Holy Year banners blessed Ash Wednesday

The Cathedral of St. Mary was filled to capacity with representatives from every Catholic Church in eight South Florida counties for the official opening of the Archdiocese of Miami's Holy Year by Archbishop Edward A. McCarthy on Ash Wednesday.

Selecting Ash Wednesday as the starting date for the Holy Year coincided with the Archbishop's desire that "the Holy Year be a time for spiritual renewal. Lent is a period of reflection, of asking, where are we in our spiritual lives," the Archbishop noted.

"I am anxious," Abp. McCarthy said, "that our first phase of the Holy Year during Lent be one raising awareness, of asking questions ...what is the state of our religious life, what is the state of my spiritual life."

Archbishop McCarthy also pointed out that the Holy Year would be "a period of reconciliation, of inviting, in every way possible, people to come back home."

Referring to the discovery of Florida, Abp. McCarthy observed that the explorers came upon the area during the Pascua Florida (Time of

the Flowers) which was Easter and named the territory, Florida. As people prepare to celebrate) Easter it seems appropriate to observe the beginning of a Holy Year for South Florida, Abp. McCarthy noted.

Holy Year banners were blessed and distributed to representatives from every congregation, at the Ash Wednesday ceremony, for placement in all churches and schools later in the day.

At the beginning of the Mass, participants brought lists of penitential prayers which were burned in fire at the altar as a "Burnt

Offering" to begin Lent.

Gifts were presented symbolizing the themes of the Holy Year. Symbols and short prayers for each were:

Pornography: As we burn this symbol of pornography and sensualism we want to symbolize our desire to destroy the forces that in our society take away the value and the dignity of human life.

Drugs: With this symbol of drugs and alcohol, we burn the instruments man uses to escape from the reality of life into a world of

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The VOICE

FEBRUARY 10, 1978 PRICE 25c VOL. XIX No. 49



Prayers of petition burn at Cathedral Ash Wednesday Mass.



Archbishop Edward A. McCarthy presents the first Holy Year banner to Msgr. John Donnelly, Cathedral rector.

Program for lay ministers opens this week

By ARACELI CANTERO
Voice Spanish Editor

A pilot program of spiritual formation of lay ministers will start this week in the Archdiocese. The program's classes and activities will be matched, with the themes and the spirit of the Holy Year.

Fifty candidates from around the Archdiocese have already been screened by the newly established Office of Lay Ministry, headed by Dr. Mercedes Scopetta. They will be part of a two year program which includes classes both in English and Spanish, according to the candidate's choice.

In a letter to all the priests of the Archdiocese, Dr. Scopetta explained the purpose of the pilot project as that of "forming and preparing the laity for non-presbyterial ministries."

She sees it as one of "the specific practical measures that our Archdiocese is taking to help the

Church of Miami become one in which ministry is in reality the privilege and responsibility of the total community."

Named in August by Archbishop Edward McCarthy to head the Office of Lay Ministry, Dr. Scopetta hopes the Office will try to make the laity more conscious of their role in the Church.

As a start, the office has developed the Lay Ministry Formation Program which includes one year of spiritual development, covering 12 areas of faith, revelation, scripture, pastoral ministry, and eight others and a second year for development of skills in specific ministries including field experience, under supervision by members of a formation team.

Candidates for this program must be individuals mature in the faith, having a history of commitment and a lifestyle of ministry



Dr. Mercedes Scopetta, Archdiocesan director of the Office of Lay Ministers.

based on belief in Jesus and Gospel values.

The participants will be required to make a public commitment to serve in the Archdiocese for a period

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**HAPPY MARRIAGES
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**The Church is in the marriage,
not the wedding, business, says
a priest who helped develop
guidelines for the five
dioceses of New Jersey.**



FR. ARICO

**'A wedding is a day...
a marriage is a lifetime'**



By **ROBERT O'STEEN**
Voice News Editor

"A wedding is a day, a marriage is a lifetime. The Church is in the marriage, not the wedding, business."

That is the view of Father Carl Arico, Family Life coordinator for the five dioceses of New Jersey, the national chairman of Family Life directors and of the National Committee on Marriage Preparation and Common Policy. He also produced a Family Life manual, drawing on resources of 38 dioceses.

Father Arico, who was in Miami recently for a convention of family life directors, noted in an interview that the five diocese of New Jersey have developed a common policy on marriage preparation, requiring all couples to go through a series of interviews with a priest or counselor, and pre-Cana type encounter sessions during a one-year waiting period before the Church will marry them.

(The Miami Archdiocese already has a similar program with a 90-day program for teen marriages and is

studying a comprehensive policy for all marriages while making available various marriage prep programs. Father Ron Luka, C.M.F., and a panel named by the Priests Senate is developing the policy with input from all interested sources.)

"**HAVING A** common policy is important for several reasons," said Father Arico.

"Having definite policies on marriage gives witness to the Church's concern for marriage," he said, "Experts say it is better to help couples before marriage than apply a Band Aid later."

"Having a uniform policy throughout a diocese and even throughout a state prevents couples from shopping around for a priest to get a quickie wedding with minimal preparation," he said, referring to the Church being in the marriage, not the wedding business. "Some couples see the Church as a wedding broker."

"When we take a couple through a real marriage preparation program we are showing our concern," he said, "and rather than making it hard for

them, we are giving them more of our time."

He said a time of marriage is also a special opportunity, what he refers to as a "teachable moment."

"You have to believe in order to receive a sacrament. Many couples come in just looking for a hall to rent and a priest to preside and may even be hostile at the delays." But, he said, the hostile ones often are the ones who get the most out of the marriage preparation programs because in questioning it they get involved and converted to the real meaning and importance of marriage. They are teachable because they are questioning.

"**THE POINT** we try to make is that, for the same money, so to speak, we give you help that will make your marriage better than it would have been," said Father Arico.

Diocese policies on marriage are almost always mandatory and the couple has to go through the program before the marriage can be performed in the Church.

Father Arico points out that resistance to the program can some-

times come from the priests, too, who are already busy with existing parish activities and may find time for the marriage pre program hard to come by. But Father Arico cites the example of other sacraments; children being given months of preparation for First Confession or Confirmation. Yet for marriage, a one-time sacrament involving not one, but two people and future generations of children the Church until recently has required little preparation.

"**THE AMAZING** thing is that this hasn't been given more emphasis before now," he said, adding that about half the dioceses in the U.S. have marriage preparation policies.

Referring to the New Jersey dioceses one year period of preparation he said, "two or three months just isn't enough time. Two months before the wedding you're shopping for a home and furniture and bridal gowns." The couple is so much into wedding preparation they have no time for marriage preparation.

"What you hope to do between engagement and marriage is to be a third party helping the couple think together. The couple sets aside some private time with the help of the Church to think of some things of a lifetime."

HE SAID only about 5 per cent of the couples actually give cause to question their future marriage. The rest simply benefit by gaining realistic view of marriage and uncover any possible trouble spots before getting into the marriage.

"Most frustration in marriage," he said, "is because couples expect too much from each other and expect marriage to automatically make them happy with no effort or understanding on their part."

"If a lonely boy marries a lonely girl," he concluded, "you get a lonely marriage."

Guidelines backed at meeting

More than 75 people, including priests and laity from the West Palm Beach area turned out at St. Juliana parish to voice approval of the need for development of Archdiocesan pastoral guidelines for marriage preparation.

The meeting was the first of several area hearings on the subject to let interested persons have input into the policy development.

In supporting such guidelines, individuals at the meeting pointed out that

careful preparation is standard for any profession or important undertaking in life, and marriage should be no exception. Such preparation, it was felt, helps a couple solve some problems and makes them aware of others they might not have thought of.

THREE MONTHS ago the Priests' Senate and the board of directors of the Archdiocesan Family Enrichment Center established a joint committee under the chairmanship of Father Ron Luka,

C.M.F., to look into the development of a diocesan pastoral guidelines for marriage preparation. Through a survey conducted by the Family Enrichment Center, priests of the diocese indicated a great need for such guidelines.

With this in mind, the committee decided to hold open hearings throughout the Archdiocese.

It was felt that the development of pastoral (Continued on Page 19)

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Fordham head, on Greeley, Vatican silencing

By FRANK HALL
Voice Feature Editor

Calling the Vatican silencing of Jesuit Father John McNeill a "drastic action" and seeing the Church in need of more men like Father Andrew Greeley, Father James C. Finlay, S.J., president of Fordham University, discussed several issues in a special interview with The Voice.

In Fort Lauderdale for the annual dinner reception of the Fordham Alumni Club of South Florida, Father Finlay said he was "impressed with Father McNeill's willingness to submit to Religious superiors and his willingness to accept the decree of the Vatican that he not lecture and make certain appearances."

Father McNeill was silenced by the Prefect of the Sacred Congregation for the Doctrine of the Faith, Rome, Aug. 26, 1977, for his book, "The Church and the Homosexual."

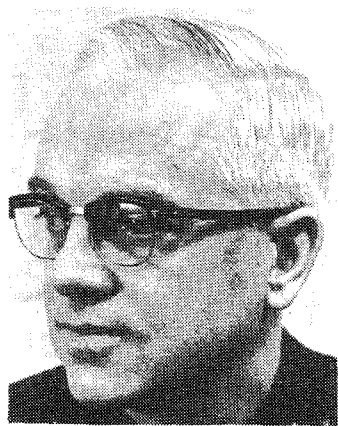
"There have been other examples of, what seems to me to be, heroic Christian action," Father Finlay noted. "One that comes immediately to mind is Teilhard de Chardin who was working in an entirely different field. He was a very learned man, very good man, very holy man and

suffered long years of silencing and obscurity as far as the Church was concerned and did that for what he felt was for the greater good of the Church. This is the type of martyrdom for an intellectual, a man who's convinced of his ideas."

Father Finlay pointed to the example of Father Don Struzzo who launched the Popular Party in Italy during the 19th century and his writings which were the inspiration for modern Christian democracy in Europe and yet he was asked to leave Italy, to leave Rome, to go into exile. I think that was a pragmatic judgment made by people then in charge of the Vatican Secretariat of State. Looking back on that," Father Finlay continued, "it seems to me it was a very serious mistake. And yet, he suffered that silently."

"I don't think that (silencing) is the best way to handle situations... I think it is a mistake to think these ideas will go away or that no harm will come from suppressing these ideas....

"I feel the Church has the right to protect the scandal of the little ones but there's also the problem of the scandal of the intelligent ones and with more and more of our people educated, able to make judgments, I think there



Rev. James C. Finlay, S.J.

should be much more concern for that then there has been shown in the past. I think it is a drastic action."

Discussing Father Andrew Greeley and his scientific research work at the National Opinion Research Center in Chicago, Father Finlay said, "I'm distressed we don't have more of it."

"I don't agree with everything he says and I think he'd be very surprised if everybody agreed with him. He's a controversial writer. He's deliberately controversial. That kind of research, that presentation of information about the life of the Church, the people in the Church, the work of the Church, is excellent and we need more of it. We need more people to do that kind of work.

It's unfortunate that he's so alone in this."

In November of 1977, Father Pedro Arrupe, superior general of the Jesuits urged Religious to adopt a more austere and frugal lifestyle. Father Finlay thinks many communities are already responding to that urging.

"Many Religious, I'd say, had become accustomed to the American standards of life without ever questioning that maybe they weren't the best standards," the Fordham president said. "I think the emphasis is on what the standards are, what standards are appropriate, and adapting to them."

Noting that Father Arrupe is very familiar with Third World countries, Father Finlay observed that "anyone coming to the United States for the first time would be quite impressed by the sharp dichotomy between the very high level of affluence in some areas and for some people, and a very low level of survival in other areas.

"I can speak for my own community at Fordham where this is being taken quite seriously and where we review what we spend on food and drink and clothing. There's a new seriousness about this. At one time all of these items were provided for us. Now, it's much more a matter of per-

sonal decision and the emphasis is on encouraging (Religious) to be aware of the impact of their personal decisions. So, yes, there's an interest in it and a concern, particularly among young people, among young Religious particularly."

The president of Fordham University, which has over 15,000 students, two campuses, one extension center, nine different schools, and the largest Jesuit teaching faculty in the country (about 85 Jesuits), predicts we will see a decline in the numbers of institutions as the decline in population is felt.

"But, is there still a role for Catholic higher education? Probably more so than ever before.

"Catholic higher education is going to be a major challenge for the Catholic laity, not only to enter the teaching profession but to play, as they are, a very crucial role in the direction of these institutions on boards of trustees, as presidents, as administrators at every level. We will see Catholic higher education continue and, in many ways, become more professional and competent than it is but there will be fewer institutions just as there will be fewer students," Father Finlay concluded.

Theologians protest silencing of 'Gay' priest

BANGOR, Pa.—(NC)—Six Protestant theologians have publicly protested the Vatican's silencing of a priest who favors a liberal view of homosexuality, calling the ban against Jesuit Father John McNeill "anti-intellectual" and a "serious obstacle to the pursuit of truth."

In urging the Vatican to overturn its decision, the theologians said the ban "embarrasses and damages the spirit and form of ecumenical conversation on this and other issues of common concern."

The Rev. Robert Raines, a United Church of Christ theologian and director of Kirkridge, a Christian retreat and study center in Bangor, said the protest may be the first in recent years by Protestant theologians

regarding the silencing of a Catholic colleague.

Others signing the letter are the Rev. John Bennett, president emeritus of Union Theological Seminary, New York and now a professor at the Greater Theological Union, Berkeley, Calif.; the Rev. Robert McAfee Brown, professor of theology and ecumenics at Union Theological Seminary; the Rev. William Sloane Coffin Jr., senior minister, Riverside Church, New York; the Rev. Harvey Cox, professor of theology, Harvard Divinity School; and the Rev. George A. Lindbeck, professor of theology at Yale.

The letter was addressed to "Jean Cardinal Villot, Office Promoting Christian Unity." Cardinal Jean Villot is papal secretary of state. The head of the Christian Unity

office is Cardinal Jan Willebrands.

A few days before he was to address a convention of homosexual Catholics last September, the Vatican ordered Father McNeill to stop making public statements, in word or print, on the subject. It also ordered that its "imprimi potest," or Church permission to publish, be removed from future editions of Father McNeill's "The Church and the Homosexual," published in 1976.

A self-described "celibate homosexual," Father McNeill urged the Church to accept homosexual activity as morally good when it is based on authentic commitment of mutual love and respect.

While saying they did not agree with all of Father McNeill's views, the Protestant theologians said he

and others were providing "fresh insight" on an important facet of human sexuality.

"We believe that the exclusion of this qualified and prudent scholar from public discussion of a question about which he is knowledgeable, on the apparent ground that his tentative conclusions are

unwelcome, places a most serious obstacle to the pursuit of truth," they said.

"This way of proceeding bespeaks an anti-intellectual spirit at odds with the freedom of inquiry which so largely characterized the procedures of the Second Vatican Council."

CUSA notes 30th anniversary

BAYONNE, N.J.—(NC)—The Catholic Union of the Sick in America, an organization aimed at uniting and uplifting all persons "whose physical state of health is an occasion for sacrifice," is celebrating its 30th anniversary.

The organization, which operates through letters which circulate among the members of each group, was founded by Laure Brunner, of Belgium

who brought the concept to the United States. Its first member was Jerry Filan of Long Island; Father Thomas Finn of Stockbridge, Mass., was its first chaplain.

CUSA currently has some 1,100 members throughout the United States, belonging to 133 regular groups, as well as special interest groups for young adults, children and non-Catholics.

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"The greatest benefit in this time of great change must be the greater involvement of the laity for whom, after all, the Church was founded."

West Palm parish has an assistant—a bishop

WEST PALM BEACH—St. Juliana's parish here has a new, 81-year-old assistant pastor—and he is a bishop.

He is retired Bishop Robert F. Joyce, of Burlington, Vt., making his annual "snowbird" visit to this area until spring arrives in New England. Meanwhile, he is busy going about his duties under the direction of the church's pastor, Msgr. William F. McKeever.

Bishop Joyce was assigned to St. Juliana's parish by Archbishop Edward A. McCarthy, who has also asked him to assist shortly in such duties such as administering the rites of Confirmation in some parishes. Since his retirement at age 75, he had spent the winter assisting at Assumption parish, Pompano Beach.

Here in Palm Beach County this year, the spritely octogenarian prelate is fast becoming one of the most popular "young" assistant pastors—with young and old alike—the area has ever had.

BORN IN VERMONT in 1896, he was ordained in 1923, and remained in the Burlington diocese (even after he was consecrated as auxiliary Bishop of Burlington in 1954) until 1957 when he was named its Bishop. The sole exception was his three years as a chaplain in World War I.

"I was not an administrator until I became a bishop," he said.

Following ordination in 1923 his first responsibility, therefore, had been that of an assistant pastor (or curate), and 55 years later, he is back doing the same thing. "This is what I love doing," he said, "I know parishes. I love parish people." At St. Juliana's they love him, too. Always active and among them he may well become the favorite assistant pastor, or curate, in this area of the diocese, among the faithful of all ages.

"Actually, what I am," said Bishop Joyce, "is a senior citizen of the advanced grade."

"His sermons are magnificent," said parishioner Rome Hartman, of St. Juliana's parish and a leading layman in the diocese.

Fla. Catholic Conference -how it helps uphold values

TALLAHASSEE — Government and secular society have an ever increasing impact on churches, institutions operated by religious denominations and on the moral and ethical climate in which families live and children are raised.

Therefore, with sensitivity and awareness to their pastoral responsibility on behalf of the 1.2 million Catholics in Florida, the bishops formed the Florida Catholic Conference nine years ago this month. The Board of Directors of the conference is composed of the five Catholic Bishops of Florida; Archbishop Edward A. McCarthy of Miami is its president and Bishop Rene H. Gracida its secretary. The five person staff is headed by executive director Thomas Horkan.

One of the primary

responsibilities of the Florida Catholic Conference is to advocate Catholic and Christian moral and ethical principles and communicate the social concerns of priorities of the Catholic Church in Florida to government and the secular community. Another role is the coordination of interdiocesan programs such as education and social services.

Headquartered in Tallahassee, the staff members (three professional and two secretarial) closely monitor legislative bills, proposed government rules and regulations and various programs. Through careful analysis of various proposals, direct information input, and well-researched recommendations, the five bishops of Florida, through the staff, are able to contribute to the formulation of just and fair

laws for Florida's citizens as well as establish joint statewide projects designed to foster and continue Christ's work on earth.

According to Thomas Horkan, conference executive director, "Right to life, abortion, euthanasia, education, and social issues such as agricultural workers, housing and criminal justice reform command most of the attention." However, the Florida bishops over the past few years are becoming increasingly concerned about threats to family life and are "consistently advocating the rights of families and family members."

Catholic education is a dominant interest of the conference. "In part, one of the reasons for the establishment of the Florida Catholic Conference eight years ago

(Continued on Page 19)

BISHOP JOYCE attended the Vatican II Council. He returned to Vermont to place quickly into effect, many major decisions of that historic Council.

So from the pinnacle of his 81 years 58 of them spent as priest or bishop," he was asked what he considered the greatest advances being made by the Church of today, which give hope, and what were his greatest concerns?

Bishop Joyce replied: "The greatest benefit in this time of great change must be the greater involvement of the laity for whom, after all, the Church was founded." It was the laity, he noted, who were so responsible for much of the Church's early work and spread. I am very happy to see the laity involved in all the branches of the services of the church today," he said.

"ALL CAN become apostles in various degrees," he added "for this is in accord with Christ having chosen 72 disciples and giving them the authority to preach and spread the good tidings, though he did not give the priesthood to any of them. A great deal of the Church's mission should be accomplished by the laity." he said.

Turning to his concerns with the present tide of events, the Bishop said:

"The danger is if everybody starts 'doing his own thing' and going beyond the prescriptions of Vatican II by branching out for themselves, so that individuals begin selling their own understanding of morals, and their own liturgy.

"This brings up the danger of them forgetting that Christ established His Church to teach all men and be the arbiter of public worship and guide of moral life.

"THE PROPER and right thing to do," said Bishop Joyce, "is to follow the Church—what the Church says we should do, we'll do; what it forbids, we shall not do. We must not set up our own theology, our own moral code and our own liturgy."

And in saying this, I point out that while I don't believe in labels, I'm certainly not a conservative."



BISHOP ROBERT F. JOYCE



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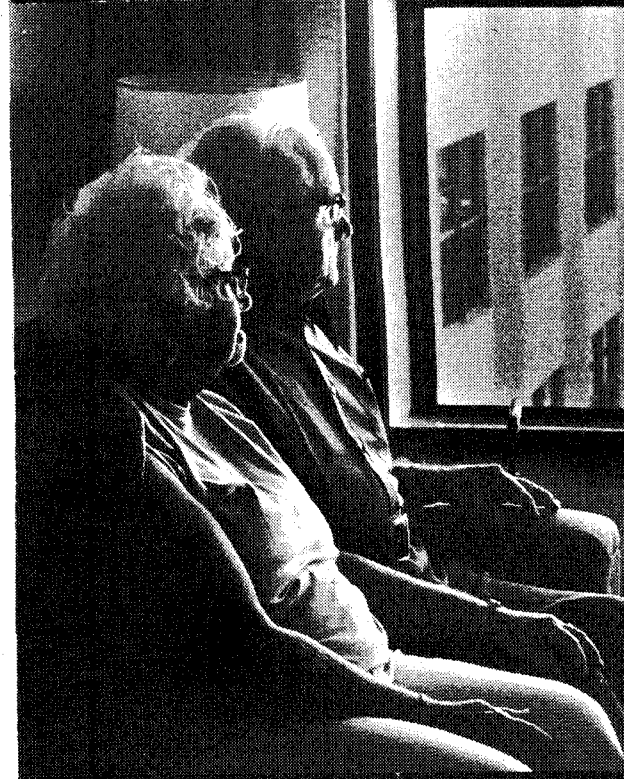


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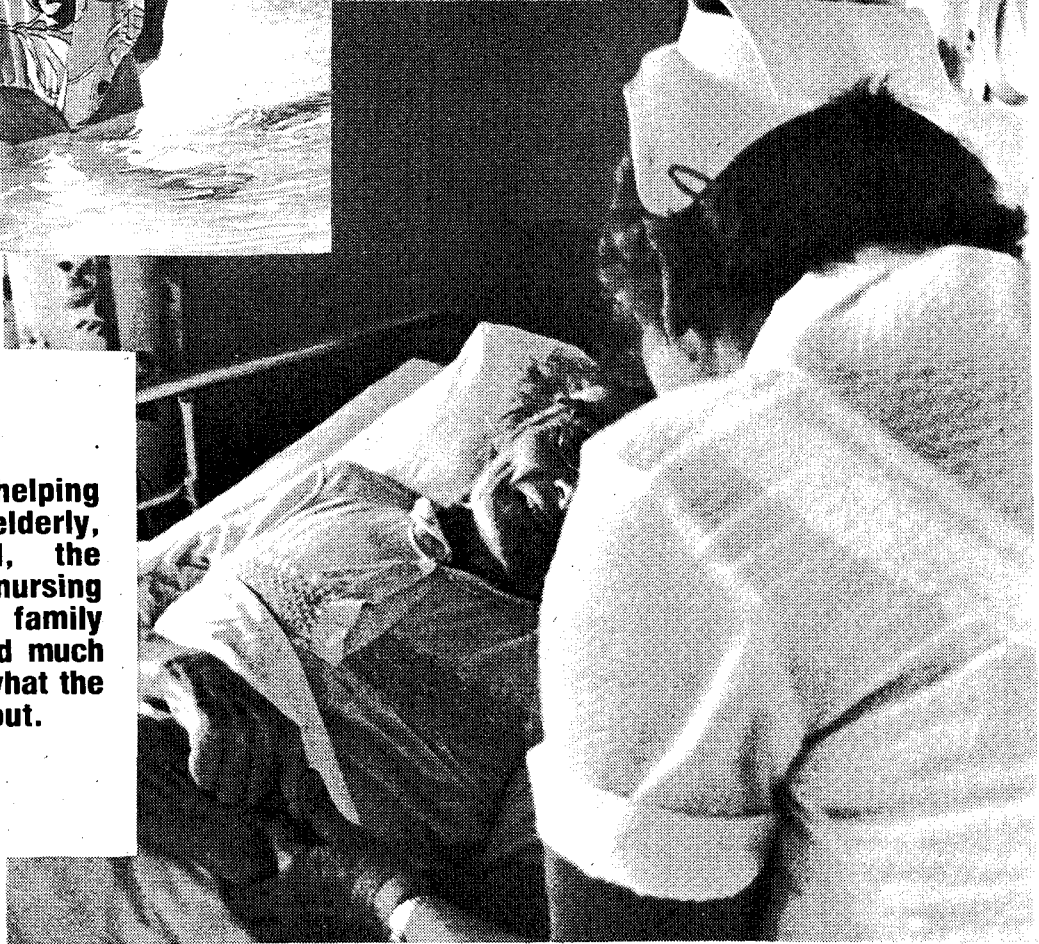
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"People Helping People"

In his closing remarks Thursday at the Breakers hotel, at the last of a series of fund raising dinners for the ArchBishop's Charities Drive, Archbishop McCarthy expressed his gratitude to the "wonderful people" of Palm Beach and throughout the Archdiocese who, in the past 12 weeks, had so "warmly received those of us who tried to bring to your attention the plight of those less fortunate within our Archdiocese. Please God, bless them all and let there be Peace on Earth".

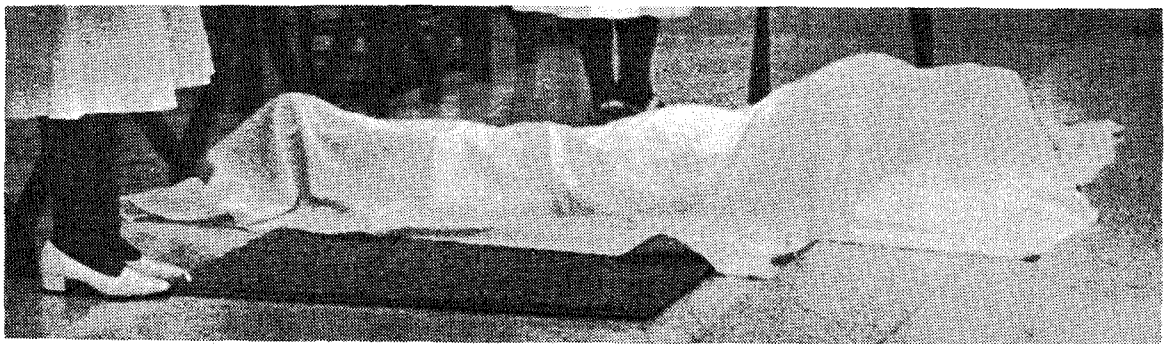


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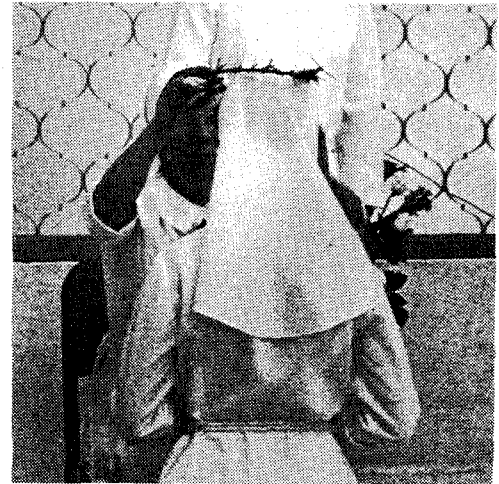
Cloistered Sister makes final vows

DELRAY BEACH—The ancient monastic rite of Solemn Profession and the Consecration of Virgins was carried out at Christ the King Monastery when Sister Frances Vass, O.S.C., made Solemn Vows of Poverty, Chastity, Obedience and Enclosure on Thursday, Feb. 2, the Feast of the Presentation of our Lord.

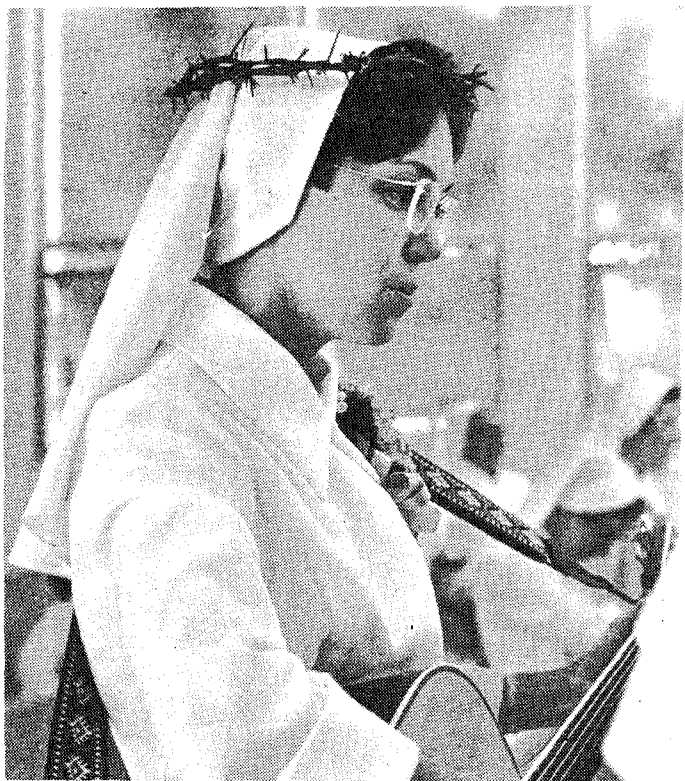
Archbishop Edward A. McCarthy witnessed the vows of Sister Frances and was the principal celebrant of the Eucharistic Liturgy. Celebrating with him were Msgr. David E. Bushey, Archdiocese of Miami, vicar for Religious; Msgr. James J. Walsh, St. Agnes Church, Key Biscayne; Father Hugh Connaghan, O.S.A., homilist; Father Michael Greer, secretary to the archbishop. In attendance were other priests and religious of the Archdiocese.

Symbolic of Sister's renunciation of material goods she lay prostrate under a white pall during the chanting of the Litany of the Saints by the cantors and the nuns. The receiving of a silver cruciform ring marked Sister's espousal to Christ; a crown of thorns served to remind Sister of her sharing in Christ's Passion. The rite having been completed, the Liturgy of the Eucharist continued in the usual manner.

Sister Frances was a member of Resurrection Parish, Dania, at the time of her entering the Poor Clares in August, 1969. Father Hugh received her into the Church as a young adult. Members of Sisters' family, friends and relatives attended a small informal reception after the Liturgy.



"Receive the crown your spouse offers..."



Sr. Frances "Ascribe to the Lord..."



Abp. McCarthy presided at ceremony

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Pope urges austerity in Lent

VATICAN CITY—(NC)—Pope Paul VI told Catholics at his general audience on Ash Wednesday that "only austerity can make Christian life strong and authentic."

The Pope urged Catholics to make Lent a time of "psychological and moral renewal."

"For Christians already baptized," said the Pope, "Lent will not be only a simple remembrance of the first great purifying and generating sacrament, but it will be psychological and moral renewal, brought about through Baptism itself."

The Pope said that while the Church has dropped many past lenten rules, serious Catholics must adopt a "personal austerity" of life during Lent and also "listen to the divine word in an attentive and regular fashion."

"While today crowds of Christians have become a rare sight at systematic series of lenten sermons, every serious Christian should find the time and the means to attend at least an Easter preparation program preached for some special group," said the Pope.

"Concerning the fast and ab-

stinence obligation, does nothing remain of the past tradition, so binding, so severe and almost so ritualized?" asked the Pontiff.

"What remains for strong and faithful souls," he said, "is personal austerity in what we eat, in our free time and in our work, and charity for our neighbor, for the suffering, for those needing help for those waiting for our aid and pardon—all of this remains, along with the obligation to abstain from meat on Fridays of Lent."

The Pope praised the Catholic school tradition in America of

promoting the lenten mite box.

"Only austerity makes Christian life strong and authentic," concluded the Pope.

During the audience, the Pope addressed airport chaplains participating in the Second International Conference of the Apostolate of Civil Aviation.

"In our great airports," said the Pope, "those on the ground need a religious encounter. Especially the poorest need to feel the presence and the welcome of the Church which is truly Catholic."



Fourth annual recognition luncheon for Lourdes Residence, West Palm Beach, was held at the Breakers. Guests included (far left) Sister Josephine Waters, O.S.F., 1976 Honoree and retired administrator, St. Mary's Hospital, West Palm Beach, and Sister Ellen Foley, O.S.F. Also attending were (left) Michael Dougher, administrator of Catholic Service Bureau, West Palm Beach, and Mrs. Vivian Rubinger, 1977 Honoree and founder of Community Health Center, West Palm Beach.

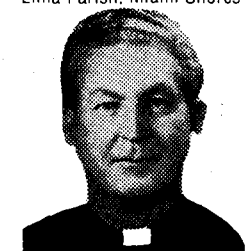
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Bishops launch renewal project

WASHINGTON — (NC)— The U.S. bishops have launched a three year Project for Parish Renewal designed to provide practical assistance to priests and other parish staff.

The project, announced in Washington by Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops, will involve publishing studies and other aids, and bringing together parish leaders, professionals and representatives of diocesan and parish-oriented institutions to share experiences.

Bishop Edward C. O'Leary of Portland, Me., chairman of a special bishops committee to oversee the project, said its implementation "represents a new approach by the bishops to help meet the challenges and problems posed for those who are in the front lines of the Church's mission."

"The work is expected to make a major contribution toward revitalizing parish life, which remains for millions of Catholics the first and foremost vehicle of their involvement with the Church," he added.

Although the project involves study and reflection, he said, "it would be erroneous to call it 'a study' because at every stage we hope to share the fruits of effective parish experience with others, to work with the priests, deacons Religious and Laity who are developing parish life,

and to cooperate with agencies designed to assist parish life."

"The project will be one of service, not simply at its conclusion when findings are published but throughout its course," he added.

The Project for Parish Renewal will involve several phases—an initial exploration of the critical issues in parish life today, development of a handbook on parish life containing specific and practical aids for planning and development of the various areas of parish ministry, visits to parishes and publication of case studies, development of a parish reporting form, leadership development, and consultation with professional groups that have some involvement with elements of parish life.

The project had its origins in the November, 1975, bishops meeting when Bishop Albert H. Ottenweller of Steubenville, Ohio; spoke about the special need for assistance that persons in parish ministry were experiencing. Since then the matter has been under study by the NCCB Administrative Committee, the NCCB Committee on Pastoral Research and Practices, and a task force.

Besides Bishop O'Leary, members of the NCCB ad hoc Committee on the Parish are Bishop Ottenweller; Bishop Eugene J. Gerber of Dodge City, Kans; Bishop P. Joseph Gossman of Raleigh, N.C.; Bishop Joseph Howze of Biloxi, Miss; Auxiliary Bishop

Arthur H. Krawczak of Detroit; and Auxiliary Bishop

Raymond J. Pena of San Antonio.

St. James ecumenical service

An Ecumenical Service will be hosted by St. James Church Wednesday, Feb. 15, at 7:30 p.m., in the Church. The Lenten (pre-Lenten for the Greek Orthodox) service will include prayer and Scripture readings. Preaching will be Rev. Ted Sherwood of St. Peter American Catholic Church (under the Orthodox jurisdiction of the Patriarch of Antioch).

Participating churches include: Holy Family Roman Catholic Church, Holy Family Episcopal Church, First Church of North Miami (Congregational), St. Peter American Catholic, and Annunciation Greek Orthodox Church.

Refreshments and fellowship will follow in the parish hall.

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S. Florida Scene

What's news?

Because of space limitations, and a desire to provide maximum coverage for special events planned by parishes and Church-related organizations, "regular" monthly meetings will not be printed. However, meetings with a special speaker or activity will continue to be included. Copy must be submitted in writing and must reach the office by Monday, noon for the following Friday publication.

NCCJ dinner, Feb. 14

Charles J. Zwick, Chairman of the National Conference of Christians and Jews' Annual Brotherhood Awards Dinner announced that special festivities observing the 50th Anniversary of the organization's founding will take place Feb. 14 at the Grand Ballroom of The Sheraton Four Ambassadors Hotel.

Mrs. Baron de Hirsch Meyer will present the Silver Medallions and Brotherhood Citations to three prominent Miamians: David Blumberg, Mrs. Jean McArthur Davis and Frank E. Mackle, Jr.

The Brotherhood Dinner is the National Conference of Christians and Jews major means of obtaining financial support locally.

For information call the NCCJ office at 667-6438.

Barry open house

Barry College will hold an Open House for junior and senior high school students from Dade, Broward and Palm Beach counties on Wednesday, Feb. 15.

The Open House will begin at 9 a.m. and continue through 2 p.m. The schedule will include information on admissions, financial aid and the various majors at the college. A free luncheon will be served.

For further information contact Jerry Bergeron, dean of Admissions, at 758-3392, ext. 241.

are determined by the person's ability to pay. For further information call 573-1924.

Pop concert

A Pop Concert featuring a number of professional entertainers is scheduled to be presented at 8 p.m., Friday, Feb. 10 in St. Monica parish.

Proceeds from the event will benefit the parochial school. Tickets may be obtained at the rectory office.

Legion Congress set

The Miami Regia of the Legion of Mary will conduct its Fifth Congress on February 11, 1978 at Airport Lakes Holiday Inn, 1101 NW 57 Avenue, Miami. It opens with Mass at 9 a.m. and closes at 5:30 p.m. with Benediction. Active members are invited.

Reflection time

A Day of Reflection for Women Living Alone will be held at the Dominican Retreat House Saturday, Feb. 18, from 9:30 a.m. to 3:30 p.m. Father Brendan Dalton will be retreat director.

An Afternoon of Reflection for Sisters will be held at the retreat house on Sunday, Feb. 19, from 1 to 5 p.m. Father Richard Kugelman, C.P., will discuss "Hope—Biblical Concept of the Primary Apostolate of Religious Life." Reservations for either event may be made by calling Sister Elizabeth Ann at 238-2711.

Mercy Hosp. babies

Parents of new babies born at Miami's Mercy Hospital may now bring their other children to see the newest family member between 6 and 8 p.m. on Four East at the hospital.

Babies are held in the nursery so that they may be seen through a glass window between the nursery and new visiting room.

According to hospital officials the sibling visitation was inaugurated to meet family needs.

'How blue is blue?'

FORT LAUDERDALE—"How Blue is Blue?" is the subject of a free health lecture at Holy Cross Hospital here Wednesday, Feb. 15, at 7:30 p.m., in Dye Auditorium. Dr. Jess V. Cohn will discuss depression and how people can control it. A question and answer period will follow.

Fellowship luncheon

The Hollywood Women's Aglow Fellowship luncheon will be at the Holiday Inn, Harrison St., Wednesday, Feb. 15 at 11 a.m.

Judge Helen Dodge, retired Federal Judge, will be speaker. Since her retirement, Judge Dodge has been active in smuggling Bibles into the Iron Curtain countries. She was arrested by the Russians and interrogated at length for thirty-nine hours. For reservations call Marsha Higbie, 962-1374 by Monday, Feb. 13.

Counseling for gays

The Dade County Coalition for Human Rights a non-profit community service organization, offers counseling to gay people at 2898 Biscayne Boulevard, Miami.

Counseling is conducted by qualified professionals from all fields of mental health. Fees

Boy Scouts annual retreat

The annual Boy Scout retreat will be held on the grounds of St. Vincent De Paul Seminary, Boynton Beach. The retreat begins Friday, Feb. 24, at 7 p.m., with registration from 5 p.m., and ends Sunday, Feb. 26, at 10 a.m. Cost is \$4 per person and scouts must bring their own food and tent.

Any Catholic Scouts wishing to attend (who are

not in a Catholic troop) must provide his own tentage, food, transportation and individual registration. Non-Catholic troops are welcome.

For further information call Department of Youth Activities, 757-6241 (Monday through Friday) or write Youth Office, 6180 NE 4th Ct., Miami 33137.

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It's a Date

Palm Beach County

HOLY SPIRIT Friendship Club, Lantana, night at Musicana Supper Club Wednesday, Feb. 15, 7:30 p.m. Reservations call rectory, 585-5970.

ST. JOHN FISHER, West Palm Beach, Parish Blood Bank will have a Bloodmobile Sunday, Feb. 12, 8 a.m. to 1 p.m. on church grounds.

ST. VINCENT FERRER Rosary-Altar Society, Delray Beach, annual luncheon and fashion show Wednesday, Feb. 15, at Palm Beach Breakers. Mrs. Wilbur Lorne is chairman.

ST. CLARE Church, North Palm

VALENTINE'S DAY

IMMACULATA-LASALLE High School Athletic Association Valentine dinner-dance today (Friday) at 7:30 p.m. Information and tickets call Mrs. Magaly Siblesz, 448-0021.

CATHOLIC SINGLES Club (18-35) Valentine house party Saturday, Feb. 11, 8:30 p.m., at 1033 W. 30 St., Hialeah. Live entertainment. For information call 822-1674 after 5 p.m.

CORAL GABLES Council, Knights of Columbus Sweetheart Dance at the Council Hall Saturday, Feb. 11. Music by the Swingables. Tickets available at lounge.

OUR LADY QUEEN OF MARTYRS, Fort Lauderdale, Valentine dinner for house bound or over 70 in cafeteria, Sunday, Feb. 12, from 2 to 5 p.m. Turkey, live music, favors, bingo and entertainment featured.

ST. FRANCIS OF ASSISI Ladies Guild, Riviera Beach, St. Valentine theme fashion show at Father Borg Memorial Hall Thursday, Feb. 16, at 8 p.m.

Beach, parish mission Feb. 12-19 at 8 p.m. each evening. Theme for the week is "Listen My People... God Speaks to You."

CENACLE RETREAT House, Lantana, will host meeting of separated, divorced and widowed men and women Sunday, Feb. 12, 3-6 p.m. Theme is "Total Forgiveness Through Inner Healing." Further information call Sister Laura at 582-2534.

Broward County

ST. MATTHEW Women's Club, Hallandale, annual luncheon Saturday, Feb. 11, noon, at Hemispheres Beach Club. Helen Frankoline is chairman.

ST. MALACHY Church, Tamarac, will host Plantation Community Chorus performing Brahms' "Requiem" Saturday, Feb. 18, at 8:30 p.m. Admission free.

ST. BONIFACE Women's Club, Pembroke Pines, card party at parish hall, Wednesday, Feb. 15, at 7:30 p.m.

HOLY CROSS Hospital Auxiliary, Fort Lauderdale, benefit luncheon-card party at the Hilton Hotel Wednesday, Feb. 15.

Time change for Search

The Department of Youth Activities has asked that all past Searchers and families take note of a time change in this week's Search at Notre Dame Academy. The closing Liturgy will now be at 12 noon in the auditorium of Notre Dame.

ST. BERNARD Women's Guild, Sunrise, "International Baby Shower" Tuesday, Feb. 14, at 8 p.m.

Dade County

ST. JOSEPH Friendship Club luncheon at the Kapok Tree Inn, Fort Lauderdale, Thursday, Feb. 16. Buses leave church at 11 a.m.

VILLA MARIA Auxiliary Chinese auction today (Friday) at Villa at 11 a.m.

Rose Washa is program chairman.

ST. MARY MAGDALEN Women's Guild Corporate Communion Sunday, Feb. 12, 10 a.m.; card party Monday, Feb. 13, at 7:30 p.m.

ST. LAWRENCE Council of Catholic Women annual memorial Mass Monday, Feb. 13, at 7:30 p.m.

MARION TOWERS' St. Mary Magdeline Guild card party Monday, Feb. 13, at 7:30 p.m.

THIRD ORDER of St. Francis Liturgy and meeting Sunday, Feb. 19, at 2 p.m., in St. Francis Hospital, Miami Beach.

Conch Town Carnival Planned for Key West

St. Mary and St. Bede Churches will co-host the annual Old Islands Day festival Friday, Feb. 10, through Sunday, Feb. 12, on the grounds of Mary Immaculate High School. Theme this year is "Conch Town Carnival" and will feature 20 booths of island arts and crafts, food, games and donated prizes.

Mario Martinez and Mrs. Edward Owl are co-chairmen.

On Friday evening in the school cafeteria, the ladies of St. Mary's Guild will be serving a fish dinner. The ladies of St. Bede parish are hosting the Saturday evening barbequed chicken dinner. Picadillo and black beans head the menu on Sunday night and will be served by the Catholic Daughters.

Helping to coordinate the festival are Father Anthony Mulderry, pastor of St. Mary, and Father Miguel Goni of St. Bede.



Thomas W. Kimen, Jr., has been named president of the Mercy Hospital Foundation. He is president and a director of Security Trust Co., Miami. Kimen lives on Key Biscayne with his wife, Gail, and their two children.

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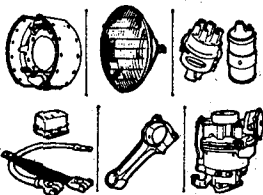
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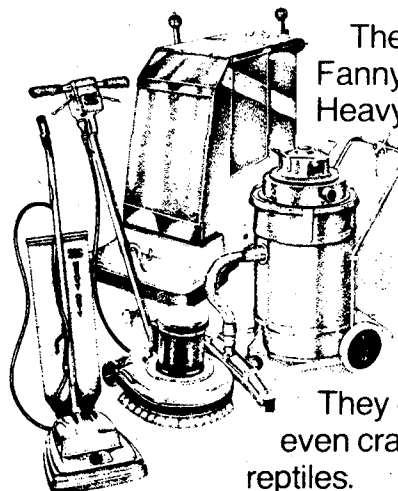
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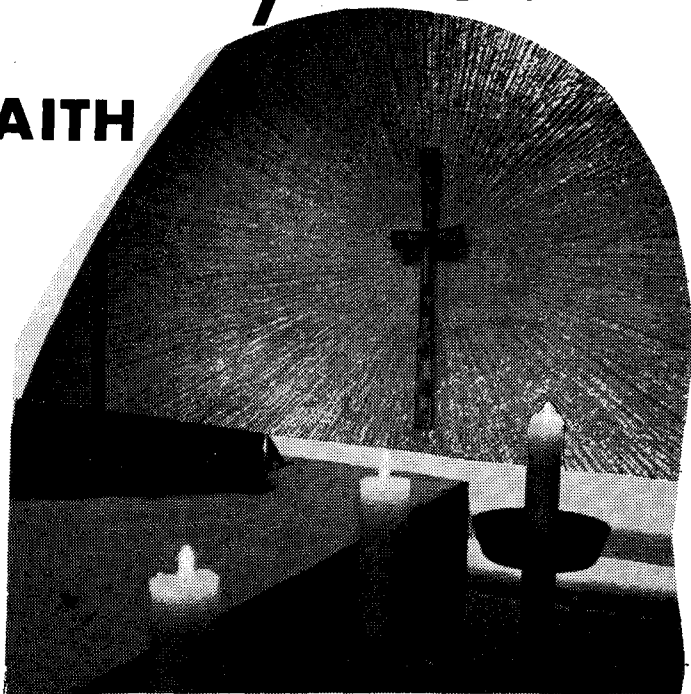
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Holy Year 1978

**1st. Week
of Lent**

The following excerpt from Archbishop McCarthy's pastoral is the basis for townhall discussions in the parishes next week.

FAITH



"Our acceptance is not a more intellectual assent to a series of dogmatic formulas... rather a joyful, total commitment in love..."

I. A COMMUNITY OF FAITH

We are a community of Faith, yet growing in Faith. "Unless you believe, you cannot enter into eternal life." By a "community of Faith" we mean that we are a people who accept and are committed to the Good News that God has revealed about Himself and about us, especially through His Son Jesus, as found in the Sacred Scriptures and in the authentic teachings of the Church. We accept the Good News on the word of God whom we love and trust. Our acceptance is not a mere intellectual assent to a series of dogmatic formulas. Our response is rather a joyful, total commitment in love and in reverent fidelity that permeates our entire lives. Our Faith gives life, for it is responded to in turn by the Father who shares with us His Divine Life. Our Faith creates our sense of values, shapes our judgments, fashions our outlooks, gives us a sense of purpose, values, meaning and dignity. It animates and motivates our behavior. Faith gives us hope, and is the very substance of things to be hoped for. Living Faith is formed by Love: it reveals the loveliness of God and impels us to seek Him.

Yet our Faith is a commitment, not so much to dogmas as to a Person, Who is Jesus. We live our

Faith to the extent that we totally accept Him as Lord and Redeemer, to the extent that we live in total dependence upon Him. We are in love with Him, aware of His presence shaping our lives. And we seek to transform our lives so as to conform totally to the model He gave us.

"I am the way, and the truth, and the life: No one comes to the Father but through Me." (John 14:6) As a community of Faith, we truly come to know the Father and His Son Jesus. To know, love and serve Him, in order to have eternal life, is our purpose in this life.

The Believing Family, the Archdiocese of Miami, is here to help you to acquire and enrich this gift of Faith—in liturgy, in proclamation of the Scriptures, in prayer and meditation, in our schools, in religious education and adult education programs, in retreats and other common prayer and faith experiences, in our art and cultures, in the enrichment of family life, in the activities and leadership of your parish and of the Archdiocese, in the example and encouragement of your fellow Christians, in the authentic teaching, fostering and safeguarding of the Faith by the Archbishop and those other spiritual leaders who have been provided for you by Divine Providence.

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February 24, 1978

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Awareness, action key at youth conference

Awareness and action were the two key words highlighting the Youth Group Presidents Conference held at Our Lady Queen of Martyrs parish, Fort Lauderdale, last Sunday.

Representatives from 26 youth groups from around the Archdiocese listened to speakers on the problems of the elderly and handicapped in South Florida, about vocations work and what youth could do to help all three. The topics stemmed from the Resolutions passed at last year's Archdiocesan Youth Convention. Several of the resolutions have been acted upon but a number of others need support from the groups.

Specifically, these resolutions deal with the rights of the handicapped, the loneliness experienced by many elderly citizens, generating awareness about the plight of the poor and underprivileged in South Florida, and the need for increased vocations to religious life.

Patricia Miller, Project

Coordinator for St. George Senior Day Care Center, Fort Lauderdale, spoke about the many needs the elderly have. Something as simple as periodic visits would be a great comfort to many.

John Winters, himself physically handicapped and the director of GOAL, Inc. (Get Out And Live) told his audience that the handicapped need to be accepted as people, as capable human beings.

"We are all creatures of the Almighty Father," John stressed. He outlined what his own organization strives to do in aiding the handicapped live full and normal lives.

Father Mike McNally of St. John Vianney College Seminary and Sister Margarita Gomez of the Vocations Office, told the presidents and adults that there are many things they can do with their groups to help foster vocations, including the simple, but important element of prayer for vocations.

To encourage action on the part of the youth groups, the Archdiocese Board had

prepared a 13-page report, listing many agencies in Dade, Broward and Palm Beach Counties which serve the elderly, the handicapped and the underprivileged. The report also gives suggestions of projects that can be done with each agency.

The second half of the conference was spent in an exchange of ideas between the Board and the presidents on topics including the upcoming dance to raise money for the ABCD; the Convention; spiritual programs; Project S.I.G.N.; Project '78; the Archdiocesan constitution; and Operation Contact.

Feedback on the day from the presidents and advisors was positive. They felt the conference was informative and brought them up to date on everything important that's happening in the Archdiocese. They recommended having a similar conference in the Fall when many groups elect new presidents.

Archdiocesan Youth President, Mike Troppe, formally announced plans for this year's ABCD fund raising project for youth. Youth groups were asked to take a strong role in the ABCD project by having one fund raising activity in their own

parish. The monies raised by the groups will be brought to the ABCD Dance held at St.

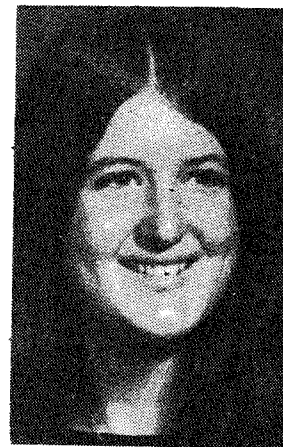
Thomas Aquinas High School, Saturday, Feb. 25, from 7:30-11:30 p.m.

Lake Worth Legion youth volunteers year for Mary

LAKE WORTH—A member of the Legion of Mary from St. Luke parish has arrived in Mississippi to devote a full year as a volunteer to spreading the Gospel and acquainting people with the goals of the Legion.

Julie Mahlbacher, 20, will be accompanied by Maria Elena de Luise of the New York Senatus of the Legion who is now serving her seventh year as a volunteer under the direction of the Miami Regia. They will reside at various convents and homes of Legionaries while there.

Sparked by an early interest in the program of the Legion of Mary, Julie became a junior member at the age of 15 and went to Georgia with Palm Beach County Legionaries to bring the Gospel, door to door, in a parish to which they had been



invited by the pastor. Such trips are entirely volunteer and paid for by the legionaries themselves. In 1974 she joined Philadelphia legionaries in touring New England states; and the following year traveled to Ireland and Scotland. She's been serving as the secretary of the Palm Beach Curia.

'Fun and Fellowship' for St. Timothy teens

St. Timothy Teen Club is sponsoring a night of "Fun and Fellowship" today (Friday) at 7:30 p.m., in McDermott Hall. Music, games, a movie, a door prize and refreshments are on the

school. Call 757-7866 or 822-1745 for tickets and additional information.

The fifth annual Father-Daughter Mass will be celebrated at Lourdes Academy Sunday, Feb. 15, at 10:15 a.m., by Father William Elbert, chaplain. The theme of the Liturgy will be "Appreciation of Family Life." Refreshments will be served in the patio.

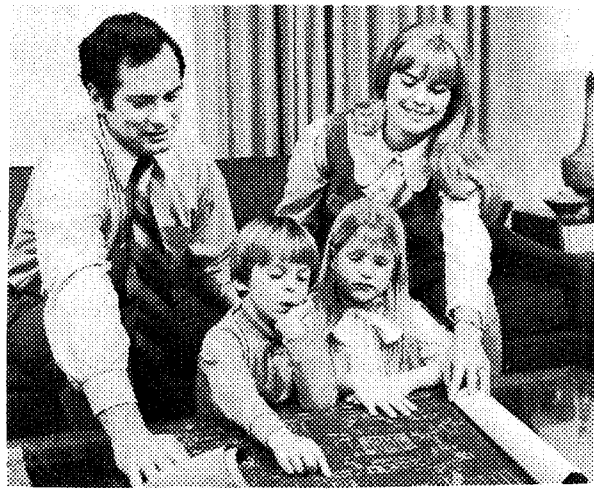
Chris Thier of St. John Fisher parish, West Palm Beach, has been elevated to the highest rank in scouting, Eagle Scout. Chris is a member of Troop No. 126.

Youth Corner

agenda.

The fourth annual "Curley High School Fun-d Night" will be Saturday, Feb. 18, at 8 p.m., in the school cafeteria, 300 NE 50 St. Admission is \$5 for the evening sponsored by the parents' organization of the

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by Fr. Joseph M. Champlin

Students at the North American College in Rome have a commendable noon meal tradition. The prayer leader each day before grace introduces guests and the seminarians respond with a warm round of applause. Surprised visitors, in reaction, blush or smile, or shift uncomfortably and sometimes even shed a few tears.

Later on, if someone has a birthday, the singing of "Happy Birthday" starts at one table, then immediately spreads throughout the spacious, attractive hall. All interrupt their eating, join in the song, look to see who is the honored one, and vigorously applaud at the conclusion. The "victim" blushes or smiles or shifts uncomfortably. However, I never saw any tears flowing down a student's cheek.

Our reaction to applause and plaudits from others can tell us something about our own self-image, about how we look at ourselves.

If I really consider myself not very valuable, if deep down I judge myself to be worthless or at least not terribly good and certainly not special, then the praise or love of others for me triggers awkward feelings within.

"Why are they doing or saying this?" or "If they only knew the real story, the real me beneath the surface" are frequent spoken or unspoken responses to compliments and

Lent is a time for pondering our sinfulness

honors.

The general concept and ordinary teaching of original sin has shifted in recent years, but Vatican II documents and the revised baptism ritual still speaks about a disorder inside of us.

"The Church in the Modern World," for instance, states that what revelation makes known to us (the fall or sin at the start of history), is confirmed by our own experience.

"For when man looks into his own heart he finds that he is drawn towards what is wrong and sunk in many evils which cannot come from his good creator...He has broken the right order that should reign within himself as well as

between himself and other men and all creatures."

"Man therefore is divided in himself...The whole life of man, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, light and darkness...Man has been wounded by sin." (Paragraphs 13-14)

Moreover the baptismal liturgy, in its exorcism prayer, asks that those receiving the sacrament may be set free from original sin, rescued from the power of darkness and strengthened to fight the devil in all his cunning.

A young priest friend of mine believes original sin or at least a major effect of original sin is the tendency within us

to downgrade ourselves, to carry around poor self-images, to overlook the good and concentrate on the bad aspects of our lives.

I find myself quite sympathetic to his view. It seems to me there is a universal tendency among people to find the flaw in their lives, to point out the one mistake and to ignore the nine successes.

For example, ask this personal question: To credit yourself with a virtue or good point, must that characteristic always be and have been there? To burden yourself with a fault a weak point, must that trait have occurred only once?

Does one incident of impatience make you an impatient person? One selfish act, a selfish individual?

This mysterious, inner inclination to be down on ourselves leads to that often hidden poor self-image. We, in turn as a consequence feel awkward and uncomfortable when others instead recognize a nobleness and goodness which prompts them to love and praise us.

Lent is a time for pondering our sinfulness and for believing in the grace of Christ which can lift us beyond this weakness within. It also would be a fine opportunity to discuss with our own family and others in the wider Christian family their understanding of original sin today.

Counter reform The Council of

Trent belonged to the Dominican Order, it is not surprising that the approach of Thomas Aquinas dominated the theological expression of the council. Thus the Thomistic sequence of doctrine and its clarity of statement prevailed and dispelled much of the muddy thinking (and non-thought) of the day. The doctrinal statements of Trent were responses to the Lutheran challenges of faith, Bible and Eucharist.

While admitting the value of faith in the original experience of salvation (justification), Trent also insisted on good works as central to the life-long drama of salvation. Agreeing as well to the primordial value of Scripture, Trent insisted on the role of Church authority in the matter of interpretation of the meaning of the Bible. Conceding the uniqueness of the one sacrifice of Christ at Calvary, Trent also stood for the sacramental representation and experience of that sacrifice in

every Mass. In addition, Trent reiterated the doctrine of the Presence against those who would make Eucharist a purely subjective faith matter.

Today's ecumenical discussions are clearing up many misunderstandings developed in the Reformation. But there are unresolved doctrinal issues. The issues opened by 400 years will not be healed in a day.

Trent was an astonishing remarkable achievement in Church life. Perhaps indeed it was eventually misused by some in succeeding times. Still there is no warrant for mindless and witless contemporary scorn heaped on it by some factions in today's Church. The abuse of Trent's heritage may deserve rejection, but not the original achievement itself. Trent stood for Gospel faith and Catholic tradition. We will be lucky to do as well.

by Fr. Alfred McBride, O. Praem.

It is fashionable among some Catholics today to dismiss the Council of Trent with a shrug or a glare, if not outright hostility. The adjective, "Tridentine," is associated in their minds with ecclesiastical backwardness. How odd this is when one looks at the real story of Trent itself. Opening a quarter century after Luther started the Reformation, Trent continued for 21 years to hammer out so successful a series of reforms that it dwarfs any other council (save, possibly Vatican II) in its boldness, breadth of interests and powerful resolve.

Trent established directions for:
DISCIPLINE: LITURGY:
CATECHETICS: DOCTRINE.
Take a brief look at each of these areas.

—Discipline. Trent abolished the evil of bishops and abbots acting as absentee landlords, in which they took the income from a diocese or abbey, but lived elsewhere and let subordinates care for the people. The council struck out at the strange policy of "delayed consecration" in which, for example, a 14-year-old boy could be appointed bishop, though his consecration could not happen until he was 24. Meanwhile, he could collect the salary—and, could change his mind at 24, marry, and have a sizeable accrued income from the last 10 years.

Trent also put discipline into the

seminaries both for the prayer life and personal growth of the candidates, as well as in the matter of an organized course of studies.

—Liturgy. The Council outlined an Order for the Mass that named the rubrics, texts and behavior expected at liturgy. In so doing, Trent salvaged worship from the chaotic results of the excesses of individual local rituals and subjective tastes gone amok. In dogmatic understanding, Trent insisted on seeing the Mass as an experience of the saving work of Christ through His sacrifice of the cross. This was to counter those who saw the Mass only as familiar gathering and base for community development. Trent also urged high quality preaching from the clergy and frequent Communion (i.e., on Sunday) on the part of the people.

—Catechetics. The Fathers of Trent produced the Roman Catechism, a model to this day of catechesis based on biblical content and style. It followed the outline of creed, cult, code. Creed stated God's loving and saving work for man. Cult—liturgy—celebrated the experience of that salvation. Code told of the loving response of the people to the saving love of the Lord. This enlightened view of catechesis is substantially the goal of today's religious education.

—Doctrine. Given the fact that 23 bishops and 28 theologians at

Christian unity undramatic but making useful progress

**KNOW
YOUR
FAITH**

by Fr. John B. Sheerin

The theme of Christian unity ran like a hidden thread through the Second Vatican Council, but it originated in the beginnings of Christianity. At the Last Supper, Jesus prayed for a unity among His disciples and their successors so close and intimate that the world would see it as a sign that His mission was from God.

That unity was jolted when Eastern Christians broke off relations with Christians in the West. The disunity was heightened by personal and administrative abuses in the Church that paved the way for the Protestant Reformation in the 16th century.

Since Pope John and Vatican II, the ecumenical movement for the promotion of Christian unity is making undramatic but substantial progress. After 12 years of dialogue meetings between Anglican and Roman Catholic representatives, their summary report (Dec. 28, 1977) declared that they now share "so profound an agreement on the level of faith that these churches are in fact sister churches."

Christian disunity is agony for devout Christians, a scandal to the

world and an obstruction to preaching Christ's Gospel. Vatican II's Decree on Ecumenism therefore exhorts "all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism" (I, 4). This concern for restoring Christian unity involves Catholic laity and clergy alike in a greater fidelity to the Gospel and the person of Christ. Just as the Church, as a human institution, needs continual reformation (II, 6), so also do its members need a new sense of dedication, a daily conversion of heart and a readiness to serve their brethren.

Some Catholics, however, are tempted to feel that involvement in the ecumenical movement may lead them to compromise their Catholic beliefs, perhaps for the sake of a chummy togetherness that hides hard doctrines. But nothing is so foreign to the spirit of ecumenism as a sense of glossing over all differences as if they did not exist, thereby obscuring the purity of Catholic doctrine. The greater risk is in isolating ourselves from the company of other Christians, thus prolonging Christian disunity. The Decree on Ecumenism recommends that even the well educated Catholic should acquire "a more adequate understanding of the respective

doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and cultural background" (II, 9). In this area, books are helpful, but Father Yves Congar, the veteran ecumenist, points out that personal contacts are indispensable.

At Vatican II, Bishop Emil Joseph de Smedt of Bruges, Belgium, said that an important element in successful dialogue is to speak a language that Protestants or Orthodox Christians can understand. Conversations between Christians often flounder on the rocks of a vocabulary that is almost incomprehensible to Protestants. I have in mind terms such as collegiality, venial sin, primacy of honor, substance and accident. Conversely, the Protestant in dialogue may have his kind of jargon, terms that sound strange to Catholic ears. It is important to listen patiently to what the Protestant is saying. Bishop De Smedt suggested that for purposes of dialogue we should know what other Christians believe, what they think we believe, what they think is missing from our belief. He probably had theologians in mind, but I feel his suggestions can also be helpful to non-theologians in ecumenical discussions in the

kitchen or the living room.

Sometimes we fear contact with Protestants in dialogue or ecumenical services due to a nervousness about encountering the unfamiliar. A certain amount of adventurousness is helpful on such occasions. Or it may be that we have a strong emotional attachment to our Catholic environment and feel reluctant to go some place where we would be uneasy or feel somehow disloyal or "tainted."

In such moments of hesitancy, it is well to meditate on Christ's concern about Christian disunity as expressed at the Last Supper. He wants us to promote unity among Christians. In spite of differences in doctrine or discipline between us and Protestants, the fact remains that the latter have been incorporated into Christ and as the decree on Ecumenism says, "they have a right to be called Christians and with good reason are accepted as brothers by the children of the Catholic Church" (I, 3).

Thank God that a man named John appeared in this century to help promote the ecumenical movement in order to undo the scandal of religious wars and bind up the wounds in the Body of Christ.

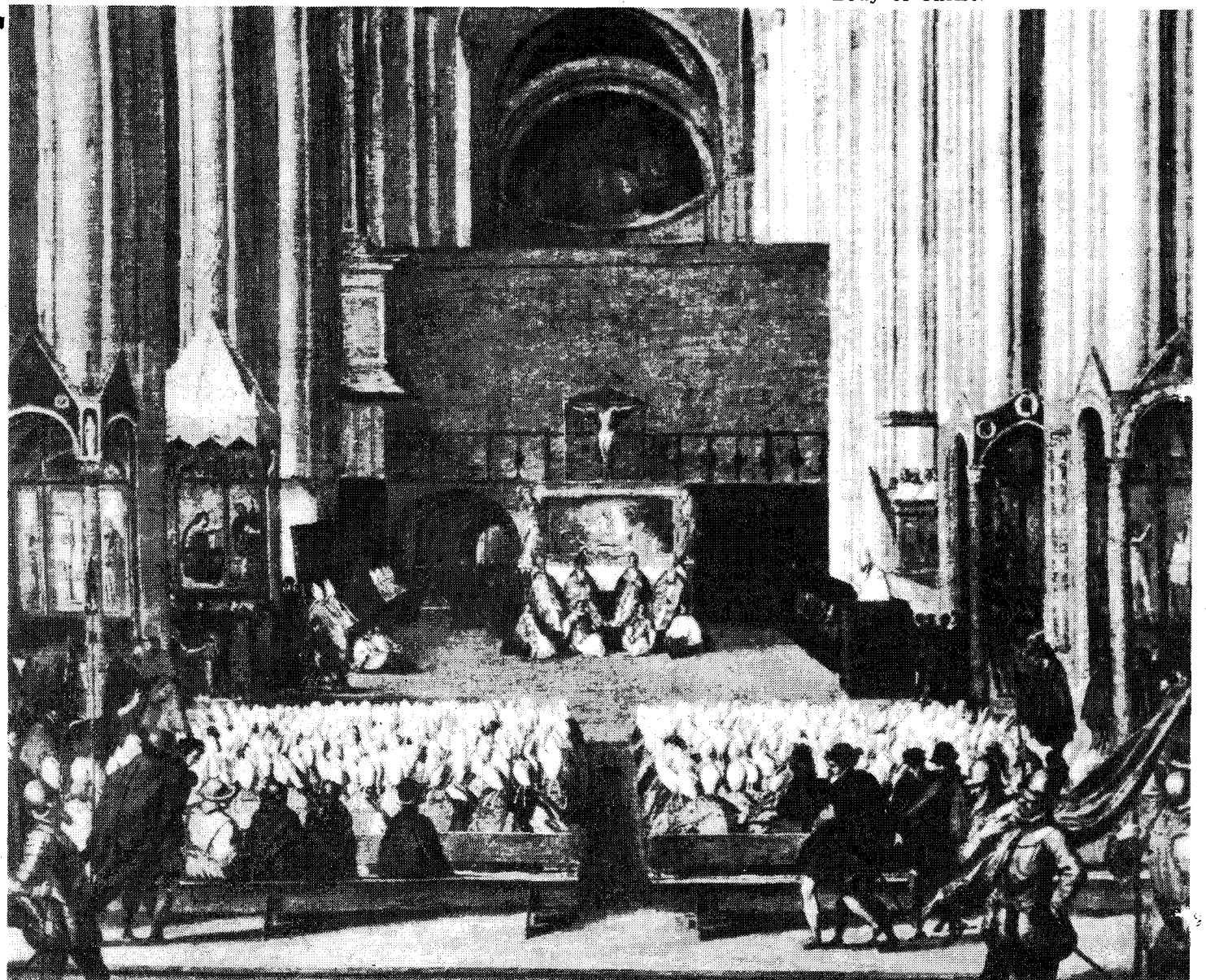
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COUNCIL OF TRENT was convoked in 1545 by Pope Paul III to combat the spread of Protestantism throughout the world. In 25 sessions under five Popes, this council proclaimed that the Bible and Tradition together make up the rule of faith and that the Church alone has the right to interpret the Holy Bible.





Children's song ...and simply believing

By TERRY and MIMI REILLY

About ten months ago, one afternoon, our children came bursting through the kitchen door, all singing, or I should say half shouting a new song they each had learned at music class during the school day.

As I strained my ears to decipher the words through the melody or rather attempted melody, I heard these words sung, (written by Fr. Carey Landry): "I believe in the sun even when it isn't shining; I believe in love even when there's no one there; and I believe in God even when He is silent." They went on with one of the stanzas, and it flowed like this: "I believe in miracles, I believe in Life, I believe there can always be a way. I believe that nothing is impossible, I believe that nothing is impossible, I believe that all things are possible with God." Then they went back with the original stanza of "I believe in the sun..."

As I finished wiping out the kitchen sink, the words kept pounding in my mind like waves

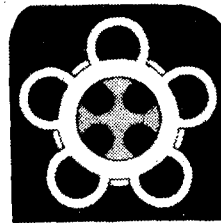
on the bow of a ship in the high sea; how simple, how profound to believe, simply believe. I thought how often I have turned believing into a complicated web that ends up practically choking me to bits and pieces with theories, dogmas, shoulds and should nots or maybe's. Do I believe in the

children walking on the sidewalk in the distance. Suddenly, within my heart I shouted, "Oh God, Yes, I believe!"

Reflecting back on that little incident, I think to "believe" or to have "faith" one has to be child-like. This is mentioned in Jesus' own words in Matt. 18:3, "I assure you, unless you change and become like little children, you will not enter the kingdom of God." 'Believing' is a bit like one little kid asking another little kid "why?" The other little kid simply answers back in a matter of fact way "just because." Why does one believe? How can our faith be measured?

Faith to me is knowing when the sun goes down at night, that come morning it will come up again. Faith to me is like watching for the tide to go out, and just knowing its going to come back in again. How does faith happen? I heard a quote once by an unknown author, "The faith to move mountains comes from moving a lot of little hills."

Thinking about faith, I can look to the little happenings in life. The little things are the



A family seated together sharing a crossed bread.

measures of flour, the bits of salt, the yeast that contribute to make the daily bread of faith. It is the smiles of children, the ocean breezes, the beauty of flowers, the laughter of old people, the sounds of a piano or guitar, the dancing of youth, the cry of a new born infant or even the smells of a bakery shop. It is the tears on the faces of families at airports, harbors or bus depots, as they greet one another after a long, long separation. It is also the little old grandmother fingering her beads in church, when she stops for a quick visit to the Blessed Sacrament. All these dance of faith. Jesus invited us to the life of faith, by saying so beautifully, "Ask, and you will receive. Seek, and you will find. Knock, and it will be opened to

you. For the one who asks, receives. The one who seeks, finds. The one who knocks, enters."

Faith and trust go hand in hand. As one increases so to, does the other. Both are reflected in our relationship with others. Small children learn faith by trusting in their parents. We adults, living the daily battle of life, learn that some people simply are not trust worthy, yet our faith still goes unshaken. Faith is like the ocean depths, dark, still, mysterious. When we pause and take the time to delve inwards through regular periods of prayer, we discover how alive and filled with life our faith is, just like our scientists are now discovering the many forms of life in the depths of the ocean floor.

May this Lent be a rich time for you. Take the time to look within and discover the depths, and mysterious beauties that your own faith, with God's grace is waiting to unfold. Each of our "pearl of precious price" is waiting to be found, we have only to look within. Happy Lent.

—Mimi Reilly

NATURAL FAMILY PLANNING

People interested in Natural Family Planning are invited to attend an informational meeting at the Family Enrichment Center on Tuesday, March 7 at 8 p.m. Materials and resources available in this area of concern will be reviewed.

This will be a people-helping-people evening. For more information call the Family Enrichment Center at 651-0280.

sun? Well, yes, I thought. Do I believe in love? Yes, of course I do. Do I believe in God? With a deep long pause I glanced out the window over our kitchen sink and I saw the yard with its soft green grass, the palm trees moving gently in the breeze and some

OPENING PRAYER:

Heavenly Father, thank you for the precious gift of faith in our family. This Lent, Father, help us to grow in the daily living of that faith through our actions at home and in our work. Bless us this evening as we gather for this Family Night. Amen.

The gift of faith is what we are talking about when we recite the Creed in the Mass. It begins like this: "I believe in one God, the Father Almighty, creator of---." We learn about faith by trusting and believing in one another. Sometimes we meet people who appear to have much faith and other times we meet those who we think have very little faith. Why is faith so important in our family? Lets see...

ACTIVITY IDEAS:

● Young Family: Trust Trip—materials: blind fold. Faith and trust are very much alike. When we have faith in someone we also trust them. Take turns blind-folding each family member and then lead them around the house making sure they don't run into anything or fall over anything. After everyone has had

Family Night

a turn for the "Trust Trip," share thoughts on how each felt when he was on the trip. Then share some ideas about having faith in God. Together make a list of three things the family can do to grow in faith.

● Middle Year Families: Faith—Easy or Difficult? Each family member write out what is most difficult for him to believe about God. Then list what is the easiest thing to believe about God. Share papers together and share thoughts about the different answers. Does belief in God have any affect on our belief in people? How? How not? Look up the word 'faith' and then 'believe' in the dictionary, and read aloud the definitions.

● Adult Families: Remember When...Take turns recalling and then sharing the story when for the first time belief in God was "for real" for yourself. What effect did that moment have on you up to this day? When everyone has had a chance to share his story,

read the following scripture, John 3:1-8, and then John 3:16.

SNACK TIME - Pop corn.

ENTERTAINMENT TIME - "The Dark Search"

Choose the room in the house that can be made the darkest. Blind fold one person who then counts slowly to 25. While he is counting, everyone else hide somewhere in the room and then freeze. At the end of the count, the blind folded person must feel about the room until everyone has been found. The quieter everyone stays the more fun the game. Make sure each family member has a chance to be "it."

SHARING TIME

1. Each share the thing he likes the best about the season of Lent.
2. Each finish this sentence: My favorite place to go is.....because.....
3. Someone share a moment he felt close to God last week.

CLOSING PRAYER

Prayer of the Faithful

Celebrant: Because each of us have different needs, we will each be observing Lent in different ways—by prayer, by spiritual reading, by fasting, by sharing our time, our money, our talents with those in need. Let us pray that our efforts at observing Lent, and rooting out our selfishness and sin within us, may make us freer to follow Jesus.

Response: Lord, hear our prayer.

LECTOR: That we, who have followed our ancestors Adam and Eve in sin and selfishness, may be converted to God's love and live His life, we pray to the Lord.

LECTOR: That we may be free to listen not only to the Scriptures or the teaching of the Church we like, but to listen and follow every word of God's revelation to us in the Church, let us pray to the Lord.

LECTOR: That all who lead God's people may be able to accept the burdens of their ministry with strength and courage, we pray to the Lord.

LECTOR: That the leaders of nations might not seek so much power, prestige, or wealth, as justice, truth, and

peace for their people, we pray to the Lord.

LECTOR: That each of us will take advantage of this Lenten Season through our sacrifice and prayer to deepen our relationship with Jesus and with each other, we pray to the Lord.

Celebrant: Lord, as we enter this Lenten Season, let our observances broaden our hearts and deepen our love so that our faith might grow as we approach the celebration of Easter. We ask You this in Jesus' name and for His sake. Amen.

Discussion

1. Where and when did the theme of Christian unity originate?
2. When did Christianity experience disunity? What effect do we feel today from this disunity?
3. What is being done to unify the Christian world?
4. Why should we be concerned about Christian unification? Discuss.
5. What is the difference between reaching understanding and com-
- promise? Discuss.
6. Why should we attempt to understand the beliefs of other Christians? How should we go about acquiring this knowledge?
7. As an individual, what do you feel your responsibility is toward the ecumenical movement? Discuss.
8. When was the Council of Trent held? What did this council accomplish?
9. Why was the Council of Trent called?

Oración de los Fieles

oremos: Señor...

LECTOR: Para que sepamos escuchar la palabra de Dios y ponerla en práctica oremos: Señor...

LECTOR: Para que todos en la comunidad cristiana sepamos poner nuestros talentos al servicio de los hermanos.... oremos: Señor...

LECTOR: Por los que sufren y se sienten solos... para que encuentren consuelo en el amor de Dios y el nuestro, oremos: Señor....

LECTOR: Para que vivamos con entusiasmo esta semana, participando en los programas del Año Santo que nos invitan a reflexionar sobre nuestra fe, oremos: Señor....

Celebrante: Padre, haz que nuestra celebración de la Cuaresma nos vaya cambiando el corazón para amarte mejor y ser testigos tuyos. Te lo pedimos por Jesucristo, Señor y hermano nuestro, Amén.

Program for Lay ministers opens

(Continued from Page 1)

of five years, donating seven to ten hours of their time weekly, for the exercise of their specific ministry.

The Office of Lay Ministries is accepting applications for the Formation Program in different ways.

Candidates may apply as individuals, as couples, or as a team (three people minimum) sponsored by an Apostolic Movement, parish or parish cluster or a prayer community.

In each case, after an initial in depth interview with the director of the program, the candidate fills out an application form and is requested to provide two letters of recommendation, one of which must be from the pastor, priest or sponsoring organization.

Once in the program, an individual contract is worked out with each applicant, couple or team, for the formation process and future placement.

"We are now emphasizing the spiritual formation but we plan to offer possibilities of credit courses in the future," Dr. Scopetta explained.

She also has in mind developing other models in the future, which will use already formed spiritual communities and their resources, such as formation programs of Apostolic Movements or parishes.

"They will only have to get in touch with us and follow the same formation program, even when using their own teachers and leadership," she said, commenting on one difficulty met to set the office started she said.

Commenting on the difficulties met to get the office started she said: "The Archbishop knew what he wanted from the beginning...but this is a new thing to many of us and it is taking time to reflect and absorb the whole concept," she explained.

Yet at the same time she has come in contact with lots of laity

eager and ready to serve. "They understand, they are ready for this," she adds.

The Office staff is totally formed by volunteers. It has no expenses, because it has no budget either. It has learned by trial and error and it's open to suggestions and initiatives from the community.

For its Holy Year pilot program of Lay Ministers, the Office has 50 candidates which will start formation in three separate groups, following the program designed by Sister Mary Mullins, O. P., professor of Theology at Barry College and Associate Vicar for Religious. (She has a Doctorate in Patristic Studies from Catholic University of America and a Licentiate in Pastoral Theology from the Pontifical Faculty of St. Paul University, Iowa).

Starting Ash Wednesday evening, English-speaking candidates from the northern area met at Chaminade high school to start a six

week course in Faith and Revelation taught by Sister Mary Mullins. She will teach the same course on Saturday mornings, starting Feb. 18, at St. John Vianney College Seminary, for English-speaking candidates from the south.

Following the same program, taught by Father George Garcia, Assistant Pastor at St. Augustine Church, Coral Gables Spanish-speaking candidates will start their training the same day and place.

Father Garcia holds an M. A. in Theology from the Graduate Theological Union of Berkeley California and is part of the teaching staff of the Permanent Deacon Program of the Archdiocese.

Information about this program may be obtained by writing the Office Lay Ministry, 6301 Biscayne Blvd., Miami, 33138.

Mother of five priests, one nun, dies at age 101

A concelebrated funeral Mass was sung by her five sons at Immaculate Conception Church, South End, Mass., for Mrs. Catherine A. (Tucker) Loeffler, 101.

Mrs. Loeffler is survived by five sons, all priests, Rev. James D., S.J. (who served at Gesu Church in the 1940's), Rev. Richard A., C.M., Rev. Vincent, C.M., Rev. Paul, C.M., and Rev. Charles Loeffler, S.J.; four daughters, Sister Theresa Loeffler, Ruth Schill, Rita Healey, and Grace Jason; 18 grandchildren and

32 great-grandchildren.

Father James performed the wedding ceremony for Dade County Mayor Steve Clark, who in later years, hosted a golden jubilee dinner for Father Loeffler's anniversary.

Mrs. Loeffler's father, the late James H. Tucker, was a deacon at Tremont Temple (Baptist) in Boston before his conversion.

Mrs. Loeffler was a member of the Third Order of St. Francis.

Holy Year banners are blessed Ash Wednesday

(Continued from Page 1)

personal destruction.

Consumer Society: As we burn all these bills, symbol of our consumer society we want to symbolize our desire to purify our society from the materialism which impoverishes our human spirit.


Depersonalization: With this computer card, a symbol of depersonalization, we burn the actions of man which manifest his lack of

respect for the dignity of life which has been given him by God.

Palms: With the burning of these palms, we recall the mortality of our human bodies, yet we are keenly aware of the immortality of our souls which the Spirit of Christ sustains in us for all eternity.

Providing the music for the ceremony were the Cathedral School Choir, St. John Vianney College Seminary Choir, and St. Vincent de Paul Seminary Choir.

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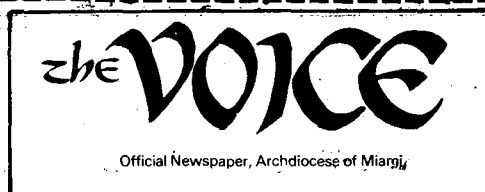
THERE'S A VOICE
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PLEASE CHECK ONE
 NEW RENEWAL

'Saturday Night Fever' deserves X-rating

Wanted: a filmmaker who has some comprehension of recent Catholic experience in America. Also wanted: a sophisticated, educated person who understands and sympathizes with—does not patronize—ordinary working people. Prospects of finding either one: apparently zilch.

This disturbing situation is obviously not new, but it's again made pitifully apparent in "Saturday Night Fever," the much-hyped film debut of TV youth idol John Travolta.

As with most first movies for hot commercial Show Biz personalities, this one is not thrown together in a hurry. It's considerably ambitious, with a lot of reasonably slick new and veteran talent in front of and behind the cameras. Some bemused critics have even slipped it onto Ten Best lists, Travolta is being compared (predictably) to Dean and the young Brando, and several of the cast and crew will be touted for Oscars.

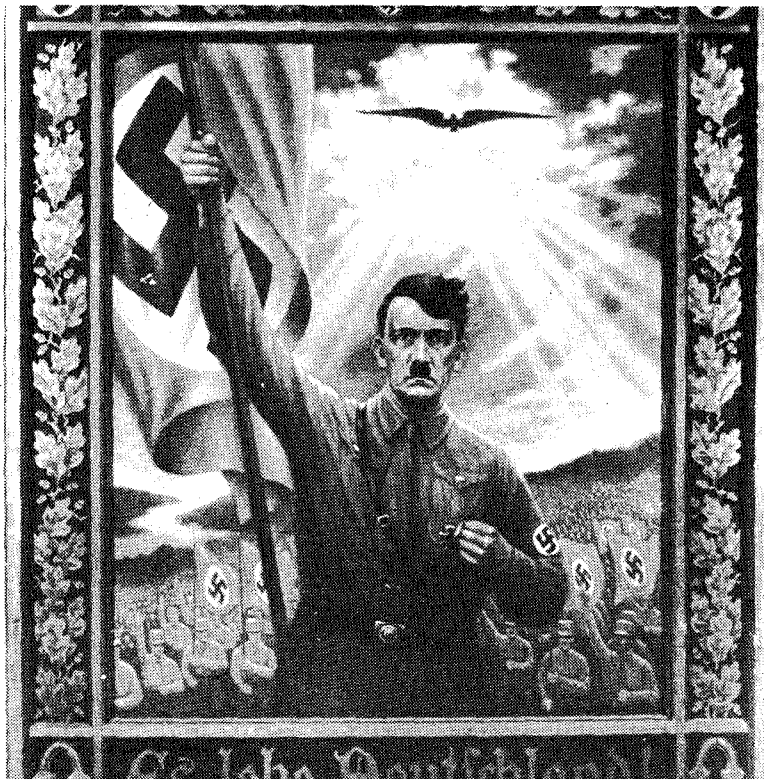
Forget it, man. Aside from making Travolta look as sexy and tough-guy romantic proletarian as possible, the movie's chief purpose seems to be to allow scriptwriter Norman Wexler ("Joe") to defecate all over Catholic Italians, Brooklyn and the psyches of the young audience with cliches, stereotypes, easy half-truths and the most sleazy images of youth to pollute the screen since the 1960's heyday of the hairy motorcycle creeps.

Whether it's done in the

name of truth, entertainment or fund-raising, it not only misses, but is outrageously irresponsible. "Fever" has so little honest moral concern that it makes Idi Amin look like a social worker.

Travolta is cast as Tony, a 19-year-old in blue collar Bay Ridge—a neighborhood

where this writer spent the first 21 years of his life. Tony works at a hardware store, fights with his stupid conservative parents, hangs around with a gang of macho imbeciles, and once a week "comes to life" as the star dancer and stud in the fake world of the local disco.



"Es lebe Duetschland" (Long Live Germany) was painted in 1933, the year Hitler came to power. It commemorates the triumphant rise of Hitler and his Nazi party to the leadership of Germany. This painting was confiscated by U.S. Army occupation forces from the Dührerbau, Hitler's Munich headquarters. The story behind the creation of Nazi art is told in "Of Race and Blood," Tuesday, Feb. 14, at 8 p.m., over PBS, Channel 2.

While Tony is resisting the humiliating puppydog advances of one girl (Donna Pescow) and avoiding the desperate call-for-help by a hero-worshipping pal (Barry Miller), he pursues an older girl (Karen Gorney) who is presumably one-rung up on the level of refinement. (She works for a Manhattan talent agency and has met Eric Clapton and Olivier, neither of whom Tony has even heard of). They collaborate as a dance team aiming for the disco championship, but are otherwise in cultural conflict, a sort of mini-Blanche Dubois-Stanley Kowalski relationship.

The gang, of course, is a lovably raucous bunch who use enough dirty words to win R ratings for a hundred movies and booze and hell around in their jalopy, which they use as a kind of semi-public brothel outside the disco, and drive once through the front window of the local Puerto Rican club, to add a little violence to the sex. Otherwise, they roam the streets razzing perverts and making observations like, "It's a dog-eat-dog world."

The plot apes almost every teenage movie ever made. The rejected chick ends up on speed and getting gang-raped by Tony's friends, which earns little sympathy from Tony. Miller, in the Sal Minee role, disintegrates because he's gotten a girl pregnant and no one will tell him what he wants to hear, which is that she should have



by
James
Arnold

an abortion. He jumps-falls off the Verrazano Bridge, which upsets Tony for a few more minutes. Finally, the hero leaves his cruddy environment behind and heads for Manhattan, where things will be better.

Meanwhile, back home, Tony's priest-brother (Martin Shaker), Ma and Pa's only positive achievement, announces he has "left the Church." Apparently he has only quit the priesthood, but this fine distinction is beyond the interests of the script, which wants only to note that he became a priest to satisfy his family. Anyhow, he leaves his clerical shirt and collar to Tony for a souvenir. That's the most exciting thing that happens at home, when family members are not slapping each other around over the spaghetti bowls.

The frustrating thing is that most of these, dimly recognizable beneath the phony excitement, are important human problems in Bay Ridge and elsewhere. But the treatment not only lacks insight and compassion, it never copes with causes or real solutions. It's content to shock and amuse without proving any but the most obvious perspective.

The disco scenes, superbly shot, edited and choreographed to the pretty jazzy rock of the Bee Gees, are "Fever's" only artistic consolations. Travolta himself is graceful and credible, but otherwise a routinely overrated talent. But one fails to understand the kind of sensibility willing to make a buck off the raunchy, half-digested misery this film describes, much less aim it at young people. Apparently an X-rating is now reserved only for skinflicks so hot that they melt in the can. (A-4, R)

Documentary or Japan's 'Holy Growth'

Japan is the third richest nation in the world. Many estimate that by the end of the century it will have overtaken even the United States. Production has become, for Japan, an end in itself—a new measure of national greatness.

In "Holy Growth," the second program in WGBH Boston's series "WORLD" Thursday, Feb. 16 at 9 p.m. on Channel 2, English filmmaker Antony Thomas documents the price Japan is paying in human terms for its astonishing postwar growth.

"I know of no other nation that is growing so

dramatically and at the same time decaying at such an astonishing rate," says Thomas. "The order of priorities is ludicrously inverted. Good housing, drains, lighting and hospitals seem unobtainable at any price. Yet, backed by phrenetic advertising, consumer luxuries abound."

Thomas documents his view by taking viewers on a dark journey through Japan's industrial miracle. In a six foot square room in the squalid suburb of Kamagasaki—that has no windows and no fresh air—can

be found a color television set, an electric fan, a stereo and four electric clocks. Electric washing machines are chained to the pavement because of lack of interior space.

"Holy Growth" describes the encompassing corporate care for Japanese employees. "The company is concerned for each worker's welfare," explains Thomas, "because they're of one corporate flesh." Workers receive regular medical care, including routine psychological monitoring. Frustrations are worked off in the "release room," where mock bosses can

be punched out.

Spontaneous pleasure—the real pleasure that has no price—has been, according to Thomas, wiped out. To spend is the only way to fill the void.

The terrible devastation of the people of Minamata—brain damage, retardation and slow death—poisoned by mercury from the local chemical factory is documented, along with the 10 year effort to obtain reparations from the chemical company.

SUNDAY!

9 A.M. - Ch. 7
"The Church and The World Today"

8 A.M. - Ch. 5
The TV Mass for Shut-Ins

8:30 A.M. - Ch. 10
The TV Mass for Shut-Ins.

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Editorial

The long heritage of Lent

LENT, which started Wednesday, has given at least four words to the English language. The name of the season itself, Lent, is said to derive from the old Anglo-Saxon *Lengtentide*, when, as spring approaches, the days lengthen.

Lent's 40 days, excluding Sundays, correspond to the period of Christ's fasting in the desert, and many Christians were observing the long fast as early as the Third or Fourth Century. At that time, the custom was to take one daily meal, toward evening; only water at other times. After the Eighth Century, the hour for this repast was moved to None, the ninth hour of the Roman day, or 3 p.m. Gradually the meal was advanced to midday. Thus we have the everyday word "noon" from "None."

Less rigid rules of fast were adopted as early as the Ninth Century. Benedictine monks who toiled in the fields were allowed a morsel of bread with a little drink in the

evening. This was taken while they listened to reading of collected instructions ("Collationes"), whence comes the word "collation" for a light repast.

Perhaps the most surprising word contributed by the observance of Lent is "quarantine." The National Council of Catholic Bishops, to which we are indebted for this Lenten lore, explains: "In early Christian times, those who had committed public sin were enjoined on Ash Wednesday to practice public penance until Holy Thursday—three days before Easter—when they were allowed to receive the Eucharist. Since they were virtually outcast during the 40 days of Lent, the word 'quarantine'—40—came to stand for separation from other human contact, as in the case of communicable disease."

Lent, noon, collation, quarantine—all four words originated in the observance of Lent during the past 2,000 years. We think

the meaning of the season, to those who observe it as well as those who don't, is deepened by this glimpse of its long heritage and influence on our daily speech.

For Catholics in the Archdiocese of Miami, Lent this year also has an additional term with great meaning—Holy Year. And the meaning of it is renewal.

Not just the usual personal renewal based on penance but a renewal within the Catholic community based on a process of examination and discussion in townhall meetings where every Catholic in South Florida can voice his needs so the Archbishop can hear from the people themselves what needs are not being met as well as what needs are being well met already.

If this process is supported in the parishes with prayer and action the results should not only strengthen our spiritual life but also our sense of Catholic community—a people unified in reaching for God.

Must both godparents be Catholic?

Q. Our nephew's baby was baptized recently, and one of the godparents was a Protestant. Is this permitted? I thought both sponsors at a baptism had to be members of the Catholic faith.

A. When there are two actual godparents, in the full liturgical sense of that word, it is true that they must be Catholic. However, the situation you describe is certainly proper for the following reason.

While there may be two godparents, only one is really necessary at the baptism of a Catholic, and that one must be a Catholic. The reason is that he or she not merely accepts some responsibility for the Christian upbringing and education of the person baptized, but acts as a representative of the community of faith, standing as sponsor for the faith of the one baptized. (For this same reason a Catholic cannot serve as sponsor for a baptism in another Christian church.)

However, when there is only one Catholic godparent, a friend or relative who is a Christian of another church may serve with the Catholic godparent as a "Christian witness" of the baptism. A Catholic may do the same in another church. In both cases, the responsibility of the Christian education and support of the baptized child or adult belongs to the godparent who is a member of the church in which the person is baptized. (See the

"Directory Concerning Ecumenical Matters," published by the Vatican Secretariat for Promoting Christian Unity, May 14, 1967.)

With a little considerate and careful explanation, therefore, a non-Catholic Christian may very properly participate with a Catholic godparent, with no misunderstandings or ill-feelings.

Q. By what authority does the Catholic Church approve drinking when the Holy Scriptures are so clear regarding the Lord's attitude toward it? Has no one ever

questioned this before? With all the heartache, sin, and irresponsibility that drinking causes, how can one honestly believe that it is approved by the Lord?

A. Certainly it has been thought of before. A number of Protestant sects, as you must know, consider any drinking of alcoholic beverages a sin.

It is impossible, however, to use the Bible in any way as a basis for this belief. There is no denying that the misuse of alcohol causes enormous suffering and is wrong. Indeed, the Scriptures say as

much several times. But Scripture also has numerous good things to say about wine, and encourages its proper use for everything from celebrations to bodily health.

There is no scholarly basis whatsoever for saying that the word most often used in the Bible for wine (in both Greek and Hebrew) means anything else than fermented, alcoholic "fruit of the vine." That includes the wine miraculously presented by Jesus to the bride and groom at Cana, as well as the wine St. Paul tells Timothy to take occasionally for the good of

his stomach. (Tim. 5,23).

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



Letters to the Editor

An Alternative to local prison?

Editor: Congratulations on your understanding of the value of life.

Perhaps the death penalty can be best controlled by eliminating the prison concept altogether.

At a public hearing at the City Hall in Homestead, on where is the "best place" to build a prison in Dade County, it was found that no one wanted a prison near his home, nor to have anything to do with a prison. The best

solution, then, is not to build a prison near anybody's home, and not to ask anybody to have anything to do with a prison.

We have a multitude of small facilities that are alternatives to prison. They show young people appropriate alternatives to crime. Why not build bigger ones with state funds? Then we won't need prisons anymore. Also, it will be much less expensive, and their productivity will more than repay their cost.

Lu I. Gowin, R.N.
Naranja

One suggestion for Holy Year

Editor: After reading the Jan. 20 issue of "The Voice" with so much good news regarding the "Holy Year 1978," an idea occurred to me which, in my opinion would lend a positive note to Holy Year 1978 and, hopefully, have a lasting effect on our way of life as Catholics.

In his general audiences our Holy Father speaks again and again about the nature of the Church and on Her functional aspects. If the Church (the faithful people) hopes to grow in faith, wisdom

and love, it is indispensable for a conception of life to be imbued through a competent and reassuring teaching authority—our Holy Father and Archbishop McCarthy.

What a joy and a blessing it would be if the faithful of this Archdiocese could read our beloved Pope Paul's messages in "The Voice."

Reading and meditating on his words during this Holy Year would surely strengthen and unite us. Then maybe we, too, could hope to walk in newness of life.

Sincerely,
Charlotte Leidy
North Palm Beach



By Msgr. James J. Walsh

What part in money meant to play in a Christian's spiritual life?

The current campaign of the ABCD reminds us of the part money is meant to play in the Christian's spiritual life. It's rather surprising perhaps to many to realize the Bible has a great deal to say about the use of money for spiritual benefits. It helps to realize this when the urge comes to lament the fact that the topic of money keeps getting into religion. It is impossible to keep it out. God put it there—and for good reasons.

From the earliest days of the church, one of the chief practices urged upon the Christians, especially during the Lenten season, was the giving of alms, sharing something of one's means with the poor and handicapped on account of God.

Note that this practice did not develop only after the Church climbed out of the catacombs after the long persecutions, and a measure of prosperity set it. It was taught by Jesus in some of his most touching stories, such as that of the widow's mite. It was a repeated topic in the sermons of the Apostles, and St. Paul could talk as eloquently about money as he could about love.

It was all based on this fundamental. Christians were taught that God alone owned everything, that the rich and the poor must consider themselves stewards or administrators of their possessions. As the conviction deepened in them that God had indeed loaned them whatever they had, it became quite clear how the use of money could be just as genuine a means to practicing love of neighbor as burying the dead and visiting the sick. It struck home that money, if used with the right motive, could help a man to sanctify himself and at the same time be one of the means of bringing the faith to others.

Now this was a brand new idea among "the

pagans." But not for the Jews. For many centuries the Jews had practiced almsgiving for spiritual reasons. It played a major part in their religious life. There are a couple hundred references in the Old Testament, but perhaps none tells more fully or eloquently the benefits to be found in almsgiving than the words of the angel Raphael to Tobias.

"Give alms out of thy substance and turn not away thy face from any poor person; for it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability, be merciful. If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the same to go into darkness. Alms shall be a great confidence before the Most High God to all them that give it."

The Christian idea of love of neighbor took up the same teaching and fully endorsed it. St. John, the gentle apostle, got harsh on this point and bluntly called a liar the person who claimed to love God, and yet did not love his neighbor. And it became plain that love of neighbor meant mercy towards him, not merely vague well-wishing, but a regular program of practical "well-doing."

Hence, the logic of spiritual and corporal works of mercy being viewed as love in action. And almsgiving became a kind of summary of the works of mercy. For when a person could not himself counsel the doubtful or instruct the ignorant or feed the hungry or clothe the naked, he could provide the financial means which others, who were trained, could do these merciful things.

A noble thought. But not strong enough in itself to develop into the remarkable works of charity which the Church performed in every age through the dedication of men and women in institutions and religious communities. Behind such total dedication there had to be the strongest kind of motive.

Jesus had given the stimulus to the apostles and it was to remain until the end of time. He identified himself with the poor, the helpless, the sick and the abandoned. He made the startling statement that whoever helps the unfortunate one helps him. He considers it done to himself whatever we would do for the needy in his name.

The change wrought in those Christians of the first centuries, when they were taught to see and find Christ in others, was remarkable. Not only in their personal lives, but in the society around them. "See how those Christians love one another."

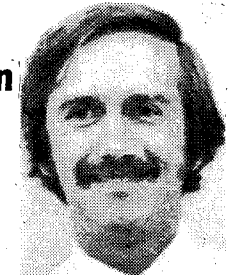
"Seeing Christ" became the most effective means of lessening greed and overcoming selfishness and opening the heart to the needs of the less fortunate. Those first converts discovered that the words for alms and money in the Greek language were the same. And in the Christian teaching on money, Christ and the poor were identified as one.

Understanding that, the people needed more of a reminder than a push to give all they could spare to alleviate the needs of others, all out of the love of Christ.

And at the same time another good effect of almsgiving was keenly appreciated. You cannot be generous and merciful towards others without receiving from God great benefits for yourself.

(To be continued)

By
Dick Conklin



HEW does about face on abortion

I've got some good news and some bad news.

First the good news. President Carter, fulfilling a campaign promise, appointed Joseph A. Califano as Secretary of Health, Education and Welfare. Califano, a Catholic, pushed for restrictions on the use of public funds for abortions. After a long battle, Congress passed a compromise wording: funded abortions would be provided only if the pregnancy threatened "severe and long-lasting physical health damage" (determined by two doctors). "Medical procedures" were funded for victims of rape and incest, provided that they were reported "promptly."

Califano's initial set of guidelines interpreting the new law were tough. The pro-abortion New York Times accused him of imposing his personal (Catholic) feelings on the matter. Religious and conservative newspapers praised him.

Now for the bad news. On January 26 the Carter administration, through HEW

Secretary Califano, formally issued the new regulations. They are written in the weakest possible language, and instead of keeping tax-paid abortions under 20,000 this year, will probably allow well over 100,000. Joe Califano's once-strong pro-life position was demolished.

Here's how the new regulations weaken the law:

(a) The words "medical procedures" have been interpreted to include abortions, despite the fact that Congress intended the standard treatment administered after a rape which prevents conception from taking place.

(b) There is no requirement for proof that the mother's life or health is threatened. Although certification is required from two physicians, they may both be abortionists, and can give their approval after the abortion is committed.

(c) Any young mother whose age falls under her state's limit for statutory rape, is eligible for a federally funded abortion.

(d) The required "prompt"

reporting of a rape incident may be done by anyone, after the abortion is performed, by mail, up to sixty days. Only the woman's name, no address, is necessary. No proof that the rape actually happened is required.

Not surprisingly, pro-abortion forces were delighted with Califano's change in tune. The American Civil Liberties Union had no immediate comment saying "Everybody's in a state of shock."

What can be done about it? In addition to planning ahead for tougher wording on next year's law, Congress still has some say on how this year's version will be enforced by HEW. Califano begins testifying at budget hearings on February 21.

Letters of protest can be directed to Califano at the Department of Health, Education and Welfare, Washington, DC 20201. Senators Lawton Chiles and Richard Stone are at the Senate Office Building, Washington DC 20510. Your congressman's address is House Office Building, Washington, DC 20515.

Fla. Catholic Conference —how it helps uphold values

(Continued from Page 4)
was to set up a formal process of improving, where necessary, and in general guaranteeing the quality of Catholic schools in Florida," Horkan says.

Shortly after the conference was formed, the Florida Catholic Conference accreditation committee was set up. The committee includes persons from the Florida Department of Education, the Southern Association of Colleges and Schools and all five superintendents of Education of the Catholic dioceses.

A self-study of each Catholic school is required; a team of professional educators visits the school; reviews the self-study and evaluates the school. The team's findings are referred to the accreditation committee which in turn grants accreditation status to the school, except in rare instances. The com-

mittees' standards in all areas are based on the standards set by the Southern Association of Colleges and Schools, with additional criteria related to the religious aspects of the school programs.

According to Horkan, Florida's Catholic schools are "better today than ever." The periodic self-study and evaluation of each school continues to update and improve parochial school education. (There are 72,634 students attending 184 Catholic schools in the state.)

Another priority that the bishops share, in addition to Catholic education, is Catholic welfare, health, social services and charity rendered through diocesan Catholic Social Services agencies. The social service directors and staff of the Florida Catholic Conference meet quarterly to share concerns and make recommendations to the bishops on specific issues

affecting the poor, elderly, handicapped, and other physically and emotionally troubled persons.

Sixteen regional offices of Catholic Social Services agencies with related adoption, counseling and other services serve the needs of people throughout Florida. Thirteen hospitals, together with nursing homes, homes for the aged.

The Catholic Bishops of Florida, as is the Florida Catholic Conference, are keenly concerned with the continued maintenance of the appropriate separate roles of church and state. Therefore, in working with state government officials the bishops represent a community of conscience, with a tradition centuries old, by encouraging and inspiring secular leaders to develop a moral perspective concerning social problems in addition to their political vision.

Marriage guidelines supported at hearing

(Continued from Page 2)
guidelines on marriage prep would stimulate higher quality marriage preparation programs on parish, area, and diocesan levels.

Content and experience is best provided in programs like the Engaged Encounter and Pre-Canas. But the additional need for the couple to develop relationships within the parish with both priests and laypeople was expressed. Priests and the lay people at the hearing, many of whom were already involved in giving Engaged Encounters or Pre-Canas, expressed a need for further involvement of lay couples in marriage preparation at the parish level. Much more was needed, they said, than simply sending a couple off to an Engaged Encounter or Pre-Canas. The content and approach of each of these is different; both are helpful experiences prior to marriage

and should be coupled with the Premarital Inventory and personal couple-to-couple visits within the parish.

WHEN THE QUESTION came up as to how much could be expected of a couple preparing for marriage there was a strong feeling that much too little had been offered or expected in preparation for the sacrament of matrimony.

It was suggested that the guidelines should be specific but flexible and non-authoritarian. The developing of general marriage instruction programs in parishes and high schools was encouraged.

The next open hearing of the committee will be at 7:30 p.m. on Tuesday, Feb. 14, at Visitation Parish Hall, 19100 N. Miami Ave., Miami.

Mail suggestions to: Family Enrichment Center; 18330 NW 12 Ave., Miami.

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AÑO SANTO 1958/78

"Crecer juntos en fe oración y amor"



Arz. Edward A. McCarthy

El Arzobispo Edward A. McCarthy ha escrito una Carta Pastoral en la que explica sus deseos de renovación para la Arquidiócesis, al celebrar su vigésimo aniversario, y las actividades que tendrán lugar en ella como parte del Año Santo. La Voz reproduce esta semana la reflexión del Arzobispo para la primera semana de Cuaresma sobre el tema de la fe.

NACION

● **Diplomatico defiende política Vaticana.**

WASHINGTON—(NC)—Mons. Agostino Casaroli, secretario del Consejo de Asuntos Públicos de la Iglesia, defendió en una conferencia dictada en la Universidad de Georgetown la política del Vaticano con los gobiernos comunistas, como parte de su misión espiritual en la lucha por la libertad religiosa, y por la paz. Renovó su fe en la Conferencia de Helsinki en 1975, que reunió a 35 naciones con la idea de fomentar el respeto a los derechos humanos.

● **Presidente Carter servirá como misionero**

WASHINGTON —(NC)—El presidente Jimmy Carter dijo en una conferencia de prensa que considera la posibilidad de servir en las misiones baptistas por un par de años cuando termine la presidencia.

● **Estudiará ayuda legal a inmigrantes.**

WASHINGTON—(NC)—La Universidad de Georgetown y el Centro de Estudios Migratorios de Nueva York celebran en febrero una conferencia sobre ayuda legal a los inmigrantes sin documentación, con participantes como Leonel Castillo, jefe del Servicio de Inmigración y Naturalización, y el diputado Peter Rodino (Demócrata New Jersey) quien preside un comité del congreso sobre inmigración.

● **Investigan sin éxito desapariciones**

WASHINGTON—(NC)—Cuatro abogados enviados a Argentina por la Asociación de Juristas Católicos y otros grupos no lograron pese a entrevistas con tres ministros, otros funcionarios y varios líderes en el campo de los derechos humanos, averiguar el paradero de dos monjas francesas desaparecidas después de su arresto en diciembre, Sor Alice Domon y Sor Leoni Duet.

Febrero—mes de Prensa Católica

ROCKVILLE CENTRE, N.Y.—(NC)—Robert L. Fenton, director del Digesto Católico y presidente de la Catholic Press Association dice en un mensaje para el Mes de la Prensa Católica (febrero) que ésta constituye "un poderosísimo auxiliar de la Iglesia" para contrarrestar la visión materialista que da la prensa secular de los acontecimientos. Hay en Canadá y Estados Unidos 152 periódicos y 298 revistas de la Iglesia que llegan a una audiencia calculada en 27 millones de lectores.

Una comunidad de fe

Somos una comunidad de fe, pero creciente en la fe. "Si no creen, no pueden entrar en la vida eterna".

Por "Comunidad de Fe" entendemos que somos un pueblo que aceptamos y nos comprometemos con la Buena Noticia que Dios ha revelado sobre sí mismo y sobre nosotros, especialmente por Su Hijo Jesús, como se encuentra en la Sagrada Escritura y en las enseñanzas auténticas de la Iglesia.

Aceptamos la Buena Noticia por la palabra de Dios al que amamos y en quien confiamos. Nuestra aceptación no es simplemente cuestión de afirmación intelectual a una serie de fórmulas dogmáticas. Nuestra respuesta es más bien una entrega gozosa y total en amor y fidelidad reverencial que penetra nuestras vidas por completo.

Nuestra Fe crea un sentido de valores,

Oración para el Año Santo

Padre Celestial:

Alegres te alabamos, te damos gracias, te adoramos. Mucho sentimos haberte ofendido.

Te pedimos derrames tus bendiciones sobre nosotros al celebrar el vigésimo aniversario de nuestra Arquidiócesis, mientras planeamos y trabajamos juntos por nuestra renovación y crecimiento espiritual.

Manda tu Santo Espíritu para que nos ayude a ser más como Cristo y para que veamos a Cristo los uno en los otros.

Ayúdanos durante este Año Santo a crecer en nuestra fe, en nuestra vida de oración, en nuestro amor a ti y al prójimo, en nuestro espíritu de comunidad, en una más profunda toma de conciencia de nuestra vocación como miembros activos de tu Reino.

Concédenos disfrutar de la gracia y el gozo de la vida Cristiana en este mundo y que algún día estemos felices contigo en el cielo.

AMEN

Imprimatur: EDWARD A. MCCARTHY

modela nuestros juicios, da forma a nuestras opiniones, nos da un sentido de fin, valores, significado y dignidad. Anima y motiva nuestro comportamiento.

La Fe nos da esperanza y es la misma sustancia de las cosas que se esperan. La Fe viva se forma con Amor; revela la belleza de Dios y nos impulsa a buscarle.

Pero nuestra vida es una aceptación, no tanto de dogmas cuanto de una persona,

Aceptamos la Buena Noticia por la Palabra de Dios al que amamos y en quien confiamos.



que es Jesús. Vivimos nuestra fe hasta el punto de aceptarle totalmente como Señor y Redentor, hasta el punto de que vivimos en dependencia total de El. Estamos enamorados de El, conscientes de su presencia fomentando nuestras vidas. Y buscamos transformar nuestras vidas para asimilarnos totalmente al modelo que El nos dio.

"Yo soy el Camino, la Verdad y la Vida; nadie viene al Padre si no es por Mí." (Juan 14.6) Como comunidad de Fe, verdaderamente llegamos a conocer al Padre y su Hijo Jesús. Conocer, amar y servirle para tener la vida eterna: este es nuestro fin en esta vida.

La Familia Creyente, la Arquidiócesis de Miami, esta aquí para ayudarles a adquirir y enriquecer este don de la Fe—en la liturgia, en la proclamación de la Palabra, en oración y meditación, en nuestras escuelas, en programas de educación religiosa y de educación de adultos, en retiros y en otras experiencias de oración común y de fe, en nuestro arte y culturas, en el enriquecimiento de la vida familiar, en las actividades y liderazgo de las parroquias y de la Arquidiócesis, en el

ejemplo y aliento de los demás cristianos, en la enseñanza auténtica, en el fomento y salvaguardia de la Fe por el Arzobispo y todos los demás líderes espirituales con que les provee la Divina Providencia.

(continúa la semana próxima)

Preguntas para comentar

Las siguientes preguntas pueden ser comentadas y consideradas por individuos o grupos en la casa rectoria, convento, escuela u organización.

1. ¿Es fuerte nuestra fe?
2. ¿En qué puedo basarme para medir mi fe?
3. ¿Cuáles son los obstáculos que encontramos en el vivir y ahondar nuestra fe?
4. ¿Qué es necesario hacer para contrarrestar esos obstáculos?
5. ¿Qué más podemos hacer para crecer juntos en la fe?
6. ¿Qué podemos hacer para crear un ambiente propicio al crecimiento en la fe?
7. ¿Qué nos ayudaría en nuestros esfuerzos para crecer en la fe?

Dice Vaticano a Iglesias locales

Adapten la catequesis al mundo del emigrante

el Papa envió, a finales de noviembre por medio de su Secretario de Estado Card. Villot, una Carta al cardenal Sebastiano Baggio, Presidente de la Pontificia Comisión para la Pastoral de las Migraciones y del Turismo. En dicha Carta, Pablo VI invita a estudiar el problema de las migraciones con especial referencia a la catequesis, que fue el tema de la Asamblea General del Sínodo celebrada recientemente. Estractamos partes del documento pontificio:

El Santo Padre ha insistido con frecuencia en los esfuerzos concretos a realizar para mejorar la condición de la vida de los emigrantes, sin disociarlos de la ayuda espiritual que se les debe dar...

¿Qué decir sobre este tema en el mundo de la emigración? La preocupación doble de la Iglesia de salvaguardar por una parte la integridad del mensaje cristiano y, por otra, la transmisión eficaz del mismo según métodos y formas adaptados a la capacidad receptiva de los destinatarios, se constata especialmente en el modo de garantizar la catequesis a los emigrantes y de aprovechar las oportunidades especiales que presenta la emigración.

● **La familia y su misión educadora**

¿Cómo tener en cuenta convenientemente la mentalidad de los emigrantes y de sus

hijos, la lengua, el grado de cultura, el nivel de formación religiosa, el comportamiento psicológico, la situación familiar y el ambiente, el trabajo, el tiempo libre y las diversiones y, resumiendo, todo el contexto social y eclesial en que viven?

El principio general que la Santa Sede ha señalado a las organizaciones pastorales para los emigrantes es válido sobre todo en este terreno de la catequesis de jóvenes: **organizar servicios adaptados a su mentalidad y a su lengua.**

El papel principal corresponde a la familia. Pero ésta tiene necesidad de ayuda y apoyo, ya que la inestabilidad de los emigrantes desintegra frecuentemente el grupo familiar...

En esta perspectiva familiar encuentran su lugar propio los problemas de la catequesis

de los hijos de los emigrantes, sobre todo de los niños. La Iglesia es profundamente sensible a los penosos dramas de los que ellos son frecuentemente las primeras víctimas y que provocan devastaciones y "desgarramientos" avalados incluso por el derecho; dramas que les hacen encontrarse entre diferentes lenguas, culturas, mentalidades y costumbres, y les obligan a vivir en ambientes faltos del clima y de los medios indispensables de educación.

No se pueden silenciar las dificultades especiales que experimentan los emigrantes jóvenes a causa de situaciones que agudizan al traumatismo entre generaciones y el impacto de ideas y costumbres nuevas.

Cardenal Jean VILLOT

Hace música con las semillas del pueblo

El Hno. Alfredo Morales conversando con el P. Juan Sosa, a su paso por el Aeropuerto de Miami.

Por ARACELI CANTERO

"La Misa no es para dar conciertos; es para expresar la fe a través del canto," dice al hablar de música litúrgica el compositor cubano Hermano Alfredo Morales.

"Si se trata de una oración de petición no podemos usar una música movida que saque a los fieles del cuadro sacro del momento," explica.

"En cambio el Gloria y el Sanctus exigen la forma musical más festiva," añade.

El Hermano Morales lleva años componiendo música y dirigiendo coros litúrgicos. Piensa que los pueblos latinoamericanos son muy dados al canto y que es propio que puedan expresar su fe a través de sus propias unidades

musicales.

"Cada pueblo se expresa a través de su música, pero luego hay que hacer selección. No toda música puede ser usada para la liturgia.

"Los criterios para distinguir la oportunidad de cada situación son vitales," dice comentando sobre los que él trata subrayar: integración de los que cantan en la expresión litúrgica del momento y evitar que la música aísle y resulte en concierto o espectáculo.

"Es preciso hacer con los fieles una catequesis de la música, igual que una catequesis de los signos litúrgicos. Porque si no se hace una división mental entre los que cantan y la celebración de la que son parte," comenta.

El Hno. Morales estudió 12 años en el Conservatorio de Ernesto Lecuona, ganó

varios premios nacionales de música en Cuba y ahora lleva casi 13 años en la República Dominicana recogiendo las semillas musicales del pueblo."

"En la diócesis se van recogiendo letras y textos de los campesinos, canciones que ellos hacen, y nos las envían a los músicos y compositores para ponerles música," explica.

El obispo Monseñor Roque Adames ha creado una Comisión Litúrgica del Folklore, que busca incorporar la música dominicana popular en la liturgia.

"Una comisión selecciona las mejores adecuaciones que los músicos hacen de las letras campesinas, y cada seis meses damos un concierto," dice.

Ya se grabó un disco, **CANCIONERO FOLKLORICO DOMINICANO** con 13 de las mejores canciones. La diócesis cuenta también con un cancionero de 200 cantos.

"Yo estoy creando, porque veo que hay toda una semilla sembrada en los pueblos nuestros que está todavía por ser atendida," dice el Hermano Morales al comentar su trabajo.

"Primero trato de poseerme del texto. Necesito tiempo para interiorizar la expresión del campesino, y luego la música sale fácil," dice.

En sus viajes, le halaga oír cantar sus composiciones, "aunque muchos no saben que son mías... noto variaciones y deformaciones. Por eso la importancia de que haya Centros de referencia donde se conserven las grabaciones originales," comenta.

A su reciente paso por el Aeropuerto de Miami, el Hno. Morales conversó con La Voz sobre el taller de música que dirigirá los días 24-25 de febrero en la Cafetería del colegio de Immaculata La Salle. "Doy mucha importancia a estos encuentros y es importante que la gente venga con interés de servir al rito litúrgico a través de la música." El Hno. Morales extiende su invitación a organistas, cantores, directores de Asamblea o de coros.

"No soy conferencista, uso el estilo de taller. Y aunque yo tengo mi plan me adapto a las necesidades del grupo," dice.

"Será todo práctico y sencillo, hasta la parroquia más humilde podrá beneficiarse," añade.

El Hno. Morales viene a Miami por invitación del Departamento Arquidiocesano de Educación Religiosa, Sección Hispana.

Ministros laicos inician formación, 12 son hispanos

(Viene de la Pág. 24)

posibilidades de obtener título académico para los que así lo deseen.

Además del programa piloto, se espera el desarrollo de otros modelos que reconozcan y utilicen los programas formativos de parroquias y movimientos.

"Los grupos con iniciativas podrán ponerse en contacto con nosotros, elaborar programas que sigan nuestros requisitos y desarrollarlos ellos mismos. Luego podrán ser reconocidos como ministros laicales", dijo la Dra. Scopetta.

El programa piloto que da comienzo con el Año Santo incluye 3 grupos.

En el área del norte un grupo recibirá formación en inglés, los miércoles por la noche, comenzando el Miércoles de Ceniza

con el curso de Fe y Revelación que explicará la Hermana Mary Mullins O.P. en Chaminade.

Ella repetirá el mismo curso los sábados por la mañana para candidatas de habla inglesa de la parte sur, comenzando el sábado 18 de febrero en el Seminario College de St. John Vianney.

Simultáneamente y también en el Seminario, el Padre Jorge García explicará el mismo curso de seis semanas a los candidatos de habla hispana.

El primer año de formación terminará con el fin del Año Santo.

Para información sobre el Programa de Formación de Ministerios Laicos se puede escribir a la Oficina de Ministerios Laicales, 61 80 Northeast, 4th Ct. Miami 33147. Tel. 757-6241.

En Bolivia

Esposa e hijos de mineros logran amnistía para 500

LA PAZ, Bolivia—(NC)—Al cabo de veinte días de huelga de hambre, 21 esposas e hijos de mineros encarcelados por sus actividades sindicales, a quienes se unieron 1,300 personas, lograron que el gobierno

militar del Gen. Hugo Bánzer decretara una amnistía general para que salgan de la prisión unos 500 opositores y puedan regresar 19,000 exilados y sus familias. Varios obispos, sacerdotes y religiosas apoyaron la huelga.

Comunidad

● **Antiguas Alumnas Filippenses**, del Colegio de Ntra. Señora de Lourdes celebrarán a su patrona el domingo 12 con una Misa en la Iglesia de San Roberto Belarmino, 3405 N.W. 27 Ave, a las 3 p.m.

● **Antiguas Alumnas de las Ursulinas** tendrán su retiro anual el sábado 18 de febrero en la Ermita de la Caridad. El retiro

dará comienzo a las 9 a.m., predicado por Mons. Agustín Román. Para información llamar al 552-6661.

● **Conferencias en Emaus**, sobre liturgia, por el Padre Francisco Villaverde, comenzando el miércoles 15 de febrero a las 8:30 p.m.

● **La Federación de Juventudes de Acción Católica**

Cubana, celebra sus bodas de oro con varias actividades comenzando este sábado 11 de febrero, 50 aniversario de la fundación de la Federación por el Hermano Victorino. Visita al Krestview Nursing Home por la mañana del sábado y Eucaristía de Acción de Gracias a las 2 p.m. en la Iglesia de Ntra. Sra. del Libano (católica Maronita). Para información llamar al 226-9908 o 647-0810.



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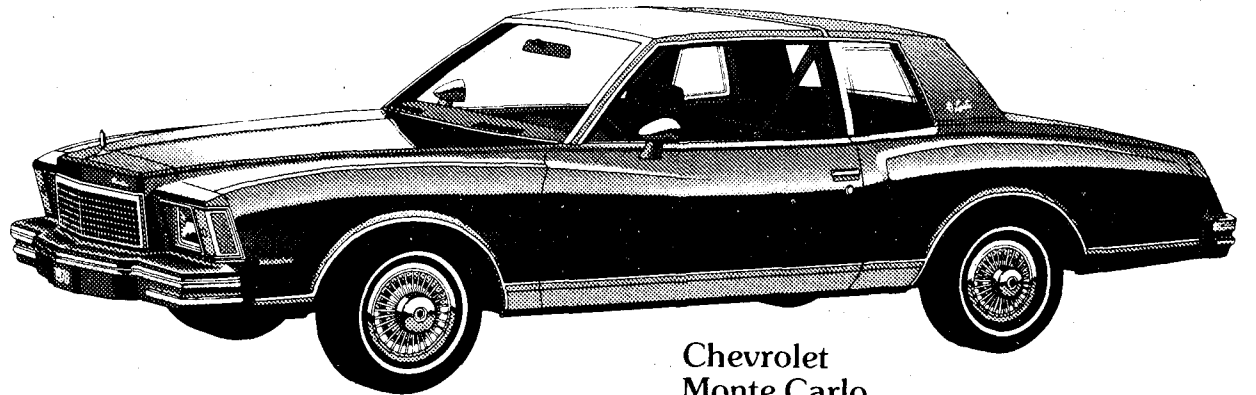
Y cambios es lo que usted verá...infinidad de cambios en la línea de autos medianos de la General Motors para 1978.

Nuevas dimensiones de lujo en el Monte Carlo de Chevrolet. Un Grand Prix de Pontiac con una nueva y majestuosa apariencia y elegancia. Un manejo suave y callado en el Cutlass Supreme de Oldsmobile. Y un uso eficiente del espacio interior en el Regal de Buick.

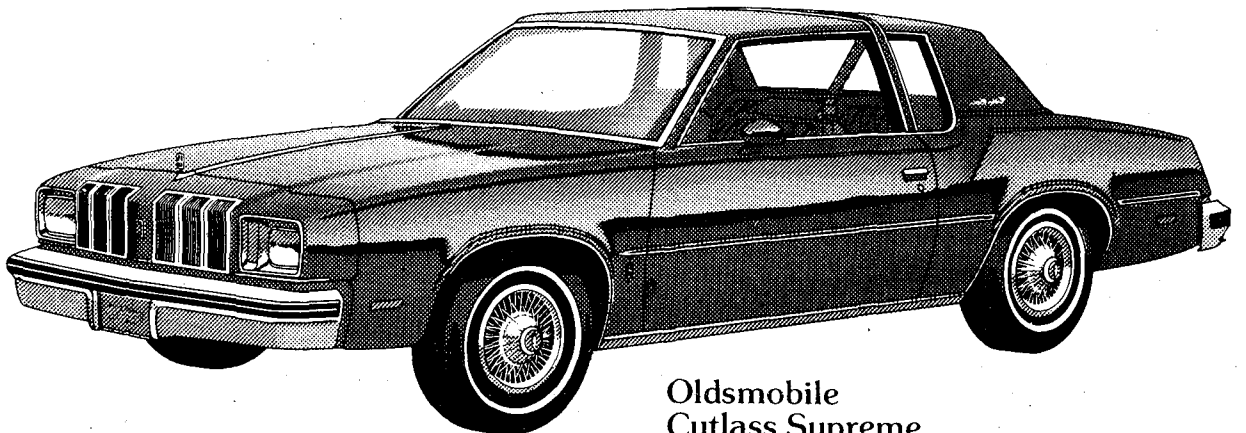
Cuatro nuevos tamaños de autos...más compactos que los del año pasado aunque en realidad tienen más espacio interior y un uso más eficiente del espacioso baúl.

Si quiere mantenerse al día, vea y maneje estos nuevos y excitantes autos para 1978. Véalos en las agencias Chevrolet, Pontiac, Oldsmobile o Buick.

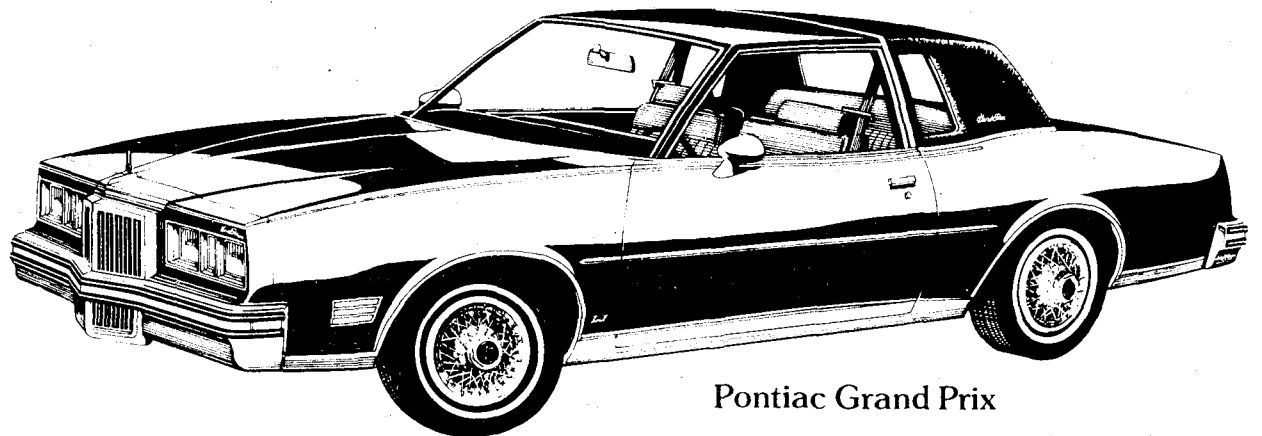
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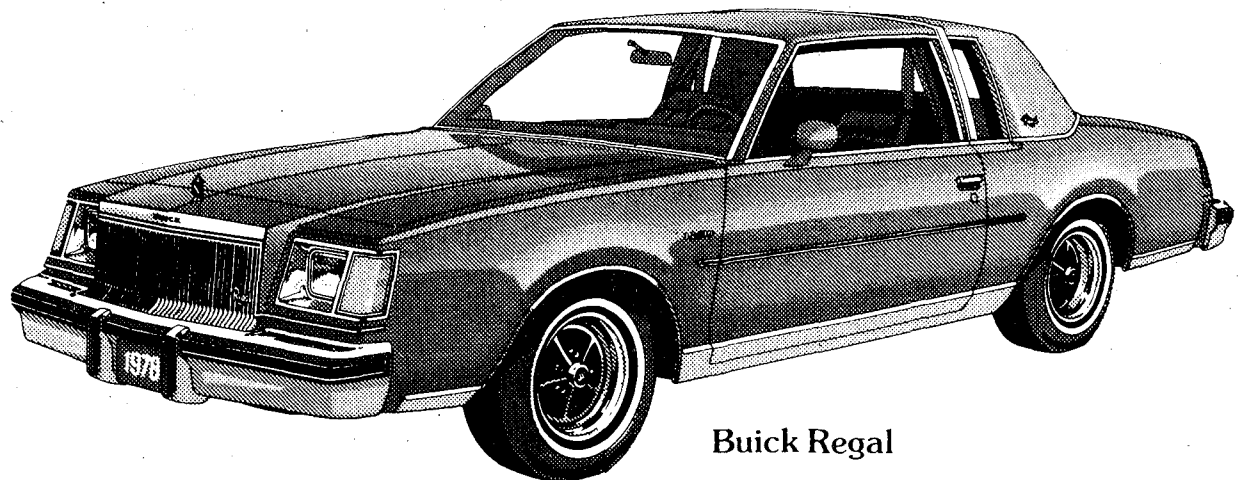
Chevrolet
Monte Carlo



Oldsmobile
Cutlass Supreme



Pontiac Grand Prix



Buick Regal

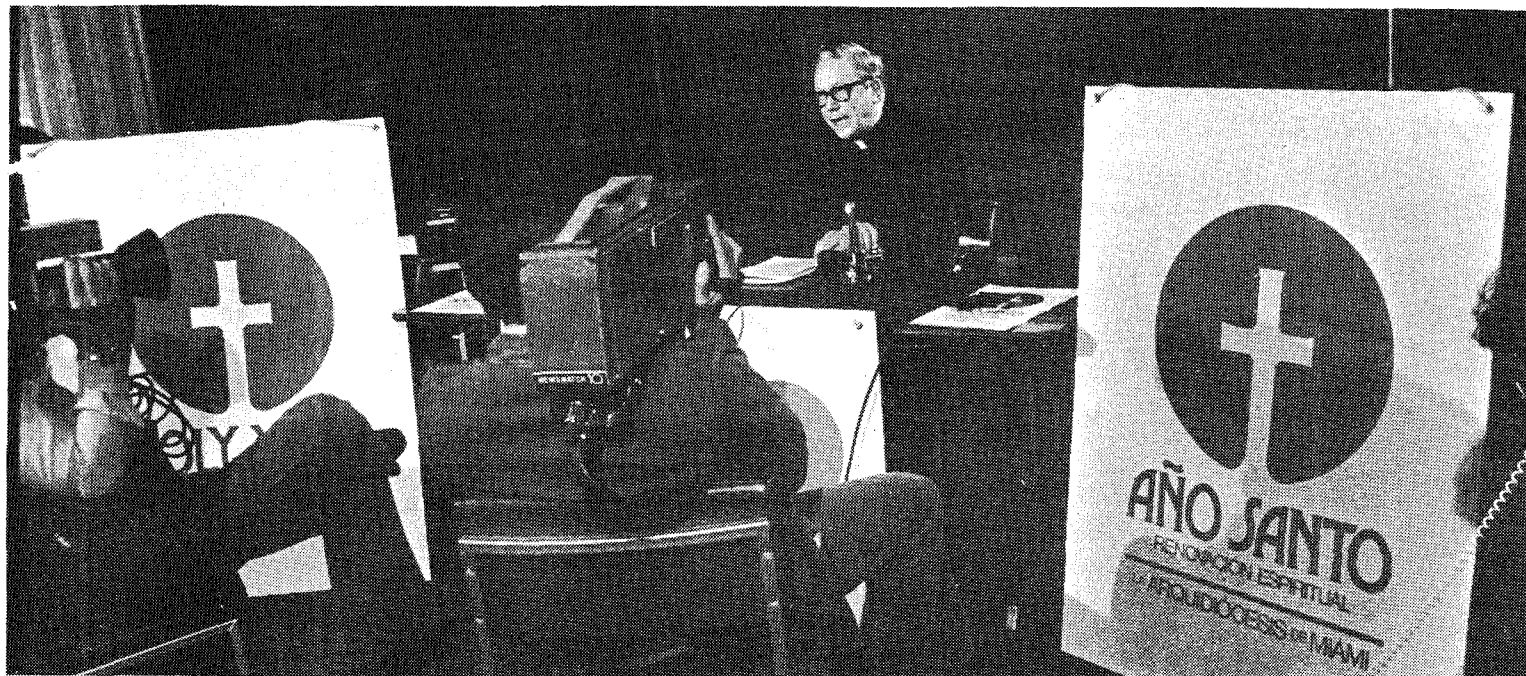


Automóviles diseñados para este mundo de constantes cambios.



Año Santo 1958-78
Renovación espiritual
20 aniversario
Arquidiócesis de Miami

Comenzó el Año Santo



Ante las cámaras de la televisión y representantes de la prensa el Arzobispo McCarthy leyó un mensaje en español,

explicando las metas y programas del Año Santo. A la derecha uno de los carteles en español.

Con una conferencia de prensa para todos los medios de comunicación y una Misa Solemne en la Catedral de St. Mary dio inicio el pasado Miércoles de Ceniza el Año Santo Arquidiocesano convocado por el Arzobispo Edward A. McCarthy, para conmemorar el vigésimo aniversario de la Arquidiócesis.

El Arzobispo explicó a los representantes de la prensa las metas y programas del Año Santo: "tiempo de

renovación espiritual, de reflexión, y evaluación de nuestra vida cristiana".

Señaló que el Año Santo será tiempo de reconciliación, de invitación al retorno a los que se alejaron de la fe y de más diálogo con los hermanos cristianos separados. (MAS)

Recordó las raíces de la fe recibidas de los colonizadores hispanos hace más de cuatro siglos, quienes al descubrir estas

tierras durante la Pascua Florida, nombraron el nuevo territorio con el mismo nombre.

Asistieron a la Misa en la Catedral representantes de parroquias quienes recibieron después estandartes y carteles del Año Santo.

La ceremonia fue bilingüe e incluyó ofrendas simbólicas de los temas del Año Santo.

Ministros laicos inician formación, 12 hispanos

Un programa piloto de formación de ministros laicos dio comienzo esta semana en la Arquidiócesis. Coordinará sus programas y actividades con los temas y el espíritu del Año Santo Diocesano iniciado el Miércoles de Ceniza.

Unos 50 candidatos de toda la Arquidiócesis fueron ya aceptados para el programa por la Oficina de Ministerios Laicales que dirige la Doctora Mercedes Scopetta. Los candidatos participarán en un programa formativo de dos años que ofrece clases en inglés y en español.

En una carta a los sacerdotes de la diócesis la Dra. Scopetta explica las metas del programa piloto de "formar y preparar a laicos para ministerios no-sacerdotales".

Para ella el programa es una muestra de "las medidas prácticas que nuestra Arquidiócesis está tomando para lograr que en la Iglesia de Miami el ministerio sea en realidad privilegio y responsabilidad de la comunidad total".

Nombrada en el mes de Agosto por el Arzobispo McCarthy para dirigir la Oficina de Ministerios Laicales la Dra. Scopetta espera que tal oficina ayude al laicado a tomar más conciencia de su papel en la Iglesia.

Como comienzo la oficina ha

Además del programa piloto, esperamos desarrollar otros modelos que reconozcan y utilicen los programas formativos de parroquias y movimientos."

Dra. Mercedes Scopetta, Directora de la Oficina de Ministerios Laicales.



desarrollado el Programa de Formación de Ministros Laicos que incluye un primer año de desarrollo espiritual y formación en la fe, Sagrada Escritura, Revelación y otras materias, y un segundo año de preparación en ministerios o apostolados específicos y experiencia práctica bajo la supervisión de un equipo formador.

Los candidatos para tal programa han de ser personas maduras en la fe, con demostrado compromiso de servicio basado en la fe en Jesús y en su Evangelio. Se comprometerán públicamente para un servicio de cinco años donando unas 10 horas de trabajo semanales, sin remuneración.

La Oficina de Ministerios Laicales acepta aplicaciones para el programa de formación de diversas maneras. Los in-

teresados pueden matricularse individualmente, como parejas o como equipos (más de tres) presentados por un movimiento apostólico, parroquia o grupos de parroquias.

En cada caso y después de una entrevista con el Director del Programa, el candidato ha de llenar una planilla de matrícula, y presentar dos cartas de recomendación, una de ellas de un sacerdote, o representante de la organización que le presenta.

Una vez en el programa, y en diálogo con el equipo formador el candidato establece un contrato para su formación y futuro servicio.

De momento el programa se centra en la formación espiritual pero ofrecerá

(Pasa a la Pág. 22)

No cambio de actitud en comunistas italianos

ROMA—(NC)— La junta de la Conferencia de Obispos de Italia advirtió que "no vemos ningún cambio serio, particularmente en su ideología" entre los comunistas italianos. El Partido Comunista ha logrado derrocar al gobierno del demócrata cristiano Giulio Andreotti, en esfuerzos para que lo llamen a participar en el gobierno.

Sacerdotes casados piden se utilicen sus talentos

PARIS—(NC)—Un grupo de sacerdotes casados, Padres en Familia, han pedido a las autoridades eclesíásticas que aprovechen su formación y talentos en ministerios especiales, con lo cual puedan "dar testimonio de nuestra fidelidad a Cristo... como miembros plenos de su iglesia." En 1976 los obispos franceses reafirmaron la obligación del celibato sacerdotal, pero también dijeron que los sacerdotes que se casen no deben ser considerados "proscritos" ni sus familias "tocadas por la sospecha."

Suspenden fondos para abortos

WASHINGTON—(NC)— El gobernador de Virginia, John Dalton, suspendió los fondos para abortos provocados de mujeres pobres excepto en casos de peligro de muerte para la mujer. La asamblea estatal debe conocer el asunto. Lo mismo hará pronto la legislatura de Maryland, que ha iniciado audiencias públicas para recoger pareceres diversos. Algunos defensores de la financiación de abortos alegan que si se deja nacer mucho niño pobre, habrá que gastar más impuestos de contribuyentes en sostenerlos.

Católicos, polacos mantienen misioneros

BUENOS AIRES—(NC)— Pese a estar bajo régimen comunista, los católicos de Polonia mantienen en Latinoamérica 456 misioneros, de ellos 363 sacerdotes, dice la Agencia de Información Católica Argentina. En la última década la Iglesia en Polonia ha enviado un promedio de 30 a 40 sacerdotes jóvenes, la mayoría formados en el Colegio Latinoamericano de la Universidad de Lovaina en Bélgica.