AT NCEA CONVENTION:

'Kiddo I love you,' called key words to reach pupil

By THOMAS J. BARBARIE

ST. LOUIS—(NC)—"I hear there's more than 5,000 Catholic nuns in town," a St. Louis taxi driver said to his fare. The driver heard right: in fact there were 11,747 Catholic educators—priests, Religious and laity— in St. Louis for the 75th annual National Catholic Educationl Association convention in the city's brand new Cervantes Convention Center.

Cabs were sometimes hard to find, but conventioneers managed to swarm around the atractions of St. Louis, with some getting their feet wet in the flooding Mississippi.

While warm spring weather attracted many participants outside, there were sufficient attractions inside at the various sessions, exhibits and workshops to lure the most inveterate sun worshipper.

SPEAKERS included an archbishop, a black Baptist minister, a noted Scripture scholar, a former Miss America turned child motivator and various educators —many of whom stressed the idea that the educator must love the student.

As thousands listened to speakers or attended workshops during the four-day gathering, other hundreds meandered through the booths set up by 320 organizations. The booths offered textbooks; educational devices including skeletons and rubber cross-sections of human bodies; religious articles; and free samples of a soft drink, cheese, sausage, popcorn and yogurt.

In one of the best attended speeches, Sulpician Father Raymond Brown, a professor at Union Theological Seminary in New York, minimized the differences between Catholic theologians and bishops.

Father Brown said most prominent theologians are generally in agreement with the pope and bishops. He criticized the secular media for treating with contempt statements from pope and bishops upholding traditional moral precepts.

He heaped stronger criticism on what he termed "the ultraconservative Catholic press," which he said regularly stands against a united front made up of "centrist" theologians and bishops.

He also warned his listeners to be cautious of heeding individual bishops who oppose theologians. For a bishop to challenge theologians on theological matters, the bishop must be willing to submit his work to the theologians for

review, said Father Brown.

ANOTHER speaker, Elinor

Ford, a professor at Fordham University, told her audience that students must be loved before they can be educated.

Miss Ford delighted the large crowd with her highly personal delivery.

"It doesn't matter," she said, speaking of methodologies, (Continued on Page 1 2)

Abp. commissions new parish family life coordinators

After a series of training sessions, couples from 28 parishes in the Archdiocese of Miami have been designated and commissioned to serve as Parish Family Life Coordinators.

Twenty-one couples were able to be present at a special Mass celebrated by Archbishop Edward A. McCarthy at the Family Enrichment Center last week.

"You are committing yourself," the Archbishop told the participants, "to the health of the whole Church by your ministry to the cells—the families— of this body."

families— of this body."

Abp. McCarthy noted that,
"What we formalize today is not
new. It goes back 2,000 years and,
simply put, it is the vitality of
that Church—a ministry of love.

"The Church is not just for the clergy and the hierarchy but for the whole. We're all the Church, everyone of us. From all time the Lord has had a plan for each and every one of us.

"Our life is not like a basketball game with ten men out on the field doing all the work and the rest of the people sitting in the stands drinking cokes and eating popcorn. We are all on the team."

Terry and Mimi Reilly, directors of the Family Enrichment Center, coordinated and conducted the training sessions for the Family Life Coordinators. In opening remarks, Mimi Reilly noted,

"We are very excited about lay couples working hand in hand with our clergy in our parishes throughout the Archdiocese."

A symbolic and moving experience occured during the Offertory Procession when the group sang Western Priory's "Earthern Vessels." A handmade earthern vase, especially made for the occasion, was passed through the congregation and each participant added a carnation they had received when they arrived at the Center. Perry Vitale (who coordinated the music for the ceremony with

his wife Rosalie and two daughters Patricia and Lisa) gave each person a carnation on arriving, told them to hold on to it, and then put it in the vase at the offertory, quipping to the couples "The Lord giveth and the Lord taketh." It was this kind of family spirit that permeated the entire evening.

Refreshments were served afterwards followed by Abp. McCarthy and the Reilly's sitting down for a rap session with the new coordinators. Ready to answer any questions, Abp. McCarthy noted he was also ready to listen and encouraged the couples to share what family

(Continued on Page 10)



PROTEST NAZI BOOKSTORE: A woman expresses her sentiments at a rally to protest a Nazi bookstore in southwest Detroit. Sponsored by the Labor-Community-Interfaith Council Against the Nazis, the rally drew about 500 participants. One of the speakers, Msgr. Clement Kern urged the people to continue their non-violent protest campaign.

Watered down version of 'credit' bill vote set

By CLIFF FOSTER

WASHINGTON—(NC)—The House Ways and Means Committee will debate and vote on a scaled-down tuition tax credit bill that includes non-public elementary and secondary schools but provides less money than similar bills in the House and Senate.

The bill to come before the committee April 10 and 11 was introduced by Rep. Charles Vanik (D-Ohio) March 22, two days after House members gave tuition tax credits a vote of confidence by sending a White House alternative back to the rules committee.

The administration considers tuition tax credits wasteful and instead backs an increase in existing college loan, grant and work, study programs.

While it extends tax relief to non-public school parents, the Vanik bill costs considerably less than the Senate bill and its House counterpart, both of which would allow a credit of up to \$500 for tuition paid to virtually all schools, public and nonpublic. The non-partisan Joint Committee on Taxation estimates that the tuition tax credit bill in the Senate would cost \$5.3 billion a year by 1983, while the Vanik bill, when fully implemented, would cost \$1.4 billion.

Beginning this year the Vanik would allow the parents of elementary and secondary school students, public and non-public, a tax credit of half the tuition, up to \$50. In 1979, the credit ceiling would be raised to \$100. It would stay there through 1980, the final year of the bill.

On the college level, the credit ceiling would be \$100 the first year, \$150 the second and \$250 the third.

The introduction of the Vanik bill and the scheduling of hearings on it by ways and means committee chairman Al Ullman (D-Ore.), a tax credit opponent, came as a mild, but welcome

surprise to supporters of the legislation.

Msgr. Edward Spiers, executive director of Citizens for Educational freedom, said the scheduling of the vote is a recognition by Ullman of the popularity of tax credits in the House.

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Can this State afford extra burden of former non-public students?

By BISHOP RENE H. GRACIDA Catholic Diocese of Pensacola-Tallahassee

Tuition tax credits for parents of non-public school children is being considered by the U.S. Senate and the House of Representatives. There are a variety of bills being considered, some 100 in the House alone to ease the financial strain on tuition-paying taxpayers. The

BISHOP GRACIDA

principal bill, however, being considered by Congress would allow a tax credit of up to \$500 to parents paying tuition to accredited public and nonpublic schools, colleges and universities.

There is much honest debate concerning the constitutional issues that might be involved and the real economic impact of various proposed relief measures. However, there is one charge leveled recently that does not have a place in the debate. And that is that the measure is a "thinly disguised effort to subsidize Catholic bishops.' Non-public schools have

increased tremendously over the past 15 years. The reasons for the increase are various, but the fact is indisputable. As the number of non-public schools increase, the number of Catholic schools have not kept pace. Let's take a look at Florida as an example we can all relate to.

In the 1949-50 school year the vast majority of non-public schools in Florida were supported by the Catholic dioceses of the state. The total number of pupils in non-public schools numbered 21,000 or only 4 per cent of the total school enrollment in the state. Nonpublic school education was not a major overall factor

in the education systems within Florida.

After that time non-public school enrollment began to fluctuate, with steadier increases, reaching the greatest rate of acceleration during the 1960s. Today there are some 216,000 pupils in non-public schools (13 per cent of the total school enrollment in the state). Almost one out of every eight students attend a non-

public school in Florida! With the growth, the character of non-public schools has changed. For the school year 1975-76, the Florida Department of Education listed nine military, 371 private non-parochial, 562 parochial and 79 nonspecified types of schools for a total of 1,021 non-public schools. So of all non-public schools, religious oriented or parochial schools only amounted to a slight majority (55 per cent.)

Of the 562 parochial schools, Catholic schools number 191. Other religious with significant numbers of schools include Baptists (81), Lutheran (49), Seventh Day Adventist (48), Episcopal (28) and Jewish (21) followed Mennonite, Methodist, Orthodox schools. Non-denominational parochial schools numbered 130.

So you can see that the issue of tax credits to nonpublic schools, as they are in Florida, affects a broad-range of non-public schools, only about half of which are religious-oriented, and even those are fragmented into some ten groups.

The real issue that must be addressed are the needs of low and middle income taxpayers. In Florida that means the parents of nearly a quarter of a million non-public school students. Tax credits are one way that a number of congressmen feel will help parents

Continued on Page 20



Billboards will greet South Floridians and create awareness to the priestly vocation thanks to the Serra Club and the Archdiocesan Office of Vocations. The first such billboard draws a happy response from Archbishop Edward A. McCarthy and Msgr. John J. Nevins, vocations director and rector of St. John Vianney College Seminary.

Brazilian Cardinals tell of meeting with Carter

RIO DE JANEIRO, Brazil-(NC)—In an interview published after President Jimmy Carter's visit, two Brazilian Cardinals

said that they discussed other issues in addition to human rights.

Cardinal Paulo Evaristo

Arns of Sao Paulo and Cardinal Eugenio Sales of Rio de Janeiro spoke of their meeting with the U.S. president in the Rio newspaper, O Globo.

Cardinal Arns said, "When I asked him what he expected of the church, he said: 'The Catholic Church cannot always do all it wants to and should do, and when its Religious attempt to act they suffer restrictions.

The cardinal also said they discussed the concept of "national security...which in some countries became a problem because of the support involving the Central Intelligence Agency." He then added that "Carter commented that possible, but happily we are overcoming that phase of human history.

Cardinal Arns said he gave Carter a memorandum covering subjects such as fair distribution of income, national security, and improvement of the quality of life for the poor. He did not name human rights, which came up in the conversations he held with Carter.

Cardinal Sales told newsmen that he dealt "informally" with press freedom, economic matters and trade, and also with transfer of technology between industrial and developing societies.

Cardinal Sales added, "I Continued on Page 20

OFFICIAL

Archdiocese of Miami

The Chancery announces that Archbishop McCarthy has made the following appointments, effective as of April 20,1978:

THE REVEREND JOSEPH CARNEY-to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes.

THE REVEREND HARRY RINGENBERGER to Assistant Pastor, St. Catherine of Siena Parish, Miami.

THE REVEREND BALBINO TORRES-to Assistant Pastor, St. Ann Parish, Naranja.

THE REVEREND JOSE BARDINO—to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes. THE REVEREND TIMOTHY LYNCH—to Assistant Pastor, St. Lawrence Parish, North Miami Beach.

THE REVEREND DANIEL FAGAN—to Assistant Pastor, Little Flower Parish, Coral Gables.

THE REVERENDO RAFAEL ESCALA-to Assistant Pastor, St. Monica Parish, Opa Locka.

THE REVEREND EMILIO VALDES—to

Assistant Pastor, St. Cecilia Parish, Hialeah.

Upon nomination by the Very Rev. Norman J. Parent, O.M.I., Provincial of the Oblates of Mary Immaculate, Worcester, Mass., Archbishop McCarthy has made the following appointment, effective april 20,1978:

THE REVEREND ROLAND HAMEL, O.M.I.—to Assistant Pastor, St. Mary's Cathedral, Miami, and to the Apostolate to the Haitians.

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Sisters' diamond, golden or silver jubilees

Pontifical Mass for 34 Religious Sisters of the Arch-diocese of Miami who are celebrating silver, golden, or diamond jubilees will be offered by Archbishop Edward A. McCarthy in St. Mary Cathedral tomorrow, Saturday, April 8, at

Diamond jubilarians include Sister Mary Hyacinth Adelson, O.P., Sister Marie Camilla Connery, O.P., and Sister Mary Charles Head, S.S.J.

Celebrating 50 years of service are Sisters Bertila Amador, R.A., Mary Mark Healy, O.P., Marion Fanelle, O.S.F., Rita Therese Weaver,

O.P., Marie Philip Doyle, O.P., Gabriel O'Reilly, R.S.M., Anne Xavier Dignan, O.P., Mary Genevieve Weber, S.S.J., Marie Rose Brady, O.P., and Jean Patricia McGowan, O.P.

Observing golden jubilees are Sisters Gertrude Marie, S.S.N.D., Suzanne Simo, S.S.S., Helen MacDonald, O.S.C., Mary Veronica, O.S.C., Elizabeth Ann Klohoker, O.P., M. Anita McKenna, R.S.M., Dolores Marie Todd, S.S.N.D., Mary Christi, I.H.M., Margaret Mary of the Infant Jesus, O. Carm., Elizabeth Ross, O.P., Diane Odette, O.P., Benita Yara, D.C., Mary Martin Duffy, C.S.F.N., Maria Riley,



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During the jubilee Mass, the Sisters will renew their Religious vows and receive, from Abp. McCarthy, a certificate of honor. The Liturgical celebration will be followed by a luncheon in the Cathedral Hall for the Sisters and their guests.

Below are biographies of the

DIAMOND JUBILARIANS SISTER MARY HYACINTH

ADELSON, O.P., came to the Archdiocese of Miami in 1968 after teaching in Puerto Rico for nine years and was assigned to St. Rose of Lima School, Miami Shores. She is completing her ninth year of teaching at St. Anthony School, Fort Lauderdale, where teaches Spanish to grades five and six.

On Sundays, Sister Mary Hyacinth teaches a CCD class of

Formerly of Pittsburgh, Pa.



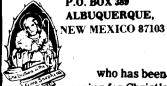
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who has been caring for Christ's poor and needy for Sixty Years. sixth graders and is mission coordinator at St. Anthony. She has also taught in Illinois, Maryland, Virginia, Ohio and Michigan.

Sister Mary Hyacinth enjoys reading, arts and crafts, "some television programs," taking long walks, photography, and "rolling pennies for the missions."

SISTER MARIE CAMILLA CONNERY, O.P., was born in Chicago and entered the Adrian Dominican Novitiate following high school.She studied at De La Salle College. Rosary School of Library Science, DePaul University and did theological studies with the Dominican Fathers.

Her first appointment was to Visitation parish, Detroit and was followed by assignments as librarian at Mount St. Mary Academy, Aquinas High School, and Regina High School, all

During the past seven years as a retired Sister in Florida, she

served as a part-time librarian at St. John Vianney College Seminary, Miami, St. Helen School, Vero Beach, John Carroll High School, Fort Pierce, and is presently at St. Rose of Lima School and Church, Miami

Sister Marie Camilla spends her spare time visiting the elderly and sick and sharing a sympathetic ear, prayer and a

SISTER MARY CHARLES HEAD, S.S.J., a Kentuckian by birth, entered the Congregation of the Sisters of St. Joseph of St. Augustine in 1918. She has served both as a teacher and librarian in three dioceses. Her first assignment was Gesu High School, Miami.

Sister Mary Charles received her B.A.E. degree from the University of Florida, and her M.S.L.S., from Spalding College, Louisville.

Currently, she serves with the Pastoral Care Department at Mercy Hospital.

Continued on Page 5)

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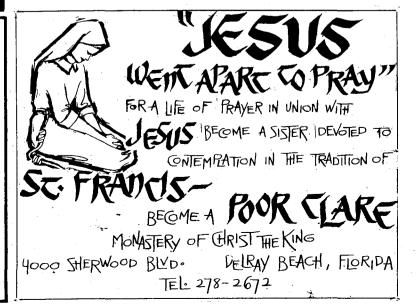
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Golden Jubilarians



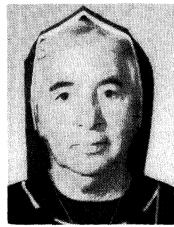
SISTER BERTILA
AMADOR, R.A., was born in
Cardenas, Cuba, and entered the
Congregation of the Religious of
the Apostolate of the Sacred
Heart of Jesus in 1928. She taught
and served as principal of schools
in Spain, the Dominican
Republic, Cuba, Puerto Rico and
Venezuela.

Sister Bertila is currently living at the Congregation's novitiate in Hialeah.



SISTER MARY MARK
HEALY, O.P., graduated from
Mount St. Mary's Academy, St.
Charles, Ill., and received her
B.A. in Latin from Siena Heights,
her M.A. from DePaul University, and did graduate work at the
University of Detroit.

Sister Mary Mark taught in many high schools in Michigan, Illinois, California and Florida.



SISTER MARION
FANELLE, O.S.F., taught in
New York, Connecticut,
Massachusetts, Mississippi and
Florida. She served as principal
in two Florida schools and as
community school supervisor for
three years in the Southern
Province of the Franciscan
Sisters of Allegany.

Sisters to note jubilees

Sister Marion is currently conducting a special reading program in the junior high of Corpus Christi School, Miami, works with a group of senior citizens, and does volunteer service at St. Francis Hospital.



SISTER M. RITA THERESE WEAVER, O.P., has a variety of degrees and experience. She earned a degree in philosophy at Siena Heights College, Mich., a B.A., from Barry College, studied library science at the University of Florida, and did post graduate work in music at Columbia University.

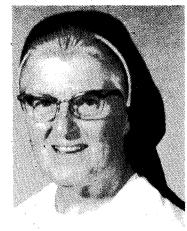
Sister Rita has taught at St. Ann High School, West Palm Beach; St. Anastasia High School, Fort Pierce; St. Martin de Porres School, Fort Pierce; St. Matthew School, Jacksonville; St. Helen School, Vero Beach, where she was principal for six years; St. Anthony School, Fort Lauderdale; Cardinal Newman High School, West Palm Beach; and Rosarian Academy, West Palm Beach.



SISTER MARIE PHILIP DOYLE, O.P., attended Siena Heights College, DePaul University, and Barry College, and received a bachelor of philosophy degree, master of science degree, and a certificate in theology.

Sister Marie Philip served as teacher and pincipal in Chicago schools and taught in Little Flower School, Hollywood, Our Lady Queen of Martyrs School, Fort Lauderdale, and as principal in St. Matthew School, Jacksonville. Presently, she is teaching at St. James School, Miami.

SISTER ANNE XAVIER DIGNAN, O.P., spent 26 years as a teacher and principal in schools in Michigan, six years in Illinois and two years in Maryland. For 14 years, she served the Miami and Orlando areas, serving as principal of St. Joseph School,

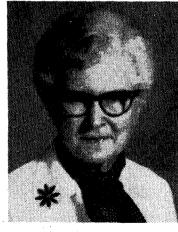


Miami Beach, for six years.
Sister Anne is currently teaching third grade at St. Rose of Lima School, Miami Shores.



SISTER MARY GENEVIEVE WEBER, S.S.J., received her bachelor of science degree from Barry College. She has been a primary teacher in St. Mary School, Miami; St. Theresa, Coral Gables; St. Juliana, West Palm Beach St. Ann, Naples; Our Lady Queen of Martyrs, Fort Lauderdale; and in St. Augustine.

Sister Mary Genevieve is currently a member of the faculty at St. Stephen School, Miramar.

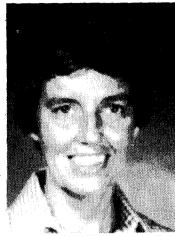


SISTER MARIE ROSE BRADY, O.P., attended St. Joseph Academy, Siena Heights College, and De Paul University. She taught at St. Jude School, St. Petersburg; St. Rose of Lima, Miami Shores; St. Joseph, Miami Beach; St. Anthony, Fort Lauderdale; St. Monica, Palatka; and Our Lady of Lourdes, Melbourne.

Presently she is teaching at St. Ann School, West Palm Beach.

SISTER JEAN PATRICIA MCGOWAN, O.P., has spent 20 of her 50 Dominican years in the Florida area and served in Nassau. She taught in St. Patrick School, Miami Beach; St. Ann, West Palm Beach; and John Carroll Institute, Jacksonville. Currently she is serving at Rosarian Academy, West Palm Beach.

Silver Jubiliarians



SISTER MARY CAROL KOESTER, R.S.M., a native of Pittsburgh, she received her bachelor's degree from Carlow College and Master's Degree from Duquesne University. In Pittsburg she taught in elementary schools and was principal for three years. For the past four years she has taught at St. Thomas the Apostle school in Miami where she also is assistant principal.

SISTER ELIZABETH ANN KLOHOKER, O.P., deriving from a German family of Philadelphia, she entered the Dominican Sisters of St. Catherine de Ricci in 1951. In 1954 she taught in the American Dominican Academy in Havana until the U.S. broke with Cuba. She returned to the U.S. and got a Master's Degree in social work at Fordham University and, after being certified at the University of Pennsylvania, went into family counseling at Catholic Social Service in Dayton, Ohio. From 1971 to 1976 she ministered to retired Sisters in Philadelphia. In 1976 she joined the Sisters at the Dominican Retreat House in southwest Dade County.



SISTER GERTRUDE MARIE KRAMER, S.S.N.D., a graduate of the College of Notre Dame of Maryland, she was born in Ilchester, Maryland, and entered the Sisters in 1950. For the past eight years, Sister has taught at Blessed Trinity School in Miami. Before that she taught at Tampa, Fla., Watertown, Conn.; Ellicott City, Md.; Sunbury, Penn., and Baltimore, Md.

SISTER MARY TRINITA McCARTHY, S.S.J., born in County Cork, Ireland, entered the Sisters of St. Joseph of St.



Augustine, Fla., in 1953, accompanied by her aunt, Sister Teresa Marie. Her first assignment was at St. Juliana parish in West Palm Beach. After two years she went to St. Joseph Academy for boys in Loretto, Fla. In 1959 she became principal at St. Agnes School in St. Augustine. Since then she has served as principal at Cathedral parish school, St. Augustine; St. Juliana, West Palm Beach; St. Patrick's Gainesville, and is now in her fourth year at Gesu School, Miami.



SISTER CATHERINE VERONICA McFADYEN, O.P., entered the Adrian Dominican Congregation from Detroit and was professed in 1953. Received a B.S. Degree from Barry College and an M.S. from the University of Michigan and has done post graduate work in nutrition at several other universities. She taught elementary and junior high school in Michigan and in Rome, Ga., at Our Lady of Lourdes School, Melbourne, Fla., and in Tallahassee. She was missioned to Aquinas College in Nassau to establish a Home Economics department and to head it. Sister then returned to head the Home Ec department at St. Thomas Aquinas High in Fort Lauderdale. For the past four years she has been Home Ec head at Immaculata-La Salle high school, Miami.



SISTER MARIA RILEY, O.P., co-Provincial of the St. Rose of Lima Provincial House, West Palm Beach, began her assignments as a teacher at Our

Continued on Page 6)

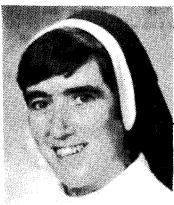
Sisters to note jubilees

Continued from Page 5)

Lady of Lourdes school from 1953 to 1960. From there she went to St. Anastasia school in Fort Pierce to St. Thomas Aquinas High in Fort Lauderdale; FSU as a graduate assistant and then earning a Ph. D., as an instructor of English; Barry College, assistant professor of English and in 1973 to the Provincial House in West Palm. She is also a member of the Barry College Board of Trustees, was coordinator of the National Con-ference of Catholic Bishops Bicentennial Committee and has numerous publications and speaking addresses to her credit.



MARY OF THE INFANT JESUS NORTON, O. Carm., graduated from the Little Flower High School in Philadelphia in 1949 and attended Wayne State University and is now studying at Palm Beach Junior College. She entered the Carmelite Sisters for the Aged and Infirm in 1951 and has been working in that apostolate in New York, Ohio, Michigan, Massachusetts, West Virginia and is now at the Pennsylvania Retirement Residence in West Palm Beach.

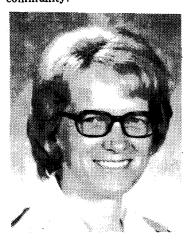


SISTER ANITA McKENNA, R.S.M., a native of Ireland, came to Immaculate Conception parish in 1959. She attended high school in Enniskileen, Northern Ireland where she first met and entered the Sisters of Mercy. Since coming to the Archdiocese of Miami, Sister has taught for eight years in grade school and has spent 10 years in Religious Education. She holds degrees in nursing, education and religious studies

SISTER SUZANNE SIMO, S.S.S., born in Lorain Ohio, joined the Sisters of Social Service in Buffalo and in 1958 began catechetical and parish work in New York. In 1958 she received a B.S. Degree and then spent four years in the Spanish Apostolate in Buffalo. She came to Miami in 1973 to join the staff at Centro

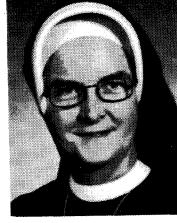


Hispano Catolico where she is now administrator. She is General Procurator of her community.



SISTER LORRAINE SINN, O.P., a native of Tenton, Michigan, earned a Master of Arts Degree at Michigan State University taught in grade school in Michigan, Illinois and Ohio, before coming to Florida in 1971 where she has taught in south Miami.

SISTER MARY CHRISTI SPELLMAN, I.H.M., of Notre Dame Convent in Miami, made her first vows in 1953. Born in Philadephia, she has taught school in Virginia, Pennsylvania



and New Jersey; holds an M.A. from St. Charles Seminary, Overbrook, Pa. She came to Miami last year and teaches religion at Notre Dame Academy



SISTER DOLORES MARIE TODD, S.S.N.D., Madonna Convent, West Hollywood, a native of Baltimore, received a B.S. at the College of Notre Dame of Maryland and did post graduated work at Loyola College and Catholic University of America. She has had various education posts in Baltimore, Washington, D.C., and Philadelphia before coming to South Florida where she teaches math and religion at Madonna Academy in West Hollywood.

SISTER BENITA YARA, D.C., born in Santiago, Cuba, entered the Sisters of Charity of St. Vincent de Paul and then taught music in Cuba and Puerto Rico. Coming to Miami in 1973 she has taught art and music in Gesu school, emphasizing the relation of art and music to liturgy and prayer.



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Blessing the land at St. Charles Borromeo parish, Hallandale, where a new multi-purpose building is to be constructed is Father Laurence Conway, V.F., as Father John J. Vereb, the pastor, looks on. The new structure is part of a parish expansion program in which it is planned that the present building will be converted into a permanent church and a residence will be built for the parish priests. The new building will serve as a center for the various functions of the parish.

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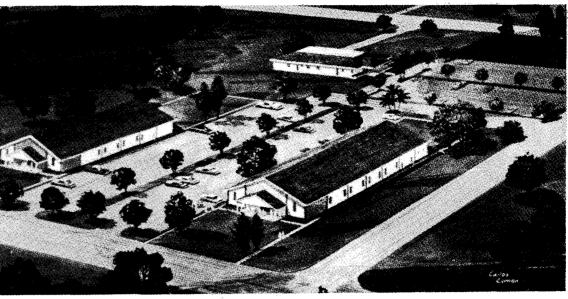
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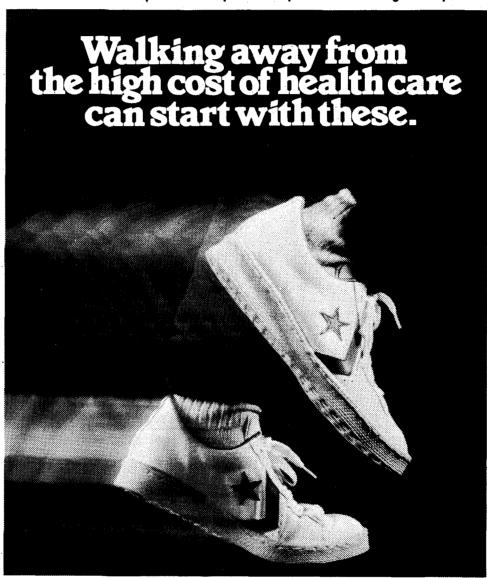
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An Architect's shetch depicts the the parish complex when building is completed.



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Ground was broken during a formal ceremony recently for a new multi-purpose building at St. Timothy parish. Msgr. David E. Bushey, pastor of St. Brendan's Church (left), is shown with Father Michael J. Gigante, OMI, pastor of St. Timothy's, as they turned the first shovelful of earth.



Children helped in groundbreaking ceremonies for a multi-purpose building at St. Richard parish last Sunday. Shown in background (L.to R.), are Msgr. John O'Dowd, V.F., Father Kieran Darcey, Administrador of St. Richards, and Father Roger Radioff.





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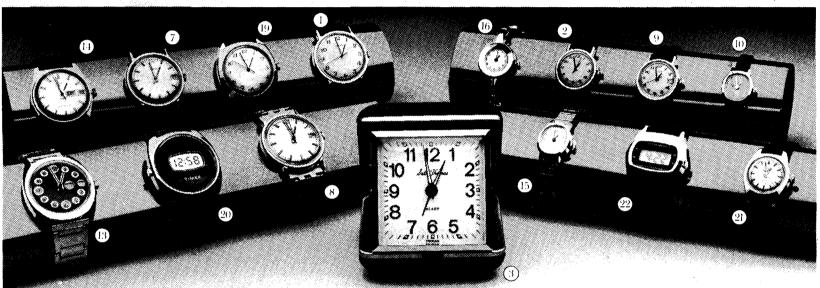
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21. Timex Woman's Electric	21.95	18.95	15.95	26.95					
22. Timex Woman's LCD Digital	17.95	14.95	11.95	22.95					
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Parish family life coordinators commissioned

(Continued from Page 1) service activities were happening

Holy Spirit Church, Lantana, shared how they had started a

Being Commissioned as Parish Family Life Coordinators by Abp. Edward A. McCarthy at the Family Enrichment Center are Hugh and Cathy McCloskey and Dick and Colleen Venezia of St. Joan of Arc parish,

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Large Catholic Staff including three of our managers years ago. The first Saturday of month families get together for a pot-luck supper, some sharing, and make posters on different themes. During February the poster was to answer the question, what does the Eucharist mean? The current theme focuses on expressing the most joyful experience countered during the last month. Participants have ranged from a dozen families to over families.

Leonard and Lucille Wilson of St. Coleman parish, Pompano Beach, noted thay had success having a cocktail party for precana couples and that it was a good opportunity to get to know one another within the com-munity. Lucille said, "We also send cards for the first anniversary just to let the couple know someone cares about them and wants them involved in the

Ray and Ann Price, coordinators for St. Louis parish, South Dade, reported on their Evenings for Parents and that it was a great opportunity for people to get together and talk about their families. They felt that for many families it was the first time they were able to talk to other families about problems they may be having with their own children.

Mike and Sany Zorovich of St. Rose of Lima parish said they had about 110 couples going through the current cycle of Evenings for Parents and that 22 couples have been trained to conduct these evenings.

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Carlos Rodriguez of Immaculate Conception Church noted that 50 to 60 families are now actively involved in visiting parishioners in their homes. Maria said that the couples go as a complete family, children included, to visit and that the welcome is very warm. For many families, she said, it is the first time they have personal contact

The new Parish Family Life Coordinators are:
NORTHERN AREA

Marge and Peter Tellex, Holy Spirit; Leonard and Lucille Wilson, St. Coleman; Richard and Jean Morey, St. Francis of Assisi; Mr. and Mrs. Lauren Mulcahy, St. Joseph, Stuart; Mr. and Mrs. Stanley Oblaczynski, St. Jude; Tom and Kay Trama, St. Luke; and Bill and Linda Conyers, St. Paul of the Cross.

CENTRAL AREA



someone from the church. Marie and Carlos also write a Family Living column for the parish bulletin every week in Spanish and English.

John and Cathy Sciarrillo from St. James parish said they were going to take the Evenings for Parents and combine the program into a whole-day event. The plan is for there to be four presentations, Liturgy, and dinner. The couple noted that they had had good participation in the Evenings for Parents but a larger turnout for the whole-day

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Trinity; Jim and Carolyn Bennett, Holy Family: Maria and Carlos Rodriguez, Immaculate Conception; Joe and Virginia Gauck, Little Flower (Hollywood); Perry and Rosalie Vitale, St. Boniface; Andre and Donna DeMeter, St. Clement; Robert and Annette Thornton, St. Gregory; John and Cathy Sciarrillo, St. James; Ed and Kathy Kirchmier, Nativity; Joe and Marilyn Charles, St. Joseph (Miami Beach); Kathleen Ruggiero, St. Lawrence; Mike and Sandy Zorovich, St. Rose of Lima; and Jim and Barbara Baggot, Visitation.

SOUTHERN AREA

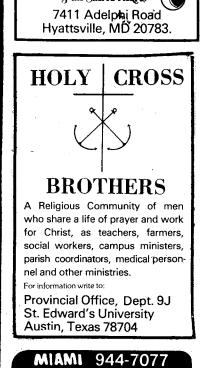
John and Corinne Steinbauer, Epiphany; Eddie and Trudy Stroface, Good Shepherd; Mike and Sharon Fitzgibbons, Little Flower; Mr. and Mrs. Herbert Pablo, St. Augustine; Bob and Barbara Yglesias, St. Hugh; Dominic and Carol Cianciolo, St. Justin Martyr; and Ray and Ann Price, St. Louis.



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Abp. Camara says Pope asked him not to travel

MUNSTER, West Germany—
(NC)—Social activist Archbishop
Helder Camara of Olinda and
Recife, Brazil, has said that Pope
Paul VI himself requested him
not to make any further trips
outside Brazil, the German
Catholic news agency, KNA,
reported

Archbishop Camara said for him the papal request "had the force of an order."

Following reports in mid-March of a papally imposed ban on the archbishop's travels, the Vatican denied that any such orders had been issued.

According to the KNA report, the Brazilian prelate also said that the Roman Curia, the central administration of the church, is intefering in Latin American church affairs, and he predicted that an approaching general meeting of the Latin American bishops will be a step backward for the Latin American church.

THE archbishop's comments came in a letter he wrote to a German priests' association in Munster, Frechenhorster Kreis, which was released by the priests' group at the end of March and reported by KNA.

Vatican spokesman Father Romeo Panciroli denied March 22 that the Vatican had ever placed travel restrictions on Archbishop Camara. He said, however, that a Brazilian bishop, whose name he did not reveal, had urged Archbishop Camara to devote more time to his pastoral duties in Olinda and Recife and less to traveling.

Archbishop Camara is a frequent participant in international gatherings on human rights and various Catholic conferences.

In his March 7 letter to the Munster priests' group, the archbishop said that he had received a personal letter from the pope "two-and-a-half months ago."

The letter, which he said was given him by the Brazilian Bishops' Conference president, Cardinal Aloisio Lorscheider of Fortaleza, asked him to "refrain from further international trips."

(After the letter was written but before it was made public, National Catholic Reporter, a U.S.- based independent Catholic weekly, reported from Brazil that Archbishop Camara had promised a full interview on the alleged ban. But, NCR said, he received a phone call from a key Vatican official shortly before the scheduled interview and then declined to discuss the issue out of allegiance to the pope.

(NCR said the phone caller—Cardinal Jan Willebrands of Utrecht, Netherlands, who is president of the Vatican's Secretariat for Promoting

Christian Unity—told Archbishop Camara that the Vatican had no objections to further international travels by him)

In February, the Pontifical Justice and Peace Commission president, Cardinal Bernardin Gantin, and the commission's secretary, Jesuit Father Roger Heckel, were sent on a secret papal mission to Brazil to discuss the social justice project.

The Vatican has made no comment on the trip, and reports are conflicting as to whether the Vatican called on its own for a reexamination of the project or whether the Brazilian bishops requested the Vatican to intervene.

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'Kiddo, I love you', called key words.

(Continued from Page 1)
"whether we teach them in rows,
in circles or hanging from the
chandeliers. What matters is that
chandeliers. What matters is that
the young person perceives that
he or she is loved."

She urged the teachers present to become personally involved with their students. "Every time we look at a child and say, "Kiddo, this is not your best, we are saying. "You can do better—and I love you."

While the convention dealt

with a variety of topics in its workshops, including computers in the classroom, school discipline, reaching single people with education programs and many others, some of the participants indicated their principal reason for attending may have been simply the chance to mix with large numbers of fellow educators.

BUT the featured speakers continued to pack the huge Augustus A. Busch Jr. Hall for their presentations—right up to the last and perhaps the most eeagerly awaited speaker of all, the Rev. Jesse Jackson, head of the Chicago-based Operation PUSH (People United to Save Humanity).

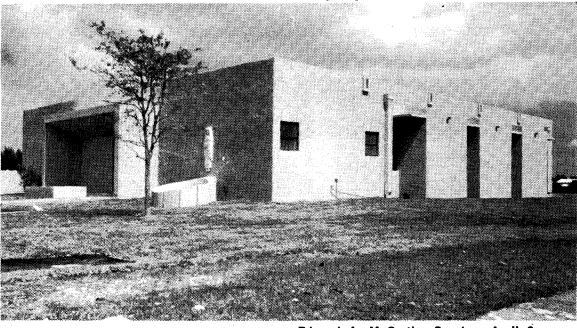
Mr. Jackson did not disappoint the gathering. A protege of the late Martin Luther King Jr., Mr. Jackson exhibited extraordinary oratorical powers of his own. He repeatedly moved the crowd to roars of approval and prolonged applause as he urged them to eliminate "the cancer of

racism" from America.

"We need each other too much to remain so divided," said Mr. Jackson, who praised Catholic schools for their performance with black students, but urged even greater black enrollment than the current level, which he put at 5.5 per cent.

At a press conference before his talk, Mr. Jackson ridiculed experiments which remove restraints. "We know non-values are themselves values—the values of decay and decadence." Mr. Jackson's presentation closed out a convention marked by optimism about the future of Catholic schools. The sharp declines in the fortunes of Catholic education seem to have ended, and speakers, anong them Cardinal John J. Carberry of St. Louis and keynoter Norbertine Father Alfred McBride, called for Catholic schools to become more Catholic.

"WITH more boldness than ever," said Cardinal Carberry, "we must stand up and be proudely recognized as Catholic.



A new hall for St. Malachy parish, Tamarac will be dedicated by Archbishop

Edward A. McCarthy Sunday, April 9. Father Timothy G. Hannon is pastor.

Red Mass slated in Capital Apr. 12

Archbishop Edward A. McCarthy will preside at a special "Red" Mass for lawyers and government officials on Wednesday April 12, in St. Thomas More Co-Cathedral, Tallahassee.

Bishop Rene H. Gracida will be principal concelebrant joined by the four other bishops of Florida.

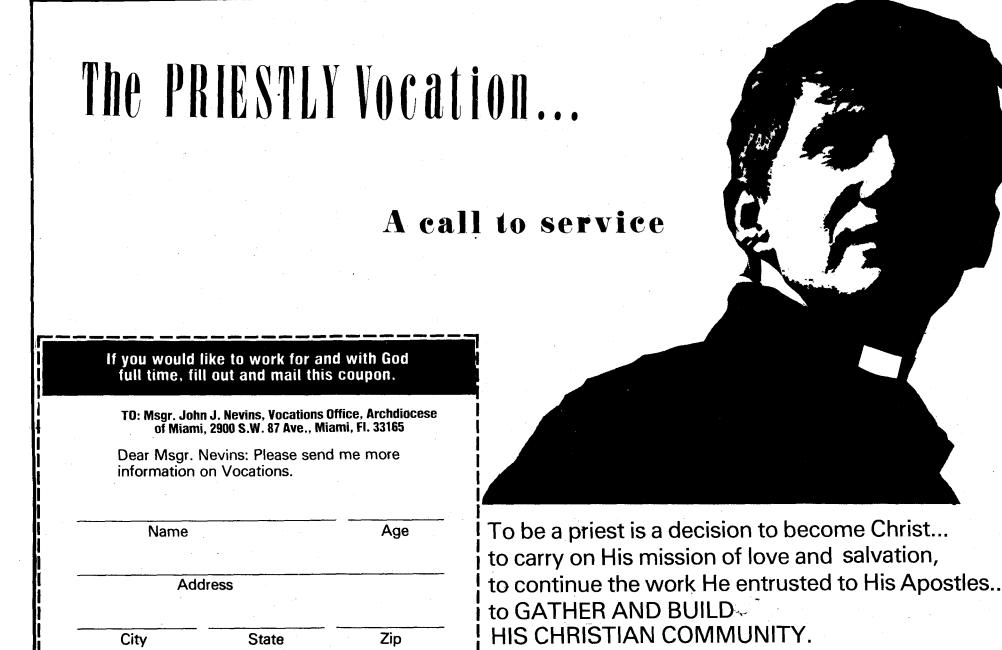
Governor Reubin Askew, cabinet officers, Supreme Court justices, legislators, lawyers, and other elected and appointed government officials will attend.

The homilest will be the Rev. James T. Burtchael, C.S.C., a distinguished professor and

Provost of Notre Dame University in South Bend, Ind.

The five Catholic bishops will say the Votive Mass of the Holy Spirit, traditionally referred to as the Red Mass in reference to the liturgical vestments worn by the priests.

"The liturgy of the Red Mass provides an opportunity for those involved in the legal and governmental professions," Bishop Gracida said, "to pray collectively for the wisdom and inspiration to serve their fellow citizens honorably, with the justice and charity of the Judeo-Christian heritage."



'Mountain II,' upbeat film

Mountain, Part II," is rare among sequels, since it isn't about the Mafia, sharks, devils, violence or disaster. It's kind of a compliment to the audience to assume they would be interested in the continuation of the love story of a paraplegic.
"Mountain" is not to be

confused with the sleazily erotic "Other Side of Midnight." It continues the more-or -less true story of Jill Kinmont, the starcrossed Olympic ski hopeful of the 1950's who was paralyzed in a terryfying downhill fall at Alta, Utah. The original 1975 film based on her biography, was a major box-office hit for many obvious reasons. It was kind of a one-woman disaster film Jill was

not only cruelly injured in her prime, but her best friend got polio, her fiancé left her, and her next fiancé got killed in an airplane crash.

But there were other assets, both substantial and dramatic. In describing Jill's efforts to rehabilitate herself physically,work through college and earn a job as a teacher, the first film was genuinely inspiring.

The sequel has much less to work with, and more fatally, seems not to have been taken as seriously by director Larry Peerce, who is capable of making very good movies ("Separate Peace"). The original star, the luminously beautiful Marilyn Hassett, is back, and she still has a smile like a bank of floodlights



James Arnold

being turned on. The love interest this time is Timothy Bottoms. who is gentle and thouching as a shy rancher

A basic problem for Douglas Day Stewart's script is that it's being written from life, and this section of Ms. Kinmont's life-I'm sure she's grateful—is not as gripping as the first.

The story is built around

ENTERTAINMENT/ARTS

}****************

Kinmont's understandable reluctance to get romantically involved again. ("Every man I've ever loved has died"). At first she resists John Boothe (Bottoms), with whom she has little in common except a gentle nature. (In truth, the movie doesn't tell us much more about him). Much emphasis is put on her physical handicaps, and their mutual attempts to cope with them. Here the script skirts the edges of self-pity, but occasionally slips in.

The affair blossoms in what is certainly the film's visual highlight, a trip by van through Reno to the Northwest, where the couple camps out, visits the Butchart Gardens, takes the

Victoria ferry, etc. John carries Jill up to the top deck and proposes, as romantic music fills the track and the camera soars into the sky in a series of dissolves. But then there is a scare that he's been killed in a truck accident, and Jill decides to

The genuinely tearful climax ocurs in a dialog on an open stretch of interstate highway, with John showing he is just as vulnerable as she is. Bottoms is credily affecting in a scene that couldn't have been played by Bogart, much less Burt Reynolds. Key flashbacks to the first film help to orient newcomers, but unfortunately, they'll realize they missed the best part.

'Mountain II'' is a warm, generally upbeat film about real people who manage to overcome hangups somewhat more serious than our own. Thus it offers a bit more than a good cry, and might be just what you need as the winter blahs wind down. (A-3,

Recent film classifications

"The Fury" (R) C
"Kingdom of the Spiders" (PG)

"An Unmarried Woman" (R) B

"A Little Night Music" (PG) A-

Catholic comic turns talents to filmmaking

By MARILYN MURRAY WILLISON

ANGELES LOS After a long career as a television comic, Tim Conway is turning his talents toward the film in-

Tired of paying high prices to attend low quality movies with his wife and six children, Conway turned his creativity and knowhow to a venture that he hopes will give Walt Disney Studios competition.

The result is a proposed series of films meant to show that family entertainment doesn't

cese of Miami.

have to be too adult for the children or too childish for adults. His latest, "Billion Dollar Hobo," is enjoying a healthy boxoffice, and more films are on the

Conway, who is affable, open and witty, explained why he is optimistic about the venture.

"The best way to judge the effectiveness of a 'family' or 'Grated' movie," he said, "is to watch the audience during the screening. Two things happen: when the plot comes to the surface, the adults eyes are glued to

the screen, while the kids are fidgeting and squirming. When the 'action'—slapstick or otherwise—returns, the kids resume interest in the screen while the adults begin to unconsciously lose interest. What we hope to do is provide viewers with films that will capture the imaginations of both-and we think it can be done.'

Conway, 47, become a Catholic in his twenties. He married his college sweetheart, and is now the father of five boys and a girl.

Asked whether he keeps up with current events for ideas for skits, he said: "I stopped reading newspapers and magazines when my daughter smiled at me one morning from her high chair. The dichotomy between reading about murder, rape and bloodshed and the happiness on her face made me realize that time with my family was far more important than trying to keep abreast of the crazy events that go on in our society. I'd rather spend time with my kids than read about the happenings in Washington."

PIRECTION and Information Guide Archdiocese of Miami, Florida Contains names, addresses, phone numbers of Archdincese offices and officials, parishes, schools, institutions, centers, convents, religious communities, social services, and their Archdiocesan (
Holy Year principals ... a map of The Province of Miami, and a cross-reference listing of 539 priests, both active and retired. PLUS - an inspiring Pastoral Letter from Archbishop Edward A.McCarthy in commemoration of the Holy Year and the 20th Anniversary of the Archdio Convenient pocket size

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Liberalism

The Church and the new secular states

by Father Alfred McBride, O. Praem.

Ever since the days of Constantine, the control of Europe lay between throne and altar. This 1,500-year stormy marriage between the Church and state dissolved in acrimonius "divorce proceedings" in the 19th century.

With Roberspierre in France, Garibaldi in Italy and Bismarck in Germany, the thrones collapsed and the new secular states were born. The French Revolution, the unification of Italy and the creation of a united Germany toppled the kings and princes and the whole monarchial system, replacing it with varying forms of liberal democracy.

The ideas that led to the new politics were born in the 16th century Renaissance and matured in the 18th century Enlightenment. The major elements included a strong respect for the powers of reason, the growth of the scientific mind, a high regard for personal freedom and conscience and a new-found love for self-determination.

At the same time, this produced a critical attitude toward faith, a rank dislike for compulsory forms of authority and inherited privilege, a preference for the rights of the individual against the imperiousness of the rulers and a rebellion against all forms of forced belief.

The list of thinkers laying the groundwork for these approaches included Erasmus, Galileo, Descartes, Voltaire, Pascal, Locke, to mention but a few. What began in laboratories of science and the club rooms of philosophers eventually was translated into political action. The slogan of the French Revolution-Liberty, Fraternity, Equalityflew in the face of the old values of authoritarianism, caste systems and the principle of external compulsion.

The political upheaval was precisely that. The cool language of a gentle Erasmus or a mystical Pascal turned into the hot wars that ripped throne and altar apart and created the contemporary secular states. The dream that was born in rational calm took public shape at the end of a gun.

The Church lost its privileges in France in 1789. The pope lost the papal states in 1870. By 1878, Bismarck's Kulturkampf left the Church in a virtual state of war with Germany. In less than a century, a cozy, often brilliant, sometimes brutal, alliance of Church and state came apart after 15 centuries of partnership.

We have already seen that the Church felt a state of siege due to the attacks of the Protestants and the Rationalists. Now she had to face a literal state of political siege. She had fought off the Protestants in theology, the Rationalists in philosophy. Now she must cope with the secularists in politics. Nowhere was this more dramatically brought to her attention than in the fall of the papal states.

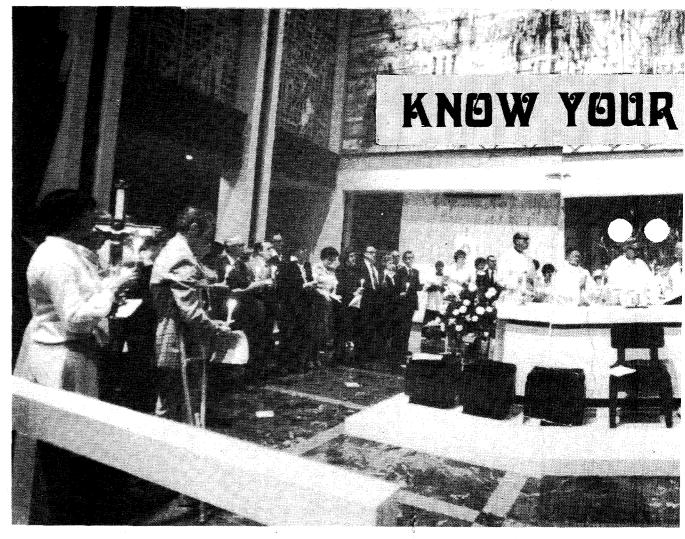
Ever since the time of Charlemagne, the popes controlled the territory of central Italy. They ruled the land both as secular heads and spiritual masters. The day Garibaldi marched into Rome that old order passed away. That shock, plus the French one that preceded it, and the German one that would follow it, stunned the consciousness of the

So much so, that the popes from Pius IX up to Pius XI practiced a self-imposed exile within the walls of the Vatican. They styled themselves as "prisoners of the Vatican," and used this symbol as a protest not just against the theft of the papal states, but also as a comdemnation of the appearance of the secular states and the ideals for which they stood.

If the spark of liberalism had any hope of influencing the papacy (as ideed it had for a while in the case of Pius IX,) it lost all credibility in papal minds the day Rome fell. The growth of secular states elsewhere only confirmed the ruling minds of the Church in their resistance to the new politics.

In retrospect, we might partially sympathize with the reactionary attitude of the Church. Rulers of institutions are usually conservative. And when they have had a good thing going, it is not surprising they will only yield to the new

order with great hesitation. We wish now that they had been more flexible. They weren't, both for good and bad reasons. We cannot rewrite the times. We can only hope the major lessons have been



By ARACELI CANTERO **Voice Spanish Editor**

In spite of the controversy going on in some sectors of the Church about the role of the laity, the fact is, that more and more men and women, from all walks of life, are coming to the realization that they too are called to ministry within officially recognized Church structures.

They don't share with op-

ponents of formalized lay ministry programs, the fear of becoming clericalized or becoming an elite group in the Church.

Rather, they hunger for the formation and training they can receive through these programs, in order to exercise with more effectiveness the ministry that most of them are already exercising.

At least that is the case with

"The charity of Ch

by William Ryan

Cardinal Raul Silva of Santiago, Chile, once said his episcopal motto is based on charity, his politics on the common good, and his solution to problems on common sense.

After finishing high school in Santiago, he decided to become a lawyer. But after earning his law degree, he changed his mind and in 1930 joined the Salesian Fathers. He was ordained a priest in 1938.

He taught canon law and moral theology at the Salesian Seminary in Santiago, then was director of two Salesian colleges there. From 1941 to 1959 he was director of the Salesian Theologate at Chile.

He attracted national attention in 1956 when he became the first president of Caritas, Chile's Catholic charities organization, and was subsequently elected vice president of Caritas Internationalis for all of Latin America.

Ordained bishop of Valparaiso in 1959, he chose as his episcopal motto "The Charity of Christ Impels Us.

He said at a luncheon for newspaper reporters, "I know that you are asking yourselves what is the political line of the new bishop of

Valparaiso, and I will tell you. My politics is only the common good, and I will be on the side of every party and every person who has the same

In May, 1960, when earthquakes and tidal waves devastated Chile, the nation's bishops chose him to seek the assistance of the world for the Chilean people. He toured the United States, Canada, Italy, Spain, France, Germany, Holland and Belgium. He raised money and supplies that enabled Chile to rebuild.

On May 14,1961, he was appointed archbishop of Santiago. A year later he became the second cardinal in Chile's history.

One of his most far-reaching moves was his involvement in 1962, along with Bishop Manuel Larrain of in a land reform using church properties. This successful pilot project led to government initiatives to increase redistribution of land to landless peasants. In the 1960s he was an advocate of social action and church renewal at the Second Vatican Council

Cardinal Silva is famous for his

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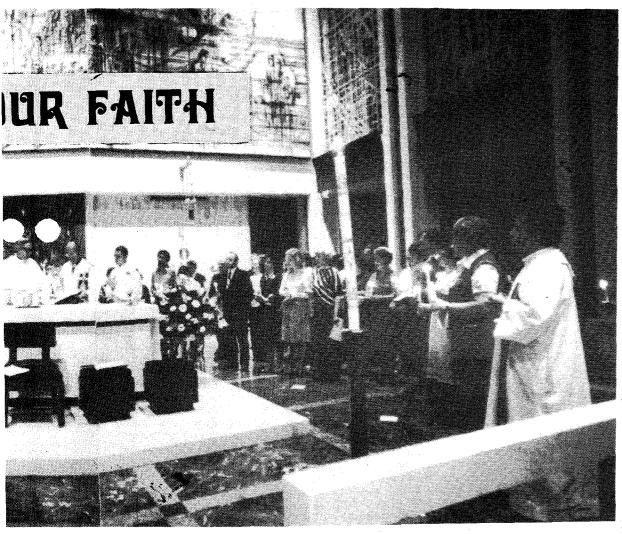
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the over 70 candidates enrolled in the Lay Ministry Program of the Archdiocese of Miami which started only some weeks ago.

In establishing the program, under the direction of Dr. Mercedes Scopetta, the Archbishop of Miami, Edward A. McCarthy, who is also chairman of the Bishop's Committee on the Laity, pointed out that in the early Church, ministry belonged to every member of the Mystical Body, and that in fact some forms of ministry do require specialized training and some sort of planned placement so that all areas of need may be covered in any local Church.

After a few weeks of screening and initial formation, Archdiocesan candidates were officially accepted into the two year program during a symbolic ceremony held at the College Seminary of St. John Vianney. (See above photo)

Christ impels us"

clear, decisive stands on freedom to preach the Gospel, Church unity, domestic peace, social justice and human solidarity. In his private life he has been described as reserved, at times remote, even to his close colleagues. But he becomes vibrant with compassion when he talks to crowds. People feel he is close to their needs and hopes. On more than one occasion tears have been seen on his face as he addressed his people.

The cardinal has been bitterly attacked from many sides. One such sion came in 1972 when he told a group of leftist priests, who took over the Santiago cathedral for a time, that he would not help their efforts to foment a Marxist revolution. He was firm in reproving their movement, called Christians for Socialism, as "destructive of the Church."

But he was also attacked from the right when he refused to tell Chilean Catholics they could not vote for the Marxist government of Salvador Allende.

"The Chilean bishops chose to follow Vatican Council directives.' Cardinal Silva commented at the time. "Catholics may vote according

to their own consciences for whomever they think is worthy. The Church does not take political sides. The only condition for a Christian is the common good of the nation.

He was again criticized in September, 1973, when he was present at a Te Deum (a religious ceremony of Thanksgiving) on Chile's national holiday, attended by the military junta that overthrew Allende.

The cardinal pointed out that for the first time he had refused to intone the Te Deum, as is normal, as a public manifestation that he was not aligning himself with the new government. "I only agreed to celebrate Mass in memory of all those who have fallen in these days of violence." He also noted that two days after the coup the Chilean bishops attempted to publish a statement that did not please the new government and that was, in fact, blocked by the junta.

The archbishop of Santiago remains calm amidst the storms. 'Every pastor in the church's flock must follow the only path possible,' he said, "up to the cross of Jesus."

Laity as speakers for the Church?

by Father Joseph M. Champlin

Yesterday a married man in his 30s preached at our parish. The father of three and an executive within a large local corporation, he is at the midpoint of his training for the permanent diaconate in our diocese. At each of the five weekend Masses, this candidate for ordination outlined the recent restoration of permanent deacons in the Church as well as the details of his own personal decision to seek that office.

He delivered a fine homily. The content was excellent, the word choice was superior, the delivery was above average, his presence was most impressive.

Afterwards, I told him that based on his quality performance he would be welcome as a regular preacher in the parish after ordination, and should consider this a part of his future ministry. Not every permanent deacon will or should be a homilist. That requires in candidates natural gifts and special training. This man has been blessed with those talents and could become an exceptional preacher of the World.

That prospect raises some interesting questions: Would his preaching be more effective in our parish, among his neighbors. relatives and friends or in some other church? Would he be a prophet without honor in his native land or particularly powerful simply because he lives and works and plays among the laity?

Permanent deacons represent an attempt to build a bridge between the laity and the clergy; between the sacred and secular; between the institutional church and the workday world. How well they will link these separate spheres remains to be seen.

Some African bishops apently fear that instead of the elements involved, the permanent diaconate may diminish the laity's role in the church. Archbishop Jean Jadot, apostolic delegate in the United States, quoted in a 1977 Chicago Declaration of Christian Concern, relates hearing members of the African hierarchy maintain, "It will kill the laity in the church because it will reinforce the conviction already existing that to work

for the church you must be ordained.'

The signers of this declaration share similar fears. With opposing the diaconate restoration, they feel anxious about "the steady depreciation, during the past decade, of the ordinary social roles through which the laity serve and act upon the world."

Its 47 signers caution lest the surge of permanent deacons create an impression "that one can work for justice and peace only by stepping outside of these ordinary roles as a businessman, as a mayor, as a factory worker, as a professional in the State Department, or as an active union member and thus that one can change the system only as an 'outsider' to the society and the system."

On the contrary, the Chicago Declaration argues such a trend clearly departs "from the mainstream of Catholic social thought which regards the advance of social justice as essentially the service performed within one's professional and occupational milieu.

The text sees support for its stand in paragraph 31 of the Vatican II Constitution of the Church. The bishops there stressed that "since the laity are tightly bound up in all types of temporal affairs, it is their special task to order and to throw light upon these affairs...'

The signers, as I read the declaration, would thus argue against quite specific, pragmatic social action steps being promoted in the pulpit by either permanent deacons or priests and bishops.

'Although we also yearn for a new heaven and a new earth, we insist the Gospel of Jesus Christ by itself reveals no political or economic program to bring this about. Direct appeals to the Gospel in order to justify specific solutions to social problems, whether domestic or international, are really a betrayal of the Gospel. The Good News calling for peace, justice and freedom needs to be mediated through the prism of lay experience, political wisdom and technical expertise."

I would gladly put my name to those statements.

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Why do kids fight in a family?

By TERRY and MIMI REILLY

A few weeks back, we had Terry's mother visiting us for a couple of weeks. While she was here, one afternoon, we were sitting around visiting as we often do at the end of the working day. Suddenly, a wild shriek came from the kitchen area. Our children were fighting over how rauch soda was to be poured into each glass.

From the noise, one would have been sure it was the worst crisis in a decade. Fight - Fight -Fight, it seemed all four were screaming at the top of their lungs all at the same time. My ears felt like they would drop off as I entered the kitchen area. I then proceeded to scream at the top of my lungs... "stop fighting!"

Why do kids fight in a family? Why do they choose certain siblings to have, what seems to us parents, an endless bickering battle? Why does fighting break out in places like the church parking lot, or the grocery store, or even worse, in the car when all the windows are rolled down and we're waiting at a stop light with oodles of traffic around us?

Fighting children can be not only an embarrassment to us parents, but also it appears down right un-Christian. It sounds so great to sit at church and hear a lovely sermon about the challenge of love of neighbor, or hearing Jesus' own words, "Love one another, as I have loved you" John 15:12; only to come home and have to try to end a family argument about something ridiculous like who sits next to who around the dinner table.

Yes, children fight with one another in families and frankly it doesn't sound very Christian, but it certainly is very human. Martha and Mary, I bet, had a good round of fighting over serving a meal when Christ came for a visit. Sibling rivalry has been around a long time. One might

say, it could date back as far as Cain and Abel. Children simply fight. It's part of daily family life. Yet, there must be something, we parents can do to minimize it.

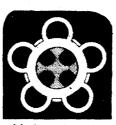
Thinking about it for a while. I see a process that unfolds like a flower bud opening up to the warm sun.

The home is the place that teaches children how later to function in the greater society. As siblings learn the art of getting along, helping, supporting, being patient, tolerating situations, they are being trained for the future. Our Christian homes, go a

dimension beyond this. We strive towards a deeper level of commitment, that of living the reality of Christ's presence in the home. It means more than getting along; it means "oneness, unity" centered in Christ. It puts me in mind of a favorite scripture passage from Ephesians 4;3, 'Make every effort to preserve the unity which has the Spirit as it's origin and peace as it's binding force." Our Christian homes are Christ's "love fac-

battered world. If this is meant to be true, why do our children in our

tories" to reach out hope to a



Christian homes seem to fight so much? I think it's because we're all in process. Remember that funny banner entitled "Be patient with me, God isn't finished with me yet." How true it is, How true it is, especially in our families. Ephesians 4:2 reminds us to "bear with one another lovingly." Frankly that is awfully difficult when the house seems to be tumbling down with screaming children in the throngs of a super fight.

Why do kids fight? Sometimes they are just angry, sometimes they get hurt school, so they jump on a smaller brother or sister, sometimes they are simply bored and a good argument will liven things up. Other times they are angry with themselves so they force the others to be angry at them too.

Kids fight when they are too tired or when they are hungry. They fight when they are jealous or envious of another. They fight too, when they find they must stand up for their own rights. Fighting can be a warning signal for parental attention. Whatever the reasons for a fight among children in a family it is very real and important to the kids at that moment.

What can we parents do about fighting? We might keep a chart for a week or so and find out what seems to be at the root. It might be, which T.V. show to watch or who clears the table tonight, or taking toys belong to certain family members. Whatever is causing fights list for a week. Take time then to see if there is something we as parents can do to help at the source. It's worth a try. Whatever the outcome is though, keep in mind that crazy little plaque verse, "Be Patient with me, God isn't finished with me yet." We parents haven't made it yet either.

With patience, Ha!

Mimi Reilly

FITNESS FOR GOD'S TEMPLES—THAT'S US!

Opening Prayer: Holy Spirit, Fill our family this evening with Your presence. Help us to treasure one another and help to keep us all in shape especially physically. Amen.

Scripture-1 Corinthians 3 verses 16 and 17

 Young Families—materials; one inexpensive tape measure, construction paper, crayons, photos of family members, glue or scotch tape. Mount the tape measure on construction paper and print at the top "God's Special Temples." Measure the height of the family members and write their names next to their height. Along the side of the construction paper, place his picture there, too. For family members that are taller, place their pictures and heights near the top. Hang this on the inside of a closet or pantry door and when school begins, measure everyone again to see if any "temples" have grown.

Family Night

• Middle Year Families-materials; bible, paper, pens or crayons. Read aloud 1 Cor. 3:16-17. What is it saying to us as individuals, than as a family? Share and discuss what different family members can do to keep physically fit. What about grooming habits, exercise habits and eating habits? Choose two areas for improvement and work out a schedule for the next

• Adult Families—materials; scale, bible. Read aloud 1 Cor. 3: 16-17. Share thoughts about it. How fit are the family members? Are there any members overweight? Take turns using the scale (Weight doesn't have to be shared). Do we have an obligation to God to keep our bodies fit? Share thoughts on good balanced diets and also practical ways to lose we

No one should be made to feel pressured to lose weight, nor should one family member criticize overweight condition of another family member. Snack—fresh fruits in season.

Entertainment—celebrate one family member: share a "This Is Your Life" with photos from babyhood, recall special important events and make a button to wear, their name and "we love you."

Sharing:

1. Each share a moment you felt at peace inside.

2. Each share a time you felt hasseled or rushed. 3. Each share a moment you felt especially close to

another family member. Closing Prayer: Thank you wonderous, Lord for making us temples of Your Holy Spirit. Thank you for

your plan for each of our lives. Help us to be open to you and to listen to your words within our hearts. Thank you for this Family Night. Amen.

Spontaneous Prayer

Oración de los Fieles

Prayer of the Faithful

THIRD SUNDAY OF EASTER April 9,1978

Celebrant: O almighty God, we are the people of your pasture and the sheep of your land. Please listen to our prayers LECTOR: Our response will be Lord

hear our prayer.

LECTOR: For our Holy Father, Pope Paul VI, for all the bishops of the universal church and for all who guide us in ruling the earth and created things, as God would rule them, we pray to the

LECTOR: For our brothers and sisters, the migrant and seasonal farmworkers who provide us with our daily bread and nourishment, that they may find just and equitable solutions to their many problems. We pray to the Lord.(R)

LECTOR: A greater spirit of solidarity throughout the world, among the rich, the marginal and those still trapped in poverty, we pray to the Lord.

LECTOR: For all those who dedicate themselves to know creation, its constitution, its natures, and its laws, never lose sight of their work as a means to perfect the earth as God would perfect it, we pray to the Lord. (R)

LECTOR: For ourselves, that we

may become more aware of the need for justice and love in our society and thus be moved by the Holy Spirit to involve ourselves in this struggle, we pray to the

Celebrant: All powerful, eternal God, give us an awareness of the injustices your poor people suffer, and inspire us with the courage to involve ourselves in establishing your kingdom of justice, love and peace. We ask this through Christ our Lord.

People: Amen.

HOLY YEAR PRAYER

(To be read with the Prayer of the Faithful)

Our heavenly Father: Joyfully we praise You, we thank You, we love You. We are sorry for having ever offended You

Please, Father, send Your blessings upon us, as we celebrate the twentieth anniversary of our Archdiocese by planning and working together for our spiritual renewal and growth. Send Your Holy Spirit to help us become more Christ-like and to see Christ in each

Help us during this Holy Year to grow in Faith, in our prayer life, in loving You and each other, in our sense of community, in a

deeper awareness of our calling to be active ministers of Your kingdom.

May we experience the grace and joy of Christian living in this world and one day be happy with You forever in heaven. AMEN.

TERCER DOMINGO DE PASCUA 9 de abril de 1978

El Señor vuelca Celebrante: abundantes bendiciones sobre nosotros, reunidos como Iglesia durante esta Eucaristía. Abramos nuestro corazón para recibir los dones necesarios para fortalecer nuestra fe y vivir nuestro

LECTOR: La respuesta de hoy será: Señor queremos ser tus seguidores.

LECTOR: Para que el arzobispo Mccarthy sea lleno del Espíritu Santo para guiar y enriquecer a esta Iglesia local que busca seguir a Cristo, oremos,

LECTOR: Para que los católicos de todo el mundo fortalezcan su fidelidad al Santo Padre, Vicario de Cristo en la tierra, oremos Señor...

LECTOR: Para que aprendamos a convertir nuestra cruz de cada día en provecho espiritual y fuente de paz, oremos, Señor...

LECTOR: Por nuestros seminaristas que se preparan al sacerdocio, para que vayan profundizando en el sentido de su respuesta a la llamada del Señor, oremos, Señor...

Celebrante: Señor y Padre nuestro, que nos inspiras confianza para pedirte

estos favores. Haz que al experimentar la grandeza de tu bondad sin medida, nos volvamos generosos en nuestra respuesta a las necesidades de nuestros hermanos. Te lo pedimos por Jesucristo nuestro Seoor, Amén.

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 jaboramos juntos por nuestra renovación y

Manda tu Santo Espiritu 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

Concédenos disfrutar de la gracia y el gozo de la vida Cristiana en este mundo y que algún dia astemos felices contigo en el cielo. AMEN

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Happy Days

"Happy Days" is the theme of the annual carnival at St. James Church, Miami, today (Friday) through Sunday, April 9. Rides, games, white elephant sale, Italian, Spanish and American food, boutiques and plant booths are featured.

Children's Liturgies

Father Jack Nanz of Portview, Pa., will present a workshop on developing and celebrating children's Liturgies at St. Bernadette Church, Hollywood, Saturday, April 15, from 9 a.m. to 4 p.m.

Biscayne luau

The Biscayne College Auxiliary will hold its fourth annual luau at the Bath Club, Miami Beach, Saturday, April 8, beginning at 7 p.m. Ray Garcia and his Orchestra will play. Connie Canfield is chairman of the planning committee.

Cursillo dance

A Caribbean Cruise Dance will be held by the Cursillo Movement at Bayfront Park Auditorium Satuday, April 22. A 20 per cent discount is applied to tickets purchased early and reservations can be made by calling Ann and Tom Sheehan at 665-1507 (days), or 665-9079 (evenings).

Folk festival

St. Basil Byzantine Catholic Church will hold its eighth annual folk fesitival on the church grounds 1475 NE 199 St., Miami, Sunday, April 16, noon to 6 p.m. International buffet of Slavic and American dishes, and a special performance by the Ukrainian Folk Dancers will be featured.

Marian talks

Seven talks on "True Devotion to Mary According to St. Louis Marie De Montfort" will be conducted at the Legion of Mary House, 8700 NE 2 Ave., Miami, beginning April 13, 9 to 10:30 a.m.

'Place of Prayer'

"The Place of Prayer in Personal Growth" will be the theme of a meeting for separated, divorced and widowed men and women at the Cenacle Retreat House, Lantana, Sunday, April 9, from 3 to 6 p.m. For further information call Sister Laura at 582-2534.

Forty Hours

"Forty Hours" will be observed at Our Lady of Perpetual Help Church, Opa Locka, beginning at the 11 a.m. Mass on Sunday, April 9, and closing at 8 p.m., Tuesday April 11. The choir and musical ac-companiment of St. John Vianney College Seminary will participate in both services.

All-night vigil

An all-night vigil will be held at Immaculate Conception Church, Hialeah, today (Friday) beginning with Mass at 8 p.m., and ending with Mass at 5 a.m., on Saturday, April 8 for the success of the "Around the World Flight of the International Pilgrim Virgin." Sponsored by the Blue Army, the Peace Flight left Miami International Airport vesterday, April 6, and will return to the United States on May 14.

S. Florida Scene

Ecumenical concerts Four concerts featuring The Lord's Singers, under the direction of Anita Ricci, and The Lord's Dancers

will be presented on successive Sundays during April under the sponsorship of Ecumenical Fesvitals of Greater Miami.

Ensemble selections from oratorios and contemporary works, including "Mass" by Leonard Bernstein, and a "Sacred Solo Repertoire," will be included in the program.

The first concert will ge given on Sunday, April 9, at 7:30 p.m., in Rader Memorial Methodist Church, 8755 NE 2 Ave., El Portal.

St Rose of Lima Catholic Church, 418 NE 105 St., Miami Shores, will be the site of the 7:30 program, April 16.

Sunday, April 23, at 7:30 p.m., a concert will be given in Christ Lutheran Church, 12800 NE 6 Ave., North Miami.

The final program in the series will be presented at p.m., Sunday April 30, in Immanuel Lutheran Church, 1770 Brickell Ave., Miami,

All concerts are open to the public; a free-will offering will be taken.

Mexico bound

The Senior Club of St. Lawrence Church, Miami Beach, is planning a trip to Mexico City from May 4 to 11. For complete details and for reservations call Aimee Wallas at 931-3002 or Rita Meyvis at 931-1755.

M.E. Info Nights, Weekends planned NORTH PALM BEACH

Marriage Encounter Information Parties scheduled during April in the following locations:

SOUTH DADE

Friday, April 7, 8:30 p.m., in the home of George and Jennifer Miles (959-1495).

Sunday, April 23, 11:30 a.m., at St. Simon Episcopal Church, 10950 SW 32 St.

SOUTH BROWARD

Sunday, April 16, 8 p.m., in the home of Perry and Josephine Vitale, Pembroke Pines, (981-

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Inn, Boca Raton; and April 28, Remuda Ranch, Naples.

John and Lynda DePrima (Broward) at 961-3882, or Tom and Jackie Marshall (Dade) at

at the Dominican Retreat House, Miami; April 21, Holiday

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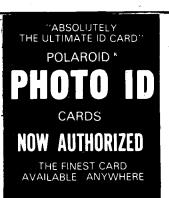
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It's a Date

Monroe

ST. WILLIAM CHURCH, Naples. will host a Pro-Life Council bake sale after all Masses on Sunday, April 8.

Broward

OUR LADY QUEEN OF MARTYRS, Fort Lauderdale, rummage sale today (Friday) and Saturday from 9 a.m. to 4 p.m.

MADONNA ACADEMY, Hollywood, derby dance Saturday, April 8, from 9 p.m., to 1 a.m., at the Knights of Columbus Hall, off Johnson St. at I-95. For tickets call John Ermine, 987-5311.

POLISH AMERICAN CLUB of Hollywood polka party at Nativity parish Saturday, April 8, at 8 p.m. For reservations call Steve Slinski, 966-3545 or Juanita Czachowski, 987-0662.

WOMEN'S AGLOW Fellowship luncheon at the Reef Restaurant, 2700 S. Andrews Ave., Fort Lauderdale, Saturday, April 8, at 11:30 a.m. Guest speaker is Phyllis Haines.

FATHER MICHAEL J. MULLALY Assembly, K. of C., Communion Sunday at St. Anthony Church, Fort Lauderdale, April 9, 9:15.

LAUDERDALE CATHOLIC SINGLES Club sports day at Easterlin Park, 1000 NW 38 St., Sunday, April 9, at noon. Following activities, group will go to Strikers game at 4 p.m.

ST. MATTHEW Church, Women's Club, Hallandale, meeting and election of officers Tuesday, April 11, at 2:30 p.m., in the school.

ST. BERNARD Women's Guild, Sunrise, arts and crafts demonstration by Rita Murphy Tuesday, April 11, at 8

ST. VINCENT Women's Club, Margate, annual installation dinner Wednesday, April 12, with Mass at 6 p.m., followed by dinner. For reservations call Regina Owsiany, 974-2469, or Eileen Marron, 974-1875.

COURT INFANT OF PRAGUE, Catholic Daughters of America, meeting at Nativity parish hall, Hollywood, Wednesday, April 12, at 8 p.m.

ST. BARTHOLOMEW Young at Heart Senior Club, Miramar, dinner and show at Showtime Theatre.

ST. HENRY Women's Guild, Fort Lauderdale, annual follies show, "Show Boat," at St. Clement Hall Friday, April 14, at 8:30 p.m.

OUR LADY QUEEN OF MARTYRS School, Fort Lauderdale, Parent Teachers Organization spaghetti dinner Friday, April 14, from 4:40 to 8:30 p.m., in cafeteria.

Palm Beach

DAUGHTERS OF ISABELLA will hold installation of officers at St. Vincent Ferrer Chapel, Delray Beach, Sunday, April 9, at 4 p.m.

ST. JOHN FISCHER Young at Heart Club, West Palm Beach, buffet luncheon at the Sweden House, North Palm Beach, Wednesday, April 12, at 11:30 a.m. For reservations call Alice Meersman, 842-



North Miami winter resident Anita Heard unveils a plaque dedicating the Colt Neurological Unit at Mercy Hospital, the only such unit in Florida. Pictured above are Dr. Sherif Shafey, chief of neurology, Sister Mary Emmanuel, S.S.J., vice president, Mrs. Heard, and her husband, Thomas

Dade

EPIPHANY Woman's Club International Dinner Saturday, April 8, at 7 p.m. Call 666-3905 for reservations.

ST. LOUIS flea market Saturday, April 8. For large pick-ups call Bobbie Dick, 665-1949 or Jean Hildebrandt, 235-

PATRICK Patrician Club Communion Sunday April 9, at 10:30 a.m. Front pews on right will be reserved.

CORPUS CHRISTI Home and School Association school picnic Sunday, April 9, at Morningside Park.

ST. MARY MAGDALEN Women's Guild Communion Sunday April 9, at 10 a.m. Card party Monday, April 10, at 7:30

ST. LAWRENCE Council of Catholic Women annual election of officers Monday, April 10, at 8 p.m., in the cafeteria.

ST. KEVIN Women's Guild meeting Monday, April 10, at 8:30 p.m., in the new meeting room, 12525 SW 42 St. George Metcalf of Dade County Mental Health Association will be guest speaker.

SACRED HEART Women's Club, Homestead, meeting and election of officers Tuesday, April 11, at 8 p.m., in Patrina Hall. Mrs. Mildred Redhead will be guest speaker.

VILLA MARIA Auxiliary meeting Friday, April 14, at 11 a.m. Mrs. William J. Washa will present the program.

MEMORARE SOCIETY, a social club for Catholic widows and widowers, meeting at St. Louis Church center Friday, April 14, at 8 p.m.

ST. LAWRENCE Church annual Casino Royale Saturday, April 8, at 8 p.m., in the annex. For reservations call

Pot -luck supper for farm workers

The United Farm Worker boycott of grapes, lettuce and Gallo wine is over, but further union support activities are in the offing.

Interested persons are invited to a pot-luck supper featuring the Rev. Fred Eyster, director, Florida Christian Ministry—National Migrant Farm Worker Ministry, Friday April 14 at 6:30 p.m. at Riviera Presbyterian Church, 5275 Sunset Drive, South Miami.

Bring a dish to the evening of

well information as celebration of the union's succesful organizing of 30,000 members after a long struggle in Southern California.

Among the topics discussed will be an up-coming walk-a-thon to be held in Miami.

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Search celebrates sixth anniversary

The Search program in the Archdiocese of Miami is celebrating its sixth anniversary. The last Search, held in mid-February, was the largest ever with 56 Searchers. They came from as far as Stuart, Jensen

On the bench

Kathy Smith (with glasses)

and Carol Falance watch

the action as their St.

Michael's seventh grade

basketbaff-team battles an

opponent in Santa Fe.

N.M. The girls were per-

mitted to join the boys'

team because the school

does not have a girls' team.

Coach Bill Garcia said the

girls have made a good

contribution to the team

and the boys just "treat

them as fellow players."

Kathy goes up for a shot in

this action against Young

Junior High School of

Santa Fe.

covers almost 150 miles, nearly the length of the Archdiocese.

The next Search, No. 79, is being held this weekend, April 7-9, at Cardinal Newman High

School, West Palm Beach. There will be a Search this summer, July 7-9, at Casa Emaus, Opa Locka.

Search is a weekend experience in Christian community

for youth in 11th grade and older. It begins Friday night at 7 p.m.

Youth Corner

and the closing Mass is at 12:30 p.m., on Sunday.

The youth group from OUR LADY QUEEN OF HEAVEN, Fort Lauderdale, is loaded with

The High School Program is sponsoring a car wash Sunday, April 9 from 9:30 a.m. to 2 p.m., at the Texaco Service Station, 441 and Prospect Rd., Tamarac.

Stairway

Saturday, April 8, from 7:30 to 11 p.m., at the parish hall. Stairway is a group of teenagers who meet in a Christian coffeehouse setting. For more information call Tony Cordileone at 974-4144.

ST. BARTHOLOMEW youth group in Miramar will have a Lock-In tonight (friday) beginning at 10 p.m. "Official" lock-in is at midnight. Cost is \$2 and includes snacks and break-

HOLY FAMILY CYO will have a rollerskating party at the Sunshine Skating Rink, Sunday,

Boca youth go Camping for Christ'

BOCA RATON - Forty eighth-graders from St. Joan of Arc School here, were Camping For Christ last weekend.

Accompanied by married couples from the parish, and 10 young adults from senior high schools and college campuses, they left Boca Raton Friday in a bus borrowed from the Y.M.C.A. and headed for Arcadia, in mid-Florida. Assistant pastor Father Stephen O'Dea was in charge of the expedition and program, assisted by Sister Antonio, R.S.M., the school principal.

Sister Immaculata, R.S.M., a prime organizer of the event, said the program consisted of Mass by Father O'Dea at the beautiful camp site overlooking Peace River, talks, and the exchanging of religious experiences.

"A Camping For Christ weekend," Sister Immaculata explained, "offers much better opportunities (for religious instruction and understanding of the Faith) than is possible in a classroom. Experiences shared at a camp fire, and the chances there are at such a camp for the young students to talk with a priest and young adults, is a very valuable experience for them."

The scheduled talks were given by the 10 young adults. The accompanying adults were: Jack and Mary Busses; Richard and Barbara Bellosi; Matt and Loretta O'Brien, and Peter and Regina Walsh.

Sister Immaculata said that several small groups of senior high schoolers had made Camping For Christ weekends last fall during which time the methods of organizing had been perfected.

'This was the first time that eighth-graders had enjoyed the experience," she said.

A second such camping weekend for another 40 eighth graders is being scheduled for the near future.





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A LOOK AT VOCATIONS: The April issue of Columbia magazine, published by the Knights of Columbus, features a cover by artist William Luberoff showing "people from all walks of life supported

by the giorified hands of Christ and heeding His invitation, 'Come, follow me," The cover set the theme of the magazine which carries several articles on Christian vocations.

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PAUL J. HOULIHAN, L. F. D.

Brazilian Cardinals tell of meeting with Carter

Continued from Page 3

voiced my appreciation to Carter for his concern for human rights. But I also told him of my feeling that this is dangerous ground, for two reasons: one is that there is danger of interference, of in-tervention of one state in the affairs of the other; the other danger is that such noble ideal of human rights can be manipulated by other causes, including political ones.

Cardinal Sales said he told the president that he preferred 'an international body that could deal with this problem," rather than unilateral prodding.

After meeting privately with six human rights leaders, President Carter had invited Cardinal Arns to the airport to further emphasize his interest in this controversial issue.

Cardinal Arns rode with Carter on the limousine but

alighted before the official farewell ceremonies began at Galeao International Airport outside Rio. The churchman has been at odds with the government of Gen. Ernesto Geisel over the observance of civil and other rights in this nation of 112 million.

Carter's invitation to the cardinal was a break with protocol, and commentators said the gesture underlined differences between his administration and the Geisel rule.

Cardinal Arns was

surrounded by newsmen as he left the limousine.
"We talked about the con-

dition of human rights in many countries, and about the lack of real participation of the people in their own society," The churchman told them. "I mentioned to him that in many developing countries, the workers are not sharing in the economic growth."

Non-public schools' crisis

Continued from Page 3

keep up with the skyrocketing tuition and allow private education to be an available alternative to state run

It's a fact that 60 cents on every Florida tax dollar goes to support public education in the state. Can the state afford the additional burden of former non-public school students attending state run schools? Can our democracy afford to sacrifice free choice by parents to send their children to non-public schools? The issue is of importance...become acquainted with the facts.



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J.D. Bailey: 'a gentleman jockey'

BY FRANK HALL **Feature Editor**

"Every so often, if I get a horse that's sore or crazy, I pray, 'Please God, just let me get this race over,'

It's this kind of lightness, friendliness and ability not to take himself so seriously that gets gate-guards and security guards at Gulfstream Racetrack to consider Bailey one of the nicest jockeys around. "He's nicest jockeys around. always a gentleman" quickly says one guard when asked what is Bailey really like. "Everybody likes him'

Well, not everybody, all of

the time.
"If the horse looses, it's the jock's fault," Bailey notes. the jock wins, it's because it's the best horse. A lot of things happen out on the track that



When the track muddy, a good bet is to don a pair of "mud pants" although the only thing that really works is to keep in front of the other horses. Bailey got very little mud on him last Friday.

people can't see and if you lose, they start yelling at you. You feel lousy enough losing without the yelling, but you've just got to ignore it.

"In Detroit, when I was an apprentice, I was walking back from a race and someone threw a hot dog that hit me in the side of the face. I packed up and left. It wasn't funny at the time but I guess when you think back on it,

"We're not statues," Bailey continues. "We've got feelings too. Sometimes things hurt a lot -something that really strikes a nerve and really hurts. Maybe it only happens once or twice a year but if it happens, it hurts deep. If you let it bother you too much though, you end up on a funny

Far from turning Bailey bitter, he seems more appreciative of the support he does get from different fans and values the encouragement.

stream) there are seven or eight people who really support me. I don't know who they are by name but they're always around to say, 'Ok J.D., you rode him good' even if I lost.

J.D. feels that a bad reaction is sort of natural, if you lose you have a tendency to take it out on somebody. His defensive action is a reluctance to talk to people in

"If someone yells your name, you don't turn around because usually it's a crack. What you have to do is try to concentrate before and after a race," Bailey says.

In between races, the jock room comes alive. Those who just raced huddle around the television to see a replay of the race. Other jocks play pool, cards, read newspapers or watch TV shows like "Rosie O'Grady," which was on last Friday, with time out to ride a race. And, for some reason, you could have a lucrative business just selling ice pops to the jocks who always seem to have one in their hands.

"I like to be active. I don't like to sit still very long so between races I usually play cards or pool —anything to keep active," Bailey says. "I also like to lay out in the sun a lot and get tan," which seems to be a typical favorite pasttime for snowbirds even though Bailey is in Florida eight months out of the year.

Bailey likes to think of his work as just another job but there are enough differences for the average non-jockey to have difficulty relating too.

On a given day, Bailey can finish a race in the winner's circle with cameras and smiles flashing all around him. Forty minuets later he can come in eighth in a nine-horse race and it's as if he didn't exist, except for the hecklers. Only a jock has to handle the extreme hi's and lo's so many times during one day's

work.
"You've got to control your temper and emotions," Bailey reveals. "I figure I've got about 20 more years of this so I've got to keep my head about it."

It's also not your ordinary job that takes nine men, puts them in the same room to relax with each other, and then turns them loose for a one-on-one competition; it's

not a group that wins in a horse but a particular jock competing against every other jock in the race.

"In the jock quarters," Bailey says, "we're like a big team but as soon as those gates open we're against each other not to hurt, just to win. That's when friendship stops. But, as soon as the race is over, we're back to being friends and a team

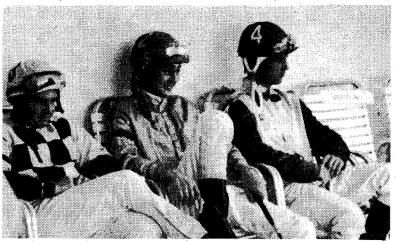
Competition can be keen and sometimes even dangerous when combined with a high-spirited race horse. Last year, J.D., was riding a horse that charged into another horse knocking him to the ground. The horses rear hoof went right over J.D.'s face breaking both jaw bones. But J.D. looks upon that as just another occupational hazard. He does admit, however, that afterwards, for about two or three weeks, every time a horse started driving out that scene would flash in his mind.

The private life of J.D. Bailey is similar to that of any good professional athlete. It's certainly not peaches and cream, especially when it comes to weight. Bailey weights in at 106 pounds and has to keep in that

"I can eat pretty good but I can't eat anything I want. I ususally just eat dinner and, sometimes, a sandwich for lunch



Jockey J.D. Bailey in a relaxed moment before the first race at Guifstream. Bailey has ridden four major stakes winners in as many consecutive Saturdays which is a feat unprecedented in South Florida racing.



Waiting for the next race to start, Balley (center) passes the time with Robert Woodhouse (left) and Jeffrey Fell (right) who is in the lead for top jock with 33 wins.

if I get hungry," he notes.

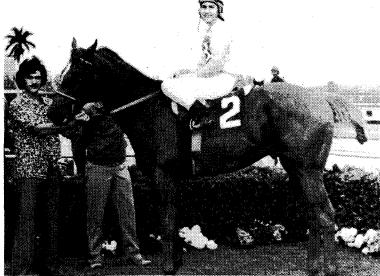
Maybe twice a week Bailey goes out for dinner and oc-

casionally dates a girl he knows here in Florida but "I'm not a big partier," he points out. He likes to get to sleep by about 10 p.m. and generally avoids alcohol especially because of the weight

Jerry got into being a jockey back in El Paso Texas. His father, a dentist, decided to claim a horse when Jerry was about seven or eight years old he would go down to the stable on weekends to watch the workouts. At 14 Jerry started exercising horses and rode his first race at age 17 when he was a senior in high school. During his senior years, Jerry would ride on weekends and after completing school, started as a jock fulltime. Since then, he has made a good name for himself, as a jock and as a man, and was the top jock at Calder Racetrack last year.

A good example of how obliging J.D. Bailey is is his spirit of cooperation.

At the beginning of this interview, he was asked to try and make it into the winner's circle at least once that day because it would be nice for the photo layout. Bailey graciously cooperated and made it into the winner's circle twice that day.



Always willing to oblige, Bailey made it to the winner's circle (twice in one day) to provide a happy ending to this interview.. Pictured above, he's riding Chris Commander.



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MATTER OF OPINION Section

Public schools and private rights

Where is the public outcry?

Where are the secular news media? Why aren't they demanding an explanation?

If a major public official made a statement that trampled the civil rights of the Jewish, black or Latin community the media and the public would swarm all over it wanting a retraction or at least an explanation.

Last week Dade School Superintendent Johnny Jones made statements that ran right over the civil rights of everyone of ALL ethnic or religious orientations and it has gone practically unnoticed by the public

and by the media.

Dr. Jones was quoted briefly in local papers as telling a group of 150 school principals that all public school employees should send their children to public schools only, that to work for public schools and

send their children to non-public schools is "hypocrisy."

He was quoted as saying that a person's willingness to send their children to public schools could become "a factor in our hiring

policies."

We are amazed that a public official could make such statements and that the media could ignore it editorially. Dr. Jones has done some good work as school superintendent. He also acknowledged that some people use private schools for religious reasons but added, nevertheless, "I'll not have us, as public educators, talking out two sides of our mouths."

Where does Dr. Jones get his understanding of what American schools are all about? There are, basically, two kinds of schools here—those paid for by government funds and those which are not.

Both systems are available for the people to use as they see fit. The public schools simply fill a need that a large segment of the public wants. Public schools are neither more nor less American than non-public schools. They ahould not be considered in competition with each other, but rather as friendly partners in American education, two alternate methods.

And we are not only dealing with a constitutional right to religious freedom in educating children in a religious environment; we are also dealing with the individual's constitutional right to educate one's children in the mode of their choice (assuming it is an adequate education). And that right extends to all citizens, including those who happen to work for the public school system or any other public department.

Only in totalitarian countries does the government tell the individual what to do with his children and provide only one school system—the government system.

We realize some people—a relative few, we hope—may use private schools for the wrong reasons, such as avoiding integration or cultural clash. But to deny constitutional rights to public school employees is no way to deal with that issue.

Editorial

Can you imagine a Catholic (or Jew or Baptist) applying for a teaching job and being asked whether their children attend a private school or not? And then being discriminated against, losing the job because they send a child to a religious school (the same kind of schools that educated America's Founding Fathers)?

On the other side of the coin, Father Vincent Kelly, Archdiocese Superintendent of Education, says the Catholic School system doesn't inquire into the private lives of its personnel as to what they do with their children.

We wonder what would happen if the Metro Transit Authority tried to tell all its employees that their families should use only the MTA buses for transportation, shunning taxis or "private" cars.

Even though an official directive has not been implemented so far, school personnel may already have been intimidated by Jones' statement, and school executives in hiring positions might indirectly or subtly incline away from hiring someone, especially a Catholic or, say, an Orthodox Jew who might be assumed to be a "supporter" of non-public schools.

Dr. Jones should make a public statement renouncing his earlier statement and removing any intimidating effect that might have taken place throughout the huge sprawling public school system.

If he does not, the media and public and religious leaders should take a greater interest in the matter than they have so far.



By Fr. John Dietzen

Do we still have a nuptial Mass?

Q. I seldon see a reference to a nuptial Mass any more. Does it still mean a regular Mass centered around a wedding? Does it have to be performed in the morning? And do both parties have to be Catholic?

morning? And do both parties have to be Catholic?

A. Nuptial Masses are generally referred to today as simply the Mass on the day of marriage. The wedding ceremony takes place after the Scripture readings and homily, but most of the variable parts of the Mass such as the prayers, Bible passages, prayers of the faithful, and so on, center on the theme of marriage.

According to general church regulations, wedding Masses may take place any time of the day or evening, but individual dioceses may have local rules limiting this in some way. In many parts of the country, for example, wedding Masses are not allowed on Sundays, without special permission from the history

Interfaith marriages may take place at Mass if both partners agree that they wish a wedding Mass, and if the non-Catholic partner is a baptized Christian.

Q. My family had quite a discussion on the meaning of the Gospel one Sunday. What is the interpretation of that passage when Jesus speaks about attempting to correct our "brother" by ourselves, or with a few others, or finally by the church itself. If he doesn't listen, we are told to treat him like a "Gentile or a tax collector."

A. This passage occurs in a section of St. Matthew's Gospel in which Jesus describes several aspects of his Kingdom as embodied in the church, that is, in the assembly of his people on earth. Gentiles were non-Jews, and therefore heathens as far as the Jews were concerned. Tax collectors (or publicans) in those days were considered, often rightly, as sinners, extortioners, and traitors. Both groups were held in contempt as outcasts,

people to be avoided.

These seemingly harsh words must be understood in relation to what comes immediately after them. Jesus says that when two or three are gathered in his name He is there, and will grant whatever they ask. Part of his point is that the spirit of charity, prayer, and trust in him should hopefully prevent any conflict from reaching the point

of division which it might reach if approached with only a cold, legalistic attitude.

Another factor in understanding the passage, forgiveness, comes up in the very next verse. Peter asks Jesus if one must forgive his brother up to seven times, which Peter obviously considered as excessively generous. Jesus replied that our forgiving, without demanding

undue retribution or revenge, must be unending, at least if that's the way we want God to treat us.

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

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Bp. Flores to head El Paso Diocese

EL PASO, Texas—(NC)—Auxiliary Bishop Patrick Flores of San Antonio has been named to head the El Paso, Texas, diocese, replacing 75-year-old Bishop Sidney M. Metzger, whose resignation has been accepted by Pope Paul VI.

Bishp Flores, 48, the eighth of nine children in a family of migrant farm workers, became the first Mexican-American bishop when he was named to the hierarchy in 1970.

He has been prominently involved in public controversies on behalf of the Mexican-American community. Among

the causes he has backed are the farm worker unionization drive and illegal aliens.

In August, 1976, Bishop Flores was among four Hispanic-American bishops arrested in Ecuador. The four were held for 27 hours, then released.

Since his appointment as a bishop eight years ago, Bishop Flores has served as auxiliary to Archbishop Francis J. Furey of the San Antonio archdiocese.

Four 'worst' on T.V.

TUPELO, MISS.—American Home Products, Ford Motor Co., Sears, Roebuck and Co., and General Motors are the four worst advertisers on television, according to a report published by the National Federation for Decency.

The results were part of a TV Sponsors Guide published by the NFD. Donald E. Wildmon, executive director of the TV reform group, said the four companies were cited after compiling the results of individual studies on prime-time violence, profanity, and sex.

Page 22 / Miami, Florida / THE VOICE / Friday, April 7, 1978



By Msgr. James J. Walsh

Where we can find power, resources

While reports which seem to be accurate indicate in the sixties Mass attendance fell off, it is obvious today that the number of people who receive Holy Communion has greatly increased. Not only in Lent but throughout the year, a much higher percentage of the congregation moves forward to receive.

This makes for interesting reflection. It seems that all of the 20th century has emphasized the meaning and the necessity of the Holy Eucharist in the lives of Christ's followers. It seems so strange now to recall that Pope Pius X created a furor at the beginning of this century when he strongly urged that little children, at the age of reason, be allowed to receive Communion. At that time, only older children were permitted to go to the altar rail. Adults, including cloistered nuns, did not have the benefit of frequent communion. St. Therese speaks of the unusual privilege granted her in being allowed to receive

Pope Pius started with children, and this made the difference. He realized that the older folk were not going to change their ways. In fact when they did become convinced they could receive more than once a year, they felt every communion demanded a confession of sin, even if all the confessor heard was, 'I was distracted in my prayers.

The daily press in the fifties carried the story on the front page when Pius XII came out with radical changes in the fasting regulations before communion. When one elderly lady heard that she could now drink water any time after midnight

and not break the fast, she replied, "If the pope wants to lose his soul, he can; but I'm not touching water until after communion.

The change made such great sense in our culture that communions increased immediately. Many years ago, I was on a plane on Christmas eve headed for Washington. It left Miami a little after midnight. The stewardess, after people were settled in their seats, stopped to chat. She said with some irritation, "When is the Church going to let up a little on fasting regulations? Both pilots and the other stewardess and myself are Catholics, and we want to receive communion on Christmas. But our final stop means we cannot get to a church in Detroit until 11 o'clock. Meanwhile we all need something to eat and drink to be alert on this flight.

Further changes in the years following enabled both the sick and the well to take advantage more often of God's greatest gift to us. Along with the changes, there came about a better understanding of the Eucharist and a greater appreciation of its influence on our life.

A generation ago it seems likely that not many people understood that the spiritual effects of the body and blood of Christ on the soul were very much like the physical effects of food on the body. This was not stressed.

Instead of this realistic and practical understanding of the effects of Holy Communion, it was widely thought that the reception of this holy sacrament was a reward for being good. It was very difficult to get over the idea that it was God's powerful way of making us good, not rewarding us. It was the sacrament for the weak,

for sinners, for those who wanted to grow ${\bf spiritually}.$

Some others had the idea that communion was meant to give them a spiritual glow, the tent revival "FIF," that funny inside feeling. And when the glow didn't show, they didn't at the altar rail.

Regular instruction on the Eucharist has helped many to come to a better understanding that, as St. Augustine put it, every communion is meant to transform us into Christ, who changes us into himself.

It is indeed comparable in its spiritual effects to food and the body. It strengthens the soul in various ways in its quest of the love of God, in its desire to break with sin, in its effort to forgive others, in its never ending attempt to curb selfishness.

It repairs damage done the soul through the violent effects of sin. It heals and cures and builds up resistance against the germs of sins encountered in the daily round. It enables us to do the things the Gospel calls for, things which seem unrealistic and even impossible, like loving your

The history of the Church leaves little doubt that the men and women who became spiritual giants, saints among sinners, were those who drew their primary strenght from the body and blood of Jesus in the Eucharist. The bread of heaven for them meant nourishment and power and resources which they could not find in themselves.

Frequent communion today has to be one of the brighter signs in our times.

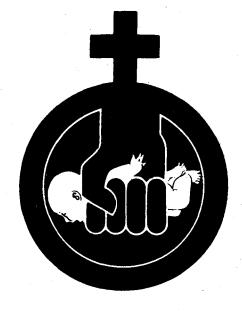
Dick Conklin

ERA and abortion—are they related?

Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

-Equal Rights Amendment
The so-called Equal Rights
Amendment (ERA) is three states short of ratification. What started as a harmless-appearing bill designed to secure equal rights for women, particularly in hiring, easily passed both houses of Congress and then sailed through the first few state legislatures. But then the early momentum came to a halt. People began questioning the effects of the broadly-worded bill. Many felt that specific interpretations would have to be left up to the courts.

One big concern was abortion. But ironically, some of the first associations made between the ERA and abortion were voiced by sup-porters of the amendment. Sarah Weddington, a Texas ERA leader and the abortion lawyer in the 1973 Supreme Court case, testified before the U.S. Senate that the ERA will give women the right to "all choices"—including abortion. Betty Friedan, the founder of the National Organization of Women (NOW), when asked about the possibility of a reversal of legalized abortion said,



"As for reliance of future Supreme Courts—that's the reason we need ERA." More recently, at a South More recently, at a South Florida ACLU "Forum on Abortion" (Voice, 11-11-77), speakers said the ERA was "badly needed" to keep abortion-on-demand, and urged members to work for ratification.

What is the connection that the

ERA supporters see with abortion anyway? Many claim that the greatest "inequality" between men and women is that women get pregnant and men do not. At present there is nothing in the U.S. Constitution that allows abortion on demand for the entire nine months of pregnancy—just a Supreme Court decision (one that could be reversed at a later time). The ERA, once ratified, would become a permanent part of the constitution, and the basis for their "right to abort" argument.

Senator Sam Ervin, Jr., constitutional expert who presided over the Watergate hearings, said "I think there is no doubt of the fact that the ERA would give every woman a constitutional right to have an abortion at will." He and several other Senators offered amendments to the ERA which would have cleared up its effect on existing rights and laws. All were opposed by ERA supporters and defeated.

The Miami Archdiocesan Council of Catholic Women is one of the most effective grass roots citizens organizations in our area. Its members have come out strongly against the ERA and for the right to life of unborn children. They were joined by thousands of women from

other Christian denominations at last summer's International Women's Year conference in Orlando only to find that they were opposed—on both issues—by a relatively small clique of "women's libs" activists. The familiar names and faces from the abortion lobby were all therebut now they were also pushing the

The National Right to Life Committee, which coordinates the nationwide effort to stop abortion, recently approved a strongly-worded resolution condemning the ERA, until such time as wording is added to positively guarantee equal rights for all Americans, born and unborn.'

Only three more states are needed to ratify the amendment, although several—have voted to rescind their support of it. In Washington, feminist groups are attempting to extend the 1979 deadline. Florida legislators are under a lot of pressure right near to under a lot of pressure right now to vote for the ERA when it comes up soon for a vote. As with all important issues, mail from the voters is needed to accurately show the degree of public support or opposition.

Does your State Senator or Representative know how you feel?

Miami, Florida / THE VOICE / Friday, April 7, 1978 / Page 23

NCEA head writes open letter to Carter

of Father John F. Meyers, President of the National Catholic Education Association to President Jimmy Carter.)

Dear Mr. President:

I am rereading (you'll forgive me if I add-with some skepticism) the telegram you sent to the Chief Administrators of Catholic Education on the occasion of their annual meeting in October, 1976-just a few weeks before the presidential elections. It reads in part: "...I am firmly committed to finding constitutionally acceptable methods of providing aid to parents whose children attend parochial schools. I am firmly committed to seeing that children attending parochial schools benefit fully from federal education programs."

"During my years as Governor I supported, and the voters authorized, annual grants for students attending non-public colleges. We must develop similar supportive programs at the national level for non-public elementary and secondary schools if we are to maintain a healthy diversity of educational opportunity for all our children."

For over a year now, we Catholic educators along with millions of students and parents, have been waiting patiently for your development of "supportive programs at the national level for non-public elementary and secondary schools." Our patience has been wearing thin. But more

I was astounded to read on January 19 that repreentatives of the Treasury Department and the Department of Health, Education an Welfare testified before the Senate Finance Committee that the administration objected to the tax credit legislation

and Moynihan. Their bill would, as I'm sure you realize, aid parents and students who pay tuition at independent schools, coincide with your presidential campaign promises. Are your promises mere rhetoric? Have you no intention of making them reality?

I was not surprised to read later the angry response of Senator Moynihan, who apparently accused the federal officials of anti-Catholic bigotry—an accusation which indeed seemes to be gaining support and credibility. To ignore the tremendous sums that private institutions save the American Taxpayer in the interest of economy is unreasonable. To maintain that direct contributions to a church can be constitutionally tax deductible while contributions to a school affiliated with a church

cannot be deductible is illogical. I was surprised again on

February 9 to read your own legislative proposal reported in The Washington Post under the caption: "Carter Aid Plan Seeks to Head Off a Tuition Credit." The article stated that "Carter made no effort to hide that his proposal was designed to thwart passage of the tax credit.."

(You'll excuse me if I keep repeating "I have read." Your apparent unwillingness to discuss these issues directly with Catholic educators leaves me no alternative. This, despite your promise that "as President, I would make sure that the interests and concerns of nonpublic education are represented in all government education agencies and commissions.")

Throughout our nation's history, Catholic Educational Institutions have played a significant and positive role in

the education of our children. Millions of Americans of every income level, race, background and region have reaped the benefits. Indeed, in many areas of the country parochial schools provide the best education available. Recognition of these facts must be part and parcel of the consciousness of any American President.

The right of millions of Americans to choose a religious education for their children lies at the core of America's diversity and strength. It is a right we dare

These last two paragraph are beautiful. I wish I had written them. Actually, they are your words, written to the Chief Administrators of Catholic Education before the elections. I quote them now to let you know we have not forgotten them. Have you?

John Meyers President, NCEA.

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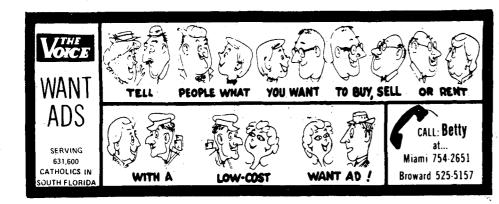


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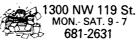
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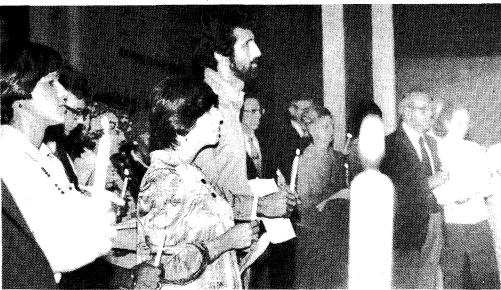
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70 ministros laicos presentados oficialmente

Mary Carmen Martin, izq. y el matrimonio Cordeleone con velas encendidas y rodeados de más de 70 candidatos aceptados la semana pasada en el programa de formación de Ministros laicos.

Cerca de 80 personas, representando a diferentes parroquias y movimientos de toda la Arquidiócesis participaron la pasada semana en la ceremonia de aceptación en el programa de Ministerios Laicales, iniciado hace varias semanas.

La ceremonia tuvo lugar en la capilla del Seminario College de St. John Vianney y durante ella el Arzobispo les entregó una vela encendida en el cirio pascual, símbolo de su compromiso a difundir la luz de Cristo por su Los candidatos seguirán un programa de formación de dos años que incluirá formación teológica y bíblica y entrenamiento en aspectos pastorales prácticos relacionados con el ministerio de su elección: familia, juventud, ancianos, etc.

Dice Arz. Helder Cámara

"El Papa me pidió no viajar"

MUNSTER, Alemania Occidental (NC)— Según noticias de la agencia de noticias católicas alemana, KNA, el arzobispo Helder Cámara de Olinda Recife recibió una carta del Papa Pablo VI pidiéndole que suspenda sus viajes fuera del Brasil.

El arzobispo afirmó que para él la petición del Papa tenía la "fuerza de una orden."

Noticias recientes en la prensa mundial comentaban que el Papa había prohibido los viajes del prelado fuera del país pero el Vaticano negó que tales órdenes se hubieran dado.

Las afirmaciones del arzobispo sobre la veracidad del mandato del Papa fueron hechas en una carta a la Asociación Sacerdotal de Munster, que estas dieron a conocer a la prensa.

Un vocero del Vaticano el Padre Romeo Pancirolli, negó el pasado 22 de marzo que el Vaticano hubiera impuesto restricciones al arzobispo Cámara. Dijo sin embargo que un viajes internacionales.

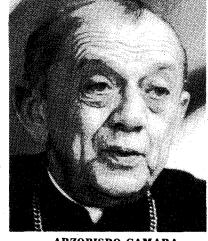
En su carta del 7 de marzo a los sacerdotes alemanes el arzobispo explica que había recibido una carta personal del Santo Padre hacía dos meses y medio.

La carta le había sido entregada por el presidente de la Conferencia Episcopal Brasileña, el cardenal Aloisio Lorscheider de Fortaleza, y en ella se le pedía evitar más viajes internacionales.

El periódico católico independiente (americano) National Catholic Reporter, (NCR), informó desde el Brasil que el arzobispo Cámara canceló una prometida entrevista con el semanario, después de una llamada telefónica del Vaticano.

llamada telefónica del Vaticano.

En su llamada el Cardenal Jan Willebrands de Utrech, presidente del Secretariado Vaticano para la promoción de la Unidad, le dijo al arzobispo que el Vaticano no ponía objecciones a futuros viajes suyos al extranjero, según informa el citado semanario NCR.



ARZOBISPO CAMARA

obispo brasileño, cuyo nombre no dio a conocer, le había pedido al arzobispo que dedicara más tiempo a sus responsabilidades pastorales en Olinda Recife y menos a los

Dice sacerdote psicologo

El celibato es para todos

ROMA—(NC)—Todos los cristianos, y no sólo los sacerdotes y religiosos—estamos llamados a una Vida célibe, según el sacerdote sicólogo holandés, padre Hear Nouwen, actualmente profesor en el Colegio Americano de Roma.

El P. Nouwen afirmó en una conferencia, que el celibato—entendido como "espacio

para Dios" en la vida, es una vocación también para los cristianos casados.

Es una actitud importante en este mundo en que la gente espera demasiado de las relaciones interpersonales y "exige de su prójimo más de lo que puede dar."

"Constantemente vivo consciente del frágil límite entre la intimidad y la violen-

cia," dijo el sacerdote.
"Frecuentemente aquellos que necesitan
desesperadamente ser amados viven
relaciones violentas en las que una mirada de
cariño se interpreta como sospecha..."

La vida célibe "quiere afirman y proclamar que toda intimidad humana encuentra su más profundo sentido sólo cuando se vive como participación en la intimidad de Dios mismo," dijo. Para él "el celibato es un signo de las

Para él "el celibato es un signo de las limitaciones en las relaciones interpersonales y del santuario interior del hombre para Dios, que ningún ser humano puede violar."

"La intimidad humana madura, exige profundo respeto hacia ese espacio vacío para Dios, que debe existir EN y ENTRE esposos," añadió.

Afirmó que muchos matrimonios acaban rotos porque las parejas tienen excesivo deseo de cercanía y dejan "espacio mínimo para el libre movimiento."

"El celibato como una manifestación

visible del espacio sagrado en nuestras ciudades super pobladas puede ser un testimonio efectivo."

En su conferencia el psicólogo previno a los sacerdotes y religiosos para que no consideren el celibato como una vocación para "elites".

"El celibato es parte del matrimonio" dijo, "porque la intimidad del matrimonio se basa en la participación en un amor que es mayor que el que la pareja puede ofrecerse mutuamente."

Dijo también que para las personas célibes, la abstinencia sexual "nunca será la parte más importante del celibato."

"El celibato es apertura a Dios, vivida de tal modo que cuestione a los que encontramos, sobre el más profundo sentido de la existencia" dijo.

El sacerdote rechazó la visión tradicional de algunos que defiende el celibato por sus aspectos prácticos—de liberar tiempo y energías y poderse dedicar a los demás. Para el padre Nouwen el verdadero

Para el padre Nouwen el verdadero célibe "reconoce la primacía de Dios, siendo como inútil en su presencia," permaneciendo "despojado, impotente y vulnerable ante Dios.

"El hacer del celibato algo "práctico", es más bien homenaje al pragmatismo americano, que aceptación del celibato por Dios.

"Cuando la inutilidad, impracticalidad y locura de este estilo de vida le hacen patentes, entonces es que el celibato será efectivo," señaló.

Mundo

● 60 muertos en motín de cárcel

BUENOS AIRES, Argentina (NC)— Un informe clandestino sobre condiciones en la sección de mujeres de la cárcel de Villa Devoto, donde hay 1,200 prisioneras políticas, revela duros castigos, confinamiento solitario, registros al desnudo "por motivos de seguridad", interrupción de visitas familiares, privación de todo recreo y de artículos personales. El informe circuló poco antes de que estallara, en el resto del edificio, donde hay 3,000 reos, un motín que dejó 60 muertos y 78 heridos.

lacktriangle Huelguistas vuelven al trabajo

LIMA, Perú (NC)— Como un gesto de Semana Santa, el gobierno militar decretó que los 78 obreros en huelga de hambre por seis semanas, primero en cinco iglesias de Lima y luego en la cárcel, podían recobrar sus puestos de trabajo. Los huelguistas pedían la restitución a sus labores de 4,000 obreros despedidos durante una huelga en julio, el retorno de los exiliados y la libertad de los dirigentes encarcelados. El decreto del gobierno no menciona estas demandas. Los empresarios han dicho que no pueden recibirlos.

• Pescadores se quejan a Armada U. S. A.

VIEQUES, Puerto Rico (NC)—Los pescadores de esta pequeña isla han entablado juicio por daños y perjuicios por \$100 millones contra la Armada de Estados Unidos, alegando que sus prácticas de tiro al blanco han arruinado la pesca y otros medios de sustento. El gobernador de Puerto Rico Carlos Romero también pidió que se suspendan las prácticas porque según dice violan leyes protectoras del ambiente. Un juez declaró sin recurso la reclamación, pero las prácticas se suspendieron temporalmente.

● No votan por frustración cívica

CIUDAD GUATEMALA (NC)-Observadores políticos atribuyen a frustración cívica el abstencionismo de un 60 por ciento de los electores en la votación de principios de marzo para presidente, diputados y gobiernos municipales. En el congreso la oposición se abstuvo de votar en la sesión con que éste decidió en favor del candidato gobiernista Romero Lucas García porque no pudo obtener mayoría en las urnas. Los demócrata-cristianos se han quejado de fraude y de violencia oficial contra ellos, y el partido derechista también. Se habla de tener que convocar a otras elecciobnes.

• Escondían pornografía en Biblias

LIMA, Perú (NC)— La policía confiscó películas pornográficas por valor de \$200,000, descubiertas en volúmenes vaciados de la Biblia; y acusó al peruano Daniel Quispe por contrabando de material obsceno.

Sacerdote a compañeros

"Salgan a la calle"

NEW YORK—(NC)—Un sacerdote con 28 años de ministerio ha recomendado a sus colegas que se lancen a las calles.

"El sacerdote que visita a sus fieles es algo del pasado—y por ello la Iglesia está perdiendo algo grande," dijo el Padre P. J. McHugh de Torrance, California.

"Me pregunta la gente por qué paso tiempo por las calles...les digo que si los Mormones y Testigos de Jehová lo hacen, por qué no yo!

"Vayan y conozcan a la gente común, a los que tienen fe pero no saben explicarla," aconseja el P. McHugh en un artículo en una revista para sacerdotes.

"Saluden en la calle a los que llenan nuestras Iglesias los domingos... a los que nos apoyan y aguantan nuestras locuras.. a la gente de carne y hueso," dice.

Page 26 / Miami, Florida / THE VOICE / Friday, April 7, 1978

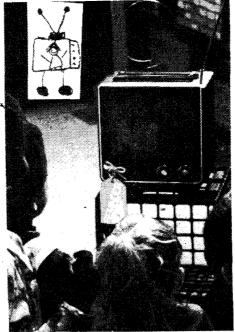
Mucha T.V. es dañina

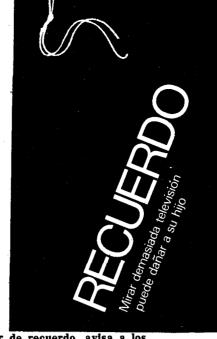
Son muchos los padres de familia en la nación que se preocupan por la influencia de la televisión en sus hijos. Muchos también juzgan que estos pasan demasiadas horas delante de la pequeña pantalla.

Para ayudarles, la agencia Acción para la Televisión de Niños, (ACT) empezó una campaña educadora de televisión, por la que distribuye "marcadores de recuerdo" para colgar en el aparato de televisión

Los marcadores, o "marbetes de recuerdo" han sido diseñados para recordar a los padres que "mirar demasiada televisión puede ser dañoso para los niños." El "marbete" ofrece consejos a los padres de forma práctica y agradable y dice, "Usted puede ayudar a su hijo escogiendo el programa con él, mirando la televisión con él y al terminar éste apagando el televisor y comentando con él lo que apareció en el programa."

Además el "marbete" recomienda a los padres y a las personas que cuidan a los hijos que les pregunten a éstos qué han aprendido de la televisión sobre comida, los profesores, la enseñanza, la ciudad, los policías... y sobre





Colgado del televisor, el marcador de recuerdo, avisa a los padres que demasiada televisión puede ser dañina para los niños. Los marcadores se distribuyen en supermercados y comercios. Para más información escribir a Action for Children's Television, 46 Austin St. Newtonville MA, 02160.

Obispo Patricio Flores, titular de El Paso

(Viene de la Pág. 28)

soy," dijo.
"Aunque a fin de cuentas la salvación de las almas es nuestro interés principal, no lo es exclusivo," añadió.

En 1972 el obispo subastó su anillo episcopal para levantar 2,400 dólares necesarios para pagar a un abogado en la defensa de un méxico-americano acusado del asesinato de una mujer. El acusado afirmaba que se había confesado culpable después de haber sido drogado por la policía.

'Sólo Dios sabe si aquello era verdad o no," dijo el obispo explicando que el acusado tenía derecho a un juicio justo de todos modos. Después de la rifa el comprador le devolvió el anillo.

La diócesis de El Paso que ocupa territorios de Texas y Nuevo México tiene una población total de 800,000 habitantes y 264,512

son católicos.

Entrevistado por La Voz, durante el II Encuentro Nacional Hispano de Pastoral en Washington, el pasado mes de agosto, el obispo expresó su sentir sobre el proceso de los hispanos en la nación. He aquí sus los palabras:

"Creo que esto es fantástico. Hace cinco años apenas logramos 200 personas para el primer encuentro y esta vez más de 3,000 han tenido que quedar fuera por falta de lugar. Habían participado en el proceso y querían estar aquí... En cinco años la toma de conciencia del país sobre el valor del hispano, es fenomenal.

"Creo que por un lado el hispano mismo ha presionado, él mismo ha descubierto su auto poder como persona y como grupo.

Creo que antes estábamos muy divididos.

Hoy hemos logrado unirnos, el español y puertorriqueño con el chicano y mexicano y cubano... porque vemos que si no trabajamos juntos no lograremos nada.

Creo que los mismos obispos han ido viendo que el futuro de la Iglesia en USA está en la mano de los hispanos y que si no se nos atiende ahora, luego será demasiado tarde.

'Creo que esta unidad entre los hispanos no quita el respeto a las diferencias. Nuestra cultura entre Texas y Nuevo México es muy diferente. Me gusta mucho lo mexicano pero me encanta lo puertorriqueño y no quisiera que ellos perdieran lo suyo, sino poder compartirlo.

Hasta el momento, de los 8 obispos hispanos de la nación, sólo el Arzobispo Roberto Sánchez de Santa Fe, es obispo

"Participen en actividades parroquiales"

Pablo VI a juventud

El próximo domingo 16 de Abril se celebra la Jornada Mundial de Oración por las Vocaciones. La convoca el Santo Padre, quien tiene grandes esperanzas puestas en la respuesta de la juventud a un seguimiento más cercano de Jesús. Así lo expresó el pasado Domingo de Ramos, en sus palabras a los jóvenes, que extractamos.

Queridísimos jóvenes:

Invade nuestro ánimo una alegría grande y especial al recibiros hoy porque sois vosotros la promesa del mañana y constituís la esperanza de la Iglesia y de la sociedad....

Participamos de vuestra sed de autenticidad y de vuestra búsqueda de razones para vivir y de certezas que den orientación segura a vuestra vida.

Deseamos, por tanto, deciros que la solución radical de vuestros problemas no está en un conjunto de "cosas" sino en "Alguien", Alguien en quien se hallan concentrado los valores que secretamente buscáis: Cristo.

A todos os decimos: Id al encuentro de

Cristo, de Cristo vivo, cuya voz sigue resonando también hoy de manera auténtica en la Iglesia. No os detengáis en la superficie. id más a fondo y recoged el mensaje de que la Iglesia es portadora segura, pues está asistida por el Espíritu.

Pero no basta seguir a Cristo. Hay que anunciarlo también, al igual que Andrés cuando corrió a comunicarlo a su hermano Simón como Felipe a Natanel:

Se anuncia a Jesús de Nazaret con el testimonio concreto y valiente de la transformación de la propia vida. Como Jesús un día llamó uno por uno a los Apóstoles de su Mensaje, así hoy el Papa, humilde Vicario de Cristo, os llama uno por uno y os invita a haceros testimonio en el mundo de hoy de vuestra identidad cristiana auténtica y anunciadores generosos de Cristo entre los de vuestra edad.... Sed testimonio convincente de vuestra fe ante vuestros amigos. Nos complacemos en repetir ante vosotros

íntima y sincera: no han mejores apóstoles de los jóvenes que los mismos jóvenes...

Os recomendamos en particular que os enroléis en las actividades parroquiales de las numerosas comunidades juveniles que existen, y lleguéis a ser propulsores inteligentes y generosos del plan pastoral de la diócesis.

Decid a los otros jóvenes que es estéril evasión a sueños vanos, a la desesperación a la vida fácil, a la droga, a la violencia; y que sólo el saber darse puede llegar a construir algo.

La edad joven está abierta sobre todo al fascinante atractivo del amor; pues bien, proclamad el amor verdadero, el que no se confunde con el placer egoista, sino que florece en el don de sí. Sembrad a vuestro alrededor los grandes valores de la "civilización del amor": la solidaridad, la hermandad, la dignidad de la persona humana, la superación de discriminacizón o segregación el servicio de la justicia, la firme voluntad de construir la

esta afirmación, fruto de nuestra convicción Burocracia no responde a pluralismo étnico

WASHINGTON-(NC)-Mons. Geno Baroni, sub-secretario del Ministerio de Vivienda y Desarrollo Urbano, dijo en una con-ferencia sobre pluralismo de la familia que si bien existe una diversidad étnica en la sociedad norteamericana, la estatal burocracia

responde en sus actitudes y programas a tal realidad. Señaló el desalojo de las pobres-negros, familias hispanos, indios-ante la modernización urbana que incluye nuevas arterias de comunicación, y la nueva ola de desalojos al regresar los blancos de alto ingreso al corazón de las ciudades.

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Nación

 Celebrarán Día del Sol WASHINGTON Dirigentes religiosos apoyan la celebración el 3 de mayo del Día del Sol para fomentar el uso de la energía solar en contraposición a otras fuentes que contaminan al ambiente.

• Tratados canal

BOSTON (NC)sacerdote jesuíta J. Javier Gorostiaga, economista y exconsejero del gobierno panameño, dijo en una conferencia en la Universidad de Harvard que los tratados del canal son un buen paso, pero que aún dejan muchos aspectos de la vida de su país bajo control de Estados Unidos, y que por eso el pueblo no los aprobaría si se le consultara ahora. Mencionó cláusulas militares económicas que más bien favorecen según él a una minoría. Por otra parte, los tratados pueden aliviar viejos antagonismos y dar a los panameños profundo sentido de identidad y madurez como nación, agregó.

• Ministro rescata a prostitutas

ST. PAUL, Minn. (NC)-El ministro luterano Rev. Al Palmquist, quien es detective de la policía de Minneápolis, ha logrado rescatar de la prostitución en Nueva York a una docena de muchachas de 12 a 18 años que abandonaron sus casas en la región de St. Paul y Minneápolis. Continúa sus esfuerzos pues cree que por lo menos otras mil jóvenes han corrido igual ruta. Unos 200 traficantes en prostitución las atraen con drogas, promesas, torturas y dinero, o las secuestran, dice Palmquist, quien mantiene desde hace seis años un programa de rehabilitación llamado Midwest Challenge.

Planean evangelizar

WASHINGTON (NC)-Varios peritos comunicación social se reunieron para combinar con el Comité pro Evangelización, establecido recientemente por los obispos, un plan que lleve con eficacia el mensaje evangélico a los 49 millones de católicos practicantes o tibios, y alcanzar también a los 73 millones de protestantes, a los afiliados a religiones orientales, y a los que no practican culto alguno, que se estiman en unos 68 millones. Habrá más reuniones para elaborar modelos de evangelización.

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Miami, Florida / THE VOICE / Friday, April 7, 1978 / Page 27

Obispo hispano Patricio Flores nombrado

titular de El Paso, Tejas

EL PASO, Texas (NC)— El obispo auxiliar de San Antonio, Patricio Flores ha sido nombrado obispo titular de la diócesis de El Paso, Texas, sucediendo al obispo Sidney M. Metzger, de 75 años cuya jubilación fue aceptada por el Santo Padre Pablo VI.

El obispo Flores tiene 48 años y es el octavo de nueve hermanos en una familia de trabajadores agrícolas migratorios. Fue el primer obispo mexico-americano nombrado en 1970 para la jerarquía de esta nación.

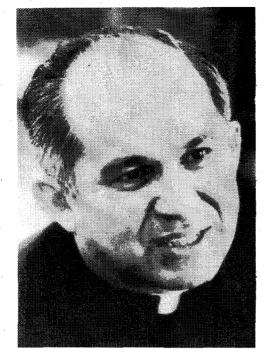
Al recibir su nombramiento el obispo Flores comentó que su promoción es otra oportunidad para mostrar que los hispanos pueden desempeñar una buena labor evangelizadora.

'Es un nuevo signo de esperanza para nuestro pueblo hispano y una nueva oportunidad de ejercer nuestra responsabilidad evangelizadora y social" comentó para la agencia Noticias Católicas (NC).

"Al mismo tiempo estas oportunidades nos dan más confianza en nosotros mismos y podemos mostrar a los que dudan, que los católicos hispanos pueden ser tan responsables y eficientes como cualquier otro grupo.

El arzobispo Roberto Sánchez de Santa Fe, Nuevo México, que presidirá las ceremonias de la instalación del obispo Flores en El Paso, el 28 de mayo, comentó que, durante los años que ha trabajado con él en favor de los méxico-americanos y demás hispanos, "conozco al obispo Flores y sé que es un hombre generoso, de gran torazón y pastor amable, lleno de paciencia e interés por la gente, siempre accesible y profundamente comprometido con los pobres."

'Contagia la alegría que llena su corazón con su guitarra y su canto y es un verdadero mexicano. Agradezco a Dios y al Santo Padre su nombramiento," añadió el arzobispo. Pablo Sedillo, secretario ejecutivo del



OBISPO FLORES

Secretariado Hispano Nacional de la Conferencia Católica, recibió la noticia de su nombramiento con entusiasmos y dijo que es 'un buen líder, un pastor lleno de carisma que ya ha hecho mucha historia entre nuestro

Sedillo añadió que el obispo Flores llega a El Paso en un momento "lleno de grandes acontecimientos en la vida de aquella iglesia local, tanto en el campo político como social, especialmente debido a su situación geográfica en las fronteras con México.'

Por su parte el obispo Flores hizo

VIERNES 7 DE ABRIL DE 1978 referencias a la diócesis vecina de Ciudad Juárez en México y afirmó que planea "cooperar con su obispo Manuel Talamas, y

trabajar en equipo sobre los problemas

comunes de los emigrantes. Unos tres cuartos

de la población de mi diócesis son hispanos.

La

"Junto con mis sacerdotes y religiosas me apoyaré en la labor de los diáconos permanentes y de las muchas mujeres que ya ejercen ministerios eclesiales, " comentó el obispo Flores.

Indicó que uno de sus intereses es el fomento de las vocaciones al sacerdocio y la vida religiosa, y también ayuda a los jóvenes a interesarse en la educación pública y ha sido capellán de miles de hispanos enlistados en las fuerzas armadas.

'Todos lamentamos la falta de sacerdotes y religiosas para atender a los millones de católicos hispanos en el país," dijo atribuyéndolo a la falta de promoción y fomento de la llamada a la vida religiosa.

"En el pasado, existía la idea de que resultaba más económico y seguro el importar sacerdotes de fuera. Pero detrás de esta idea estaba el temor de que los méxicoamericanos no tenían la capacidad para

Desde su nombramiento como obispo auxiliar de San Antonio hace ocho años el obispo Flores ha subravado su compromiso e identificación con los pobres. "Creo que tengo una especial sensibilidad hacia los pobres no sólo porque fui pobre de niño sino que aún lo

(Pasa a la Pág. 27)

Bazar-Subasta en San Benito

PERIODICO CATOLICO ARQUIDIOCESIS

DE MIAMI

Tendrá lugar los días 14 y 15 de abril el bazar subasta para la construcción de la Iglesia de San Benito, que estará situado en la calle 78 y Avenida 8 del West, en Hialeah. El bazar se celebrará en el mismo lugar que ahora se utiliza como Centro Parroquial, (Malecón Plaza, 16 Avenida, 60 calle). Será el subastador el comentarista del tiempo en el canal 4 de televisión, Bob Weaver.

Campaña **ABCD** superó 3 millones

Por primera vez desde su comienzo, la Campaña Benéfica del Arzobispo, conocida como ABCD, ha superado la cifra de los tres millones de dólares.

"Espero que compartan conmigo los sentimientos de gratitud al Señor y de gratitud a todos Ustedes, comentó el Arzobispo al saber la noticia.

Los fondos de la Campaña ABCD se utilizan para multitud de programas benéficos que mantiene la Arquidiócesis de Miami. La cifra de los tres millones es el resultado de los compromisos de contribuciones de los fieles que se irán recogiendo durante el año y superan a los del año pasado en más de medio millón de dólares.

Durante una reunión de párrocos en la Catedral de St. Mary, Monseñor O'Doherty, uno de los coordinadores de la campaña, indicó que el resultado de cualquier · programa diocesano depende del entusiasmo de las parroquias.

"Quiero agradecer a los párrocos y a los sacerdotes su cooperación y apoyo en la campaña de este año," dijo. "Sé, que Ustedes agradecerán a sus fieles la respuesta entusiasta que han dado a la campaña," añadió.

Retiro para mujeres

La Casa de Retiro de las Hermanas Dominicas 7275 S.W. 129 St. ofrecerán un día de Retiro en Español para mujeres el Domingo 16 de Abril de 9 a.m. a 3:30 p.m. Dirigirá el retiro el Padre Ricardo Castellanos. Para más informes llamar a Sister Josephine 238-2711.

Recibieron misión, coordinadoresparroquiales de vida familiar

Después de varias sesiones de entrenamiento, parejas representantes de 28 parroquias en la diócesis recibieron el mandato de manos del Arzobispo McCarthy para servir como coordinadores de Vida Familiar en sus respectivas parroquias.

El acto tuvo lugar el pasado fin de semana en el Centro de Enriquecimiento Familiar y contó con la asistencia de 21 de las

"Os comprometéis a mantener la salud de toda la iglesia.

'Con vuestro ministerio a las células familiares os comprometéis a mantener la salud de toda la Iglesia," les dijo el arzobispo durante la ceremonia del mandato, señalando que "lo que ahora estamos formalizando no es

nada nuevo. Se remonta a los principios del cristianismo y es simplemente un ministerio

"La Iglesia no está formada sólo por el clero y la jerarquía. Todos somos Iglesia y desde el principio el Señor nos reservaba un

Terry y Mimy Reilly, directores del Centro de Enriquecimiento Familiar, coordinaron y llevaron ellos mismos las sesiones de entrenamiento para los coordinadores parroquiales.

"Sentimos gran entusiasmo por esta labor y por ver a los laicos trabajando en equipo con el clero en sus parroquias," comentaron.

Durante la procesión del ofertorio de la

Misa las parejas fueron colocando en una jarra de barro, el clavel que se les había dado al entrar en el Centro, todo símbolo de que "Dios es el que da y el que quita también." Todo se desarrolló en gran espíritu de

Los nuevos coordinadores parroquiales

Area Norte:

Marge y Peter Tellex, Holy Spirit, Lantana; Leonard y Lucille Wilson, St. Coleman, Pompano Beach; Richard y Jean Morey, St. Francis of Assisi, Riviera Beach; Mr. y Mrs. Lauren Mulcahy, St. Joseph, Stuart; Mr. y Mrs. Stanley Oblackzynski, St. Jude, Tequesta; Tom y Kay Trama, St. Luke, Lake Worth; y Bill y Linda Conyers, St. Paul of the Cross, Juno Beach.

Area Centro

Larry y Karen Bruener, Blessed Trinity; Jim y Carolyn Bennett, Holy Family; María y Carlos Rodríguez, Immaculate Conception; Joe y Virginia Gauck, Little Flower (Hollywood); Perry y Rosalie Vitale, St. Boniface; Andre y Donna DeMeter, St. Clement; Robert y Annette Thornton, St. Gregory; John y Cathy Kirchmier, Nativity; Joe y Marily Charles, St. Joseph (Miami Beach); Kathleen Ruggiero, St. Lawrence; Mike y Sandy Zorovich, St. Rose of Lima; y Jim y Barbara Baggot, Visitation.

Area Sur

John y Corinne Steinbauer, Epiphany; Eddie ty Trudy Stroface, Good Shepherd; Mike y Sharon Fitzgibbons, Little Flower; Mr. y Mrs. Perbert Pablo, St. Augustine; Bob y Barbara Yglesias, St. Hugh; Dominic y Carol Cianciolo, St. Justin Martyr; y Ray y Ann Price, St. Louis.



b y Bárbara Iglesias de la parroquia de St. Hugh, reciben el mandato del arzobispo para vir de coordinadores de vida familiar en su parroquia. Detrás su párraco Monseñor John Glorie. A la derecha Terry Reilly.