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The Voice

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Pro-Lifers visit Congress

WASHINGTON—(NC)—One of the notes that set the March for Life, 1979 edition, apart from earlier versions is that the pro-life demonstrators have learned their way around Capitol Hill.

Many of the marchers — who March for Life officials said numbered over 100,000 (police estimates were 60,000)— have attended all six of the annual demonstrations marking the anniversary of the Supreme Court abortion decisions of Jan. 22, 1973.

THEIR EXPERIENCE is beginning to show. In earlier years, many marchers, who spend the morning of the demonstration visiting with their senators and representatives, seemed more like recently-routed stragglers than a purposeful army.

Wandering down the passageways under the congressional office buildings and through the Capitol, the pro-life forces were viewed by many as tourists who happened to have strong feelings about abortion, rather than as demonstrators.

More often than not, the pro-lifers would be greeted by aides, listened to politely, given vague assurances that the legislator wanted to do the right thing, thanked, then sent off to look at the sights of Washington.

Demonstrators at the sixth march appeared less willing to accept the appearances of success, indicating that they have had a taste of its reality. A recurring note was that



Pro-life banner is assembled by two knights of Columbus on a cold and wintry Elipse in Washington before joining thousands of marchers in the nation's capital.

what the movement did to several ex-senators, it can do to others.

THERE WAS little bitterness among the pro-lifers, however. One

woman, Alice Brennan of Shrewsbury, Mass., spoke after leaving the office of Sen. Edward M. Kennedy (D-Mass.) who has con-

sistently voted to against her agenda.

"You'd love to like him, but you can't," said the woman, who was among more than 100 people who crammed themselves into Kennedy's private office to try to get him to change his position on abortion.

For about an hour, members of the group threw questions and pro-life arguments Kennedy's way. The senator, now chairman of the Senate Judiciary Committee, a crucial post in terms of constitutional amendments, said he was personally opposed to abortion, but the group pressed him on the question of when life begins.

While the marchers appear to have more savvy than before, there are certain characteristics which they have in common with those who have marched before. They continue to travel through the congressional halls in busload-sized groups.

These platoons break down into squads only to board elevators. Then they join ranks again.

MORE THAN 1,000 buses made the trip to Washington this year. Despite predictions made by some pro-lifers that the crowd would be off because of local competing demonstrations in cities such as Pittsburgh, the crowd was about the same size as last year. At one point, marchers were already assembled on the Capitol grounds, while as far as the eye could see, up Pennsylvania Ave. to the Treasury Building, more marchers were just beginning the more than one-mile trek.

Pope's visit sets tone of papacy

Pope John Paul II took a characteristic bold step and further set the tone of his papacy by deciding to make Mexico the destination of the first foreign trip of a three-month-old pontificate.

Even before the beginning of the seven-day journey, including a stop in the Dominican Republic, the trip was being hailed as an historic event.

ARCHBISHOP Edward A. McCarthy of Miami represented the U.S. Bishops at the arrival ceremonies in Santo Domingo, yesterday (Thursday) and was later received in audience by the Pontiff.

By the time the trip is over on Jan. 31, several million Mexican and Dominican people will have seen him in person and additional millions of other Latin Americans will have seen him on television or heard him on radio, perhaps dozens of times,

speaking in their native tongue.

The papal trip put the third general assembly of the Latin American bishops, on the theme of evangelization, in the international limelight.

In addition, in Mexico, where the vast majority of people are at least nominally Catholic but where anti-clerical laws restrict even priestly dress and prevent priestly missionary activity from abroad, the visit could have political as well as religious implications.

THE POLISH POPE'S choice of a Catholic Third World country for his first trip abroad as pontiff was regarded as an important symbol of the directions his papacy may take in the years ahead.

When he announced the trip on Dec. 22 at this Christmas meeting with Rome's cardinals, he referred

approvingly to comments by others that "the future of the church is at stake in Latin America."

He also told the cardinals at that time that the importance of the evangelization theme of the Bishops' assembly was "so evident that there is nothing to explain concerning the reason for my decision."

One of the hallmarks of Pope Paul VI's 15-year reign was the church's steadily increasing involvement in development, human rights and justice issues. Towards the end of his reign Pope Paul began to link these issues more and more closely with evangelization.

VATICAN OBSERVERS noted that Pope John Paul II picked up on this linkage right at the start of his reign. He repeatedly emphasized in his speeches the intimate relationship between religious rights and other

fundamental human rights, as well as the basic duties of Christians as Christians to protect human rights.

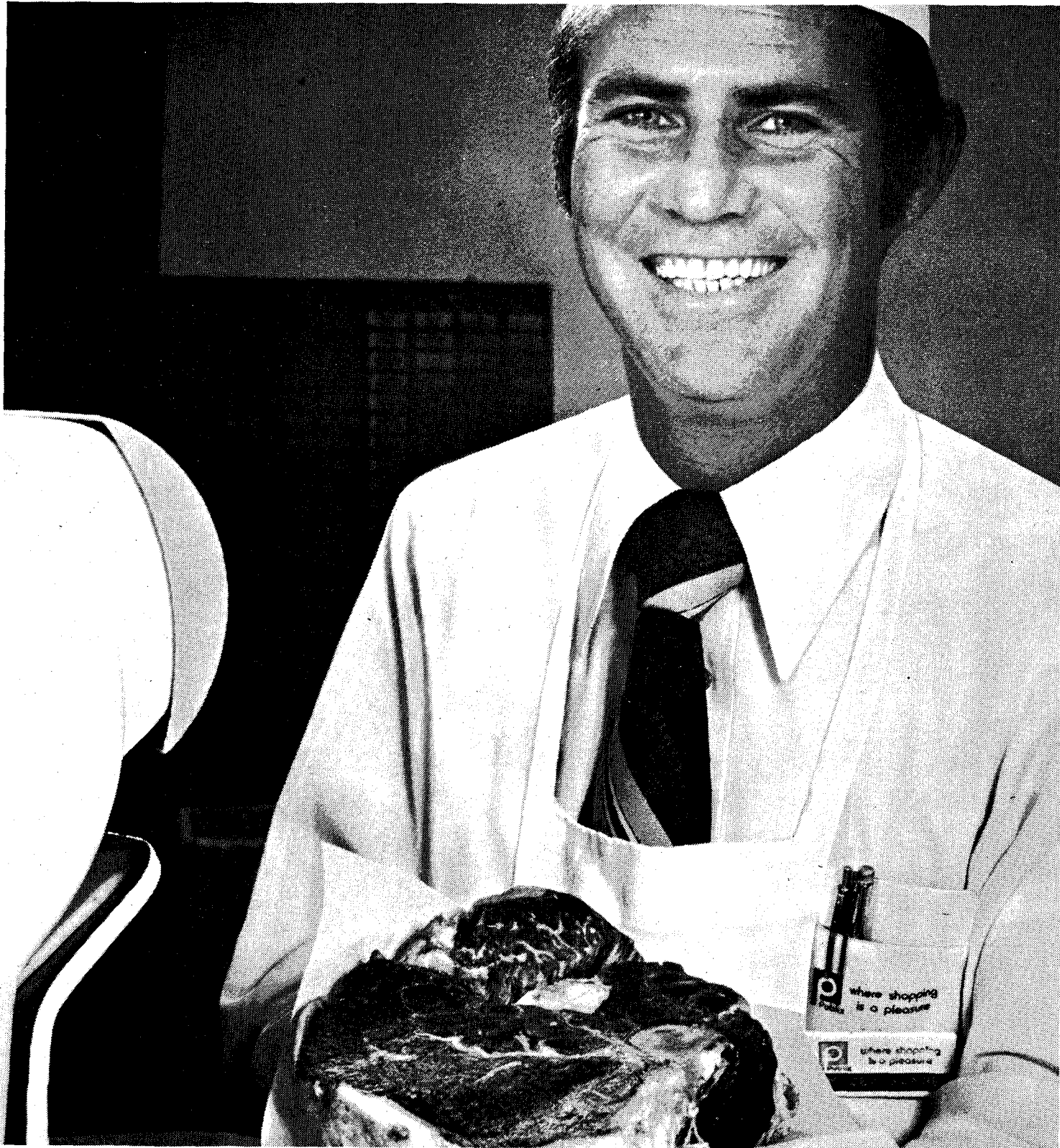
The Mexico trip, with its natural focus on evangelization, will certainly give pope-watchers a much clearer idea of the future of John Paul's papacy. By the end of the trip he probably will have had more media coverage in one week than he received in all of the first three months of his pontificate combined.

In those first three months, Pope John Paul quickly showed a strong consciousness of symbolism. And his Mexico trip was designed to include several symbolic actions.

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(Continued on Page 4)

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Spanish Liturgy Institute formed

SAN ANTONIO, TEXAS— An Institute of Hispanic Liturgy was established last week at a meeting at the Mexican-American Cultural Center here.

Participants, including Rev. Juan Sosa, Archdiocesan Associate Director for Religious Education, distinguished various liturgical needs among the Hispanic communities today and discussed four general areas of common concern:

- Freedom to create and identify effective forms of communication;

- Development of effective forms of liturgical ministry at the diocesan, parish, and grass roots level;

- Relation of popular religiosity and liturgy in the light of evangelization; and

- Processes of communication by education of the people and the promotion or research vis-a-vis Hispanic liturgies.

A final statement will be presented for revisions and recommendations to the Bishop's Committee on the Liturgy and various liturgical organizations around the country.

The members of the Institute hope to meet again in September.

Hispanic liturgy music workshop

A workshop on Liturgical Music for Hispanic Communities will be conducted at St. John Vianney Seminary Feb. 23-24, co-sponsored by the Archdiocesan Department of Religious Education and the Office of Worship and Spirituality.

The featured speaker will be Brother Alfredo Morales, F.S.C. He will explore new avenues for liturgical expression of the various Caribbean cultures for the people of God in South Florida.

Dominican nun

ADRIAN— Funeral services were held on Jan. 15 at the Dominican Motherhouse Chapel for Sister Andrew Marie Podsedly, O.P., formerly a member of the faculty at St. Ann School, West Palm Beach.

Retired since 1973, Sister Andrew died at the age of 76 in the congregation's Health Care Center.

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Split in Islam at root of conflict in Iran—editor

HOLLIDAYSBURG, Pa. —(NC)— The current strife in Iran "is a continuation of a 1,000-year-old religious civil war" and not a battle based on human rights violations, according to a Catholic editor.

Msgr. Philip P. Saylor, editor of The Catholic Register, diocesan newspaper in Altoona-Johnstown, Pa., described the country's religious history in a Jan. 10 "Letter from the Editor." He said Americans fail to understand the issues involved in the Iranian situation because they are not aware of the history and practices of the Islamic religion.

"MODERN governments have the habit of ignoring the power and influence of religion," he wrote. "Religious movements, however, have a special resiliency which governments do not."

The Islamic religion was founded by Muhammed Abul-Qasim, who was born in 632 A.D. After he had married, he "became disenchanted with the superstitious pagan religions of Arabia and began to withdraw for private prayer in a cave outside Mecca on Mount Hira," Msgr. Saylor said. There he wrote the Koran, the "heavenly book" of Islam, which was supposedly copied from a book written in heaven.

Islam is a "fun-

damentally theocratic" religion, one which "seeks to impose its tenets and practices on all public and private life, including government," the priest-editor explained. But since Muhammed founded Islam, it "has become just as fragmented as Christianity of Hinduism, and a failure to understand the nature of this fragmentation necessarily leads to a complete breakdown in effective communication," he said.

After the death of Muhammed, Abu Bakr was elected as caliph—"successor of God's messenger"—and Umar ("Omar") later succeeded him. But after Umar's death, there was a dispute between two candidates—Muhammed Ali and Uthman. Although Uthman was elected as caliph, Ali led a conspiracy that resulted in his death and began a major split in the Islamic religion which still continues.

The followers of Uthman are known as the Sunni or Sunnites. "They have a highly developed theology with outstanding ancient teachers, some of whom influenced European philosophy when the Sunnites had conquered Spain in the Middle Ages," Msgr. Saylor said.

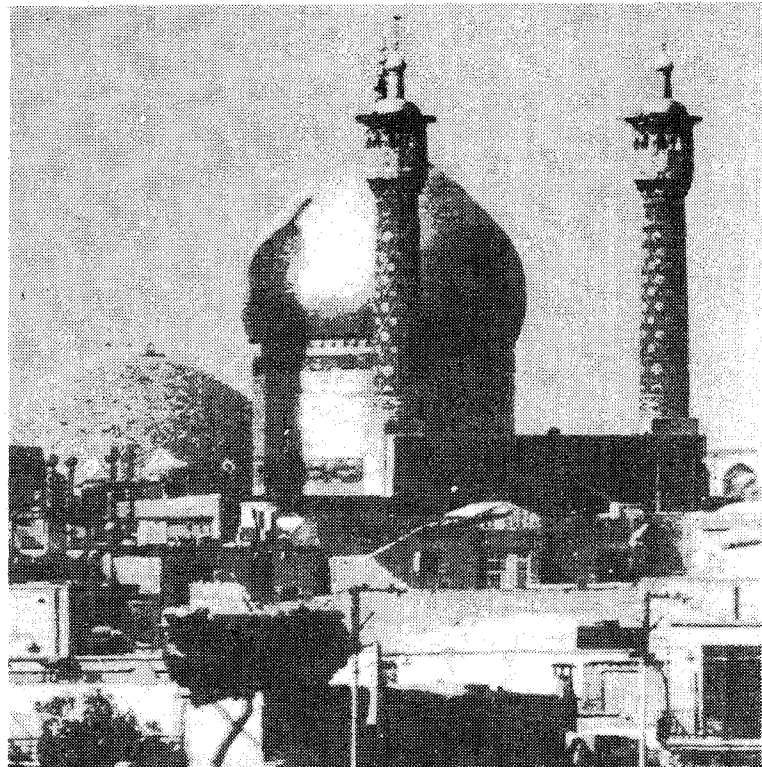
The followers of Ali became known as Shiah or Shiites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor explained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership."

IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition," Msgr. Saylor said. "History has simply repeated itself again and the warring sects of Shiite Moslems have succeeded in turning their country, ancient Persia, into a new religious battleground."

An additional problem is created by the fact that the Shiites "are extremely intolerant of other religions," the monsignor said. "If they do somehow manage to create a kind of unified theocracy,



Spires and the goldplated dome of the Shrine of Fatima the Immaculate rise above homes in Iranian holy city of Qom.

you can expect to see persecution of the Jewish, Zoroastrian and Christian minorities of Iran and even persecution of Sunnite Moslems."

Msgr. Saylor recommended the immediate deportation of Iranian students who are involved in violent anti-Shah demonstrations in the United States. "The bleeding-heart liberals who know nothing about the centuries' old conflict within Islam think the students are demonstrating for human rights," he said.

"God forbid that they

get their way, because, if they do, you will see an incredible suppression of human rights by religious fanatics who will tolerate no divergence from their own exclusivistic interpretation of the Koran," he added.

Reminding his readers that not all Moslems are the same and calling the Shiites "an intolerant group of religious fanatics," Msgr. Saylor concluded his article with this message: "When the persecution and slaughter takes place, remember, I told you so."

Groups wage symbolic war of roses

WASHINGTON — (NC)— It was a symbolic "war of the roses" on the sixth anniversary of the Supreme Court's abortion decision. Pro-lifers sent red roses to commemorate the unborn who had died while pro-abortionists commemorated the death of Rosie, a woman who died after having an illegal abortion.

At a Jan. 22 National Abortion Rights Action

Official

The Chancery announces that Archbishop McCarthy has made the following appointment, effective January 15, 1979:

THE REVEREND LOUIS C. ROBERTS — to Assistant Pastor, St. Thomas More Parish, Boynton Beach.

league press conference; pro-abortion leaders, including Ms. Magazine editor Gloria Steinem, announced that a fund has been set up in memory of Rosaura Jimenez who died Oct. 3, 1977 of an illegal abortion after Congress, through the Hyde Amendment, cut off federal Medicaid funds.

ELLEN FRANKFORT, author of "Rosie: Investigation of a Wrongful Death," said the Rosie Jimenez Fund will provide a direct subsidy for women who are seeking abortions and do not have the money to pay for them. She said almost \$5,000 has been collected so far.

It was also announced at the NARAL press conference that the National Organization of Women plans to send telegrams to organizations on both sides of the abortion issue, calling for

a meeting.

The purpose of the meeting, NOW president Eleanor Smeal said in the telegram, is "to seek ways to lessen the need for abortion, to reduce the incidence of unwanted pregnancy, and to end the polarization and violence that surround the abortion issue."

"Abortion was always, for women; a kind of intimate Vietnam," Steinem said of the issue she referred to as "the right reproductive freedom—the right of each individual—." She said neither the government nor any church has the right to interfere with a woman's decision to have an abortion.

The Religious Coalition of Abortion Rights also held a press conference on the anniversary of the Supreme Court decision. National Protestant and Jewish leaders

pledged to "escalate the visibility and activity of the pro-choice religious community in the abortion rights controversy."

The group said it plans to address the "growing tensions between religious groups who are on opposing sides of the abortion controversy." Group members also supported a strong educational effort, a strengthening of abortion counselling programs and an escalation of the campaign to oppose an anti-abortion amendment.

"WE ARE aware of charges that the efforts of the pro-choice community... have damaged ecumenical relationships," the religious leaders said in their statement. "We believe ecumenism is a two-way street. The positions of our denominations on the matter of abortion are firmly rooted

in our theological viewpoints and we shall not relinquish them to appease those who disagree with us."

Religious Coalition for Abortion Rights press releases and statements specifically noted that "Protestant and Jewish leaders" were supporting abortion rights.

"I don't criticize the doctrine of the Catholic Church," said Rabbi Eugene Lipman, of the Union of American Hebrew Congregations.

Rabbi Lipman said that although ecumenical relationships take place on other levels, abortion is not discussed and that tends to create interreligious tension.

"I don't like being called a murderer, and I especially don't like being called a Nazi," he said. "I demand equal respect."

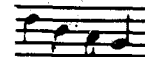
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Pope's visit sets tone of papacy

(Continued from Page 1)

The one-day papal stopover in Santo Domingo, with a Mass at the city's Plaza de la Independencia yesterday afternoon and another Mass at the city's historic cathedral today recall the first planting of Christianity in the New World. The Dominican Republic is part of the Island of Hispaniola, where

Christopher Columbus landed on his first voyage.

IT WAS THERE that the first missionaries to the New World said Mass and the first church administration in the Americas was established. In the early 16th Century Cathedral of Santo Domingo, the bones of Columbus are enshrined.

The pope's calendar in

Mexico City after his arrival today includes meeting with bishops from all over Latin America, Mexican priests, Religious, seminarians, university students, athletes, journalists, sick children, Indians, and poor families.

When the first announced the trip, he said that his Mass Jan. 27 at the National Shrine of Our Lady of Guadalupe, concelebrated with the Latina American bishops to mark the formal opening of their third general assembly, would be the central point of the trip. He called it "a religious pilgrimage to the feet of the Holy Virgin."

Of his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization has vast "theological, ecclesiological and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterey, before again returning to Mexico City for the night.

HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation that Mexico and the Vatican

might renew diplomatic ties. And Vatican observers considered it a reference to Mexico among others when the pope told diplomats in mid-January that he would like to see new diplomatic ties, especially with "nations and populations which at times had a centuries-old tradition in this connection."

The reaction in Mexico was a mixed one, however, and a debate was set off between those who favored relaxing the government's official anti-church posture and those who insisted it should be maintained.

At first, those handling arrangements in Mexico talked of the pope's being received by President Jose Lopez Portillo and of a Mass being celebrated in Mexico City's huge Aztec Stadium.

As the debate rumbled on, the organizers dropped any further mention of those things.

Women honor Mrs. Enterline

A 42-year resident of Miami and member of St. Mary Cathedral parish and Women's Guild was honored last Sunday during the organization's annual membership tea.

Mrs. Charles E. Enterline was named "Extraordinary Club Woman" of the year by the North Dade Deanery of the Miami ACCW in recognition of outstanding services to the Church and the community.

The recipient of Dade's Outstanding Citizen award last year, Marie Enterline is now serving as president of the Women's Relief Association and of Day Nursery, Inc., which provides day and after school care for 200 children 11 hours daily for five days a week.

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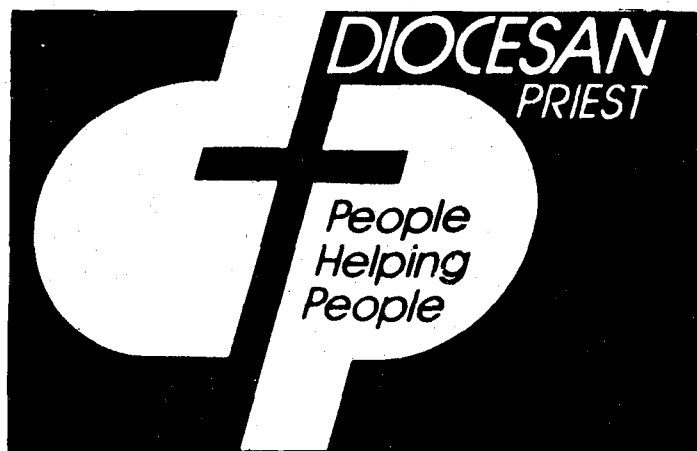
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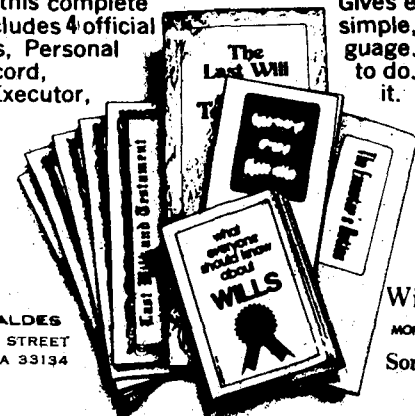
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The Nun in the Stockade

"I remember another man who changes so much. There was an article in a local paper about him being the 'toughest man in Miami,' a bouncer in a bar. Now he goes to our services here and it's strange seeing this big man with a Bible in his hand..."

She hardly weighs 100 pounds, the little nun in the black and white habit, as she approaches the imposing heavy-gage fence of the Dade County stockade.

The guard sees her, smiles and lets her through the big gate as he has countless times before over the past three years.

SISTER REGINA MAGUIRE of Immaculate Conception school moves on inside the fence stopping to chat and greet one prisoner and then another, quick with the smile and handclasp as planes from nearby Miami International Airport roar overhead.

She has been here before and knows her way around. Sister along with the Dade Corrections Chaplain, Rev. Roberto Perez, and other volunteers, have held religious

services, discussion and counseling sessions with the inmates for several years in the cafeteria where a makeshift altar has been set up. She has dealt with all kinds from teenage killers, to Mafioso to alcoholic inmates.

The men here are full of anxieties and uncertainties. It's a new world for many of them," Sister said, as she sat under a palm tree on the low-security grounds. Men nearby played ball and exercised.

The average age is from 18 to 25, and a high percentage are here for drug and alcohol offenses. Some are also awaiting trial.

Sister Regina had talked to Ronnie Zamora of the now famous television—violence—brain washing defense of his killing an elderly woman. While not defending his actions, Sister said Zamora "did not seem to fully realize the gravity of what he had done".

"One of the common things you hear from these people is 'No one ever showed us a different way before' or 'No over ever really cared before,'" Sister said. That's the importance of the jail ministry, she said, showing that someone cares.

SHE SINGLED out Paul Turcotte of Corpus Christi parish and Irwin Vincent, laymen who have been coming down for years to help with services and discussion, showing their care.

"And we can use more," added Chaplain Perez, a Cuban and Methodist who has been in the U.S. for 18 years and who obviously has a warm and close relationship with Sister Regina.

And their ministry does get results.

She pointed to a man walking across the grounds." He is in charge of the alcoholic facility here now," she said. "But he used to be one of its inmates."

"I remember another man who changed so much. There was an article in a local paper about him being the 'toughest man in Miami' a bouncer in a bar. Now he goes to our services here and it's strange seeing this big man with a Bible in his hand and involved in what we're doing," she said.

"Another man was always crying," said Chaplain Perez, "and I got a call one night from his attorney, saying that the man was in a holding cell and was near suicide. But now he is active in his family and church and doing well."

However, the ministry is hampered by lack of a religious



Sister Regina talks to young men outside the stockade who came to visit inmates.

facility. Services are held in the cafeteria, which consists of rows of cold stone slab seats in a prison-like atmosphere.

So, some months ago they formed a committee of 15 lay and clergy to raise money to build a chapel and counseling facility, using inmates and officers for labor and hopefully some donated materials. They have \$26,000 of the needed \$50,000 raised through private donations of friends, so far. They have set a goal of \$15,000 more by March 2, so they can at least begin

construction. (Anyone interested can call Sister at 822-6161. It's tax deductible).

"THE CHAPEL would be open all day," said Sister, "so the men could come in and pray, meditate or read, in addition to our services."

Archbishop McCarthy has approved of the project in a letter, she said.

And why not. He recently confirmed two men, a father and son pair, who were in the downtown jail and found a new way of life.

Both had been in the Mafia.

Carmelite Sisters founder, 2 others to be honored



MOTHER TERESA

WEST PALM BEACH— Mother M. Angeline Teresa, foundress and Mother General Emerita of the Carmelite Sisters for the Aged and Infirm is one three persons who will receive the Humanitarian Award of Lourdes Residence during the annual recognition luncheon on Jan. 31 at the Hotel Breakers.

The Carmelite nun was one of the seven founders of the congregation on Sept. 3, 1929. Two years later the community was formally affiliated with the Order of Carmel. That same year the

Sisters established St. Patrick Home for the Aged in the Bronx, N.Y. and today they staff 32 such residences in the U.S. including Lourdes and the Pennsylvania Residence as well as one in Ireland.

OTHER HONOREES this year are Mrs. Dorothy Rautboro and Arthur Poisson, both of Palm Beach.

Mrs. Rautboro will be honored for her humane interest in people. She is a member of the boards of the Visiting Nurses Association, Boys Club, Round Table, City of Hope, and is board president of Norton Gallery.



Chaplain Perez and Sister talk in cafeteria which is the only place they have to hold religious services and discussion sessions.

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The Family Word Center...

Mark 1: 14-20

By REV. MR. DICK HILLIARD

We're already three weeks into the new year of 1979 and those resolutions which many of us composed before Auld Lang Syne was sung on December 31 have probably been long forgotten! Our good intentions mark the transition from year to year, but can we honestly claim that these proposals have been fulfilled?

Our annual lists of behavioral projects usually reflect a desire to leave something behind and take something on that is new. The disciple of Christ is one who constantly lives by this attitude, leaving behind any yearning for sin and taking on every desire for Christ-like conduct.

Sunday's gospel story is Mark's account of the first disciples called along the Sea of Galilee. These fishermen abandoned their occupational careers to surrender to the life of the Lord. Their rejection of all they knew for what could have

been a risky life with the man born at Bethlehem is a model for our own Christian living.

Centering on the Word

A song such as "Purim Song" (Walker-PNP) or "Promenade Song" (Hilliard-RPB) could mark the start of your Family Word Center activities this week.

When the family has gathered to celebrate the gospel of the Lord, distribute a sheet of paper and a pencil to each participant. Everyone should make a list of the News Year's resolutions which had been proposed for themselves as 1978 came to an end.

If no one would be embarrassed by reading the lists aloud, this could be an opportune moment for the family to review each other's resolutions. How many came true? How many were forgotten?

A brief discussion about following through on our intentions and promises could summarize this

introductory activity. Then choose one of the older children to read Mark's gospel passage (1:14-20) from your family bible.

After the gospel is proclaimed, review the actions of Simon, Andrew, James and John as told in the story of their calling by the Lord. Underscore the fact that they left behind their fishing equipment to take on a new life with the Lord Jesus.

The Word Ahead.

Perhaps some of the goals and hopes contained in the New Year's resolutions are too idealistic to be practically attained. Spend some time exploring the practicality of these intentions with the children, helping them and ordinary examples of how to keep their resolutions.

Each member of the family should volunteer to help another household dweller keep the promises which have been written. For instance, Mother could help her daughter to diet by not buying those

tempting sweets for after school snacks. Little Tom could help Dad's resolution to read daily from the bible by placing the Scriptures on the dinner table for reading as a supper blessing. The oldest could help the youngest to learn the common prayers of our faith by spending ten minutes each evening assisting with memorization skills.

This celebration might be concluded with a family prayer of thanksgiving for each other and a song such as "Keep Us Close" (Hilliard-RPB) or "Child In The House" (Walker-JOR).

★★★

Some of the programs recommended in this column are also being conducted through the Family Enrichment Center of the Archdiocese. For further information contact Mimi or Terry Reilly at the Center, 651-0280)

Bread for the World asks local activities

NEW YORK — (NC) — Public ecumenical events to focus attention on the U.S. role in world hunger and to recruit citizens to become more involved in food issues

are being planned for April throughout the country by Bread for the World.

The Christian lobby on hunger has chosen "Hunger and Self-Reliance: The Role of Aid" as the theme for the activities. The group hopes to enlist new public policy advocates who will work toward reforming U.S. food and development assistance programs to provide for more self-reliant development of poor countries and their peoples.

OUR AID programs are still riddled with conflicting aims, the result of which in many instances is increased dependency rather than self-reliance," said Arthur Simon, executive director of Bread for the World. "The long, hard way out of hunger and poverty is self-reliant development."

Simon said U.S. food aid saves millions of lives but

"has often put cheap food on the market in poor countries and discouraged peasant farmers from becoming more productive." But our aid, he added, "should always be tied to firm agreements with recipient countries to upgrade their own food producing capability."

Bread for the World is helping local ecumenical planning committees to lay groundwork for the April events by providing a resource packet including guidelines for organizing local events, promotional materials, ideas for preparatory work in the churches, bulletin inserts, media aids and background information on U.S. food and development assistance programs.

Last year, there were more than 100 such ecumenical events held across the country.

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Archbishop Sheen addresses 'sinners' at national meet

WASHINGTON — (NC)— "Mr. President, Mrs. Carter, my fellow-sinners."

That's the way Archbishop Fulton Sheen, 83, opened his address to the 27th annual National Prayer Breakfast — to a response that began with nervous laughter and ended with applause among the 3,000 people in the audience.

The National Prayer Breakfast has become a Washington tradition at the opening of each new session of Congress. Politicians and business and religious leaders from all 50 states and 100 countries attended this year's breakfast.

THE BREAKFAST is sponsored by evangelical Christian groups, but Archbishop Sheen, a rare Catholic speaker at such occasions, was at home with his audience.

He noted that President Carter, in a Bible class in Plains, Ga., had quoted St. Paul saying, "We are all sinners." The archbishop said he trusted Carter would not mind being included in the greeting to fellow-sinners.

Carter, in turn, opened his talk by calling Archbishop Sheen's religious television series in the early 1950s "one of the delights of my life" and said, "It even boosts my spirits when he refers to me as a fellow-sinner."

Archbishop Sheen said, "We Americans are not very much given to the thought of sin. We may make a 'mistake' or else we excuse our so-called anti-social behavior because we were fed Grade B milk as children, or because of insufficient playgrounds, or because we were loved too much by a mother or too little by a father."

He noted that psychiatrist Karl Menninger had written a book entitled "Whatever Became of Sin?" because of the absence of talk

about sin in America.

"The rabbis and priests and ministers stopped talking about sin," Archbishop Sheen said. The jurists picked it up and turned sin into "crime" and finally psychiatrists converted it into a complex.

"The result is that no one is a sinner. It used to be that Catholics were the only ones who believed in the Immaculate Conception of the Mother of Christ, but today, everyone in America seems to be immaculately conceived."

In his talk, Carter emphasized the importance of religion in major political and international events.

HE SAID the three major news stories of 1978, according to one public opinion poll, had religious connotations: the Peoples' Temple suicide-murders at Jonestown, Guyana, the election of Cardinal Karol Wojtyla of Cracow, Poland, as pope and the Camp David summit, where Carter, President Anwar Sadat of Egypt and Prime Minister Menachem Begin of Israel all agreed that religious faith was a factor.

In an apparent reference to the religious turmoil in Iran, Carter said "I would guess that one of the great news stories of 1979 will be the impact around the Persian Gulf...of religious fervor and the searching for some compatibility between a modern, rapidly changing technological world on the one hand and an inclination on the part of devout religious leaders to cling to stability and security predicated on past social and personal habits."

"Even in a modern world we consider to be highly secular," Carter said, "the great events that move the people here and in other nations are intimately linked to religion."



"The only sad thing about seeing this mortgage go up in smoke", quipped Fr. Patrick McDonnell, "is losing the 4½ per cent finance charges which is forever gone, like the 5 cents cigar." But the pastor of St. Clement Church in Ft. Lauderdale kept the flame going to the cheers of the parishioners in a celebration held in the parish hall, retiring the 20-year note.

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This city is our home...

By GERARDE E. SHERRY

Two virtues must form the mainspring of our efforts to create a truly Evangelistic ideal in the Archdiocese. They are social justice and fraternal charity. We must be as emotionally concerned with securing justice for everybody as we are in claiming it for ourselves.

Our charity must be as broad as our family — the human family. And the fire of this zeal and the warmth of its love must extend beyond our own hearts to the whole neighborhood, the whole city, just as it must ultimately extend to the whole world.

FOR INSTANCE, what is the Christian approach to the eradication of urban slums and blight? The renewal of our cities? Chemical pollution? Atomic radiation? The relationship of religion to the political order? The relationship between the

...everything human cries out to be baptized, to be raised beyond itself, just as we all have been raised to share the Divine Life.

sacred and the secular within the civic structure?

Permit me to draw upon the Gospel for a fundamental principle which can guide us. At least twice, Christ told us what we should be in the world. He has told us that we are to be the Salt of the Earth; and the leaven which raises the whole mass of dough.

Now both of these concepts imply a certain catalytic function. The salt makes good food taste better, and more to the point, —the days of the Gospels— which had no freezers—the salt preserved meats. The salt does this by being what it is,

and by working on the food or meats as they are. The salt respects the food it savors and the meat is preserved.

The leaven, or yeast, works slowly and yet effectively, releasing the hidden powers of the dough. Unseen, imperceptibly, the yeast works throughout the whole mass, but as with the salt, by being what it is and by acting on the dough as the dough is.

HEREIN LIES the basic principle for a Christian contribution to the civic community: a solid respect for the civic community in all its reality, and a real effort for Catholics to be what they are.

Let us look first at this civic community. This city, so fraught with dangers, so bright with hopes, so burdened with problems, so open to improvement, so threatening to us, and yet so essential to our human development; this city is our home and our responsibility. This city is lovable and fascinating, challenging and dangerous.

This city is not the City of God, but neither is it the City of Satan; it is the City of Man. All that is noble, inspiring and inspired in us finds its natural completion and perfection in this city. But also, all that is debasing and savage in us finds free reign in this city. The city contains persons of all conditions, all stations and all kinds.

Because it is the City of Man, it must serve us. It must be shaped to our measure. It must be for us. The constant temptation to make the city

foremost and we secondary must be resisted at all costs. To reverse the roles and makes us for the city not only ruins us, but it perverts the city. Because it is the City of Man, it can never limit us to this world and its goals. It must always leave the door open to higher goals for us. Because it is the City of Man, it can work only with human power, with our strength. But it stands in need of more power than we mere mortals can give it.

THUS WE LOOK at our civic community as a good thing, called to the heights, but besieged, by self destruction. We see it as our servant, but limited to human vision, human power and human goals. Where can the city get a higher vision, a higher power and a higher goal?

This is the role of the Christian— a man of Faith, of Hope and of Charity. The City of Man needs people who know what they are, where they are going and how they are going to get there. This the Christian has by Faith. Because our God has told us by word and deed that we are good, lovable and loved, we Christians know who we are. Because God became man, the Christian knows, by Faith, that everything human cries out to be baptized, to be raised beyond itself, just as we all have been raised to share in the Divine Life itself. The Christian's faith sets the goals and judges the means for all that is human, even or especially for the building of the City of Man.

The City of Man sets its sights upon the Goal of man. The Christian knows by faith that our goal lies beyond this world, beyond and yet mysteriously through this world. Heaven begins here, is won here; and can be lost here. Before all of the dangers, discouragements, and difficulties which the ambivalent City of man offers to us, the hope of the Christian gives courage and conviction. The hope of the Christian is no chimera, no dream. It is the clear perception of distant goals, and the power to obtain them.

Rooted in the knowledge of Faith, Christian hope is the power of God himself, given to us to make it possible for us to do what is impossible by our own strength. Since the City is an essential part of our pilgrim life, a threat of a help, the resources of hope are available for us to build it up.

THE CITY OF MAN can call upon Justice as its highest motivation. But mere justice is so hard to maintain, and can be so cold even when maintained, that it needs a higher power, a greater impetus. The Christian person is one of



Inadequate housing and squalid living, in a society of plenty, breeds contempt within a community that shirks its responsibility for the unfortunate poor.



... it needs higher vision

(Continued from Page 8)

Charity—that is, he or she is one in whom dwells the God who is Love. With this Charity, made up of the command to serve our neighbor and the means to render this service, the limitations of mere justice are transcended, the mechanical nature of mere justice is converted into a warm human thing. Persons whose hearts of stone have been replaced with hearts of flesh by God are people who can ennoble and enliven the City of Man as it is building.

The Christian is a person of Faith, Hope and Charity, is the salt of the City of Man, the yeast which will raise the whole mass of the civic community. With his or her vision they raise the sights of the city; with their courage they urge the city to rise to its true heights; and with their love they make the city a human place which has become open to the divine.

With no intention of being irreverent, it should be pointed out that the Gospel imagery of Salt and Yeast breaks down as all imagery breaks down, when we realize that the Christian, unlike the salt, is a part of the city he or she is to preserve. We are no aliens intruded into the city merely as a catalytic element. We belong in the city by birth.

This somewhat idealistic appraisal of the civic community can be applied to the realities of these times, especially on a parochial level.

THE PARISH is an integral part of the civic community and we must never forget that fact. This is especially so in these days of ongoing urban renewal and changing neighborhoods. We see a continued nationwide flight to the suburbs—anything rather than stay in the fast-dying cities of slum and blight. Yet it is obvious that our country cannot afford the economic and social upheaval which will rise out of the ashes of a dead metropolis. The cities must not be allowed to die. Citizens must be encouraged to stay and rebuild, or conserve what they have in order that the cities may be saved.

In the last couple of years we have seen a lot in the press about the rehabilitation of slum housing in the inner-city of our large metropolitan areas. Affluent people buy this housing at nominal cost and rebuild and refurbish the buildings, mainly as profit investments to be immediately sold, rented or sometimes lived in. The problem is that the people displaced from this housing—minority poor—seldom have anywhere to go. They double up with families in nearby ghettos or create new ghettos in other parts of the city.

We must understand that the rebuilding of cities is

...the parish is an integral part of the civic community and we must never forget that fact.

primarily a matter of people and not merely of buildings and places. As persons who strive to be guided by moral principle we must emphasize that such problems, since they involve human beings, cannot be divorced from religion and morality. Religious truth and moral virtue must illumine our investigation and inspire our efforts at solutions.

If persons are the primary consideration, they must then participate fully in the program. They must share in the work of improvement of environments and neighborhoods because it is they who benefit most. It is the people then who must first be mobilized to participate in the program and work for its successful conclusion. How to effect this mobilization is the real question.

IT CAN AND should be done on a local basis through community improvement, and other civic associations. Not enough is done in this regard. Indeed, many such associations have become nothing more than neighborhood social clubs. They place emphasis on entertainment, sports and the like. They fight zoning where it will affect their property but are not interested when it affects others.

In new development in suburban areas, membership in community associations is pretty common at the beginning—while the neighborhood is consolidating itself. However, once street and traffic lights are in and the builder's guarantee has run out, very few residents stay interested.

There is also the question of leadership and of coordination of community activities. There are few permanent leaders in these associations and some center of stability is required if slum clearance, blight eradication, and neighborhood conservation are to be accomplished.

Where can we find such centers of stability, of permanence? Only the churches of a community really fill the role. They are centers attracting people of all social strata, already unified in faith under the leadership of pastors, ministers and rabbis. Furthermore, churches have the one extra quality needed for leadership in such areas—they are normally devoid of politics.

IN BOTH THE CITY and the suburbs, clergy and laity, having been formed spiritually as well as educationally, must give

themselves to the task of strengthening the moral and physical assets of a community. In this time of transition we have a unique opportunity to live our faith—that we all are one in Christ.

The Cuban, the Puerto Rican, the Black, the Mexican American, the Haitian—all offer us the chance to practice the spiritual and corporal works of mercy. Did we just learn these works by rote in our childhood in order to rattle them off, or can we accept the challenge implicit in our belief that faith without good works is dead?

When the people of a community band together through mutual concern and understanding, great things can be accomplished. However, too many of us are immature, spiritually and socially. We have an immaturity that binds us to the immediate and perceptible. We must, therefore, resolve to grow up with, and in the Church.

We must raise our sights to those properly human goals which pertain to the realm of Spirit, and by this fact are attained only with great effort and the passage of much time. We must rouse ourselves from daydreams and fancy and face the cold, hard facts of the real world. The unreal world of the immature is a simple black-and-white world in which each problem has its neat solution—each item has its labeled pigeonhole.

By an act of the will, consciously, coldly, calculatingly, we must decide to face up to complexity, to large areas of grays, to problems that have no solution, to matters that stubbornly refuse to be pigeonholed.

WE MUST TURN away from the adolescent quest for immediate victory, or even for jobs that can be completed. We must turn toward that adult and real world in which we will be obliged to attempt the impossible, even if ever haunted by the spectre of failure.

These times call for prophets, not only among the hierarchy, the clergy and Religious, but also among the Catholic laity. Our parish life should produce them—men and women who will be courageous; who will be prudent, yet not timid; who will even dare to be wrong occasionally.

We must all work for a City of Man inspired to spiritual and material vitality rather than subservience to the "status quo."



The active concern of the parish and church missions within depressed areas, brings the ray of Faith as reflected on the faces of people at inner-city's St. Francis Xavier church during a visit by Archbishop Edward McCarthy—and hope through the home visits of the Sisters of Marianistas who staff the Puerto Rican center in Miami.



Learning how to love

By SISTER LOUISE HAGEMAN

I stand and watch the jet liner soar into the skies with a lump in my throat and eyes that burn. I want to crash through the plate glass window and scream, "No, wait, don't go!" I will not see her for at least two years or maybe never. My friend is leaving for missionary work in Malawi in Africa. The pain caused by her leaving is acute because we share deeply. With her I am free to be myself, my hurt, depressed, angry, happy, helpless, or quiet self. I know that I love and am loved.

I USED TO FEEL GUILTY when I didn't feel loving. Now, I realize that I confused loving with

SYNOPSIS

"Love," says Sister Louise Hageman, "is what God is all about and unless we learn to love, we are as good as dead." If we are to learn to love, first of all we must love ourselves and others. We must accept our feelings. And we must look honestly at ourselves. For that, we need solitude. Alone with God, we have time to stop and listen. Listening leads to real understanding of not only ourselves and others, but helps us understand that God gives us his love unreservedly. Genuine love is given unconditionally, with no strings attached. Jesus gave love when it seemed senseless and so must we, because only then do we actualize the deepest meaning of love.

In Luke's Gospel account of the 10 lepers, Jesus responded immediately to the pleas of these men. They did not doubt that Jesus had the power to heal them. And, indeed, as they were on their way to show themselves to their priests as Jesus had instructed them, they were cured. Yet, only one of the 10 men returned to say "thank you" — the only one among them who was not a Jew but a Samaritan, the one who was downtrodden even when he had not been a leper.

Jesus clearly demonstrated that his compassion and love knew no race or creed. And when the Samaritan returned to thank him, Jesus was sad when he realized that the other nine simply went on their way without a backward glance. Yet this one had interrupted his journey to come back. He had not forgotten Jesus' infinite kindness. Of the 10, the Samaritan understood the meaning of love. And Jesus said to him, "Go on your way; your faith has been your salvation."

As we seek the meaning of love, and as our understanding of its meaning grows, we know that we are never completely alone. God never turns his love from us. He always waits.

feelings of love. Not allowing myself to admit and deal with my negative feelings of dislike, I didn't really know much love either.

Love, however, is what God is all about and unless we learn to love, we are as good as dead. How do we learn to love? Love has much to do with the acceptance of ourselves and of others, and this acceptance includes accepting the feelings we experience. To deny feelings of hatred or sadness is also to deaden joy and love since all emotions are related. Hence, a rather important step in learning to love is learning to be honest with ourselves, with what we really experience in a given relationship. We need to question why we feel the way we do. We must be honest about our possessive, jealous, manipulative or erotic behavior.

This search may be facilitated by talking with a trusted spiritual director or spending quiet moments in reflection. Here we can question why we turn others off or why no one responds to us. It may be always trying to get rather than give. Or we are insincere, disloyal or unable to receive. To discover these or similar painful truths, we need solitude. In fact, we seldom experience communion because we do not know how to be alone.

SOLITUDE BECKONS US to gaze long and lovingly at rocks, trees, flowers and birds. As we learn to love a tree, we are readied to love our unpredictable and mysterious selves. The right kind of aloneness moves us to dwell with the word, reflecting deeply upon it. We get to know Jesus and realize that Jesus first loves us simply as we are at any given moment, whether this be a complainer, a rebel or a lover. In prayer, we discover who God calls us to be. We realize that God speaks to us in a way in which God speaks to no one else and so we treasure and reverence our unique selves.

This reverence or respectful love overflows. Others are revered because we appreciate their own unique identity and are no longer threatened by them. Jesus' ways become our own. Our love is marked by a kind of believing that frees the other to be who they are, whether at a given moment they be jealous or withdrawn or hateful. Love means believing in our own and the other's goodness so much that we can break out of our prisons and reveal our sinful yet redeemed selves. Love accepts the other simply as he is with no expectations.

Placing expectations on others often alienates us because no matter how another tries to love us, we are never satisfied. We place these stipulations almost unconsciously. We tell ourselves, if they love us, they will call this evening or write next week or spend an hour with us. No matter how many other signs of love we receive, like a smile or a glass of lemonade, these caring actions simply do not count, or at least, they are not enough. Others tend to shy away from us when we place expectations on them because they feel inadequate around us and no one likes to feel inadequate.

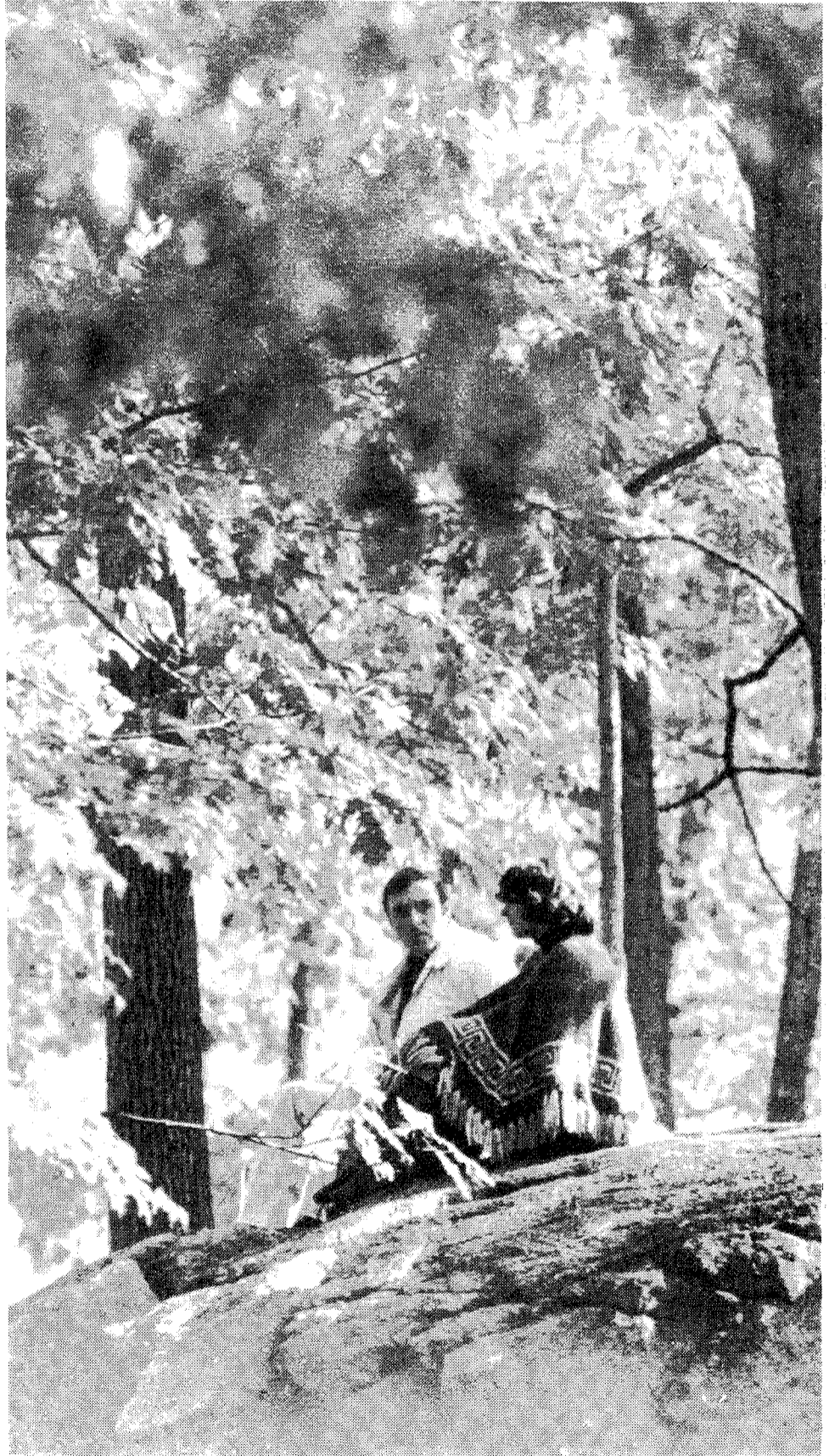
LOVE ALSO MEANS that

when those to whom we have grown close are called from our immediate surroundings, we gently open our arms and with thankful, though sometimes shattered, hearts free the other to walk away. At such times, we may be tempted not to want to love again. Yet, it is important to focus on what is present, the many blessings of the now rather than on who or what is absent, on that which our desires tell us we must have.

When separated from another in whatever way, even by death, we can be grateful for what has been, while living the pain of what is. Strictly speaking, we had no right to share

another person's life. Our friendship is gift and for this mutuality we can be thankful. We can rejoice in the times we enjoyed ice cream together, relaxed in the warmth of autumn bonfires, contemplated the stars and silently touched and knew the oneness of our persons. Such memories remind us that we will always be a part of each other. Even now we do not know what marvels the mystery of life still holds.

Hence, genuine love is given unconditionally, with no strings attached. Jesus gave when it seemed senseless and so must we, because only then do we actualize the deepest meaning of love.



Sister Louise writes, "Placing expectations on others often alienates us because no matter how another tries to love us, we are never satisfied. We place these stipulations almost unconsciously. We tell ourselves, if they love us, they will call this evening or write next week or spend an hour with us. No matter how many other signs of love we receive, like a smile or a glass of lemonade, these caring actions simply do not count, or at least, they are not enough."

El Papa es ya vecino nuestro

Con la llegada a Santo Domingo en la tarde del jueves 25 el Papa polaco Juan Pablo II se convirtió en nuestro vecino por unos días.

En viaje a México para participar en la Tercera Asamblea General del Episcopado Latinoamericano, a celebrarse en Puebla de los Angeles del 27 de enero al 12 de febrero, el Papa regresará a Roma el día 31 volando sobre tierras cubanas, Marathon en los cayos floridanos y las Bahamas. El avión papal DC-10 realizará una parada técnica de duración indefinida en Nassau donde tendrá lugar algún acto público.

Observadores del pontificado de Juan Pablo II afirman que el Papa polaco dio un paso valiente al decidir que, su primer viaje al extranjero, sea al continente latinoamericano. Afirman también que su decisión puede muy bien ser signo del tono que quiere dar a su pontificado.

Cuando anunció su decisión ante el Colegio de Cardenales el pasado 22 de diciembre, el Papa mostró acuerdo con aquellos que afirman que "en Latinoamérica el futuro de la Iglesia está en juego." También comentó ante los cardenales que la importancia de

la evangelización—tema de la conferencia latinoamericana— "es tan evidente que no es necesario explicar las razones de mi viaje."

Una de las notas de los 15 años del pontificado de Pablo VI fue el gradual y creciente compromiso de la Iglesia en cuestiones de desarrollo, derechos humanos y justicia social, cuestiones que al final de su pontificado fue relacionan-

(Pasa a la Pág. 14)

Itinerario del Papa en México

• Viernes 26:

—1:30 pm.: Llegada a Ciudad de México desde Santo Domingo.

—3:30 pm.: Misa en la Catedral Metropolitana, predicará el Papa.

• Sábado 27:

—8 am.: Encuentro con la comunidad polaca de México.

—9 am.: Salida en coche abierto a la Basílica de Nuestra Señora de Guadalupe. Inauguración de la Conferencia de Obispos. Mensaje Papal.

—4:30 pm.: Encuentro con religiosas, sacerdotes y obispos

• Domingo 28

—7 am. Salida para Puebla y al mediodía Misa con homilía Papal en el patio del Seminario.

—3 pm.: Comienzo de las deliberaciones de la Conferencia, seguida de encuentros con grupos de obispos.

—8 pm.: Regreso del Papa a Ciudad de México.

• Lunes 29:

—8 am.: Visita al Hogar de Paz y Alegria, de las misioneras de Calcuta de la Madre Teresa.

9 a.m.: Visita al Hospital Infantil de la capital, donde repartirá juguetes a los niños. Después salida en avión a Oaxaca, donde tendrá un encuentro con los indios y enfermos y a la 4 p.m. Misa en la catedral. Después regreso a México ciudad, y encuentro con organizaciones católicas.

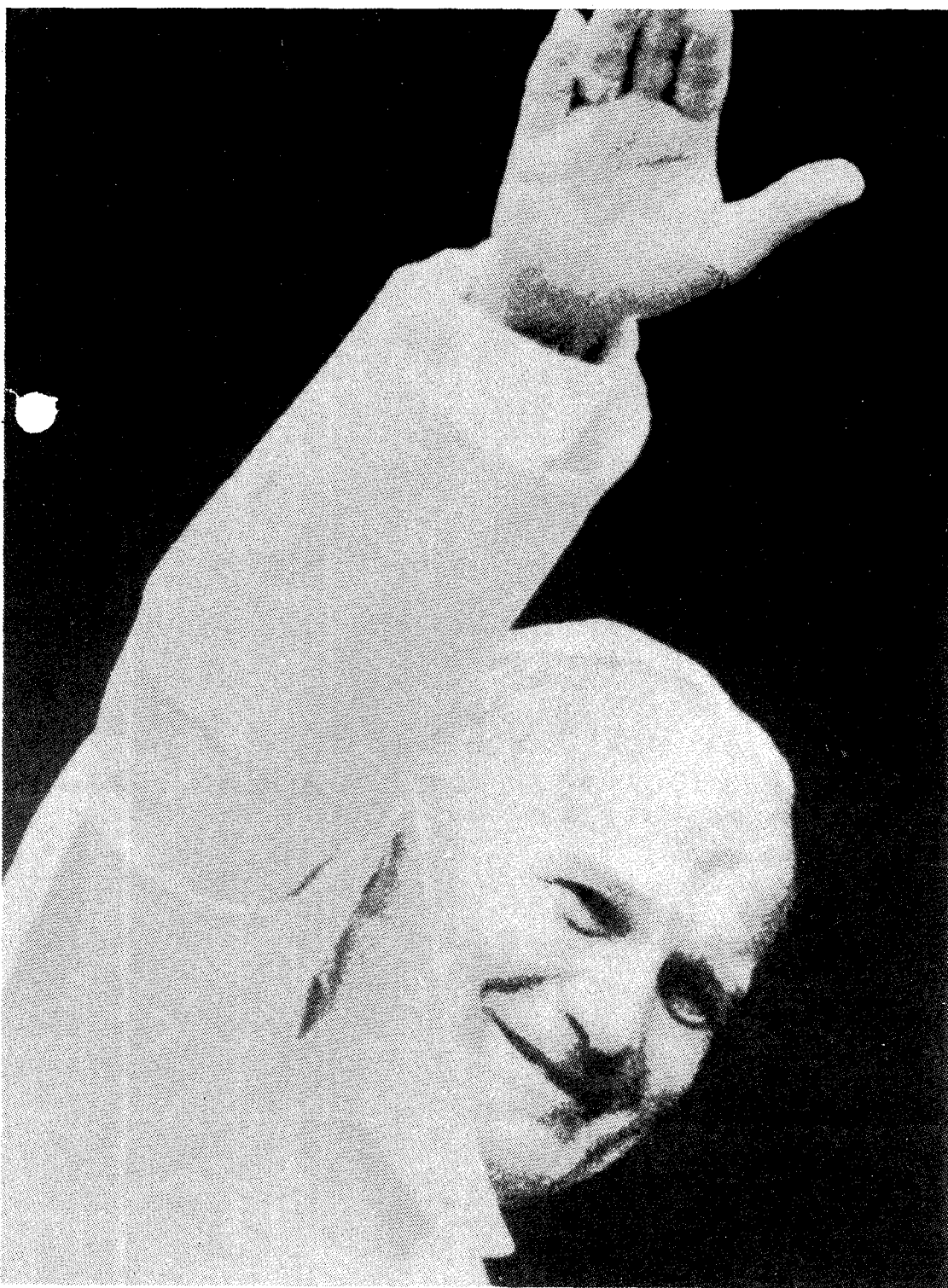
• Martes 30:

—8 a.m.: Visita a un colegio y salida hacia Monterrey para asistir a una marcha de trabajadores.

• Miércoles 31:

—Encuentros con estudiantes universitarios, miembros de la prensa y deportistas.

—3 p.m.: Salida de regreso a Roma desde el aeropuerto internacional, con parada técnica en Nassau. El Papa volará sobre Cuba y el sur de Florida.



Más de 60,000 en marcha nacional pro-vida

WASHINGTON (NC)—Unas 60,000 personas acudieron el pasado día 22 a la cita en defensa de la vida y caminaron por la Avenida Pensilvania hasta el Capitolio en protesta a la decisión de 1973 de la Corte Suprema legalizando el aborto. Aunque para esta sexta Marcha Nacional Pro-Vida se esperaba menos gente, la participación fue entusiasta y contó con grupos representativos de todo el país.

Más de 1,000 autobuses fueron llegando a la capital toda la noche anterior, y los participantes — algunos de ellos veteranos de marchas semejantes en años anteriores— mostraban más seguridad y firmeza en la defensa de su causa durante las visitas matutinas a la Cámara de Representantes y el Senado.

Su confianza era en parte fruto de los éxitos constatados en las pasadas elecciones de noviembre, y según comentarios de algunos de ellos "por fin los políticos están tomando en serio al movimiento pro-vida."

Por la tarde y al confluír las masas bajo la escalinata del Capitolio, estas escucha-

ron discursos en que se subrayaba la fuerza política del movimiento al señalar que los senadores Edward Brooke (R. Mass), Dick Clark (D-Iowa) y Thomas J. McIntyre (D-NH), habían sido derrotados con el significativo apoyo de grupos pro-vida.

Por la mañana unas 100 personas se habían presentado

en el despacho del senador Edward Kennedy (D-Mass), pidiéndole que se planteara y definiera sobre cuando empieza la vida y el senador, algo nervioso ante tantos acusadores juntos hizo resaltar sus propuestas de centros para adolescentes embarazadas, propuesta que según el senador hará disminuir las presiones que fuerzan a las jóvenes a pe-

dir el aborto.

En la Archidiócesis, las actividades conmemorativas de la decisión de la Corte Suprema en favor del aborto tuvieron lugar en Miami, Delray Beach y Broward. Unas 30 personas de Naples representaron a la Archidiócesis en la marcha de Washington.

'No a imperialismo controlador' dice el Papa a diplomáticos

CIUDAD DEL VATICANO (NC)— El Papa Juan Pablo II dijo a los diplomáticos acreditados ante el Vaticano que la búsqueda de soluciones a los problemas socioeconómicos y deseo de una mayor justicia en el mundo no debe transformarse en una lucha por el control mundial, por parte de cualquier forma de imperialismo.

El Papa recibió a los diplomáticos el pasado día 12 para intercambiar saludos de año nuevo. Durante su alocución

en francés, pidió respeto a la libertad religiosa y mencionó los problemas de Libano, Irán, el Medio Oriente, Norte de Irlanda, Sur de Asia y la disputa territorial entre Argentina y Chile.

La humanidad está dividida de muchas maneras, pero sobre todo "por divisiones ideológicas afines a los diversos sistemas de gobierno," dijo el Papa.

"La búsqueda de soluciones que permitan a las sociedades humanas realizar las tareas que les son propias, y

vivir en justicia, es quizás el signo esencial de nuestro tiempo," añadió.

"Debe respetarse cualquier cosa que bajo cualquier régimen político pueda servir a esta gran causa, dijo.

"Pero por otra parte, esta múltiple búsqueda de soluciones no debe transformarse en un programa de lucha por el control del mundo, sea cual fuere el imperialismo detrás de tal lucha.

"Sólo de este modo podre-

(Pasa a la Pág. 14)

El misterio de las sectas, III

Por el P. Juan Sosa

A menudo se escucha oposición a la necesidad de que el ser humano se comprometa con la Iglesia institucional. Se prefiere reconocer en todas las sectas parte de la verdad que lleva a la felicidad. Este relativismo en materias religiosas es común entre la juventud que de por sí va pasando una etapa de reacción contra los valores arraigados en el hogar: familia, religión y patria.

Aunque es cierto que "todas las religiones valen" el ser humano está llamado al compromiso. Se necesita ver

La Iglesia tiene mucho más que ofrecer que los extremos confusos de aquellos que buscan la novedad y creen encontrarla en las sectas.

el cuadro completo del desarrollo histórico de las iglesias y el resurgimiento de las sectas para poder comparar y descubrir la verdad donde aparezca.

Para el cristiano, Jesucristo revela una dimensión nueva en la historia. Participar en la muerte y resurrección de Jesús como miembro de su Iglesia es un desafío inigualable que requiere un compromiso lleno de sacrificio y de esperanza. Fuera de la experiencia de Jesús no puede existir la fe cristiana.

La experiencia de Jesús en la humanidad ha dado lugar a múltiples interpretaciones. Básicamente ha resultado en dos movimientos generales que se hacen específicos cuando se dan en el tiempo y en la historia: un rigorismo extremo que convierte las leyes de la comunidad de fe en dogmas intrínsecos que prohíben prioridades, distinciones, y adaptaciones a nivel cultural; o una tolerancia extrema que da lugar a interpretaciones arraigadas en el sentimiento, sin dirección de ninguna tradición histórica, o a sincretismos donde la fe es mezclada con cualquier creencia que esté de moda en el momento.

Del primer extremo rigorista han sido testigos las religiones históricas, el judaísmo, y el cristianismo, en diferentes épocas. En el otro extremo, el de la tolerancia, encontramos a

"El relativismo en materias religiosas es común entre la juventud que de por sí va pasando una etapa de reacción contra los valores arraigados en el hogar: familia, religión y patria."

un sinnúmero de sectas y grupos pseudo-religiosos que desde el comienzo del cristianismo han surgido y que ha dado lugar a que la Iglesia reflexione y evalúe su propia identidad. En este extremo podemos colocar la experiencia trágica de

Jonestown en la Guayana Inglesa, al igual que la experiencia sincretista de la Santería y el Espiritismo del Caribe, productos de una tolerancia histórica durante la colonización de las Antillas.

¡NO NOS ACOMPLEJEMOS!

Como en otros tiempos, la Iglesia de Jesús está llamada a reconocer su posición ante el mundo y a compartirla alegremente con los demás. La presencia de las sectas puede ser, por lo tanto, una llamada latente de Dios a vivir un compromiso cristiano que en muchas ocasiones olvidamos o adaptamos a nuestra conveniencia.

Las sectas nacen siempre de una protesta en un período de crisis cultural donde se sufre una gran frustración ante los modos de opresión que operan en la sociedad. La popularidad de la secta es casi un ensayo de respuesta a esta frustración. La Iglesia tiene

El cristiano no se desespera, por el contrario se arriesga a transformarse él para transformar a los demás y en ese riesgo encuentra la libertad y el camino a la felicidad.

mucho más que ofrecer que los extremos confusos de aquellos que buscan la novedad y creen encontrarla en las sectas. La experiencia de Jesús, bien vivida, no tiene comparación con ningún ensayo pseudo-religioso de nuestros tiempos. Pero si Jesús no se da a conocer por medio de su pueblo esta experiencia nunca se descubrirá.

VIVAMOS EN VIGILANCIA!

El P. Buenaventura Kloppenburg, OFM nos ofrece criterios que podemos utilizar ante la presencia de movimientos religiosos y, más aún, actitudes religiosas que debemos evaluar:

1. "Que tenga su fuente profunda y verdadera en el mandamiento: 'Amarás al Señor tu Dios con todo tu corazón, con toda tu alma y con todo tu espíritu'; 'amarás a tu prójimo como a ti mismo' (Mateo 22:37-39).

2. "Que sea inspirado por la verdadera finalidad de la Iglesia: la gloria de Dios por la salvación de los hombres; no busque el prestigio de su propia comunidad y de las personas que la integran, representando o dirigen;

3. "Que se alimente con la convicción de que es el Espíritu Santo quien, por medio de su luz y de su gracia, obtendrá la respuesta de fe al testimonio dado;

4. "Que respete la libre determinación y la dignidad de aquellos a quienes se dirige, ya sea que acepten la fe, ya sea que la rechacen;

5. "Que respete el derecho de todo hombre y de toda sociedad a no sufrir violencia alguna que le impida dar testimonio según sus propias convicciones, inclusive las religiosas."

El cristiano no se desespera; por el contrario, se arriesga a transformarse él para transformar a los demás. Y en este riesgo encuentra la libertad y el camino a la felicidad. Como refleja la conciencia del Concilio Vaticano II: "El futuro está entre las manos de los que ofrecerán a las generaciones de mañana razones de vivir y de esperar."



La cruz ardiente hace resaltar la silueta de un militante del Ku Klux Klan, organización conocida en muchos lugares por sus principios rígidos racistas y anti cristianos muchas veces expresados en afrentas públicas como el de la quema de cruces.

Pertenecer al K K K es incompatible con la fe

TALLAHASSEE, Fla (NC)— El obispo de Pensacola Tallahassee, Monseñor Rene H. Gracida se ha dirigido a sus fieles para avisarles que "la pertenencia a la organización del Ku Klux Klan es incompatible con las enseñanzas de Jesús y de su Iglesia.

El obispo hizo leer su declaración en todas las iglesias de la diócesis con motivo del comienzo de la campaña de anual reclutamiento por parte del Ku Klux Klan.

En su carta el obispo Gracida niega que tal organización mantenga y fomente los valores cristianos. El obispo afirma que el Klan continúa su orientación "fanática y racista."

"La premisa racista del Klan, enraizada en su historia pasada y presente, es anticristiana, se opone a la doctrina básica de amor y fraternidad que nos legó Nuestro Señor y Salvador, Jesucristo," dice el obispo.

"Por lo tanto, el pertenecer al Klan es oponerse radicalmente a la virtud de la justi-

cia y el precepto de amor al prójimo."

Aunque el obispo afirma que no existe evidencia de que católicos del Noroeste de Florida se hayan unido al Klan, sí afirma que desde 1974 el Klan permite a los católicos pertenecer a sus filas.

"Ningún católico puede permanecer fiel a Cristo y a sus enseñanzas según están expresadas en la tradición católica, si al mismo tiempo da aprobación tácita o explícita o presta apoyo al Klan," dice.

"La pertenencia en el Klan y en la Iglesia Católica se excluyen mutuamente," añade.

Subrayando que "el mandato de los cristianos es el de mantener la paz con todos," el obispo dice que estos deben trabajar "para acabar con todas las formas de discriminación basadas en la raza, religión o color. Acabar no sólo con la discriminación institucional o cívica, sino también la que surge de inconscientemente a través de acciones imprudentes o políticas de gente normalmente bien intencionada.

Mundo

• El Papa alienta a húngaros

CIUDAD DEL VATICANO (NC)— El Papa Juan Pablo II se dirigió a los católicos de Hungría (bajo dominio comunista) para pedirles que continúen esforzándose por defender la dignidad humana y "fortalecer las almas, la conciencia y el corazón" de los ciudadanos. Fue una carta que alude a las restricciones sobre libertad de religión en ese país.

• Acudirán a Roma Chile Argentina

CIUDAD DE VATICANO (NC)— Después de investigar la situación en la disputa entre Argentina y Chile sobre tres islas en aguas del Canal de Beagle el cardenal Antonio Samore dijo que esperaba delegaciones de ambos países para una reunión en Roma, con el propósito de encontrar una fórmula conciliadora. En la primera fase investigadora logró que los dos gobiernos retiraran las tropas de la zona en disputa, disminuyendo así el peligro de una confrontación armada.

• Obispos portugueses denuncian aborto

LISBOA, Portugal (NC)— En una carta sobre los derechos del niño (en relación con el Año Internacional del Niño), los obispos de Portugal declaran que debe respetarse ante todo su derecho a nacer, con lo cual reprueban al aborto. Encomian por otra parte los esfuerzos del gobierno por mejorar la asistencia a la infancia y a las madres. Piden que se ayude a los niños de los inmigrantes de las antiguas colonias africanas, que lo han perdido todo.

• No a leche artificial

BOGOTA (NC)— Un seminario de médicos patrocinado por la Universidad Católica Javeriana denunció la deficiencia nutritiva de la fórmula de leche artificial que madres pobres dan a sus bebés en lugar del pecho. La ignorancia, la suciedad y la mezcla excesiva con agua son las razones, por lo cual sigue la mortalidad infantil en un 100 por mil de nacimientos.

• La Iglesia observa negociaciones en Managua

MANAGUA (NC)— Fueron enterrados donde cayó en combate con la Guardia Nacional los restos del misionero español P. Gaspar García Laviana, comandante del Frente Sandinista de Liberación Nacional. Por los mismos días los obispos se mantuvieron al margen, como observadores, de las negociaciones de una comisión de la Organización de Estados Americanos (encabezada por un delegado de Estados Unidos) para un plebiscito en febrero que alivie las tensiones políticas determinando la suerte del Gen. Anastasio Somoza y su dinastía de 40 años. La mayoría del pueblo no favorece esta fórmula. Los sandinistas creen que la única salida es la renuncia, voluntaria o forzada, del general, y citan la ola de represión que continúa después de ahogada la insurrección popular de agosto y septiembre.

LA RELIGIOSA HISPANA

Durante varias horas la semana pasada, las religiosas hispanas de la archidiócesis dieron testimonio de apertura y valentía poniéndose a la escucha ante representantes de la comunidad católica que expresaron sus apreciaciones sobre lo que esperan de ellas y cómo ven el desarrollo de su labor de servicio y apostolado.

"La religiosa hace una labor buenisima pero nosotros quisiéramos que participara más en los movimientos apostólicos," dijo Nicida Basurto de los Encuentros familiares.

"Necesitamos de ella sobre todo para la formación, añadió. Duly Piedra comentó que la religiosa tiene una misión humilde "y de gran servicio, pero no demuestra lo que en realidad hace. No se ve su sacrificio... si estuvieran más cercanas, si participaran más en la vida de los movimientos, tendríamos de ellas mejor imagen," añadió.

Para Sixto Díaz, de la Agrupación Universitaria, (ACU), la visión de la religiosa y lo que se puede esperar de ella depende de los distintos niveles sociales y culturales, aunque en general se espera de ella que sea portadora de Cristo, y el padre Pedro Cartaya S.J., dijo que en "muchos ambientes la religiosa sigue manteniendo intacta la imagen de veneración, admiración y respeto."

Cartaya añadió que "la religiosa necesita hacerse más presente en el mundo de hoy, necesita conocer más de cerca,

"Las Religiosas están dispuestas a trabajar con los movimientos, pero no se les llama..."

no separarse de Miami y su realidad concreta, estar al día pero sin perder la dimensión de trascendencia."

Francis Castañeda de los Encuentros Juveniles añadió que a veces se ve a la religiosa "como alguien muy arriba, a la que es difícil acercarse porque no frecuenta nuestro ambiente, nuestras actividades. Existe como una barrera entre ella y nosotros. No tenemos ocasión de conocerla mucho," comentó.

Los participantes en el panel sobre religiosa, hispana también hablaron de la importancia o no del hábito religioso. El Doctor Carlos Martín Arango, psiquiatra, contó una experiencia llevada a cabo en su hospital en que para que las enfermeras estuvieran más cerca de los enfermos, se eliminó cualquier signo distintivo, como uniforme cofia etc., Martín Arango explicó que pudo percibir cómo los enfermos perdían seguridad en su relación con la enfermera ya que el uniforme era seguridad para el paciente.

"Podría servirnos esta experiencia al reflexionar sobre el hábito religioso," dijo.

"Podríamos pensar que la



religiosa con hábito es un signo visible, un aliento y una seguridad para el cristiano que se le acerca," añadió.

Durante la sesión los participantes y las religiosas discutieron las causas de la falta de vocaciones hoy día. Sixto Díaz dijo que se atribuía a la carencia de familias cristianas, y Francis Castañeda añadió que las religiosas tendrían que estar más presentes entre los jóvenes. Para Duly Piedra, "hoy existen muchas oportunidades de servir y hacer apostolado y estas parecen tener menos limitaciones que la vida religiosa.

¿Pero que dijeron las religiosas a todo esto?

La Hermana Soledad Galaron R. M. I. señaló que a veces aunque la gente dice necesitar a la religiosa luego se olvida de ella a la hora de la planificación, o de las actividades. "Algunas de las presentes dijeron que ellas están dispuestas a trabajar con los mo-

El hermano Morales a dirigir talleres de música en en Miami

"Es preciso hacer con los fieles una catequesis de la música, igual que una catequesis de los signos litúrgicos, los gestos del sacerdote o de la celebración. De lo contrario se crea una división mental entre los que cantan y la celebración de la que son parte."

Así se expresa el Hermano Alfredo Morales, compositor cubano hoy residente en Santo Domingo que regresará próximamente a Miami para dirigir varios talleres de música litúrgica.

El Hno. Morales lleva años componiendo música y dirigiendo coros, y piensa que los pueblos latinoamericanos



Varios de los participantes en la reflexión sobre la religiosa hispana, a la izquierda Carlos Martín Arango, MD., Sixto García de la ACU, Sergio Carrillo, seminarista, Pedro Cartaya S.J. y los jóvenes Duly Piedra y Rene Basurto.

"No la conocemos... la queremos más cercana" dicen movimientos.

vimientos pero que nunca se les había llamado," dijo.

Para la Hermana Bertha Penabad las apreciaciones de la gente habían sido sinceras y con mucha verdad, aunque a veces carentes de verdadero conocimiento.

"Nosotras no nos sentimos limitadas por la comunidad. Al contrario la comuni-

dad nos respalda," dijo.

Añadió que en muchos casos la religiosa está muy cogida por la labor parroquial y depende, en su apostolado, de la orientación del párroco, y sus prioridades pastorales en la parroquia.

En reuniones anteriores las religiosas hispanas, proyectaron actividades comunes y objetivos para lograr una ayuda mutua a nivel espiritual, apostólico y técnico.

"No tenemos grandes pretensiones, pero si queremos conocernos más, ayudarnos y unirnos para vivir más auténticamente nuestra consagración y desarrollar mejor nuestra misión evangelizadora," dijo la Hna. Soledad.

"Unidas podremos dar mejor testimonio de fe y esperanza en el mundo de hoy."

Pastoral Juvenil Hispana a formar líderes

Para lograr una mejor formación de los líderes juveniles, la Oficina de Pastoral Juvenil de la Arquidiócesis ha preparado una serie de seminarios de formación y oración que darán comienzo el miércoles 7 de febrero.

Los seminarios están abiertos a asesores adultos de los grupos parroquiales y tendrán lugar en el salón de la parroquia de St. Michael, 2987

W. Flagler, a las 8 pm.

Los temas a tratar durante tres miércoles consecutivos serán:

Dimensión Bíblica de la Cuaresma; Dimensión Litúrgica de la Cuaresma y Celebración de la Palabra.

Las charlas incluyen técnicas eficaces de uso de medios audiovisuales, dinámicas de trabajo y trabajo bíblico.

son muy dados al canto, y a expresar la fe en la música. En Cuba ganó varios premios nacionales y ahora lleva ya casi 14 años en Santo Domingo, República Dominicana, donde está recogiendo las semillas musicales del pueblo para crear música litúrgica con base popular.

Los próximos días 23 y 24 de febrero, el Hermano Morales dirigirá talleres de litúrgica en el Seminario College de St. John Vianney. El viernes 23 de 8 pm a 10 pm, y el sábado 24 de 9:30 am a 3:00 pm.

Los talleres han sido organizados por la Oficina Diocesana de Educación Religiosa y la Comisión de Espiritualidad y



Hermano Morales

Culto. Para información llamar al padre Juan Sosa, 757-6241 Ext. 270.

Nación

• **En inglés obras del Papa**
SAN FRANCISCO, Cal. (NC)— El Vaticano autorizó a la editorial Ignatius Press de San Francisco a publicar en inglés las obras principales del Papa Juan Pablo II, escritas cuando era cardenal Karol Wojtyla. Versan sobre teología y filosofía.

• **Pierden terreno grupos pro-aborto**

WASHINGTON (NC)— Un folleto del comité pro life de la US Catholic Conference asevera que los partidarios del aborto pierden terreno, ante la sostenida protesta de los cristianos convencidos de su impacto adverso en la moral, la familia y el carácter sagrado de la vida misma. Se reparte profusamente con ocasión de las demostraciones a nivel nacional contra un fallo de la Corte Suprema que hace seis años facilitó el aborto.

• **Khomeini pide apoyo cristiano**

NUEVA YORK (NC)— El dirigente mahometano en el exilio Ayatollah Khomeini, de Irán, pidió que los cristianos le apoyen con oraciones en sus esfuerzos por destronar al Shah Mohammed Reza Pahlavi (quien ya abandonó el país aparentemente en una vacación prolongada al cabo de sangrientos desórdenes). Su llamado, que publica el New York Times, califica al Shah de "rey tirano."

• **Estudiarán influencia de estereotipos**

WASHINGTON (NC)— La Comisión de Derechos Civiles pidió a la Comisión Federal de Comunicaciones que emprenda un estudio sobre el impacto que tiene sobre la audiencia de la televisión, ciertos estereotipos (o imágenes fijas) sobre las minorías y sobre la mujer. Un estudio hecho en 1974 reveló que en los programas había discriminación contra la mujer y los blancos, negros e indios.

• **Denuncia peligros de radiación.**

DETROIT (NC)— La médica australiana Dra. Helen Caldicott, profesora en la Universidad de Harvard, describió los efectos de la radiación atómica en caso de guerra o accidente industrial, ante 800 participantes en una conferencia patrocinada por Pax Christi. Agregó que la humanidad tiene apenas un 40 por ciento de posibilidad de sobrevivir a la saturación nuclear de las potencias. Estados Unidos tiene la capacidad de matar 40 veces a la población rusa, y la Unión Soviética 20 veces a la norteamericana, dijo.

• **Discutirán prioridades de comunicaciones**

WASHINGTON (NC)— Los obispos abrirán audiencias en marzo sobre el uso y las prioridades para los fondos de la campaña nacional sobre comunicación social, a efectuarse en Washington, Chicago y Los Angeles. Se espera una colecta de \$7 millones, la mitad para metas nacionales, la mitad para cada diócesis. También se reciben sugerencias por escrito hasta el primero de abril. Ya existe un plan para promover radio y televisión, entrenar periodistas católicos y financiar proyectos especiales de prensa católica.

El Papa es ya vecino nuestro

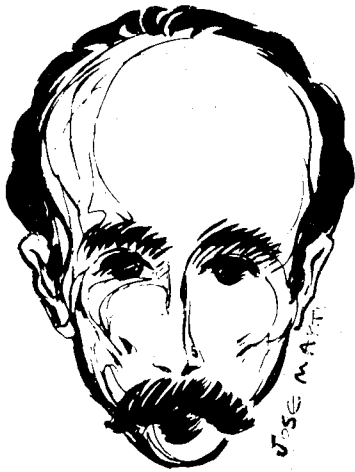
(Viene de la Pág.11)
do más y más con la evangelización.

Observadores vaticanos han hecho notar que Juan Pablo II ha seguido esa misma línea desde el comienzo de su papado. Repetidas veces ha subrayado en sus discursos la íntima relación entre los derechos religiosos y los demás derechos fundamentales, así como los deberes de todo cristiano de proteger los derechos humanos y promover el bien común.

Homenaje a José Martí, recuerdo de Puebla, hoy

En la víspera del aniversario del natalicio de José Martí y coincidiendo con el inicio de la Tercera Conferencia General del Episcopado Latinoamericano, en Puebla, México, tendrá lugar esta noche a las 8 p.m. en la Ermita de la Caridad una Eucaristía presidida por el obispo cubano exiliado Monseñor Eduardo Boza Masvidal.

La Eucaristía, abierta al público, forma parte de unas jornadas de reflexión organizadas por la Unión de Cubanos en el Exilio. Después de la Eucaristía hoy, tendrá lugar un acto homenaje a José Martí, con ofrenda floral ante la escultura del Apóstol que se conserva en la Ermita. Durante el acto hablará el Dr. Amalio Fiallo, uno de los conferencistas de las jornadas de la UCE. También participarán en las jornadas Monseñor Boza Masvidal, el Dr. Juan Clark y



Monseñor Agustín Román.

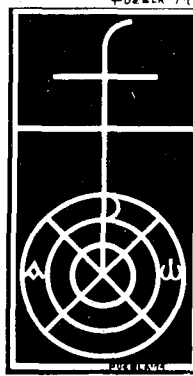
Los participantes, venidos de diversos estados y naciones viajarán el domingo a San Agustín, Fla., donde celebrarán la Eucaristía ante la tumba del Padre Félix Varela.

El viaje del Papa a México, con su énfasis en la evangelización, será oportunidad para dejar aún más clara idea de lo que será el pontificado de este Papa casi recién estrenado.

Como ya ha afirmado la prensa mundial "el Papa consagra a Puebla '79, y por su parte Puebla '79 consagrará a este Papa." Porque son variadísimas las esperanzas que se tienen puestas en la Conferencia de Puebla y con la visita del Papa en parte recaen sobre él.

Hasta el momento, algunos han afirmado, a este Papa se le ve bien con todo tipo de cristales y desde todos los ángulos. Decía la revista Vida Nueva, recientemente que "los conservadores lo ven conservador, los progresistas lo ven abierto y moderno, los anticomunistas lo ven enfrentado al régimen comunista y polaco, los cruzados-cristianos lo ven manteniendo en pie de guerra a la católica Polonia, los marxistas y socialistas y hasta los mismos comunistas, lo ven convivir con un régimen comunista respetuosamente, curado de fobias y de fantasmas "anti".

La ida de Juan Pablo II a Latinoamérica para inaugurar la reunión de los obispos 10 años después de Medellín, ha sido calificada por la prensa italiana de "bautismo de fuego" para el Papa. Es calificada acertada si se considera que el Papa tendrá que enfrentar las variadas tendencias ideológicas de la Iglesia del continente y tendrá que ser líder, pastor, y padre tanto para los que promueven una civilización cristiana más justa, pero capitalista —una tercera vía—, como los que quisieran una iglesia netamente profética, o los defensores del integrista religioso o político, o los partidarios del socialismo... Porque todos y durante meses han rezado la misma oración compuesta por Pablo VI para la Conferencia y todos han repetido "Danos, Padre clementísimo, esperanza que no defrauda, la esperanza que nos garantiza el ministerio de



la Iglesia Santa de tu Hijo..."

Esta es la garantía que, con su visita, el Papa trae al continente, y cuyos frutos quizás, no saltarán a la vista hasta pasado el revuelo de los debates, discusiones, y el diálogo que seguirá durante 12 días después de la vuelta del Papa a Roma.

Dirigentes juveniles denuncian represión

WASHINGTON (NC)— Tres dirigentes nicaraguenses jóvenes, Gloria Carrión, Silvia Reyes y Francisco Sánchez describieron en una entrevista la continua represión y burlas al pueblo de parte de la Guardia Nacional, que colmaron su paciencia "empujándolo a la rebelión" de agosto y septiembre. Los tres dieron casos concretos de arrestos arbitrarios, tortura, condenas sin juicio, y ejecuciones por sospecha, así como allanamientos de la universidad y de parroquias. La señorita Carrión describió la labor de las comunidades cristianas de base en ayuda a los sectores populares durante la emergencia.

Comunidad

• **Festividad de San Juan Bosco**, el día 31 de enero, con Misa concelebrada por el arzobispo McCarthy a las 8 pm en la Parroquia de San Juan Bosco, y procesión por las calles con la imagen del santo.

La Novena a Don Bosco comenzó el lunes 22 y se prolonga todos los días en la parroquia a las 7:30 pm. Está predicando la novena el padre José Ross, misionero salesiano en Managua.

• **Jornada Vocacional:** Creciendo en la fe con el Principito; el sábado 27 de enero en el Seminario College de St. John Vianney. Dará comienzo a las 9:30, hasta las 2 pm en que tendrá lugar la Eucaristía.

• **Camino del Matrimonio** es un movimiento para el apoyo y formación de las parejas que contemplan unirse próximamente en el Sacramento del Matrimonio. Los próximos encuentros de fin de semana de CAMINO tendrán lugar los días 3 y 4 de febrero y 3 y 4 de marzo. Para información 592-2910.

• **Las Juventudes de Acción Católica Cubana** celebran un aniversario más el sábado 10 de febrero, con una Misa Concelebrada a las 7:30 pm en la Iglesia de St. Peter and Paul (900 S. W. 26 Rd.) A continuación de la Misa tendrá lugar en el salón de actos del colegio un acto de orientación y formación, y un brindis.

• **Baile de los enamorados**, en la parroquia de San Juan Bosco el sábado 10 de febrero, con la orquesta Suprema y Discos.

• **Encuentro Matrimonial**, del Movimiento Familiar Cristiano los días 16, 17 y 18 de febrero. Para información y planillas: 264-4330.

• **Retiro espiritual** por el padre Inocencio Jacobellis, el sábado 27 y domingo 28 de 9 a 5 p.m. en el Seminario College de St. John Vianney, 2900 S.W. 87 Ave. Organizado por la Renovación en el Espíritu, rama hispana, el retiro está abierto al público, invitando a todos a unirse al Santo Padre en su camino de peregrino de paz y evangelización en tierras americanas, estos días.

Crean Instituto de Liturgia Hispana

En reunión de liturgistas y teólogos de toda la nación en San Antonio, Texas, quedó formado el pasado día 19 de enero el primer Instituto de Liturgia Hispana de la nación, según informó el padre Juan Sosa, a la vuelta de las reuniones en San Antonio.

Bajo la iniciativa del padre John Gallen, S. J., di-

rector del Centro de Pastoral Litúrgica de la Universidad de Notre Dame, las reuniones fueron patrocinadas por el padre Ricardo Ramírez, C. S. B., vicepresidente ejecutivo del Centro Cultural México-Americano MACC. Tanto Notre Dame como el MACC son dos de los cuatro centros de Pastoral Litúrgica que patrocinan los obispos de la

Nación.

Las reuniones se proponían una reflexión conjunta sobre la experiencia litúrgica hispana en el país, y durante ellas los participantes identificaron las necesidades de las comunidades hispanas y trabajaron en un documento escrito que refleja varias áreas de común interés.

Según el padre Sosa el do-

cumento pide: 1) libertad para crear e identificar formas efectivas de comunicación, 2) desarrollo de formas reales de ministerios litúrgicos, tanto a nivel diocesano, parroquial o de base, 3) que se relacione, a la luz de la evangelización, la religiosidad popular y la liturgia, y, 4) creación de procesos de comunicación a través de más educación del pueblo y más promoción de liturgias propiamente hispanas.

El documento, será revisado por el Comité de Liturgia de los Obispos y por los diversos grupos litúrgicos del país.

Después de la creación del Instituto de Liturgia Hispana, sus miembros acordaron volver a reunirse en septiembre para reflexionar sobre la posible creación de un ritual sacramental bilingüe.

Según indicó el padre Sosa, el Instituto se propone mantener cercana conexión con la Federación de Comisiones Litúrgicas Diocesanas, El Comité de Liturgia de los Obispos, el Comité de los Obispos para Asuntos Hispánicos y otras estructuras relacionadas con la pastoral y la liturgia. Su propósito es mantenerse en contacto y atender a las necesidades litúrgicas de los diversos grupos hispanos de la nación.

No a imperialismo controlador...

(Viene de la Pág.11)

mos evitar la amenaza de las armas modernas, particularmente las armas nucleares que son causa de gran preocupación para el mundo moderno," dijo el Papa.

El Pontífice dijo que El Vaticano "está siempre dispuesto y abierto a cualquier país cuyo régimen está en búsqueda del bien esencial que es el verdadero bien del hombre."

Dijo que la preocupación de la Iglesia en su trato con las comunidades políticas del mundo, es la salvaguardia de la libertad religiosa y la libertad de conciencia.

Estas ocupan "lugar clave" en la lista de los derechos humanos," dijo, y añadió que El Vaticano considera un de-

ber el comprobar que la Iglesia Católica goce de libertad religiosa en todo el mundo, tarea que realiza en unión con los obispos, clero y laicado locales.

Dijo que aunque en general los resultados son favorables no faltan lugares donde la situación deja mucho que desear. "Existen también gritos de ayuda que la Santa Sede no puede dejar de oír. Debe por tanto presentarlos con claridad a la conciencia de los estados, los gobiernos y toda la humanidad," dijo.

El Vaticano también está dispuesto a revisar concordatos "que se hicieron en otros tiempos y circunstancias," dijo, afirmando que el bien común de la humanidad exige la

garantía de los derechos humanos, de los problemas de alimento, salud y educación, de cooperación internacional económica, reducción de armamentos y eliminación del racismo.

El Papa dijo que la Iglesia busca contribuir con sus propios medios al establecimiento de un orden basado en la justicia y la paz y añadió que los medios de la Iglesia están unidos a la primacía de lo espiritual.

Añadió que "muchos contemporáneos muestran especial comprensión por esta escala de valores. Baste mencionar — por decir algunos no católicos— Mahatma Gandhi, Dag Hammarskjöld, y Martin Luther King."

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The Ten Lepers

Once again Luke's special interests led him to recount an incident without parallel in the other Gospels. He was particularly attracted to Jesus' concern for people held in low esteem by contemporary Jewish society. High on that list were the Samaritans, and among the traditions which came down to him, he found a story in which a Samaritan won Jesus' favor and commendation over a group of Jews. In this respect it is much like the famous parable of the Good Samaritan, also peculiar to Luke.

THIS STORY tells of Jesus' meeting with 10 lepers (Luke 17, 11-19). He is on his way to Jerusalem passing "along the borders of Samaria and Galilee." The locale would partly explain why the pathetic little band included both Jews and a Samaritan, but only partly, because these ethnic groups usually avoided each other. Even in perfect health a Samaritan was a 'leper,' as far as Jews were concerned. But misery is a great social leveler, and people who customarily wouldn't dream of being seen in each other's company are often drawn together by a common disaster.

The biblical term leprosy covered a wide variety of skin ailments, any one of which was loathsome enough to cut the victim off from all normal human contact. The law contained strict, detailed regulations on this subject and effectively doomed those afflicted to an incredible lonely, precarious existence. Apparently these 10 wretches had drifted together and formed their own little "leper colony." At least they afforded each other companionship, understanding and conversation. The Jewish members were so desperate that they welcomed the company even of a Samaritan. They were lonely,

helpless, hopeless human being living within tentatizing sight of a village but forbidden to enter it.

THEN ONE DAY they spotted Jesus approaching the village and, perhaps because their proximity to Galilee had put them within earshot of reports about his healing activity there, their hopes rose. Careful not to break the law, they kept their distance, unlike the leper of Mark 1,40, who recklessly came up to Jesus and fell at his feet.

Their concern for the law turned out, as the sequel shows, to have been far greater than their concern for even common courtesy. They shouted at him, addressing him as "Teacher," and begged him to take pity on them. How they must have thrilled at the possibility of being accepted back into the human race, permitted once more to embrace their loved ones, associate with their friends, find profitable work.

Jesus' reponse was simple and direct. He must have had to shout back at them: "Go show yourselves to the priests" (Luke 17, 14). They didn't argue or insist on some sign of healing power, but turned with unquestioning trust and went on their way. His answer meant just one thing to them. A person cured of 'leprosy' had to get a clean bill of health from the temple clergy to legitimate his re-entry into society, and that was where Jesus had directed them to go.

IT COULD MEAN only one thing: they would be healed. And "on their way there they were cured" (Luke 17,14b). Apparently the Samaritans had similar legislation. Most of it was in Leviticus, and this was one of the only five books of the Old Testament which they retained. At any rate, the Samaritan, too, seems to have gone off to find one of



When Jesus was confronted by the ten lepers, he told them to "Go show yourselves to the priests" (Luke 17,14). A person cured of leprosy had to get a clean bill of health from the temple clergy to legitimate his reentry into society, and that was where Jesus had directed them to go. It could mean only one thing; they would be healed.

his priests.

The cure, however, is not the real point of the story for Luke. For it continues with one of the group returning to fall at Jesus' feet and thank him. Only at the end does Luke add, dramatically and pointedly: "This man was a Samaritan" (Luke 17,16). The fact that he was a Samaritan did not go unnoticed by Jesus, who took the occasion to ask, again pointedly: "Were not all 10 made whole? Where are the other nine? Was there no one to return and

give thanks to God except this foreigner?" He must have been at least a bit hurt, but even more dismayed at the fact that so-called religious legalism had assumed such proportions as to blot out even such a basic relationship to God as that of simple gratitude.

One can imagine his final words to the foreigner" being uttered with warmth, but also with a wistful sign of sadness: "Stand up and go on your way; your faith has been your salvation" (Luke 17,19)

The priest shortage and large parishes

By **FATHER JOSEPH M. CHAMPLIN**

Father Blaine Barr was in the first class as the North American College in Rome reopened immediately after World War II. Now he shepherds the large, 1,700-family Parish of St. Joseph in New Hope, a suburb of Minnesota's Twin Cities.

In his current role he also has been the first to try many creative pastoral ideas—programs designed to mold this massive group into a family of loving, caring Christians.

TO COPE with the parish's hugeness, Father Barr divided the basically middle-class area into 13 sections. Each unit must have no fewer than 50 and no more than 200 families. Once the neighborhood grows beyond that, a division takes place and an additional section is formed.

A simple sectioning of such a parish does not automatically turn these sections into smaller Christian communities. And it does not turn the larger parent body into a closely knit federation of vibrant groups. To

foster in each section the kind of spirit desired, St. Joseph's established a Weekend Liturgy and Hospitality Program.

EACH SECTION in this system, assumes responsibility for an assigned weekend of liturgies. That means members of the unit serve as greeters, lectors, ushers, ministers of Communion, general intercession writers and announcement makers. Others in the neighborhood provide coffee and doughnuts after every liturgy or supervise the nursery. Finally, some section people count the collection on that particular Sunday afternoon.

Father Barr estimates that more than 700 men, women and teen-agers participate in this program. One attractive feature is that a section assumes the weekend duties only once every two or three months. Such infrequent, although regular service encourages the involvement of people unable or unwilling to contribute their time and talent on a more intense basis.

RESEARCH specialists in church development project a severe shortage of Roman Catholic priests

throughout the United States within the near future. This prediction has already begun to be realized in the St. Paul Archdiocese. Lack of adequate clergy has led its Personnel Committee to establish a principle that parishes with fewer than 1,000 families may have only one priest serving their needs.

St. Joseph Parish has likewise felt this pinch in priestly personnel. Father Barr has only one assistant priest to help him care for his extensive community. That negative situation, however, can produce a positive side effect—wider use of Religious and lay persons to fulfill functions often performed by priests in previous years.

IN HIS 11 YEARS as pastor, the Twin Cities priest has built up a staff of nearly 20 full-and part-time employees. These include a lay person and two sisters who serve as parish visitors or pastoral associates, three individuals with responsibility for adult, family-centered and high school religious education, a social action coordinator, a liturgy-music director, a counselor and a coordinator of family-growth and enrich-

ment programs. In addition, he has hired five secretaries (some full, some part time), a retired man working three days a week as business manager, and a management consultant contracted on an hourly basis for occasional input.

REGULAR STAFF meetings become a necessity in such a large operation. Father Barr, in addition, takes the 12 ministerial persons every year to his mother's camp for five days of orientation and goal setting.

Modern industry and the armed forces, among others, have over recent years introduced a system known as management by objectives. St. Joseph Parish has attempted to introduce a modified, adapted version of that process. Thus, not only the overall community but individual staff members are expected to develop goals and objectives with specific action plans for the attainment of those desired results.

Father Barr terms his procedure "futuring." It is clear he has been "futuring" ever since he came to New Hope.

NEXT ISSUE
I believe God is with us, but I cannot realize Him in way of confiding. How can I talk to God?

MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shameful concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

Tax Credits

The issue of tax credit legislation will be before Congress again this year. It almost made it in the 95th Congress, and now stands a good chance with the introduction of new faces from both parties after last November's election.

It was President Carter during his pre-election campaign who made the tax credit issue a campaign platform. He was all for it then. Once elected, however, he reneged on his campaign promise and publically opposed such credits. He was joined in this opposition by Health, Education and Welfare Secretary, Joseph Califano.

Still, U.S. Senators Bob Packwood (Rep. Oregon) and Pat Moynihan (Dem. New York) led the Senate fight for tax credits. In the House, it was Republican Congressman Bill Frenzel who directed the struggle which succeeded in that chamber. Only in the Senate did it fail.

The issue will not go away. Indeed, Archbishop John R. Quinn of San Francisco, President of the U.S. Conference of Catholic Bishops, recently told President Carter that "there is a growing dissatisfaction among parents of students in Catholic schools. We are getting mail from all over the country... we don't intend to let tax credits die."

Others operating private schools, including those of the Jews and Protestant communities, have expressed similar concerns.

It is against this background that the Republican Party has announced its intention of re-introducing tax credit legislation in both Houses of Congress. There is a good chance that this time it will succeed—even though President Carter has signified his intention to veto such a measure.

We don't want to get involved in politics—whether Republican or Democratic—but we will support any move to gain tax justice for the parents of students in the nation's private schools. We urge our readers to let their Senators and Congressmen know that we want this legislation and we are willing to fight for it.

'We Sinners'

On another page we publish the story of Archbishop Fulton J. Sheen's remarks at the 28th National Prayer Breakfast held in Washington, D.C., last week.

President Jimmy Carter attended and made some pertinent remarks not noted in too many newspapers. Carter said:

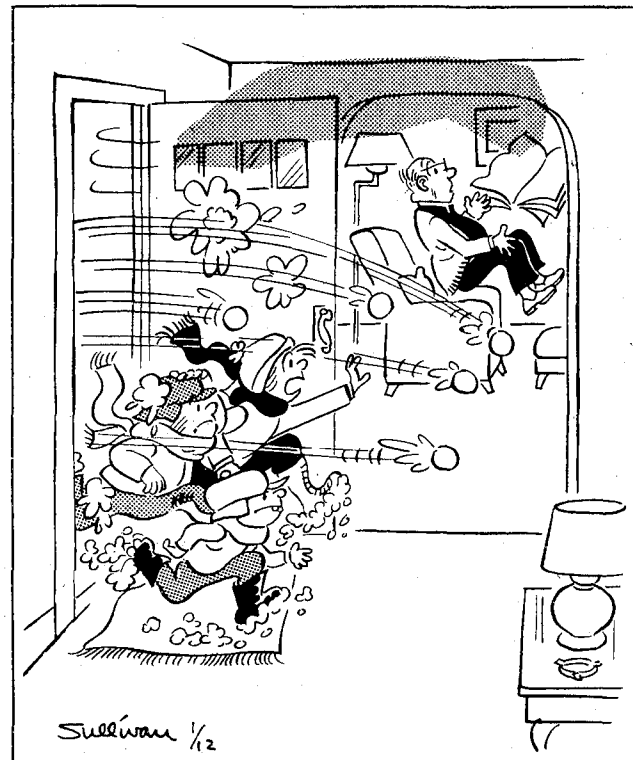
"One of the great problems with the modern church is timidity about self-assertion. We are sometimes fearful and fail to project ourselves as believers in God into a

controversial issue because we are fearful we might fail, we might be rebuffed."

"I grew up in a region of the country which has in the past and still sees quite often, too often, the Christian church as the last bastion for racial prejudice and even discrimination. We who are Christians have not been willing to accommodate those who have been deprived, who suffer as they struggle for a better life. So it's much more easy for us in the confines of our church or synagogue to sit back."

The President certainly hits the nail on the head. Rather than face controversy, many of us imitate Pilate and wash our hands of the duty to work for the betterment of our neighbor—especially the deprived.

In his talk at the same breakfast, Archbishop Sheen noted "We are all sinners." One of the reasons we are shackled with sin is that we forget our obligations towards the rest of mankind.



"SANCTUARY! SANCTUARY!"

Letters to the Editor

M.E. and abortion

To The Editor:

I have read with avid interest the newsletter for Marriage Encounters in South Florida "Dialogue". No doubt there are many commendable and informative items of interest printed, but with much regret I never notice anything printed on one of the most horrendous crimes across our nation—abortion.

I should think that the Pro-Life movement should be, and perhaps is, supported by such fine people as the Marriage Encounter groups. To my mind, it is a vital issue to all of us and it certainly would be nice to see you print or even let the rest of us know how active you people are in the Campaign for Life.

It is sometime since I heard Father J. Powell, S.J. speak at a Convention in Fort Lauderdale. On that occasion one felt the surge of good will to go out and "educate" people on the right to life. Since then I have never positively heard of any action taken by those people who really showed great concern and care for the rights of the unborn children across our country. I was assured there were people who cared—people who did see what has happened since the Supreme Court made abortion on demand legal.

I look forward to hearing reading, or perhaps experiencing the great work the Marriage Encounters of South Florida is doing in helping to revitalize the moral standards across the nation.

Sister Pauline O'Connor
Hialeah.

Greely stimulating

To the Editor:

You asked for my opinion and here it is—"not playing the coward, renouncing all shameful concealment etc..."

I like the changes in the Voice (i. e. new faces), and I am hoping it will encourage new subscribers. After all, it is "our" newspaper.

I have my dislikes: I leave Conklin and turtle doves Reilly to those who find inspiration from

them. I do not. Then there's the photographs of respected church leaders labeled with an advertisement for dog racing (Jan. 12).

I'll take Greeley and Sherry anytime and Curran some of the time, though I may not agree with them all of the time.

I offer my sincere best wishes for your plans for a newspaper that will appeal to a wide variety of tastes in inspirational reading.

Some will shun the Voice because it contains ideas incompatible with their thinking. I include those who will have nothing but the "party line," and those who are extremely "liberated" and cannot find anything of value in the "Archbishop's newspaper." When they learn to discriminate, they will come back to the Voice for what it offers.

Mary S. Longo
N. Palm Beach

Teen should go to Mass

To The Editor:

In response to the 16-year-old who is contemplating leaving the Catholic Church.....the next time you go to Holy Mass, please wait until Mass is over and everyone has gone home. Remain in the quiet beauty of God and you will find yourself in "His" Divine Love. You will begin to realize you are in "His" glorious Presence—"He" will be your reason for being in "His" Church—and we mortals become of little importance to you in "His" beautiful Presence. Please don't abandon Him. He never abandons us. He made everyone and everything good—only by context do we make things bad. We go to church for Him and no one else is important.

I believe all people are basically warm and kind, but we seem to be in an era where expression of emotion and warmth are at times rebuffed. May I extend my personal warmth, understanding and deep confidence in you. I feel sure you will decide in favor of the dearest love of our life—Jesus—when you have time to think and be with "Him" alone, yet filled with peace of mind and heart.

Alicia Heaney, R.N.
Ft. Lauderdale



We are all just spiritual beggars

By MSGR. JAMES J. WALSH

A few years ago in typical tourist form, I remember leaning idly against a building in a Latin American city and being amazed by the large number of beggars of all ages. Not merely the blind and the halt, but mothers with babies on their back, boys and girls hoping for anything. It was such a sad spectacle, even shameful, to see human beings groveling for the very necessities of life.

The ugly picture stayed with me, but in time I looked on it in a different light. I began to be a more aware of the fact that all of us are beggars throughout our lifetime. We are not identified publicly as those poor in body and material possessions. But spiritually we are in the same category as those moaning for help on the streets of a crowded city.

GIVE THIS a little thought! Is there anyone anywhere who can claim the kind of security which is not always in some danger? Every material possession can in an instant be dissolved by death or made useless by sickness or destroyed by

fire. Every spiritual gain, the very right to everlasting union with God, can be lost by mortal sin. Even one's good name is never certain of being retained.

There is no sure security on earth. Only the foolish can sit back with complacency and expect the happy status quo to go on and on. Only the presumptuous can expect to coast along, their souls crawling with many little sins, vaguely certain that the good God cannot deprive them of salvation.

On the contrary, we live one day, one moment at a time, and we know not what the next moment will bring. We live as dependents... No one can rightly deny that we stand in constant need of help for the soul, help for the body, help for our families and friends.

Now this dependence is not a shameful thing. It is not a weakness in character which needs to be fought against and controlled. Rather it is a natural, essential attitude in a creature of God. It is intended to make us distrust our own very limited powers and resources and to

turn to the Source of strength. It should make us seek in him what we lack in ourselves. It enables us to do with God's cooperation what we cannot do along.

Such dependence is an enormous asset. Without it, we are living in a dream world, as if we can handle everything by ourselves. Frustration and bitterness will follow as surely as day follows night.

If we are not convinced of the need of total dependence, it is not God's fault. He has made it as easy as possible for the least person to contact him. By means of prayer, at any hour of the day or night, you can be in touch with the only One who is all powerful and all merciful...

No one has to wait to gain his ear. Even the most stubborn enemy of God, if he humbles himself in repentance, can confidently expect his prayer of sorrow to reach God immediately, and divine mercy is at once set in motion.

Then there are the Sacraments. Those channels of grace offer us light strength, peace, reassurance, gifts impossible of attainment by our own

resources.

TOO OFTEN, however, a Catholic think of the sacraments as pious little ceremonies which make one glow and feel good. How many, for instance, in receiving Communion touch the very source of truth and love and yet come away unchanged by this unique privilege. Some of us simply do not expect the Eucharist to change us! We forget it has transforming powers, limited in action only by the limit we put on faith and confidence.

The only real security possible on earth comes from making use of these divine helps. Mary can never fail us as a mother, no matter how often we have failed her Son. Prayer can never be ineffective, if we bring to it the qualities of humility, confidence and resignation. The Sacraments are bound to make a change in our lives, if we use them with faith and the desire to be transformed.

Thus in admitting our weakness, we gain in strength. In living as dependents we find support.



Church's rules on marriage?

By REV. JOHN DIETZEN

Dear Readers:

A Delaware reader asked for a basic summary of the marriage laws of the church. In light of the numerous questions this column receives concerning the possibility of an annulment or remarriage, such a summary might answer many questions about specific cases as they normally apply to the United States.

Previously we talked about the church's rules for her own members, and how the church considers marriages between non-Catholics as true perhaps even sacramental marriages.

We also said that the church does claim authority to dissolve certain marriages so that the partners may be married again. This is what happens in most situations where a person who is Catholic marries for a second time, and we want to explain that today.

If one of the partners in a valid marriage is not baptized (wherever that marriage took place), such a marriage may be dissolved by the church so that a later marriage may be true and valid. This procedure is based on a passage in Saint Paul (I Corinthians 7, 12-15) in which Paul discusses marriages and remarriages of new converts to Christianity.

For at least 1,500 years, the church has interpreted this teaching as giving it the right to dissolve marriages of unbaptized people "in favor of the faith" — that is, for the good of their faith.

Such procedures may be of two kinds:

1. PAULINE PRIVILEGE, named after Saint Paul. This method is used to dissolve the valid marriage of two non-baptized persons, is one of the partners wishes to become a Catholic and marry a Catholic. These cases are usually decided by the marriage tribunals of the local diocese.

2. PRIVILEGE OF THE FAITH. Through this approach, the church dissolves a valid marriage of a baptized person (whether that individual is Catholic or Protestant) with a partner who is not baptized. Here, one spouse is baptized at the time of the marriage; in the Pauline Privilege procedure, both are unbaptized.

Normally, Privilege of the Faith cases are decided by officials in Rome.

Finally, one more word about annulment, which is a formal declaration that what seemed to be a valid marriage was never really a marriage at all. Note carefully that this is different from dissolving a marriage that is truly already in existence.

In most annulment procedures it makes no difference whether the people involved are Catholic or Protestant, baptized or not. What must be proven is that some condition was present in the marriage that made real marriage promises impossible.

One example of such a condition would be if one or both of the spouses intended never to have any children in their married life. Another

example would be an emotional or psychological instability so serious in one of the partners that he or she simply was incapable of genuine, full commitment to the kind of life together that marriage involves.

Probably none of our readers will remember all these details. But if you clip them out, save them and apply them to specific couples you know, it will explain much about why things are possible in one situation that simply cannot be done in another.

Q. Your answer about why Catholics pray to the saints, or rather what they mean by such prayers, was most helpful to me, a non-Catholic. What light can you throw on why Catholic have statues in their churches and most Protestant churches do not? (Fla.)

A. Images of Jesus and the saints have been used, as you probably know, for decorational and devotional purposes since the very beginning of Christianity. Today, only the most grossly uniformed person gives any credence to the old accusation that Catholics worship these statues or pictures.

Several hundred years ago, the Council of Trent explained the practice perfectly: "The images of Christ, the Virgin, Mother of God, and of the other saints are kept and honored in churches not because it is believed that there is any divinity or power in these images, or that anything may be asked of them, or any faith be put in them... The honor shown to them is really being given to the persons whom they represent.

Through these images which we kiss, and before which we bow with bared heads, we worship Christ, and not the saints whose likenesses they display."

Even many Catholics do not realize that, since such pictures and statues becomes intimately connected with what people believe about God and his revelation, the church is very careful about what images are allowed for public veneration. All such pictures or sculptures must be approved by the bishop or other proper authority.

The reasons most Protestant denomination do not allow images in their churches are varied. One is that, early in the Protestant Reformation, there was much misunderstanding about the meaning of honoring images of Jesus and the saints, and "no statues" became one of the symbols of protest against the church of Rome.

Perhaps a more significant reason is that many early Protestant leaders, especially of the Calvinist and other Puritan traditions, were extremely austere, and considered any sort of display, color or emotion, such as might be encouraged by statues and pictures, totally out of place in religious worship.

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

TV hurt women?

WASHINGTON (NC)—The U.S. Commission on Civil Rights has called for study of the impact of what it called television's negative stereotypes of women and minorities on viewers.

The commission called on the Federal Communications Commission to start such an investigation, but the FCC refused, claiming that kind of investigation would violate broadcasters' First Amendment rights.

But the Rights Commission argued that if the FCC can investigate the influence that commercials and violence on television can have on children, it can investigate the impact of racial and sexual stereotypes.

NEGATIVE stereotyping is found more during the family viewing hour than later in the evening, the study said.

The Rights Commission made its recommendation in a report entitled "Window-Dressing on the Set An Update," a follow-up to an earlier study of television's treatment of women and minorities.

The first study, which covered the 1969-74 television seasons, said there was widespread discrimination against and stereotyping of women and minorities in television.

The new study, which covers the 1975-77 seasons, said that, if anything, the situation is worse today.

In asking for further study of the impact of television stereotypes on viewers, the commission said many people apparently believe television dramas are essentially true.

It said that when "The Man From U.N.C.L.E." was on television, the United Nations Received job applications for the fictional organization and that Marcus Welby, M.D. received more than a quarter of a million letters asking



HISTORICAL DRAMA—Louis Gossett Jr. joins Olivia Cole, left, and Leslie Uggams in "Backstairs at the White House," NBC's nine-hour miniseries about a mother and daughter who, between them, served 52 years as White House maids — from the Tafts through the Eisenhowers. The drama will be presented Jan. 29 and Feb. 5, 12 and 19.

medical advice.

Other studies show that poor children spend more time watching television than middle-income children and that low-income minority children show a somewhat greater tendency to accept television as real than do middle-income majority children.

"**MINORITIES** other than blacks continue to appear only rarely in television drama," the commission said.

It said blacks and women are disproportionately underrepresented in television drama.

Minority males are disproportionately portrayed as comic character and as teen-agers, the commission said.

It said minorities of both sexes were portrayed as having either no identifiable job or a low-status job.

The commission said the typical female character on television is in her 20s and criticized the trend toward

"jiggly" programs like "Charley's Angels" and "Three's Company"

The commission said women and minorities continue to be disproportionately underrepresented in television news programs and in television management positions.

Teens invited to seminar

Students in South Florida's Catholic high schools are among those invited to participate in the Second Annual Communications Seminar sponsored by the Greater Miami Chapter of Women in Communications on Saturday, Feb. 3 at Barry College.

Jim Brosemer, WTVJ-CH 4 newsman, will give the keynote address at 9 a.m. in the college auditorium, N. Miami Ave. and 115 St.

Workshops on public relations, radio and TV, advertising, free-lance writing, photography, and other areas of communications will feature professionals from the South Florida area.

For additional information and reservations call 445-0148 after 5:30 p.m.

ENTERTAINMENT/ARTS

Biggest film year; PG still a problem

NEW YORK (NC)—Even though you may be one of the 58.7 million adults who, according to film industry calculations, never go out to a theater to view a motion picture, it doesn't follow that you are not interested in the movies.

The movies have always been everybody's business. Moreover, whether you see films or not, they have an impact upon the environment in which you and your family live. For this reason, we thought you would be interested in the highlights of the U.S. Catholic Conference's annual report on motion pictures which appears in the Feb. 1 issue of its Film and Broadcasting Review.

DURING 1978, domestic box office receipts were at an all-time high—\$2.73 billion, up some 15 percent over 1977's record of \$2.37 billion. Domestic box office includes only theaters in the United States and Canada.

In terms of film rental income that accrued to the major distributing companies (the lion's share of box-office receipts), Paramount was way out in front with a 23.8 percent share of the take. Universal finished second with a 16.8 percent share followed by 20th Century Fox, Warner Brothers, Columbia and United Artists in that order.

Top-earning film of the year was "Grease" with \$83,091,000 in rentals, followed by "Saturday Night Fever" with \$63,363,000. Both films starred John Travolta and were released by Paramount. In 1977 20th Century Fox's "Star Wars" was first with an incredible \$127 million. In its 1978 reissue it brought in another \$38,375,000 and placed eighth at the box office.

THE CONCLUSION, of course, is that the current prosperity of the film industry is quite relative and is nothing in comparison to what it might be if Hollywood managed to increase its audience base.

There is no going back to the golden era of the '30s and '40s when the motion picture had universal appeal and television was no more than a small cloud on the horizon. Yet audience numbers could substantially increase even today provided that the industry broadened its appeal. As it is, the marketing focus of the industry today is the 13-to-30-year-old age group.

Even the Disney organization, it seems, is being compelled to compete in this narrow spectrum of the population. In 1979 Buena Vista, the Disney distributing company, will be doing what had been considered unthinkable, namely distributing PG-rated films. The reason is that G-rated films can't be sold to the 13-to-30-year-old generation. And it is the PG-rated film that continues to pose serious problems for parents. The PG means "Parental guidance suggested, some material may not be suitable for pre-teenagers."

The marketing focus on the 13-to-30 year-old segment will also explain why producers seem more and more to seek a PG rating. "Grease," which was PG-rated, outgrossed "Saturday Night Fever," which had an R (Restricted) rating, by \$20 million or 25 percent. This will explain why Paramount has obtained a PG rating for its cleaned-up version of "Saturday Night Fever" and will be shortly re-releasing it in order to exploit the sizable younger audience who presumably couldn't get to see it in its R version.

Finally, the USCC report mentions that "search as we have, we were not able to discover any plans the motion picture industry may have for promoting the Year of the Child during 1979." Because American motion pictures continue to dominate the international market one wonders whether it is only American parents who ought to feel betrayed. Many U.S. parents would be grateful if some steps could be taken to develop a solution to the problems the PG rating poses for them and their children.

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SCALPEL in hand to cut the gauze ribbon decorating the surgical area, of Mercy Hospital's new \$6 million pavilion, is Archbishop Edward A. McCarthy, assisted by Dr. Matthew Larkin, president of the Mercy Hospital medical staff.

S. Florida Scene

Retreats set in S. Dade

KENDALL— A variety of retreats and renewal conferences are planned during February at the Dominican Retreat House, 7275 SW 124 St.

Bishop Edward T. Hughes will be the retreat master for a charismatic retreat from Feb. 2-4. Days of Reflections for students at Notre Dame Academy are slated on Feb. 6-7.

A Marriage Encounter weekend begins on Friday, Feb. 9 and continues through Sunday, Feb. 11. A renewal evening for women alone begins at 7:15 p.m., Feb. 12. Father David Russell will preach on the theme, "As the Spirit Moves."

On Feb. 13 a day of reflection is scheduled for senior citizens with Father Michael Kish, St. Louis parish, conducting the conferences.

Babysitting services for mothers of pre-schoolers will be provided during a

Refresher Day for Mothers on Feb. 14. Speaker will be Father Brendan Dalton.

On Feb. 20-22 students from Our Lady of Lourdes Academy will participate in a Youth Encounter.

For further information call the retreat house at 238-2711.

Prayer renewal

NAPLES— A day of renewal under the auspices of the Community of the Living Word Prayer Group is slated from 2 to 6 p.m., Sunday, Jan. 28, at St. Ann Church.

"In-Depth Prayer" is the theme for the one-day meeting featuring Ted Horsey, charismatic renewal lay leaders and director of Followers of Jesus Foundation.

Included in the program will be hymn prayer, spiritual messages, Scripture readings and personal prayer.

PALM BEACH COUNTY

St. Vincent Ferrer Rosary-Altar Society meeting, Feb. 2, Delray Beach. Installation of Pope John Paul will be described by Father Henry Roskowski.

St. Ignatius Loyola parish rummage sale, Military Trail and Holly Dr., Palm Beach Gardens, 9 a.m.-3 p.m., Feb. 3. Furniture, clothing, books, miscellaneous items.

MONROE COUNTY

St. Justin Martyr Women's Club annual rummage sale 9 a.m. today (Friday) and tomorrow, Jan. 27 at the Civic Center, Key Largo. Home baked foods will also be available.

BROWARD COUNTY

St. Bernadette Golden Years Club meets Friday, Feb. 2 following noon Mass. Plans will be discussed for trip to Cypress Creek dinner theater.

St. Coleman Young-at-Heart Club meets p.m., Jan. 29, parish hall, Pompano Beach. Plans for trip to Lake Wales Passion Play will be discussed. For information call 782-5825.

Lauderdale Catholic Singles Clubhouse party, 8:30 p.m., Saturday, Jan. 27, 260 SW 56 Ter., Margate. For information call 565-8739 after 6 p.m.

St. Helen parish carnival, Feb. 1-4 3340 W. Oakland Park Blvd., Fort Lauderdale. Rides, games, plant booths, music, dancing, refreshments, etc.

DADE COUNTY

St. Joseph Women's

It's a Date

Club, Surfside, monthly Corporate Communion, 9:30 a.m. Mass, Feb. 4.

Epiphany Woman's Club book review, 10 a.m., Friday, Feb. 2, 10 a.m., parish center, 8235 SW 57 Ave. Nancy Usted reviews "Bubbles". Open to the public.

St. Lawrence Women's Council, N. Miami Beach, fashion show-luncheon, noon, Feb. 10, Hemisphere Hotel, 1965 S. Ocean Dr., Hallandale. For reservations call 932-5041 or 931-3395.

St. Lawrence Council of Women rummage sale, 9 a.m. 5 p.m. today (Friday) Jan. 27 and 28, 2200 NE 191St. Proceeds to scholarship fund.

Carrollton School presents Father Roger Radloff in a lecture entitled, "Mother

and Son: Lovers or Haters?" at 1:30 p.m., Tuesday, Jan. 30.

Dominican Laity, Third Order of St. Dominic meets Sunday, Feb. 4, Barry College. Novice instruction 10 a.m. Mass.

St. Michael Women's Council "Front Porch Sale", 9 a.m. 5 p.m., Jan. 27 and 28, 2987 W. Flagler St.

Lay Carmelites meet at 2 p.m., Saturday, Feb. 3 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St.

Our Lady of Lourdes Academy giant auction and flea market, beginning 7 p.m. Friday, Feb. 2 and continuing at 9 a.m., Feb. 3, 5525 SW 84 St.

Regia renewal

The 1979 Spiritual Renewal Encounter of the Miami Regia Legion of Mary begins at 10 a.m., Saturday, Feb. 3 at the Legion House, 8700 NE Second Ave.

Father Richard Souillier, spiritual director, will lead the one-day conferences.

Entrance exams

Annual entrance and placement examinations for students wishing to enroll in Catholic high schools in Broward and Palm Beach Counties will be administered on Feb. 3 at the schools.

Applicants should contact the schools of their choice for complete information.

Perrine course

PERRINE—An inquiry course on the Catholic Faith will be inaugurated for the general public on Tuesday, Jan. 30 at Our Lady of the Holy Rosary Church, Franjo Rd. and SW 184 St.

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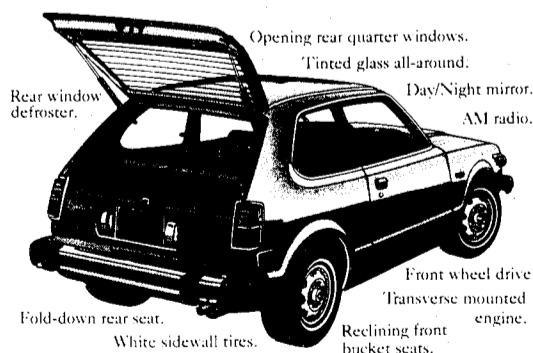


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Evangelization—a family affair

By TERRY and MIMI REILLY



We are all beginning to think "Evangelization" here at the Family Enrichment Center. It's a rather interesting thought process. I've always thought of evangelization as going out to the remote parts of the world and bringing the gospel message to those isolated persons. Then, I began to hear about the persons in the United States who were

"unchurched", who either never attended any church or fell away completely from their affiliation with their church. Then I reflected upon the persons in our church who we might call "Baptized non-

christians." All of these persons certainly are in our prayers and our efforts in evangelization.

SOMEHOW, however, I never really personalized evangelization, until I realized that there is also an aspect to it that relates directly to the family. The family has a critical role in the Archdiocesan plan for Evangelization.

We know that so often family members need to reach out to others in their family to remind them of their reason for being persons and a family; Christ and Christ's message. We know, too, that this ideal really is fleshed-out in seeking out and ministering to many very deep hurts that spouses, parents and children suffer right at home. We see so many persons not really understanding what it means to be Catholic or some that really don't even appear to care about the church. We might see them just attend Mass on Christmas and Easter or maybe not at all and so we often can be judgemental.

Or we can wonder why even those who are very close, parents, brothers, sisters, children and spouse, — don't

actively participate in our community. But if we begin to look at the causes and then try to establish a mutually compassionate relationship with them, then, I believe we'll begin to be effective evangelists. That process means that we also need to look at ourselves and our own attitudes, as well as our own strengths and weaknesses.

A friend of ours has a son who, some years ago, decided not to go to church his last year in high school. He received a full scholarship to Harvard University and after one semester he left, from Harvard, and told no one where he was going. He called his parents six months later from Oregon and told them he was working in a restaurant. As time went on, he learned more and more about the business and became the manager of the restaurant. He came back home and was welcomed with open arms by his parents. His parents shared how deeply they loved him and how they prayed for him every day. They asked him to come to celebrate with them at Mass. Their son is

back in Oregon now and married with children and involved in the church.

HOW OFTEN do we hear these stories that so often sound like the parable of the prodigal son and are touched by it. How often, however, do we look at the prodigals in our own family, maybe that brother, who is the black sheep, or the daughter, who got pregnant out of wedlock, or the father and mother, who got divorced, or the son and daughter-in-law, who turned their back on you. What about your neighbor, who was unfaithful to his/her spouse and you refuse to talk to anymore. These examples hopefully point out the real difficulty we have in realizing that evangelization must begin with those closest to us.

We also know that the persons who need us are the ones that are probably least ready to admit it, and that it's particularly difficult to reach, those persons within our family, because they know us.

It's truly a challenge and we believe we are all called to this intimate aspect of evangelization.

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February 23, 1979

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The distance measures closeness

By CHARLIE MARTIN

SINGING SKIES AND DANCING WATERS

So many years ago, I can't remember when
Someone was waiting for me
I had the answers to all of my questions
love was so easy to see
I didn't know

When I was younger, I should have known better
I thought that nothing was new
Through all the spaces and all of the changes
What I lost sight of was you
I didn't know—I didn't know

REFRAIN:
I could see you in singing skies and dancing waters
laughing children, growing old
And in the heart and in the spirit
And in the truth when it is told

My life became shady and I grew afraid

And I needed to find my way back home
I just couldn't see you—the thought that I had lost you
I never felt so much alone
Are you still with me?

Sometimes in evening, when daylight was leaving
I thought I'd never see you again
Are you still with me?
Are you still with me? I'm with you in

REPEAT REFRAIN:

If my faith should falter, and I should forsake you
And I find myself turning away
Will you still be there?
Will you still be there?
I'll be there in

REPEAT REFRAIN:

Written By: John Denver
Sung By: John Denver
(c) 1977, RCA Records

John Denver's music often offers insight into life's deeper levels of meaning. Denver possesses the gift to question aspects of life and determine what could be added to make it richer and more alive. Such a gift requires courage and insight. Denver's special ability is to inspire these qualities in his listeners.

"Singing Skies and Dancing Waters" is a cut off his "I Want to Live" album. This song addresses the reality of distance within relationships. Many songs reflect on how love can bring people closer together—in fact, this is often romanticized as the very essence of love's power.

This closeness can be a life-giving power that enables individuals to realize more of their personal potentials. But love is not all closeness. There are times when individuals are far apart emotionally. Unresolved questions and fears can build walls that take people away from each other. Different interests

and following a path of certain decisions can also take people apart. For many reasons distance can creep into even the closest relationships.

A major concern for both people in love or in the sharing of friendships is how the relationship will handle this distance. We know every relationship does not last, and discovering emotional distance within a relationship is scary. People may question whether their relationship is ending, or growing so far apart as never to be close again.

Consequently, our feeling distant from someone we love may be a surprise means of reaching a new level of closeness.

God enters our lives in many ways and gives hope. We need to discover his presence as described in the images of the song, the "singing skies," the "dancing waters," the "wonder of children," and the "mystery of age." The images could be endless for the extent of his love has no limit.

Just what is youth ministry?

By JOE IERISI
Assistand Archdiocesan
Youth Director

Many of you may have read the article in The Voice a few weeks ago about the 16-year-old girl who planned to leave the church. Many people have commented about the article and most would admit that her charge that the church must be more sensitive and responsible to the needs of young people is valid. But how do we effectively minister to youth?

Those of us involved in Youth Ministry in South Florida, as well as across the country, are dedicated to essentially two goals:

1. Youth Ministry working to foster the total personal and spiritual growth

of each young person.

2. Youth Ministry seeking to draw young people to responsible participation in the life, mission and work of the faith community.

It doesn't take great powers of observance to realize that the places where these goals are being met are those places that utilize the talents of trained youth ministers. If looking around our own Diocese didn't convince me of that, the National Convention of Catholic Youth Ministers certainly did. It should be made clear that by trained I mean both professional and para-professional. The point is that effective Youth Ministry programs require commitment, time, talent, and especially "know how."

(Continued on Page 22)

Leaving church won't solve teen's problems, reader says

Note: See Letters to Editor, Pg. 16)

NEW ORLEANS — (NC)— When Jennifer Roddy of Covington, La., read that a 16-year-old girl in Denver had written that she was leaving the church because it had failed young people, she decided the Denver girl had it all wrong.

In a letter to the Denver Catholic Register, the girl wrote, "The Catholic Church has failed in dealing with children and young adults. The Catholic religion is an adult religion.. My parish... offers no parish-sponsored programs other than a CCD class once every other week."

THE GIRL said there seems to be no place for the young in Catholic adult religion.

Jennifer Roddy said in

response to the Denver teenager, "I strongly disagree with her reason for abandoning a religion that is a gold mine of Christian wealth. Furthermore, leaving the church does not solve the problem."

"If this young lady thinks there ought to be more involvement of the young people of her parish, why doesn't she get together with other young Catholics and start some kind of program for their age group? More than once I and friends o mine have started fellowship groups of our own in which prayer, discussion and song deepened our faith in Jesus Christ and commitment to Christianity. And isn't that what the church is all about?" Miss Roddy asked.

"If that isn't enough for her, she could certainly go to the adults of her parish and see if something can be done.

She has recognized a problem that has affected her view of Catholicism bu is doing nothing to eliminate others from being affected the same way.

"Her letter is reflective of an unhealthy attitude of many young people today who think that someone else should take care of the problems. She leaves this problem to the church, but people too often forget that the "church" is "the people" not just bishops and priests, but every baptized, professed Catholic."

"I DO NOT see how leaving the church could make this girl feel any better about herself or Catholicism. She says the church has failed in dealing with the young. Well, I believe she has failed with even attempting to deal with the church.

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Shaughn C. Bennett F.D.

What is youth ministry?

(Continued from Page 21)

Youth Ministry is just beginning to be understood as a priority on the parish level. An interesting parallel can be drawn with what has taken place in the area of Religious Education. Ten years ago you could count on one hand the number of parish Religious Education directors. The need was quickly realized by pastors to employ specialists in this area.

Today, there are about 145 professional and para-professional directors on

a parish level, and needless to say the quality of education has grown accordingly. Right now we have 8 parish Youth Ministers, and the quality of their programs reflect their commitment to serving the youth of the parish. Just as educator's need certain tools to educate, so too Youth Ministers need special tools to effectively meet their goals. How many parishes will employ qualified people to Minister to their youth 10 years from now? The answer will depend on the level of

commitment to making Youth Ministry a priority.

In the meantime, we have committed ourselves to working with those of you who feel led to Youth Ministry in your parish both on a volunteer and remunerated basis. We are happy to announce that we will be conducting a Youth Ministry Training Program for parish Youth workers and advisers during Lent.

The program will run approximately 30 hours and the cost will be \$25.00. The dates have been set for four Saturday's in Lent; March 10, 17, 31, and April 7. The time will be 9:00 a.m. to 4:30 p.m. Location will be announced at a later date, depending on response, as we are trying to make it as convenient as possible. Anyone interested in registering can call me in the Chancery Youth Office at 757-6241 in Dade, 525-5157 in Broward, 833-1951 in Palm Beach.

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ArchBishop's Charities Drive



'Because of what you've done..'



...we now have one of those homes for the aged under construction next to Mercy Hospital.

On the drawing boards, we have a home for the aged in Broward County. We also have on the drawing boards a nursing home here in Broward County, and please God, next year photographs will show both of those projects under construction. We have on the drawing boards another facility for the elderly.

So we have three facilities for the elderly we are building. We have a nursing home — I signed a contract recently for a second nursing home — the one which is being planned in Palm Beach, The Lourdes Home to-

ward which the ABCD is contributing.

Last year I talked about my being uneasy when I was visiting over in Immokalee—one of our mission territories. At that time the priest was living in a trailer. I put my hand against the wall and it was warm because of the inadequate, overloaded electric lines that were in that wall. I want you to know that he has just moved into a new rectory. That also was because of you and because of your love and your response to what we do every year.

Abp. McCarthy



Pastors, regional chairmen and guests review goals for 1979 ABCD with Archbishop Edward McCarthy