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# The Voice

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## WARNS ON REVOLUTIONARY THEOLOGY

# Pope wins peoples' heart

★★★ ★★  
**'Pa-pa, pa-pa,  
Rah, rah, rah!  
say the kids**

MEXICO CITY—(NC)—When Pope John Paul II and Mexico's children met, it was love at first sight.

The pope attended gatherings of children several times during his visit to Mexico Jan. 26-31. And each time, he seemed reluctant to leave. At times he lingered so long that he ran behind in his tightly arranged schedule. And each time, the children clung to him until the last possible moment.

THE POPE visited children in hospital, in schools and in orphanages.

At one huge gathering in Mexico City on Jan. 30, an estimated 60,000 children from 120 elementary schools packed the courtyard of a Catholic school and sang, cheered and waved banners until his aides pulled the pope away for his next appointment.

Officials had trouble keeping the carefully arranged program moving according to plans, as the children kept breaking into cheers and the pope kept encouraging them.

Smiling and waving his hands, the pope listened to the tiny voices repeatedly form thunderous shouts of "Pa-pa, Pa-pa."

Finally silencing the children by standing with his finger to his lips in a hush sign, the pope told them:

"This is a school, and we are all supposed to learn in school. Today the pope has learned something new. The pope has learned, 'Pa-pa, pa-pa, rah, rah, rah.'"

That set off another round of cheers as the pope left.

IN A SPEECH delivered from a balcony of the school, Pope John



Thousands cheered Pope wherever he went.

Paul said illiteracy was a major problem and issued "a strong call in the name of Christ" for action to extend education to all.

On another occasion Pope John Paul visited a hospital and went from bed to bed, taking children's hands in his and talking with them.

MEXICO CITY—(NC)—On his first trip abroad as pontiff, Pope John Paul II captured the people's hearts and spoke out forcefully on a number of significant issues.

At least seven million people and perhaps as many as 10 million — saw the pope in person in Mexico and the Dominican Republic, many waiting for hours, often under a blazing sun, just to catch a brief glimpse of the white-robed pilgrim from Rome.

CRIES OF "Viva el Papa" rang out from crowd after crowd during the eight-day journey Jan. 25 through Feb. 1.

In his first major speech on church and society, Pope John Paul issued a stern warning against theologies that treat Christ as a revolutionary or a political activist.

In Mexico, he appeared to have scored some significant points for improved church-state relations.

To millions of people in Mexico and the Dominican Republic the most important thing was simply that they saw the pope in person. One elderly woman along the papal motorcade route from the airport into Mexico City was still crying and visibly shaken five minutes after the pope had passed. Tough-looking soldiers and policemen assigned to provide security and crowd control doffed their caps and blessed themselves as the pope went by.

BUT BESIDES the public relations successes of a pope who naturally loves crowds and often thrills them with his appearances, the trip was a watershed in setting the tone of his pontificate.

In a speech opening the deliberations of the Third General Assembly of the Latin American Bishops in Puebla Jan. 28, the pope declared that the church was firmly and by its very nature committed to fighting injustice, but he sharply warned against linking the church with any particular socio-economic solution to human woes.

The speech was the strongest and most comprehensive treatment of a major church issue given by Pope John Paul in his still-young papacy.

In other speeches, homilies and addresses the pope:

- Repeatedly emphasized the values of family life;
- Repeatedly stressed and supported the already strong devotion of Latin American Catholics to the Virgin Mary;

(Continued on Page 2)

### Abp. McCarthy, on Schools

I thank God for Catholic Schools as an extension and ally of the good family. The schools are the finest means of enriching the lives of young people with the gift of a happy grace-filled Christian life and good citizenship.

To this end, considerable effort has been made to provide educational opportunities throughout the Archdiocese that reflect the life and plan of Christ. Only through living this Christian life will our young people reach

their full maturity in the spirit.

May all of us realize the tremendous resource at our disposal in the Catholic school whereby in partnership with parents a responsible leadership capacity is developed. Please accept my sincere thanks for your personal role in continuing the great apostolate of Christian formation.

Edward A. McCarthy  
Archbishop of Miami

# Historic trip is papal triumph

(Continued from Page 1)

- Took a no-nonsense approach towards priests and nuns, praising their work but reminding them in no uncertain terms that it must be based on the Gospel and a life of prayer, not on purely human motivations;

- Warned Latin American governments against an indiscriminate effort to reduce births at whatever cost;

- Praised and encouraged a wide range of Catholic groups including the poor, cloistered nuns, seminarians, lay leaders of Catholic organizations, parents, teachers and children;

- Sided with Latin America's landless farm-workers, calling for land reform and an end to their exploitation.

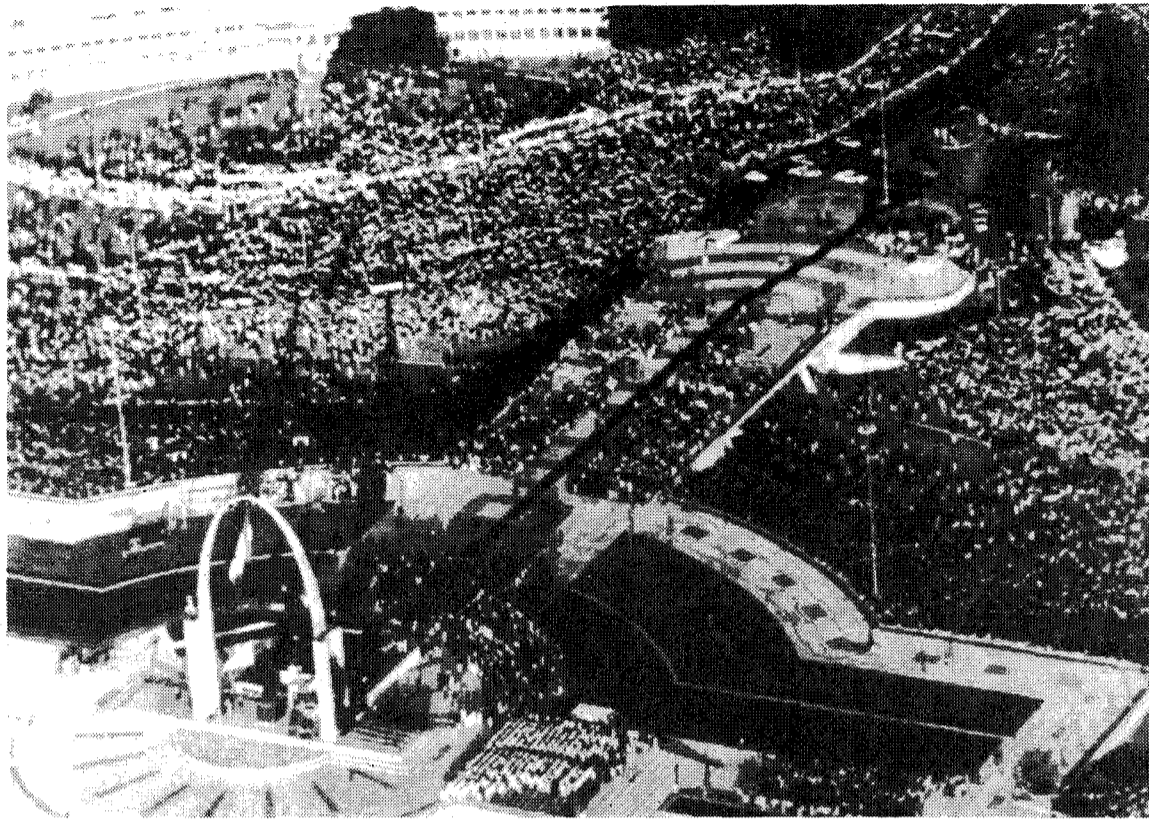
The papal trip set several precedents. With it he became the first pope in history to visit the Dominican Republic the first to visit Mexico, and (at the end of the trip) the first to stop in the Bahamas.

TEN MINUTES after he took off from the airport in Rome he set a precedent by engaging in an hour and 15 minute question-and-answer session with reporters. Pope Paul VI, the only other pope to fly abroad, used to greet reporters briefly and shake their hands but did not engage in discussions with them.

Pope John Paul, a man with a flair for symbolism, knelt and kissed the ground the moment he debarked from the plane in both the Dominican Republic and Mexico. He presented Our Lady of Guadalupe, patroness of the Americas, with a diadem. His first Mass in the Americas was in Santo Domingo on the island of Hispaniola, where the first missionaries to the New World said Mass on their arrival with Christopher Columbus.

Though he billed the trip as a religious pilgrimage, it was also filled with political implications. Although he was only stopping overnight in Santo Domingo, the Dominican Republic accorded him full state honors.

In Mexico which despite its predominantly Catholic population has anticlerical laws and no diplomatic relations with the Vatican, it was an open question practically until his arrival whether the president would



Pope John Paul begins outdoor Mass at huge Independence Plaza in Santo Domingo, with 250,000 attending.

even see him.

IN THE END President Jose Lopez Portillo did greet the pope at the Mexico City airport, but only as a private citizen. And the greeting was brief and strained, with the president, a Catholic, addressing the pope as sir. Subsequently the pope had a private meeting with Lopez Portillo in the presidential residence.

The strain showed in other ways as well. Mexican television diligently avoided showing the altar on screen during the main part of the numerous televised papal Masses — the result of Mexican constitutional prohibitions against worship services outside of church buildings.

Just a few days before his trip the pope made a clear but indirect statement indicating his desire to re-establish Vatican-Mexican ties.

Observers are speculating that, while the century-old break in diplomatic ties will not be repaired immediately, Pope John Paul's overtures have paved the way for renewed relations at some future date.

IN HIS SPEECH at Puebla the pope squarely tackled one of the most controversial issues in the Catholic intellectual world in the last decade, Latin

American liberation theology. The term is something of a catch-all phrase for a wide range of theological thought that seeks to find in the Christian message grounds for concrete political action on behalf of the poor.

The pope neither praised nor condemned the movement as a whole, but he issued a stern warning against trends within the movement based on theories of violence or class struggle. He emphasized that the church favors liberation of the whole man and that this means most fundamentally liberation from sin to love.

He had given a clue to his thinking on that issue a few

days earlier on the papal plane when a German TV reporter asked him about liberation theology.

He answered: "If you mean liberation in the socio-political sense, it's not theology, it's a fact of sociology and politics. If you mean liberation by religion, that's no new thing, it's as old as the church."

WHATEVER THE effects of the pope's trip on church diplomatic or intellectual life might be, however, for the millions who saw him in person or on television the trip had a more fundamental meaning.

A pope coming to Latin

America and kissing the ground and meeting with the people showed Latin Americans a pope who cares about them.

His visit to a slum outside Santo Domingo and to another in Guadalajara showed poor people around the world he cares for them. On several occasions he declared that the church was a preferential love for the poor.

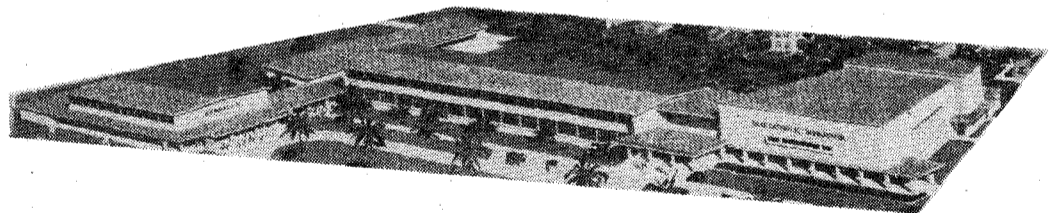
His trip Jan. 29 to meet with Indians in Oaxaca showed people he cares about diverse peoples and cultures. He praised the Indians' rich culture and said his visit to them symbolized the church's universality and its love for all peoples.

THE NEXT DAY in Guadalajara the city was virtually closed down for the pope's visit. Despite a boiling sun and the fact that the pope was more than two hours behind schedule, the crowds stayed on. Some fainted from the heat, but almost no one left until he had seen the pope. He had special words of greeting and encouragement for the poor in a barrio, for cloistered nuns, seminarians, and the inmates of Jalisco State Prison.

In a pope sensitive to symbolism, the outstanding feature of his first trip was that through it he dramatically symbolized concern for people of all kinds, from all walks of life, especially the weak and disadvantaged.

His final day in Mexico (Jan. 31) included scheduled visits with university students, journalists and horsemen in Mexico City, and laborers in Monterrey before a refueling stop in the Bahamas and an overnight flight back to Rome.

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# Stay out of politics, Pope says to priests

MEXICO CITY—(NC)—Priests should stay out of factional politics, Pope John Paul II said during his visit to Mexico.

"You are priests and members of religious orders. You are not social directors, political leaders or functionaries of a temporal power," the pope said.

The comment came in a meeting Jan. 27 with Mexican priests and men Religious at the Basilica of Our lady of Guadalupe in Mexico City.

**MEETING WITH NUNS** at the basilica shortly before, the pope praised the commitment and religious renewal of most sisters but warned that some are confused about the nature of their vocation.

"Sometimes prayer is left aside and substituted by action; vows are interpreted according to a secularizing mentality that dims the religious motivations of the chosen state, community life is abandoned; socio-political stands are considered as the real goal, even with clearly defined ideological radicalizations," the pope told the nuns.

He had a similar admonition for priests, reminding them that their vocation was based on deep-rooted convictions of Christian salvation.

"Confronted by these truths of the faith," he said, "why do you doubt your own identity? Why do you vacillate

in regard to the value of your calling? Why do you hesitate before the road that you have taken?"

He told the priests and men Religious that prayer is essential to their ministry.

"Today, as yesterday, this is of absolute necessity," he said. "And also be faithful to the frequent practice of the sacrament of reconciliation daily meditation, devotion to the Blessed Virgin by means of the rosary. In a word, cultivate union with God by means of a profound interior life. Let this be your first task.

"Do not be afraid," he added, "that the time consecrated to Our Lord will take something from your apostolic work. On the contrary, it will be a source of fruitfulness in your ministry."

**THE POPE** told the nuns also that a vision of faith supported by prayer life "will make you overcome every uncertainty about your own identity, which will keep you faithful to that vertical dimension that is essential for your identification with Christ."

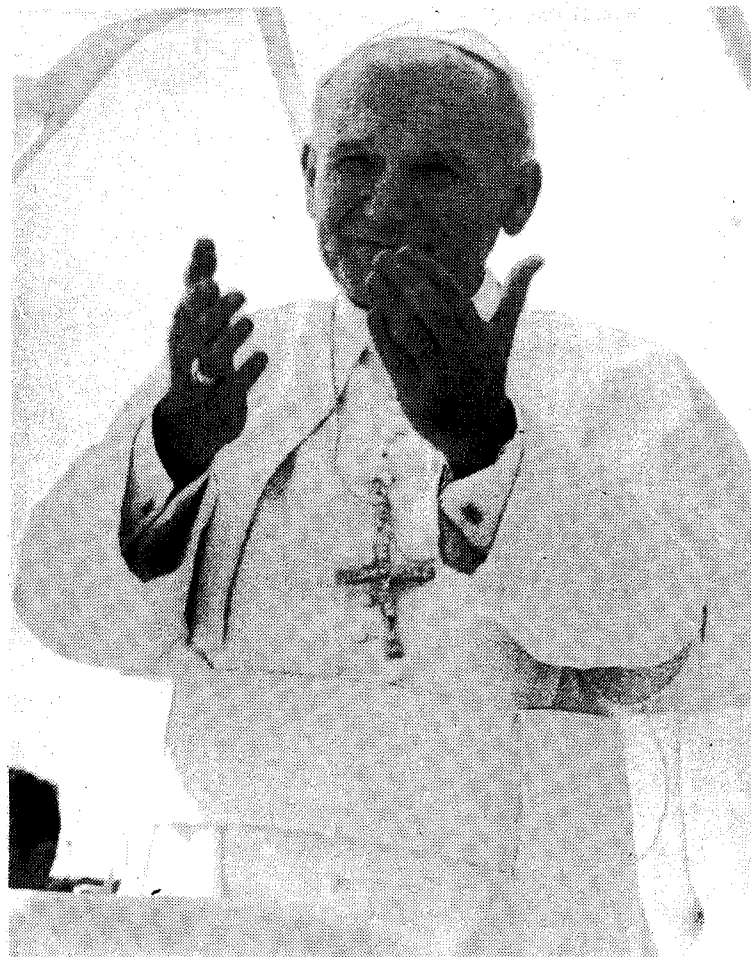
He told the sisters that with their consecrated life they have a "charism of prophecy"—a spiritual gift to witness the presence of God to the world—but warned against losing sight of the kingdom of God in the mire of "socio-political motivations which... in the long run will be proved inopportune and self-

defeating."

Despite the words of warning, the pope had high praise for nuns and their work "in countless sectors — schools, hospitals, welfare, social work, parishes, catechesis, and many others."

He said he felt "profound joy and optimism" at the signs of "great vitality in religious life" and at the "worthy spirit of fidelity to their own commitment" that he saw in most nuns.

He had similar words of praise for priests, saying that their role in church life is "irreplaceable" and "particularly noteworthy among students, among the sick and needy, among intellectuals, among the poor, who clamor for understanding and help among so many people who come to you in search of comfort and support."



## 'Let me be your voice'

By JAIME FONSECA  
CUILAPAN, Mexico (NC)—Pope John Paul II — went to a heartland of Mexico's peasantry and told cheering throngs he wants to be the spokesman for all peasants.

He spoke about rural life to peasants in rural southeast Mexico Jan. 29.

"In light of a situation that continues to be alarming," he said, "the pope

wants to be your voice, the voice of those who cannot talk or who are silenced, in order to be the conscience of consciences, the invitation to action, in order to make up for lost time, which frequently is a time of prolonged suffering and unsatisfied hopes."

Pope John Paul said he spoke not only of the rural situation in Mexico, but of that in much of the world.

He said all peasants

"have a right to be respected, a right not to be deprived of the little that they have, through maneuvers which sometimes are the same as actual thefts..."

He spoke of other rights, and of exploitation, and then declared:

The peasant "has a right to effective assistance—which is neither charity nor the crumbs of justice—so that he may have access to the development to which his human dignity and his status as a son of God give him a right," said the pope.

Without spelling out details, the pope said "urgent reforms" are needed to solve rural problems in the world, and that action must be "profoundly innovative."

"The church certainly defends the legitimate right to private property. But it teaches with no less clarity that, above all, private property always carries with it a social mortgage, that the lands may serve the end which God intended. And if the common good requires it, there should be no doubts even about expropriation, carried out in the proper manner," he added.

"It is not just, it is not human, it is not Christian for certain clearly unjust situations to continue.

## Archbishop relives Santo Domingo visit

"It was like Easter and Christmas all put together." That is the way Archbishop Edward A. McCarthy described his visit to Santo Domingo to greet Pope John Paul II in the name of the Catholics of the United States.

The Archbishop said the most memorable part of the visit was the personal experience and contact with the Pope—which happened twice.

"THE FIRST TIME was when Pope John Paul II was received at the Cathedral, which, incidentally, was started by Columbus and gives a sense of antiquity. He was seated on a sort of throne with the Bishops of Santo Domingo on his right and

American Cardinals on his left. The rest of the Bishops were in choir stalls on the sides of the altar," Archbishop McCarthy said.

"When he left, he walked over to us (I happened to be in the front row) and he took both my hands. As he was talking to the others and asking them where they were from, I, of course, had a chance to say that I was from Miami. Then, in the evening there was a reception at the Apostolic Nunciature, and there we individually were introduced to the Holy Father.

"I told him that I had been asked at the Bishops' Conference to speak on behalf of all the Bishops of the

United States and express a welcome and fidelity to him, which I did, and I said I hoped that he would come to the United States. Again, there I had an opportunity to say that I was from Miami; and he said, 'Oh, yes, I know there are many Cubans in Miami.'"

Archbishop McCarthy said there was a strong atmosphere of welcome and he had the feeling "it was the people really reacting—really in the heart of the individual."

"SO OFTEN WE are occupied and preoccupied with the very banal, human, frequent failures," the Archbishop said. "But here was somebody who was representing the spiritual ideals that we all strive for.

The Pope was the personification of goodness, of our Christian ideals. The people around him were celebrating Church, celebrating Christ; celebrating dreams that we all have of rising to the heights that many of us don't reach. It was a moving experience."

What is the significance of the Papal visit for the United States? The Archbishop said this:

"I think it can't help but bring a sense of new hope, of new enthusiasm, of commitment to the ideals that the Church stands for; that Pope John Paul II personifies. You hope that it's going to leave a lasting impact. I hope it won't be just an ephemeral thing."

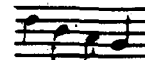
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## Broward Serra hosts pastors

Nearly 200 persons attended Broward County's Serra Club observation of their Pastor annual testimonial dinner. It was a record high attendance level with nearly 50 Priests, Nuns and Brothers among the honored guests.

In the absence of Archbishop Edward A. McCarthy who was meeting with the Holy Father in Santo Domingo, Msgr. John Nevins, Rector of St. John Vianney College Seminary and Coordinator of the Arch-Diocesan Vocations Office, delivered the principal address.

Msgr. Nevins commented on the encouraging recent increase in the Seminary enrollment in the Archdiocese. In closing, Msgr. Nevins asked for the continued prayerful petitions of the faithful with thanks to God for His generous response to our pleas for vocations.



Anna Hanushevsky, winner of Eastman Kodak's National Photo Award, augments her studies for a career in health care management at Parkway General Hospital in North Miami Beach. Anna grew up in a "medical" family: her father, a Ukrainian immigrant to the United States, is a doctor, her uncle a dentist, and her mother acts as an assistant in her father's practice. Anna is a Freshman at Providence College, a Dominican institution in Rhode Island, and was the star attraction of an Eastman Kodak float at the recent Orange Bowl parade.



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# Union pact signing with Coke halted because of strike

WINTER HAVEN— A contract signing by the United Farm Workers of America and Coca Cola's Minute Maid Division of Orange Groves was abruptly cancelled Saturday because 180 workers in the Fort Pierce area involved were on strike.

Bishop Thomas Grady of Orlando, and Msgr. John McMahon representing Archbishop Edward A. McCarthy, were scheduled to attend the signing, along with Cesar Chavez, United Farm Workers of America President.

However, Coca Cola officials cancelled their appearance at the signing and Chavez explained that the Union had refused to accept the contract as long as the Fort Pierce workers were on strike.

MORE THAN a thousand farm workers and labor organizers had gathered from all over the State of Florida to witness the signing, but Chavez told them that Coca Cola had refused to accept arbitration on the Fort Pierce issues.

"Our workers are committed to getting an arbitrator, and whatever the finding that arbitrator makes will be final and binding," Chavez said. "We will be willing to live by it."

"You wonder how much they want a contract. Surely they are not naive enough to think that any labor leader in his right mind would sign a contract while his workers are out on strike. We can't have this situation where they are taking the best of two worlds; where they have a contract and keep some of our people out of work."

Msgr. McMahon spoke to the farmworkers, urging them to "play an active part in the business of the company for which they work."

"This demands that the relations between management and employees reflect understanding, appreciation and good will on both sides. It demands, too, that all parties cooperate actively and loyally in the common enterprise, not so much for what they get out of it for themselves, but as discharging a duty and

rendering a service to their fellow man."

BISHOP THOMAS Grady, also scheduled to speak at the contract signing ceremony, gave the opening prayer and left.

In an interview, Bishop Grady said he was "very disappointed" at the breakdown in negotiations.

"I came here with words of joy that harmony had been established," he said. "I hope it is just that the negotiations have been held up and that they have not completely broken down. A new contract would improve the whole atmosphere. The less confrontation there is, the better it is for the whole Florida situation."

Chavez promised the assembled workers that by February 1980, the UFW would be holding an organizing convention:

"Florida is the second largest employer of farm labor and a very large concern for us," Chavez said. "It is the next State on our list. The living standard here for farmworkers is definitely behind California and it continues to stay behind."

"Very quickly we have to get started working in Florida and do the things we did in California. Only this time we are going to do them better and quicker. We plan to be back in Florida more often and stay longer."

## Entrance exams

Entrance examinations for Broward Catholic High Schools will be conducted on Saturday, Feb. 3. For further information, call Cardinal Gibbons 771-8970, Chaminade 989-5150, Madonna Academy 989-7600, or St. Thomas Aquinas 581-2127.

## Eucharistic minister workshops

Training sessions for special ministers of the Eucharist have been scheduled by the Office of Worship and Spiritual Life as follows:

Saturday, Feb. 10th at St. Martin's, Jensen Beach.  
Saturday, Feb. 17th at St. Matthew's, Hallandale.  
Saturday, March 10th at St. Louis, Miami.

All the workshops will



Among the accolades honoring Dr. Ben Sheppard during his testimonial dinner was a proclamation by the Dade School Board of which he is a member. Dr. Ben is shown with Phyllis Miller, chairman, Archbishop Edward McCarthy and Holmes Broaddock, board member. The dinner held at Miami Spring Villas was sponsored by the Archdiocese for Dr. Ben Sheppard on his retirement as Associate Director of the Catholic Service Bureau.

# Sisters Council votes officers

Sister Beverly Bobola, O.P., assistant professor of Business at Barry College, has been elected president of the Archdiocesan Council of Sisters.

Also elected last Sunday, during a meeting at Notre Dame Academy, were Sister Gertrude Anne Otis, C.S.C., also a professor at Barry College, vice president; Sister Mary Beth Buettner, S.S.N.D., director of Religious Education, St. Malachy parish, Fort Lauderdale, secretary; and Sister Marlene Payette, S.S.J., pastoral care, Mercy Hospital, treasurer.

Sister Dorothy Dussman, O.P., Fort Lauderdale, is the outgoing president of the Council.

Immediately after the election Msgr. David Bushey, Vicar for Religious, installed the officers during solemn vespers.

Sister Beverly, a native of Utica, Mich., received her Masters Degree from Western Michigan University and has

taught at elementary, high school and college level, and is now an assistant professor at Barry.

Sister Gertrude Anne held administrative and teaching positions at St. Mary's College, Notre Dame, Indiana, before coming to Miami. She also served as Asst. Dean of the School of Religious Studies at Catholic University of America.

Sister Mary Beth, a school sister of Notre Dame

from the Baltimore Province, is Director of Religious Ed at St. Malachy Parish, Tamarac. She received her Masters of Religious study from Barry College.

Sister Marlene has taught at St. Mary Cathedral School, Miami and St. Charles Cathedral School, Orlando. She received her BA degree from Barry College and has had clinical pastoral training at Bon Secours Hospital, Methuen, Ma.



Newly elected officers of the Archdiocese Sisters' Council are: Sister Beverly Bobola, O.P., president; Sister Gertrude Anne Otis, CSC, vice president; Sister Mary Beth Beuttner, SSND, secretary, and Sister Marlene Payette, SSJ, treasurer.

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# lobby unit hits one-issue vote

WASHINGTON - (NC) - The executive director of a Catholic social justice lobby has criticized efforts to defeat political candidates solely on the basis of their opposition to a constitutional amendment to restrict legal abortion.

Dominican Sister Carol Coston made her comments in a newsletter distributed to members of Network, an organization of about 3,200 persons, mostly nuns. Network has launched a campaign to broaden its membership to include lay Catholics.

"If the Catholic Church stands for both international and national justice in all areas of human need," Sister Coston said, "then it is counter-productive for groups funded by Catholic money to defeat candidates on the basis of one issue - such as

the constitutional amendment on abortion - when their total voting records support the breadth of issues contained in the church's social teaching."

Network has supported the Panama Canal treaties, programs to help the poor, disarmament and the Equal Rights Amendment, among other positions.

"Network hopes that its membership will rate members of Congress on many issues as they begin planning the 1980 elections," Sister Coston said.

The Network newsletter also publicly congratulated a number of senators and representatives it said had "significantly supported Network's positions during the 95th Congress" who were defeated in the last election, some partly because of opposition from anti-abortion groups.

"Network goes about its action for social justice by addressing systemic change and the many interrelated issues implied by those words," Sister Coston said.

"AS A RESULT, we regret the fact that many senators and representatives, who consistently supported

Network's position on these issues, were defeated in the November election.

"There is evidence from around the country," she said, "that one-issue groups contributed to several of these defeats, as did unequal amounts of campaign funds and low voter turn-out."

In its congratulations to defeated legislators, Network said, "We express our disappointment in their defeat and extend to them our hope that their futures continue to be life-giving and of service to the human community."

## Fr. McCarthy to address MDs

Father Donald McCarthy, brother of Archbishop McCarthy, will be the guest speaker at a social hour and dinner for the Catholic Physicians' Guild of South Florida, at the Miami Beach Bath Club Wednesday, Feb. 7, at 7 p.m.

Father McCarthy is Professor of Ethics at St. Mary's Seminary, Cincinnati. Physicians and their spouses are urged to make reservations by calling Father Richard P. Sherer at 854-4400, Etx. 2576, or Dr. James R. Jude at 854-7374.

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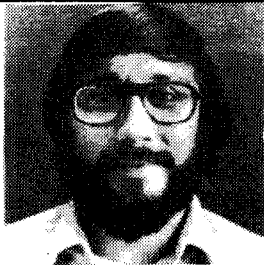
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# Relationships take lots of love

By CHARLIE MARTIN

NC News Service  
LOTTA LOVE

It's gonna take a lotta love  
to change the way things are  
It's gonna take a lotta love  
or we won't get too far  
So if you look in my direction  
and we don't see eye to eye  
my heart needs protection  
and so do I

It's gonna take a lotta love  
to get us through the night  
It's gonna take a lotta love  
to make this work out right  
So if you are out there waiting  
I hope you show up soon  
You know I need relating  
not solitude

It's gonna take a lotta love  
to change the way things are  
It's gonna take a lotta love  
or we won't get too far

Written by: Neil Young  
Sung By: Nicolette Larson  
(c) 1978 Warner Brothers Records  
Inc.

Nicolette Larson's name is not well known to pop rock listeners. Yet her latest recording "Lotta Love" demonstrates her vocal talent. Her balance voice control adds emotional content to this simple yet challenging song.

To state that relationships take a "lotta love" to work out right seems to say the obvious. Yet the song strengthens this premise with several suggestions about the statement's less than obvious levels of meaning. Even the most idealistic of romantics faces reality at some point within a relationship. No relationship can survive of feeling alone. Love has many facets; love can never be reduced to one definition. There are times when feelings are very intense and we feel very close to the persons

we love, but there are other times when our feelings grow cold and distant.

Love is a big risk, probably the biggest risk we will ever accept. Love is also a big responsibility. We do not move in and out of relationships like the passing breeze. Too many people confuse love with need satisfaction. To these people love means security, affection or, perhaps, sexual fulfillment. Love is not equated with any of these. Love defies definition, but is foremost an unconditional gift given to empower another toward becoming his best self.

The words of the song show the extent of this responsibility: "My heart needs protection and so do I," Few of us are secure or generous enough to keep risking without some return actions that indicate another's appreciation and caring. While authentic love is given with no set conditions, our love does need

protection.

There are many times when lovers do not see "eye to eye." Conflict in love relationships need not be destructive. Every lover is an individual possessing different needs, interests, dreams and fears. This diversity creates depth in the relationship. There is no one, common vision of reality and lovers enrich each others lives by sharing their views. If this sharing leads to occasional questions or disagreements between the two people, then we need to realize our differences are opportunities to better understand this person we love.

We are not asked to give up our views, but to respect the other's ideas. Love asks no competition between individuals but is given to assist another to develop all aspects of his person.

All of us have received the special, unconditional gift of God's love. This love requires the same amount of care that all our gifts of love need. It can be easy to take God's love for granted, show little appreciation for this gift, fail to use it as a power to improve our lives.



CONGRATULATIONS to Miss Bardino and the 7th and 8th grade cheerleaders of Immaculate Conception School Hialeah, who took 1st place in the Archdiocesan tournament at Archbishop Curley High School on Jan. 20th. The team members are as follows: Sandy Frick, Liz Martinez, Vicky Donato, Vivian Delgado, Maria Camargo, Heather Parks, Cecilia Hernandez, Ana Marino, Jean Paigo, Kim Richards.

## Bride & Groom



February 23!

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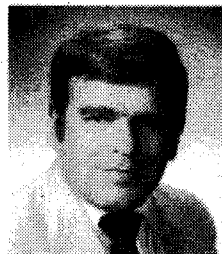
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# 74 years of school service

The mall on Palm Springs Mile is the place to be. Monday February 5 at 8 p.m. With no little fanfare and ceremony, Hialeah Mayor Dale Bennett will cut the ribbon initiating Catholic Schools Week.

Seventy-four years of community service is something to celebrate, according to Sr. Gabrieline, I.H.M. Principal of St. Lawrence School, No. Miami Beach.

She and Sr. Josephine, R.S.M., Principal of Immaculate Conception School, Hialeah are co-coordinators of the events scheduled in Dade County.

"We welcome this opportunity to present our schools to the general public," said Sr. Gabrieline. "The value of the religiously oriented school to the overall community is often overlooked."

Mall visitors will be greeted by a variety of displays and multiperformances by students from participating schools. Of special interest to long time residents will be a "School Family Album" filled with nostalgia for old "grads" and solid facts for the parochial historian.

"The special, unique dimension of parish schools will be very evident in the diversity of projects," continued Sr. Gabrieline. "They will reflect the composite ideals of private-parochial education."

Archdiocesan educators are convinced of the intrinsic value of the system, countering the charge "the school is an unfair burden to the parish" by pointing with pride to the near heroic contribution of parents to the overall parish community.

"This parent involvement is something very special," says Sr. Gabrieline. "Their concern for the total enrichment of the children spills over into society. The parish with a school is very fortunate, indeed."

Parochial education is not



Students at St. James work with creative materials.

without problems. Tuition costs are often prohibitive and this brings accusations of "elitism". Tax relief for the Catholic parent has been consistently denied, requiring everspiraling tuition costs as periodic building moratoriums.

High Schools serve widespread

areas, which severely hampers student participation in athletic programs and limits parental involvement at the social level. However, surveys show tremendous school pride exhibited by Catholic High School students.

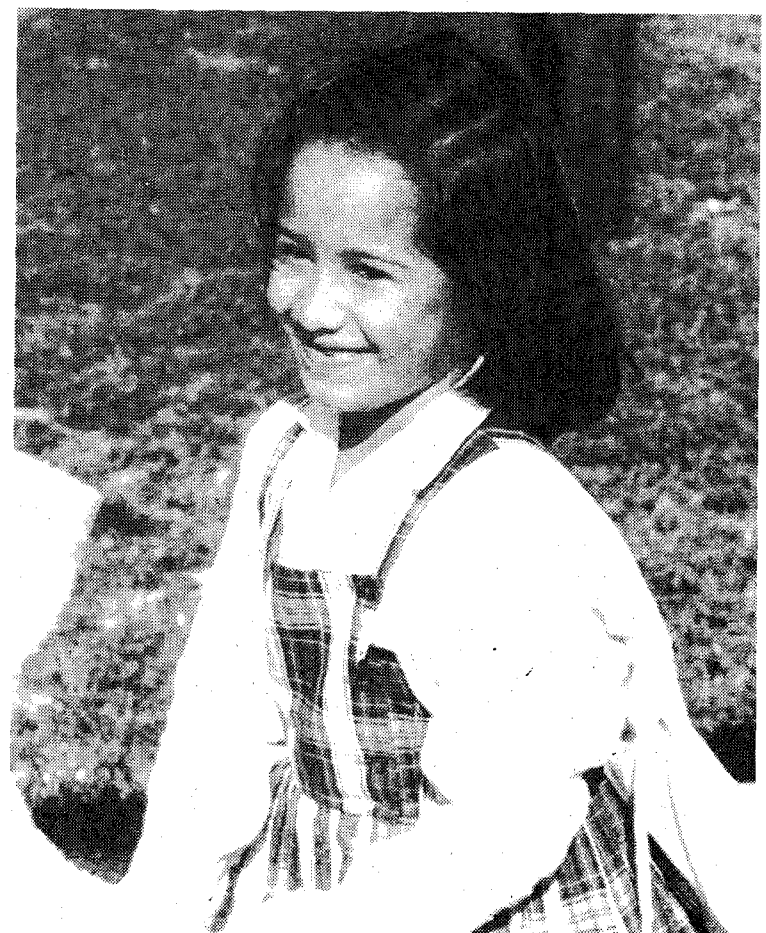
Parochial education does not

serve a restricted clientele. Catholic families interact with all strata of society. Through them the moral values instilled by church oriented schools enrich and elevate their community.

"Next to the Family — the Catholic School."



A St. John's student gets individual attention.

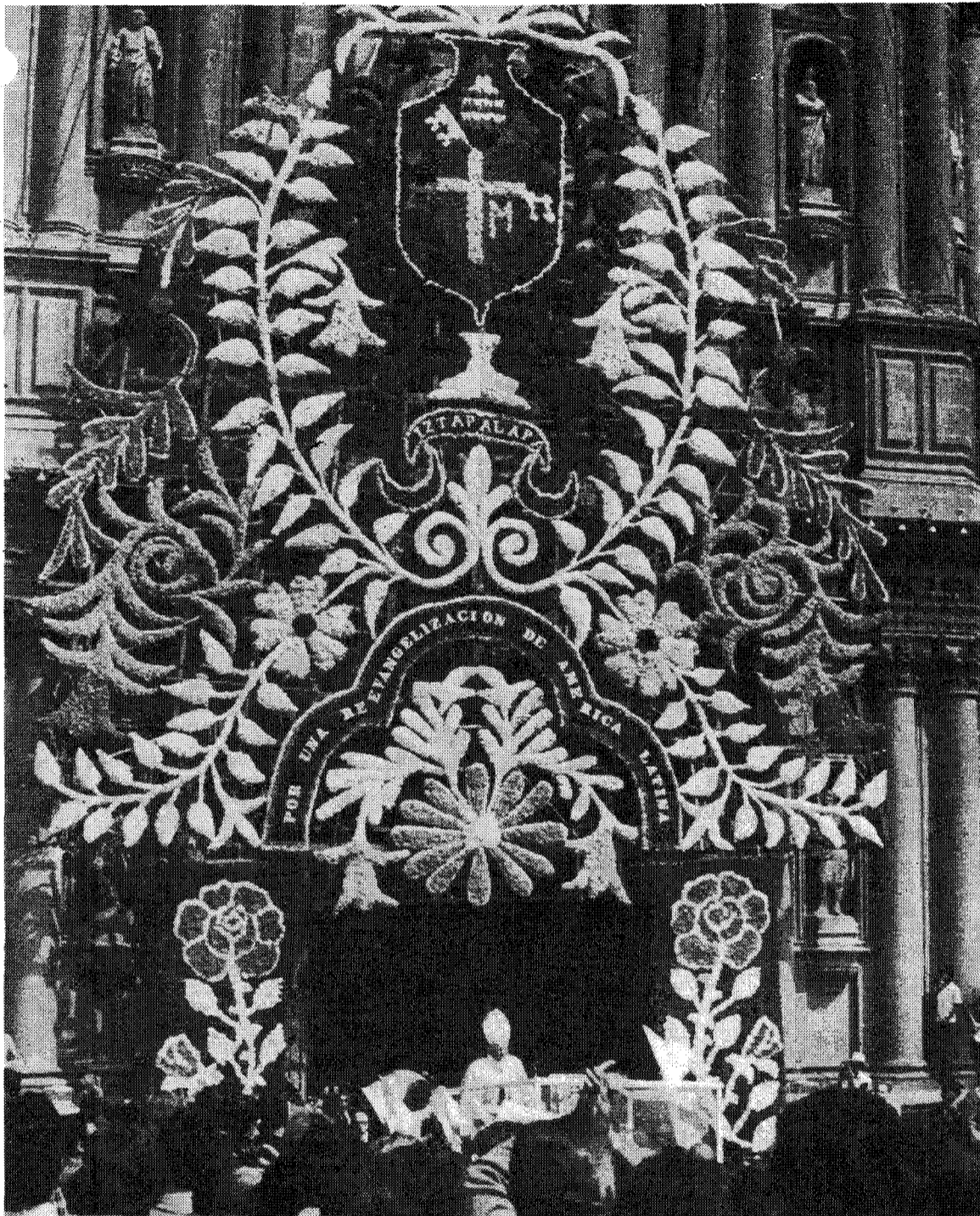


If smiles are any indication, things must be going well at Our Lady of Perpetual Help School.



## ¡VIVA EL PAPA! MILLONES ACLAMAN A

## JUAN PABLO II



Para un Papa sensible al simbolismo, lo importante de su viaje es el haber expresado dramáticamente su amor por todos los hombres. (Foto de Araceli Cantero)

CIUDAD DE MEXICO (NC) —En su primer viaje al extranjero el Papa Juan Pablo II se ganó los corazones de la gente y habló enérgicamente sobre varios temas de gran importancia.

Por lo menos 7 millones de personas y tal vez tanto como 10 millones, vieron al Papa en México y en la República Dominicana —muchas de ellas esperaron durante horas, frecuentemente bajo un ardiente sol, para ver al peregrino vestido de blanco venido desde Roma.

Gritos de "¡Viva el Papa!" resonaron entre las multitudes durante la jornada de ocho días que comenzó el 25 de enero y terminó el primero de febrero.

En su primer discurso de mayor importancia sobre la Iglesia y la sociedad, el Papa Juan Pablo II dio una severa advertencia a las teologías que tratan a Jesucristo como si fuera un revolucionario o un activista político.

Para millones de personas en México y en la República Dominicana lo más importante fue simplemente que habían podido ver al Papa en persona. Una anciana que estaba en la ruta por donde había pasado el Papa cuando venía del aeropuerto lloraba y estaba todavía estremecida cinco minutos después de haber visto al Papa. Los soldados y los policías que habían sido designados para mantener el orden se quitaban sus gorros y se santiguaban a medida que el Papa pasaba por delante de ellos.

Pero además de los éxitos de relaciones públicas de un Papa que naturalmente ama las multitudes y frecuentemente las hace estremecerse, el viaje de 8 días del Papa ha servido para asentar el tono de su pontificado.

A los diez minutos después de que su avión despegó de Roma, estableció un nuevo precedente al tener una entrevista con los periodistas por una hora y 15 minutos. El Papa Pablo VI, el único otro Papa que había viajado, solamente saludaba a los periodistas pero no sostenía conversaciones con ellos.

El Papa Juan Pablo II, a quien le gusta mucho el simbolismo y lo considera importante, se arrodilló y besó el suelo al llegar a Santo Domingo y también al llegar a México. Le obsequió a Nuestra Señora de Guadalupe, patrona de las Américas, una diadema. Celebró su primera Misa en la América en Santo Domingo, República Dominicana. La República Dominicana está en la Isla de Hispaniola, donde los primeros misioneros del Nuevo Mundo llegaron con Cristóbal Colón y celebraron una Misa.

Aunque el viaje del Papa tuvo el carácter de una peregrinación

(Pasa a la Pág. 12)

### Discurso del Papa en Puebla

En uno de sus discursos de mayor importancia inaugurando las deliberaciones de la Tercera Asamblea General de los Obispos Latinoamericanos en Puebla, México, el 28 de enero, el Papa declaró que la Iglesia está firmemente y por su propia naturaleza comprometida en la lucha contra la injusticia. También dio una severa advertencia en la contra de una advertencia de la Iglesia con alguna solución sociopolítica particular a los problemas del hombre.

El discurso constituyó el tratamiento más enérgico y más comprensivo que el Papa le ha dado a un tema específico desde el comienzo de su pontificado.

En su discurso en Puebla el Papa trató uno de los problemas más controversiales en el mundo intelectual católico de la última década: la teología latinoamericana de la liberación.

El término es una frase que se usa para cubrir un amplio número de ideologías políticas que tratan de encontrar en el mensaje cristiano una base para una acción política a favor de los pobres.

El Papa ni alabó ni condenó el movimiento en sí, pero sí dio severas advertencias en contra de ciertas tendencias dentro del movimiento basadas en teología

(Pasa a la Pág. 12)

## El Arzobispo Habla con Juan Pablo II

"Fue como Pascua de Resurrección y la Navidad puestas juntas". Así describe el Arzobispo Eduardo A. McCarthy su visita a Santo Domingo para saludar al Papa Juan Pablo II en nombre de los católicos de los Estados Unidos.

El Arzobispo dijo que lo más emocionante de su visita fue la experiencia personal y contacto con el Papa —que tuvo lugar dos veces.

"La primera vez fue cuando recibieron a Juan Pablo II en la Catedral, que, incidentalmente, la comenzó Colón y da sentido de antigüedad. Estaba sentado en una especie de trono con los obispos de Santo Domingo a su derecha y los cardenales americanos a su izquierda. El resto de los obis-

pos estaban en los asientos del coro a los lados del altar," dijo el Arzobispo McCarthy.

"Cuando se fue, caminé hacia nosotros (daba la casualidad que yo estaba en primera fila) y me tomó las dos manos. Mientras hablaba con los demás y les preguntaba de dónde eran, yo, por supuesto, tuve chance de decirle que era de Miami. Entonces, por la noche hubo una recepción en la Nunciatura Apostólica y ahí fuimos presentados individualmente al Santo Padre.

"Yo le dije que yo había sido seleccionado por la Conferencia de Obispos para darle la bienvenida y expresarle fidelidad a él en nombre de todos ellos, cosa que hice, y le dije

que yo esperaba que él viniera a los Estados Unidos. Otra vez tuve ahí la oportunidad de decirle que yo era de Miami y él dijo, "¡Ah, sí, yo sé que hay muchos cubanos en Miami!"

El Arzobispo McCarthy dijo que se respiraba una atmósfera de bienvenida y que sentía como si "el pueblo estaba verdaderamente reaccionando —realmente desde el corazón de cada individuo".

"Tantas veces nosotros estamos ocupados y preocupados por cosas banales," dijo el Arzobispo. "Pero, aquí había alguien quien representaba todos los ideales espirituales por los que nosotros nos esforzamos en alcanzar. El Papa era la personificación de la bondad, de nuestros ideales cris-

tianos. El pueblo a su alrededor estaba celebrando la Iglesia, celebrando a Cristo; celebrando sueños que todos tenemos de llegar a las alturas pero que muchos de nosotros nunca alcanzamos. Fue una experiencia conmovedora".

¿Cuál es el significado de la visita papal para los Estados Unidos? El Arzobispo dijo lo siguiente:

"Yo creo que no puede dejar de traer un sentido de nuevas esperanzas, de nuevo entusiasmo, de compromiso a los ideales que la Iglesia representa; que el Papa Juan Pablo II personifica. Uno espera que deje un impacto duradero. Yo espero que no sea sólo una esperanza efímera".

# El Ministerio de la Palabra en la Liturgia

Mundo

Por el padre Juan J. Sosa

La Liturgia es la oración pública de la Iglesia que se reúne en nombre de Jesús a celebrar Su Presencia vivificante y liberadora. La liturgia, como oración pública, se distingue de las oraciones privadas que el individuo o la familia expresen en sus casas y de las devociones tradicionales que han sido transmitidas en el tiempo y en la historia de la Iglesia.

La Liturgia por excelencia es la celebración de la Eucaristía, la Cena del Señor, que comúnmente designamos como la Misa dominical. No obstante así, la celebración de todos y cada uno de los Sacramentos de la Iglesia son celebraciones litúrgicas, celebraciones públicas y no privadas, donde Jesús encuentra al cristiano y le invita a comprometerse más seriamente con El para ser semilla de Su Reino, "sal de la tierra y luz del mundo".

Toda celebración de la Liturgia se divide en dos partes: la celebración de la Palabra y la celebración de la Acción, es decir, el encuentro propio de Jesús con Su pueblo por medio de signos y gestos que significan Su Presencia en la comunidad. En la misma forma que Jesús hablaba y 'tocaba' al pueblo en Jerusalén, Nazaret, o Galilea, compartiendo la fortaleza de Su Padre y mostrando el camino hacia el Reino, la Iglesia sigue repitiendo en la Liturgia las palabras y las acciones del Señor de la Historia



La liturgia por excelencia es la celebración de la Eucaristía, la Cena del Señor, que comúnmente designamos como la Misa dominical.

siguiendo Su mandato: "Id y enseñad a todos los pueblos..."

Debido a la importancia de las partes que componen las celebraciones litúrgicas vamos a reflexionar brevemente sobre su significado teológico-pastoral y su lugar en la comunidad.

## MINISTRO Y MINISTERIO

La palabra ministro signi-

fica 'siervo'. El ministerio propiamente dicho es el servicio que se rinde a todos en nombre de Jesús. El cristiano está llamado a ser ministro, siervo de Jesús en el mundo. La Iglesia está llamada a ejercer el ministerio de Jesús a toda la humanidad.

Cuando nos referimos al 'ministerio de la liturgia' queremos designar un servicio

especial que dentro de la oración comunitaria ejercen ciertos miembros de la comunidad. Estos descubren ciertos dones que el Señor les ha dado y los ponen al servicio de todos; a su vez ellos son designados por la comunidad para ejercer este ministerio.

El ministerio de la Palabra, por lo tanto, al encontrarse en toda celebración litúrgica, requiere una atención intensa y especial por parte de todos los 'ministros' que lo ejercen. Jesús se hace presente en Su Palabra por medio del instrumento humano que se ha comprometido a transmitir Su Buena Noticia a la comunidad: el sacerdote el diácono y los seglares, miembros vivos de la Iglesia.

## SACERDOTES DIACONOS Y SEGLARES

Por muchos siglos la celebración de la Liturgia se concentró solamente en el sacerdote. Debido a un proceso histórico necesario el sacerdote llegó a asumir todos los papeles litúrgicos o ministeriales que en la Iglesia de los primeros siglos se hallaban bien distribuidos entre otros miembros de su comunidad. Esta necesidad histórica ha cambiado desde el Concilio Vaticano II cuando se volvieron a re-descubrir la variedad de ministerios que hoy en día enriquecen las celebraciones litúrgicas de nuestras Parroquias.

No es que el sacerdote haya sido desplazado por otros ministros. Por el contrario, su lugar esencial como 'celebrante' de la liturgia se resalta más aún al compartir su ministerio con otros miembros de la comunidad. En este ministerio participan también el Diácono, el lector, el cantor, el coro, la comunidad en general y en algunos casos el comentarista.

El Diácono tiene como función principal proclamar el Evangelio, la Buena Noticia de Dios. Está llamado a asistir al sacerdote en otras partes de la celebración. En lugares donde el sacerdote no puede estar presente el Diácono puede celebrar el ministerio de la Palabra ayudado por otros ministros seglares.

El Lector está llamado a proclamar las lecturas que reflejan el paso de Dios en la historia de Su pueblo; su función es de suma importancia. El cantor invita al pueblo a responder a las lecturas dirigiéndolos exclusivamente en el Salmo responsorial y la proclamación al Evangelio (Aleluya). El coro facilita que la asamblea responda plenamente a todos los cantos de la celebración.

El papel del comentarista ha sido transitorio en las reformas litúrgicas después del Concilio. Si la celebración está bien preparada y si todos los 'ministros' ejercen bien su ministerio dentro de la celebración, la función del comentarista —de explicar el desarrollo de la liturgia— debe desaparecer, ya que corre el peligro de convertirse en distracción para la asamblea.

Más se comentará sobre el papel de la música litúrgica en las próximas semanas...

• **El Papa acepta oficialmente mediar entre Argentina y Chile**

CIUDAD DEL VATICANO (NC)—El Papa Juan Pablo II aceptó formalmente la petición de los gobiernos de Chile y Argentina de mediar en su disputa sobre las islas en el Canal de Beagle en el extremo sur de Suramérica.

• **Piden que se reconozcan los derechos de los creyentes.**

LONDRES (NC)—En una carta a los gobernantes y líderes de la Iglesia occidental, los cristianos rusos y lituanos han hecho un llamado para que las Naciones Unidas llegue a un acuerdo que reconozca internacionalmente los derechos religiosos de todos los creyentes.

• **La devaluación del dólar canadiense y los países del Tercer Mundo.**

MONTREAL (NC)—La devaluación del dólar canadiense ha eliminado unos \$60,000 de los fondos disponibles para proyectos de ayuda propia en el Tercer Mundo de la Organización Católica Canadiense para el Desarrollo y la Paz. René Lacoste, director de proyectos de la organización radicada en Montreal, dijo que durante los últimos seis meses la organización ha aprobado el uso de cerca de cuatro millones de dólares para proyectos en el Tercer Mundo.

• **Estado legal de la Iglesia Católica en Polonia.**

VARSOVIA, POLONIA (NC)—Fuentes informativas de la Iglesia anunciaron que actualmente se está tratando de definir el estado legal de la Iglesia en Polonia como parte de discusiones de alto nivel entre el gobierno y la Iglesia. Este fue el tópico clave en la reunión de cuatro horas el 24 de enero entre el Cardenal Primado de Polonia, Stefan Wyszyński y el líder del Partido Comunista, Edward Gierek, dijeron.

• **Audiencia del Papa con ministro soviético.**

CIUDAD DEL VATICANO (NC)—El Papa Juan Pablo II, el primer Papa polaco en la historia, sostuvo la audiencia privada de más larga duración concedida a un oficial de gobierno al titular del Ministerio Extranjero Soviético Andrei Gromyko, cuyo país es un factor dominante en asuntos polacos. La audiencia del 24 de enero, el día antes del viaje del Papa a la América Latina, duró una hora y 45 minutos.

• **Muere Cardenal de Nueva Zelanda**

CIUDAD DEL VATICANO (NC)—El Cardenal Reginald John Delargey de Wellington, Nueva Zelanda, murió el 29 de enero en la clínica Mater Misericordiae de Wellington después de haber sufrido una larga enfermedad, anunció el Vaticano. El Cardenal tenía 64 años.

La muerte del Cardenal Delargey reduce el número de cardenales a 122, entre los cuales 14 son mayores de 80 años y no son elegibles para votar en una elección papal.

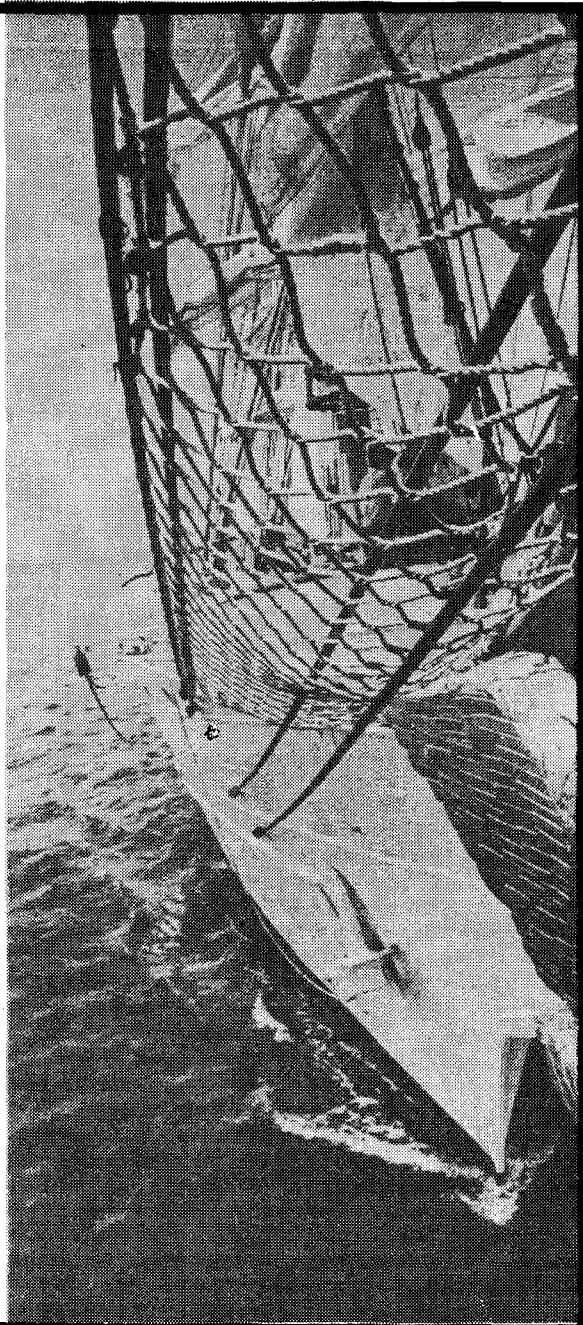
**Hay peces -  
Hay redes -  
Faltan pescadores.**

**SACERDOTE  
¿POR QUE NO?**

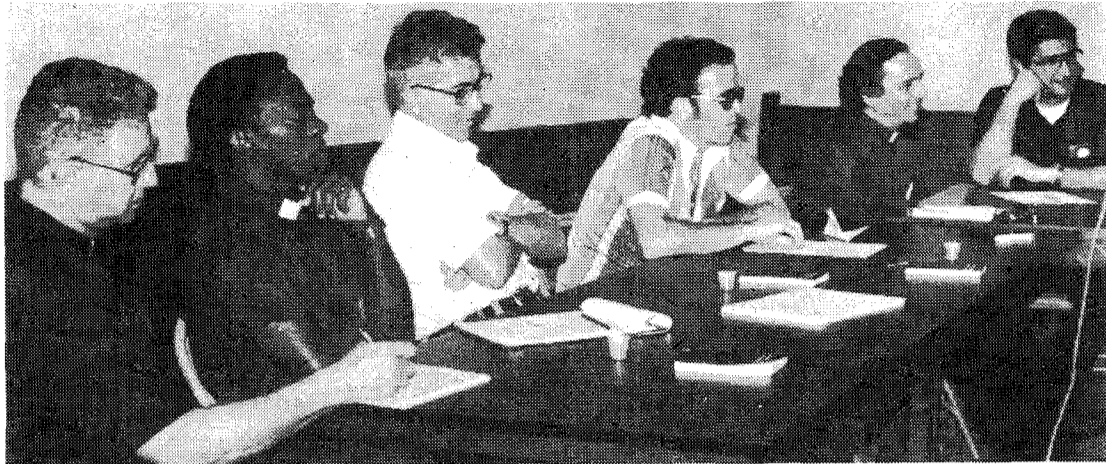
Vive este fin de semana con nosotros  
10 y 11 de Febrero  
en el seminario  
St. John Vianney

Para más información  
llama: 223-4561  
o escribe:

Msgr. John J. Nevins  
Director de Vocaciones  
Archdiócesis de Miami  
2900 S.W. 87 Avenue  
Miami, Florida 33165.



# SACERDOTES HISPANOS SE INTERESAN POR "LA RENOVACION"



Estudiando el tema de la renovación en el espíritu, aparecen de izquierda a derecha el Padre Agustín Román, el seminarista Sergio Carrillo y los padres Francisco Ramos, Fernando Compaired, Luis Pérez y Rafael Pedroso.



La jornada estuvo al frente del Padre Redentorista Inocencio Iacobellis.

Por ARACELI CANTERO

• Yo al principio me sentía mal con tanto canto y con tantas manos en alto, pero ¿quién no se asustó al principio de los signos del Movimiento de Curullos?

• Creo que para comprender la Renovación en el Espíritu hay que pasar por un proceso y superar ciertos prejuicios y miedos...

• A veces parecería que este Movimiento quiere acaparar la acción del Espíritu Santo...

• En mi vida personal puedo decir que estoy orando mucho más que en toda mi vida sacerdotal y se lo debo al movimiento, a la 'renovación...'

Así se fueron expresando los sacerdotes hispanos que acudieron recientemente a la Ermita de la Caridad para una jornada de información sobre el Movimiento Carismático.

La jornada estuvo al frente del padre redentorista Inocencio Iacobellis, sacerdote argentino de visita en la Arquidiócesis para varias jornadas de espiritualidad con grupos locales.

El sacerdote explicó que la meta del movimiento—o como se prefiere calificar, 'la renovación en el Espíritu', busca la renovación personal de los individuos en dimensión comunitaria.

Afirmó que por falta de liderazgo sacerdotal, en ocasio-

nes la 'renovación' pierde su verdadero sentido y señaló que "quizás la renovación de la 'renovación' en esta arquidiócesis sería una gran misión en la que podrían interesarse los sacerdotes".

Algunos de los presentes admitieron prejuicios y miedos ante la imagen local de algunos grupos carismáticos. Señalaron la dificultad de aceptarlos, principalmente por la formación más estructurada y cerebral recibida en los seminarios, y dijeron que aunque veían importante la renovación espiritual del sacerdocio, quizás el movimiento carismático no es canal para todas las personalidades.

"Creo que estamos juz-

gando este fenómeno espiritual desde afuera y sin conocerlo. Creo que tenemos que participar juntos en una experiencia de éstas para poder saber," afirmó uno de ellos.

"Si no nos interesamos dejaremos que se perpetúen los errores," dijo otro.

El padre Iacobellis aclaró que el sacerdote ha de permanecer como pastor y no necesariamente líder de los grupos.

"Creo que se cumplió el fin de la reunión que era uno de información," dijo el padre Fernando Compaired al concluir la jornada.

"La mayoría de nosotros con alguna excepción no ha participado, y no podemos juzgar," añadió.

El padre Compaired participó recientemente en unas jornadas de renovación sacerdotal en Colombia, promovidas por el obispo de aquella diócesis, y afirma que la experiencia fue muy positiva.

"Me siento mucho más cerca ahora. Creo que se trata de recuperar lo que fue la Iglesia de los primeros cristianos," añadió.

Durante las sesiones con el padre Iacobellis, los sacerdotes aclararon puntos doctrinales, metas y objetivos del movimiento y también aprendieron cómo iniciar un grupo de oración.

"Creo que la sesión no fue tiempo perdido, señaló el padre Compaired.



Tratando del mismo tema aparecen alrededor de la mesa de derecha a izquierda los sacerdotes Rafael Escala, Balbino Torres, Sergio Cabrera, Avelino González, O.P., Francisco Acosta, Luis Casabón, Jorge Perales, Emilio Vallina y Rafael Pedroso.

## Actas del Segundo Encuentro Nacional Hispano de Pastoral

WASHINGTON — El Secretariado de Asuntos Hispánicos de la Conferencia Nacional de Obispos Católicos nos informa que ya han sido publicadas "Las Actas del Segundo Encuentro Nacional Hispano de Pastoral".

Estas Actas, publicación bilingüe, tienen como portada el Logo del Segundo Encuentro. En ellas están incluidos el mensaje radial del Papa Pablo VI a los participantes del Encuentro, el poema "Somos un Pueblo Hispano" de Juan Alvarez Cuauhtemoc, al igual que el texto completo, en español y en inglés, de las Conclusiones aprobadas en el Segundo Encuentro en el Trinity College

de Washington, D.C. en agosto 18-21 de 1977.

Este encuentro histórico reunió a 1,200 hispanos de todo el país para deliberar sobre las necesidades y problemas, al igual que los valores y fuerza de un ministerio pastoral unido para los católicos hispanos. Las conclusiones cubren los temas de la evangelización, los ministerios, los derechos humanos, la responsabilidad política, la educación integral y la unidad en el pluralismo.

También están incluidos el discurso principal sobre la "Evangelización" del Muy Reverendo Robert F. Sánchez de Santa Fe, N.M., el discurso especial sobre "La Unidad en el

Pluralismo" del Muy Reverendo Eduardo Boza Masvidal y la homilía de clausura del Muy Reverendo Patrick F. Flores, de El Paso, Texas, al igual que otras presentaciones cortas que no han sido publicadas anteriormente.

El libro termina con doce páginas de fotografías que dan una idea general del evento, captando en 38 fotografías las distintas facetas y actividades de esta reunión histórica.

Para más información sobre cómo obtener copias de estas actas, pónganse en contacto con el Reverendo Mario Vizcaino en la Oficina Regional de Asuntos Hispánicos del Sureste, 2900 S.W. 87th

Proceedings of the II ENCUENTRO NACIONAL HISPANO DE PASTORAL



Las Actas tienen en la portada el Logo del Segundo Encuentro. En ellas están incluidos el mensaje radial del Papa Pablo VI a los participantes del Encuentro, el poema "Somos un Pueblo Hispano" de Juan Alvarez Cuauhtemoc, al igual que el texto completo, en español y en inglés, de las Conclusiones aprobadas en el Segundo Encuentro.

Ave, Miami, Fla., 33165, (305) 223-7711.

### Nación

• Forman coalición para formular protestas

WASHINGTON (NC)— La Conferencia de Caridades Católicas y la Conferencia Católica de Estados Unidos se han unido a una coalición de más de 115 organizaciones que se oponen a las rebajas de los beneficios de la Seguridad Social propuestos por la administración de Carter. Estas organizaciones consideran que estas rebajas rompen un "pacto moral" con el pueblo americano. La coalición, "Conserve Nuestra Seguridad," dijo que dichas rebajas afectarían a los pobres, las mujeres, grupos minoritarios y a los ancianos.

• Banco ayudará a cooperativas de bajos ingresos

WASHINGTON (NC)— Una agencia católica nacional que combate la pobreza ha celebrado el "tremendo potencial" del Banco Cooperativo Nacional del Consumidor para responder a las necesidades de las cooperativas de bajos ingresos y ha ofrecido asistir al banco cuando comience a funcionar más adelante este año.

• Semejanzas entre católicos y metodistas

BALTIMORE (NC)— "Hay muchas áreas de contacto entre los metodistas y los católicos. Las cosas que nos unen son mucho más prominentes que las que nos dividen —la fe en Cristo, la Trinidad y el bautizo— eso forma una fraternidad, más profunda que la división que existe entre nosotros," dijo el Obispo Auxiliar de Baltimore, J. Francis Stafford.

• Fin a la "doctrina de divisionismo"

MILWAUKEE (NC)— La llamada "doctrina de divisionismo" según la cual las leyes pasadas bajo motivación religiosa serían consideradas inconstitucionales probablemente aterrizará pronto en el basurero judicial, considera Robert Destro, consejero general de la Liga Católica de Derechos Religiosos y Civiles que tiene su sede en Milwaukee.

• Forman comité de católicos y luteranos.

GRAYMOOR, N. Y. (NC)— El Instituto Ecuménico de Greymoor y los editores del Forum Luterano anunciaron durante la Semana de Oración por la Unidad entre Cristianos que han formado conjuntamente un "Comité Iniciador" con el propósito de buscar maneras de sanar la ruptura entre católicos y protestantes existente desde la Reforma del Siglo XVI.

• Campaña para influenciar inversiones en Suramérica

NEW YORK—(NC)— Más de 50 agencias e instituciones protestantes y católicas, incluyendo a la diócesis de Lansing, Michigan, se han unido en una campaña para influenciar las inversiones de las compañías americanas en Suramérica. Los grupos ya han presentado propuestas de accionistas en 30 bancos y corporaciones de los Estados Unidos.

## ¡Viva el Papa!

(Viene de la Pág. 9)

nación religiosa también tuvo sus implicaciones políticas. El Papa pasó la primera noche en Santo Domingo donde fue recibido y honrado por el gobierno.

México es predominantemente católico pero tiene leyes anticlericales y no tiene relaciones diplomáticas con el Vaticano. No se sabía hasta el último momento si el Presidente José López Portillo lo iría a ver.

A fin de cuentas el Presidente saludó al Papa en el mismo aeropuerto pero lo hizo como ciudadano privado. El saludo fue corto y tenso, y el Pre-

sidente, que es católico, le dio el tratamiento de Señor.



"Bienvenido Juan Pablo II"— El Papa Juan Pablo II saluda a los millares de personas que le fueron a dar la bienvenida en su visita a México.

side, que es católico, le dio el tratamiento de Señor.

La tensión se manifestó de otras maneras. La televisión mexicana diligentemente evitó enseñar el altar en la pantalla durante las partes principales de las numerosas misas televisadas —resultado de la prohibición de la Constitución mexicana de tener servicios religiosos fuera de las iglesias.

Unos pocos días antes de su viaje el Papa hizo una observación clara pero indirecta expresando su deseo de restablecer las relaciones entre

México y el Vaticano. Aunque según los observadores dichas relaciones no se restablecerán inmediatamente, el Papa ha preparado el camino para que se puedan renovar en el futuro. Cualquiera que sea el resultado que pueda tener el viaje del Papa en la vida diplomática e intelectual de la Iglesia, para los millones que lo vieron en persona o por la televisión el viaje tiene un significado más profundo.

Un Papa que viene a la América Latina, besa el suelo al llegar y se encuentra con el pueblo, se presenta a los latinoamericanos como un Papa que verdaderamente se interesa por ellos.

versalidad y el amor de la Iglesia.

Al día siguiente en Guadalajara la ciudad estaba prácticamente cerrada por la visita del Papa. A pesar de que el sol quemaba y que el Papa llegó con dos horas de retraso, las multitudes lo esperaron. Algunos se desmayaron por el calor, pero casi ninguno se fue sin haber visto al Papa. Le dirigió saludos especiales a los pobres de un barrio, a unas monjas de clausura, a los seminaristas y a los prisioneros de la cárcel de Jalisco.

En un Papa sensible al simbolismo, lo importante de su viaje es que a través de él pudo simbolizar dramáticamente su interés, preocupación, y cuidado por todos, en todos los caminos de la vida, especialmente los débiles y desaventajados.

Su último día en México incluyó visitas a estudiantes universitarios, periodistas y charros en Ciudad México y trabajadores de Monterrey.

## ¿Voitiua o Voitila?

Existe una confusión en la manera de pronunciar el apellido del Papa.

Como todos sabemos, el apellido del Papa se escribe Wojtyła. En polaco la "w" se pronuncia como nuestra "v", la "j" suena como nuestra "i", la "y" igual que en español, y la "l" es ya otra cosa: en polaco hay dos clases de "l", una igual que la nuestra que suena como en español y otra con una rayita en medio que suena como la "l" del catalán. La "l" de Wojtyła es como la nuestra, la equivocación de los que han dicho lo de "Voitiua" está en que creyeron que era la "l" con rayita —que no lo es—, que pronunciada deprisa en algunos casos casi se convierte en "u". La pronunciación correcta es, pues, "Voitila."

durante siete días en el otoño, acompañado por otros tres ministros.

En su artículo Zimmerman afirma que en Cuba existen cristianos que apoyan al gobierno porque ven "su sociedad en muchos aspectos más cristiana que por ejemplo en Norteamérica".

"Ellos dicen que allí no hay desempleados o hambrientos, que la educación y el cuidado médico es gratis y se prohíbe la prostitución, el juego, las loterías, tráfico de drogas. Que al contrario de aquí los carteles luminosos no promueven el consumismo, sino la conservatividad, la productividad y preocupación por el bienestar de la comunidad," añaden.

Un sacerdote dentro de Cuba —quien pidió no ser identificado— dijo a los periodistas antes de Navidad, que debido a las actitudes del gobierno sobre la religión "muchos cubanos practican su fe católica en casa, comparten servicios religiosos en la clandestinidad, y sus matrimonios y bautismos no quedan en los

registros parroquiales. También que asisten a iglesias donde no se les conoce."

Aunque la Constitución, puesta en vigor hace dos años, afirma garantizar la libertad religiosa, los cubanos que abiertamente practican su fe cristiana no pueden pertenecer al Partido Comunista y por tanto no pueden tener puestos importantes en el gobierno, dijo el sacerdote.

"Los cristianos no pueden unirse al partido, tampoco ser parte del cuerpo diplomático, o enseñar filosofía en la universidad," dijo Zimmerman. Los servicios religiosos están limitados al interior de los templos, y las diversas denominaciones religiosas deben inscribirse con el gobierno para poder funcionar.

Los programas juveniles del gobierno intencionalmente presentan conflicto con los horarios de servicios religiosos, pero se ofrecen clases de religión y muchos jóvenes asisten. También crece el número en la asistencia a servicios religiosos.

"La responsabilidad de la

## Discurso

(Viene de la Pág. 9)

orías de violencia o lucha de clases. Enfatizó que la Iglesia favorece la liberación del hombre completo y que esto significa fundamentalmente la liberación del pecado hacia el amor.

El Papa había dado un indicio de su manera de pensar sobre la cuestión en una entrevista con un reportero de la televisión alemana en el avión que lo llevó de Roma a Santo Domingo.

El reportero le preguntó sobre la teología de la liberación. El Papa respondió, "Si tú quieres decir liberación en el sentido socio-político, no es teología, es un dato de la sociología y de la política. Si tú quieres decir liberación por medio de la religión, no es nada nuevo; es tan viejo como la Iglesia."

En otros discursos y homilias el Papa:

—Repetidamente afirmó el valor de la familia.

—Repetidamente confirmó y apoyó la devoción de los católicos latinoamericanos a la Virgen María.

—Celebró el trabajo de los sacerdotes y las religiosas pero les recalcó bien claramente que su misión debe estar basada en el Evangelio y en una vida de oración y no en motivaciones meramente humanas.

—Les advirtió a los gobiernos latinoamericanos que no traten de reducir el número de nacimientos indiscriminadamente y a todo costo.

—Celebró y animó un gran número de grupos católicos, incluyendo a los pobres, las monjas de clausura, los seminaristas, dirigentes laicos de organizaciones católicas, padres de familia, niños y maestros.

—Se declaró en favor de los campesinos pobres de América Latina, pidió reforma agraria y un fin a la explotación.

educación religiosa de los jóvenes queda bajo los padres más que bajo los maestros o sacerdotes de catequesis, según Zimmerman.

No resulta fácil determinar cuántos de los 9 millones de cubanos en la isla son católicos bautizados. Cálculos aproximados citan la cifra de cuatro millones, con siete obispos, 230 sacerdotes y 67 seminaristas. Las ordenaciones sacerdotales en los últimos años han oscilado entre seis a diez. En 1977 se registraron 30,000 bautizos y 450 matrimonios en la Iglesia. El número de religiosas es de 210.

Un número sustancial de los sacerdotes en la isla es de origen extranjero (España, Canadá, Italia y Francia).

Tanto Zimmerman como el sacerdote católico afirmaron que la educación religiosa en Cuba se imparte mejor en el seno de la familia. "Nuestro gran problema con la juventud es la naturaleza atea del sistema educativo del país."

## Comunidad

• **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 p.m. en la Iglesia de Sts. 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.

• **Religiosas Hispanas oran por Puebla**, en el Centro de Oración Arquidiocesano se reunirán las religiosas hispanas para una tarde de reflexión y oración por la III Conferencia General del Episcopado Latino Americano (PUEBLA). La tarde empezará con una meditación sobre el tema: La Evangelización seguida de una presentación breve del Esquema-Guía del Documento de Consulta. A continuación una prolongada oración por el fruto de esta conferencia, para terminar la tarde con la Celebración de la Eucaristía.

La reunión tendrá lugar el domingo día 4 de febrero a las 2 p.m. en el Archidiocesis Prayer Center, 10417 N.E. Second Ave., Miami Shores.

• **Charla sobre Cuba**

Esta noche a las 8:00 p.m. el Profesor Juan Clark hablará sobre "Las Condiciones de Vida del Pueblo Cubano" en la Iglesia Vieja de la parroquia de Santa Teresita en Coral Gables. El Profesor Clark lleva varios años haciendo un intenso estudio sobre la vida en Cuba. Hablará sobre la religión y la educación en Cuba y la reacción del pueblo ante el racionamiento.

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# Parochial school—partner of family

Education is a hot spot these days—under fire from “higher-ups” and beleaguered by irate parents demanding “Why can't Johnny read?”

Despite this rather intemperate climate, Catholic schools are spotlighting themselves inviting the communities at large throughout our Archdiocese to STOP—LOOK—LISTEN—and, who knows? Perhaps to Learn.

February 4—10 has been designated nationally as Catholic Schools Week. Florida parish schools are busily preparing liturgies, exhibits, open house celebrations and reams of “P.R. material proclaiming “Next to the Family—the Catholic School”.

Expounding on this theme, Fr. Vincent Kelly, Archdiocesan Superintendent of Schools observes: “While parents have the immediate and essential responsibility to insure a proper upbringing for their children...the Catholic Church provides a full educational and

developmental program to assist them...”

He continues, “When the living habits and values of the parents are reflected in the school, a unified trust is likely to insure stable and consistent development of character...and a good, solid education.”

The parochial school as a vital partner with parents in the education process is no laggard in the field of academics. The Department of Education reports that most of our elementary schools are accredited by the Florida Catholic Conference (F.C.C.). It is estimated that 91 per cent of the graduates from local Catholic High Schools (accredited by the Southern Association of College and Universities) enter college. This seems to reflect a “new” parochial concept, combining the traditional values of the four “Rs”—Reading, Riting, Rithmetic and Religion with modern methodology to produce a competitive, highly effective educational system.



Holy Redeemer principal Sr. Marina teaches about KWANZA and celebration of family and community.

## A message from Supt. Kelly

“Of all the responsibilities of the adult population in Dade County the formation of youth is undoubtedly the most important. While parents have the immediate and essential responsibility to insure a proper upbringing for their children, other persons and agencies are needed to assist in this major task.

“For such a reason the Catholic Church provides a full educational and developmental program to assist parents in raising their children. This extensive effort presupposes that all children should be schooled in good moral habits and share an environment of love and faith. At the

keystone of this approach is the cultivation of individual self-discipline and good study-habits.

“Needless to say, unless the values, the atmosphere and the effort of the school agree with the approach of the home a conflict results. Whereas, when the living habits and values of the parents are reflected in the school, a unified trust is likely to insure stable and consistent development of character.

“I happily salute all associated with the service of our seventy-six Catholic Schools in the Archdiocese of Miami. As extensions of the teaching mission of the Church, they

reflect a desirable ideal in which our young people can mature. To parents, pastors, teachers and administrators, may I express appreciation and admiration for such dedicated effort in a great cause. To students, may I offer encouragement that you avail of the opportunities now afforded you to prepare yourselves for life around you. Only with a good value system and a disciplined educational background will you do justice to your life ahead.

“May God grant to each of you the grace to continue to serve each other.

Fr. Vincent T. Kelly

### Try to remember

TRY TO REMEMBER...when all of Florida was mission territory and Catholic schools as scarce as hen's teeth...

TRY TO REMEMBER...when “going to Mass” meant half a day's journey—every other week and catechism was Mom's job.

TRY TO REMEMBER...the daring Dominicans and their “Young Women's College.”

AND IF YOU REMEMBER...start counting the Churches...and Schools...the Academies and High Schools...the Colleges and Seminaries

AND SOMETIME DURING CATHOLIC SCHOOLS WEEK...THANK GOD!

### A peek at the future

Two new Archdiocesan High Schools will soon be off the drawing board—one in Naples, the other, in Boca Raton.

St. Kevin's Parish has an elementary school in its future...

### Open forum

Have you a question about your local school? Or an opinion on quality education, tax relief, tuition costs, enrollment or accreditation?

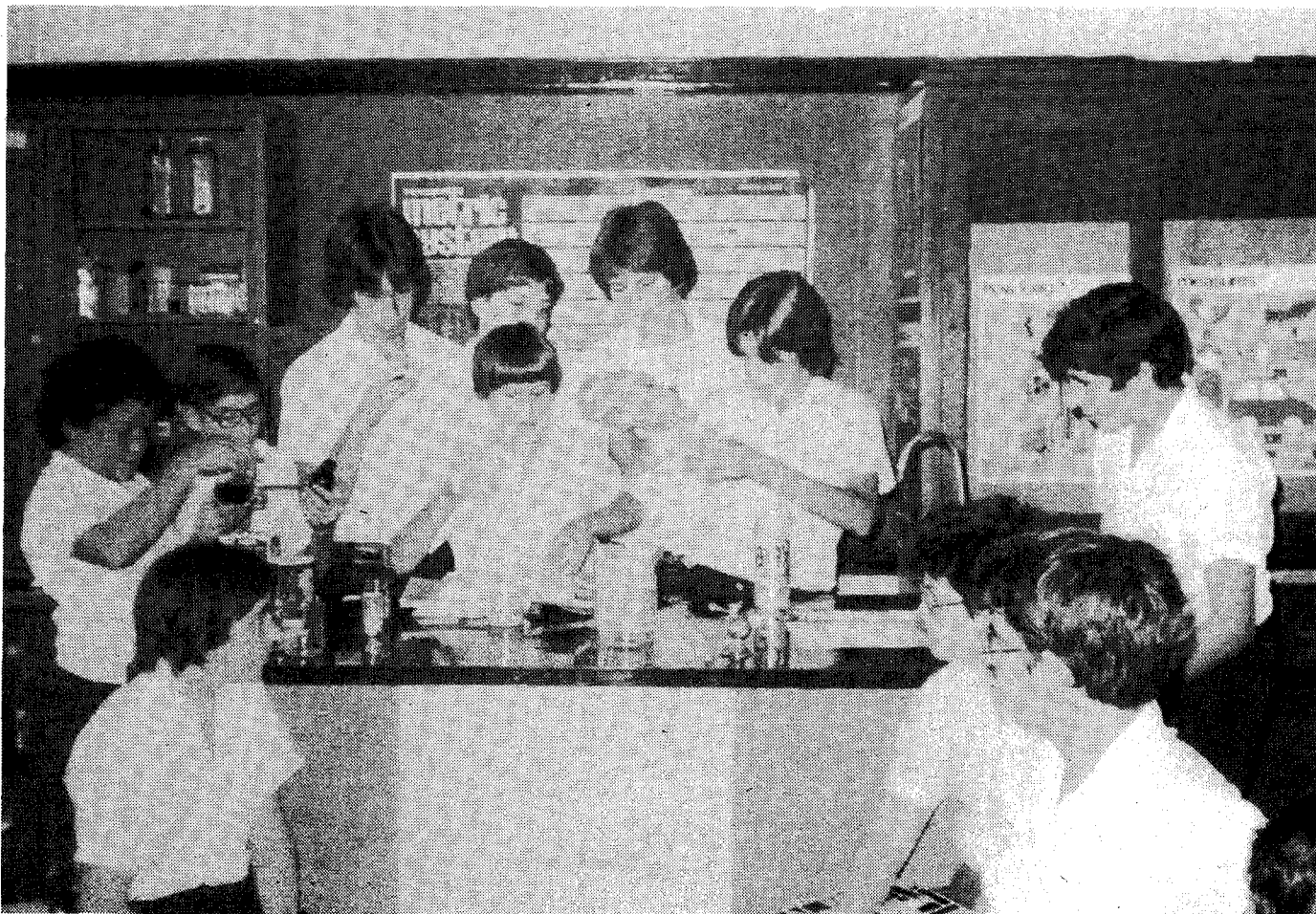
Fr. Vincent Kelly and Sr. Carmella, SNJM, of the Office of Education will be guests on OPEN FORUM WKAT 1360 RADIO Friday, February 9, 1—2 p.m.

The program is open to callers.

### Educators' Guild

Father Vincent Kelly, Archdiocesan Superintendent of Education, will be the guest speaker at the Catholic Educator's Guild luncheon in Fort Lauderdale Saturday, Feb. 10.

The luncheon will be at the Reef Restaurant, 2700 S. Andrews Ave., at 12:30. For reservations call Jane deAguiro 324-6954 (Dade) or Ann Livoti, 987-5902 (Broward).



St. Patrick's 8th grade science has the undivided interest of these boys performing a chemistry experiment.

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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced 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)

## Our Schools

Next week we will be marking Catholic Schools Week. We include in this issue two pages telling the story of the meaning of Catholic Education and how it makes a vital contribution to the community at large.

The theme of the week is "Next to the Family—the Catholic School." It is an appropriate theme because it fits in with the Church preparations for Family Year in 1980, and for the White House Conference on Families in 1981.

Tying in the work of Catholic Schools with the family is indeed appropriate. We hope it will be translated into the reality. The schools are supported by families and exist to minister to the children of families. Therefore, the family, especially the parents, must be permitted to be more than the providers of the finances sustaining Catholic schools. They must become an integral part of the consultation process and be actively engaged in the concept of shared responsibility.

Some Parent-teacher groups and some must expand their concerns beyond the Raffles, the Bingo and the Candy sales. Catholic Education involves the development of the whole person, spiritually as well as educationally. This requires parents to assist the schools not only at report card time, but during the whole school year.

They ought to be concerned about the educational progress of their children from the moment the child enters the school until he graduates. This requires a re-thinking on their part of the meaning of Catholic Education which is nurtured in the school but must be primarily in the home.

Teachers are not baby sisters and shouldn't have the main responsibility for the bringing up of children. Yet, at times parents do abrogate their responsibility, leaving it all to the teachers—including the development of elementary manners, deportment and so on.

So Catholic Schools Week reminds us that the family is indeed an integral part of the school system. All the financial sacrifices by parents will come to naught if they leave it all to the school. Their children are their responsibility. It is up to them, therefore, to weld the family ministry into the educational ministry. If this is done, we will not only have better students, we will have better families.

## Historic trip

Pope John Paul II's visit to the Dominican Republic and Mexico will have a lasting impact on all the people of Central and South America. Indeed, it will have global ramifications. One thing for sure, things will never be the same.

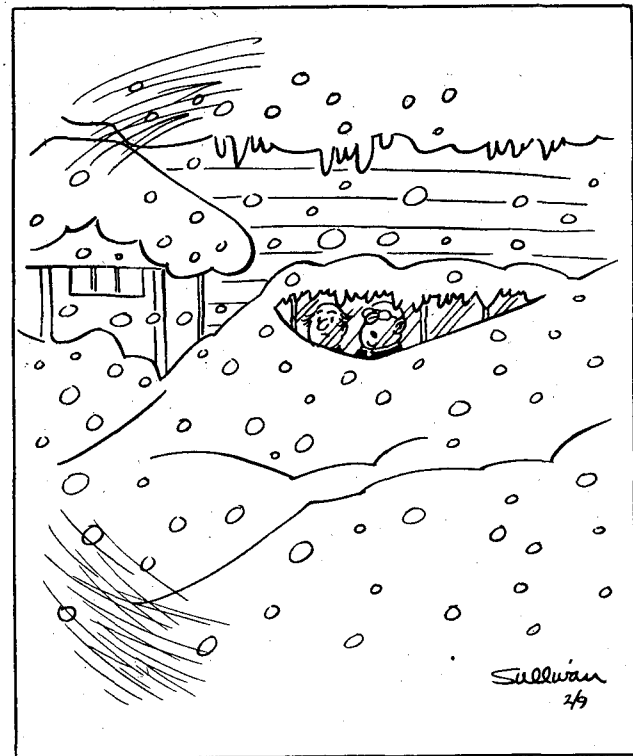
The Pilgrim Pope came to the shores of the Americas—following the route of the earlier discoverers—and won the hearts of

millions upon millions of people who yearn for the good life in sufficiency and peace.

The Papal utterances both to the millions of ordinary people who came to see him, and to the meeting of the Latin American Bishops at Puebla, quite clearly showed what are the Papal concerns: Fidelity to the Faith and the search for economic and social justice through love of the poor.

While the Pope's remarks were made to the peoples of the Third World south of our borders, they are applicable here at home where some of the same problems exist.

There are those who keep insisting that the Church stay in the sacristy and stay out of the concerns of the world. But, Pope John Paul made it clear that the Church has a role in the world and that it will insist on change—not through violent revolution or the embracing of Marxist or Socialistic doctrines—but through the guidelines established by the Council Fathers of Vatican II. The impact of the Papal visit will be far-reaching and long-lasting.



"HOW DO YOU FEEL ABOUT TAKING THE EARLYBIRD MASS TOMORROW?"

## Letters to the Editor

### Answer to teenager

Dear Anonymus:

I call you this because you didn't sign your name to the letter you wrote to the Denver Catholic Register. You say that you are 16 years old, have wonderful Catholic parents, but that you plan to leave the Catholic Church when you are "old enough" I am answering your letter, as I know others students have often thought about the same things and I'd like to analyze your problems with you.

You say the Catholic Church has failed in dealing with children and young adults, and that there are no parish-sponsored programs other than C.C.D. classes once every other week. First, do you go to the C.C.D. classes? Our experience is that only about 50 per cent of eligible students go to these C.C.D. classes. If you want them more often, I'm sure your C.C.D. instructors will be more than willing to have extra classes and discuss subjects that you may suggest, or problems like peer pressure, drug abuse, alcoholism, sexual morality, etc.

About sermons being directed to adults: At 16 years of age you are no longer a child. Sermons are not meant to be primarily sociological discussions of drug addiction, drinking and cults. They are meant to spread the word of God and the rest tends to fall into line. The Church is for everyone, not just the intellectual; often those who have the most rudimentary knowledge of God's truths are the ones who respond most zealously and become Saints. After all, isn't that what we are on earth for? Also we must get out of the mentality that we go to Mass for what WE get out of it: we go to Mass to give praise, honor and glory to God.

About the cults: what has been well-documented in the papers about the regimentation, lack of freedom, questionable religious practices and even brainwashing, should make you think twice about ever joining one. Most cults are strong on fanaticism and weak on religion.

Whenever you see a priest, greet him and speak to him. Have you thought of consulting your pastor about your problems? I'm sure he'll give you a sympathetic ear. Your pastor wants to know personally and greet by name every

parishioner but in a large parish this is almost impossible.

Analyze yourself: aren't you indulging in a little self-pity, pride and lack of faith? My advice is to pray (many Saints have had bigger problems than your which they solve by prayer); also discuss your problems with your parents and your parish priest. Start giving and not taking and I think you'll see things differently. I shall pray for you too.

Dr. Charles E. Rea  
Marco Island, Fl.

### Reillys 'impressive'

To The Editor:

Mary Longo's letter of last week said much what I wanted to say. I agree with her on Conklin, but not on Mimi and Terry Reilly. What they say in the paper is not very pertinent and they are a little unrealistic, especially in their idealistic approach to marriage. However, their Family Enrichment Center work is very important to the diocese. The Reillys are very impressive in person to person contact and I don't like them being criticized. They do a wonderful service for the Archdiocese and I wanted you to know that.

Name Withheld  
Miami

### Do not inflict Greeley on us

To the Editor:

I am happy to give you my opinion of your new columnist, Fr. Andrew Greeley.

Please do not inflict him on us! I have always enjoyed The Voice, but Fr. Greeley raises my blood pressure!!!

I thought it was particularly presumptuous of him to spend his time on a Committee for the Responsible Selection of a Pope. He seems to have no faith in our Cardinals or in the Holy Spirit. Surely there was other work that needed to be done that would use his talents and would be more productive.

Veronica Catlett  
Fort Lauderdale



## In 'defense' of Woody Hayes

By REV. ANDREW M. GREELEY

I would like to speak up in defense of Woody Hayes. A lot worse things are done to college football players in the name of sport than Woody's ineffectual poke at the young man from Clemson.

If Hayes is to be fired for throwing his ill-tempered punch, then many of the other coaches in the country ought to be fired too. And so ought the Ohio State football establishment, from its president and athletic director on down to the lowliest alumni giver. Punching out the kid from Clemson was an isolated incident.

WOODY HAYES was not fired for acting like a savage (college football coaches act like savages every day), but for getting caught acting like a savage on television. To fire Woody Hayes and not clean up

the whole Ohio State football act is hypocrisy. To celebrate the downfall of the less-than-memorable Woody and not demand a top-to-bottom cleanup of college football is also hypocrisy.

While we are at it, those self-righteous parents who applaud the departure of Woody and still turn afternoon grammar school football into high-powered gladiatorial combats are also hypocrites.

Woody Hayes is not an attractive man. He is rather a tough and ruthless competitor in a tough and ruthless business. College football is a brutal jungle in which 17-year-olds are recruited by tactics that would make the slave traders of the Middle Passage look like rank amateurs.

To fire one of the more suc-

cessful slave traders because of a momentary lapse in temper may appease the sports writers who live off the slave trade but it does not change the nature of the industry.

PROFESSIONAL football at least makes no pretense of being anything else than what it is. College "sport" is as brutal as the professional version and much less honest. If you want to fire Woody Hayes for producing football teams that are unspeakably dull, fine. If you want to get rid of him because he has repeatedly led the Big 10 to disgrace in post-season games, excellent. But don't fire him for unsportsmanlike or inappropriate conduct, because that is what he is getting paid for.

Indeed, college football today is by definition unsportsmanlike.

Woody Hayes' crime is not that he lost his temper but that in his temper loss he revealed dramatically for a national audience how seamy college football has become. That was a blow not merely to the conscience of the president and the athletic director of Ohio State University, but to everyone, including those of us who are its consumers. Woody Hayes was offered as a sacrificial lamb to our collective guilt as a convenient scapegoat for a national disgrace.

The proper response to the Hayes' incident would be for Ohio State to abolish the recruiting of high-school athletes. Of course, that's not going to happen because then how would Ohio State win?

And if you don't win, you can't be No. 1. That is the name of the "game."



## Parish 'family' includes everyone

Year of the Family—Part 3

By DOLORES CURRAN

"I am so tired of hearing about family in our church," readers wail. "That's all our parish exists for. What about the rest of us?"

Theirs is an understandable but not entirely valid complaint. While we seem to focus on the family, it isn't a focus on the family as a whole but on the children and their education. In other words, ours is an educational ministry, not a holistic ministry to the family. We haven't cared too much about the alienated teen in the home or in helping families cope with aging. Our first concern has always been the message over ministry, community, or liturgy.

### Christian Concept of Life

"Church bodies can be brought to the realization that solutions to social problems ultimately lie within the individual," according to Allen Grant, President of the American Farm Bureau Federation.

I am one Church member who agrees with this statement. However, I do not agree with Mr. Grant or any ideology that does not take account of the total person. Ideologies that divide men into spiritual and material components, refusing to see man as a whole, with needs in both the spiritual and material components, refusing to see man as a whole, with needs in both the spiritual and material order give a

The Plan for Pastoral Action is not going to focus on delivering the Good News as much as preparing the ground on which the Good News falls. It isn't going to have a narrow definition of family, i.e. parents with school-aged children, but rather calls for ministry to every person in the parish as members of some kind of

family, coming together as members of the parish family.

It specifically calls for ministry to these six groups. Ministry to Pre-marrieds and Singles; older youth as

lopsided view of the individual as God created him.

Whether we talk about a Marxist or free market economic system, any system separated from God will become a monster on human society. Lopsided vision can lead us to rationalize, seeking governmental support in terms of protective tariffs and subsidies and leaving us blind to the need for governmental aid to the sick and hungry.

We can not pick and choose; as Pope John XXIII said in Mater et Magistra, "Catholic social doctrine is an integral part of the Christian concept of life." (222)

Msgr. John R. McMahon, Director Archdiocesan Rural Life Bureau

well as never-marrieds; (incidentally, the majority of those in our pews are unmarried); Ministry for Married Couples; for Parents; for Developing Families (includes sacramental preparation and home spirituality); Hurting Families (poverty, handicapped, divorced, widowed); and for Leadership Couples and Families.

I can hear you now. "Just who is going to do all this ministering?" We all are. The thrust of the Plan centers on two ideas: listening to the people and ministering to one another.

Listening to our people: last week I wrote about the needs given nationally but your parish may have entirely different needs. Or you may have the same but in different order. So one of the most important first steps for the average parish in 1979 is

to find out what your people—all your people—need in the way of family ministry. Do your interfaith couples need support? Do your widows want financial planning help? Do your singles need specialized social and spiritual ministry? Do your young parents need day care? Are your people thirsting for better liturgies? For more viable social action? For more bingo?

If you get hold of the very helpful book, *Sounds of the Family: A Pastoral Listening and Planning Workbook*, from the Dept. of

Education, USCC (1312 Massachusetts Ave. N.W., Washington, D.C. 20005; around \$15), there are several models for listening to your parishioner's needs.

Ministering to One Another: this lies a bit in the future but is the other end of listening. It doesn't help our children much if we merely listen to their fears or cries. To really help

them, we have to kill the monster in the closet or put on a Band-Aid. The same goes for church. To some, listening will be enough. They will count on a few surface surveys and meetings and then clasp their hands smugly and say, "We observed the Year of the Family." But their people will still be needing and hurting.

The book, *Sounds of the Family*, also tells about responding to the needs you find in your parish and how to assemble leadership people to begin to meet those needs. It's good to remind ourselves that the fastest growing movements in our church—marriage enrichment and prayer groups—are largely lay-inspired and centered on self-ministry. There's no reason to believe we cannot develop the same kind of enthusiastic like-to-like ministry in other ages and groups of our parish family life.

Next week: pitfalls, panaceas, and prayers for the Year of the Family.

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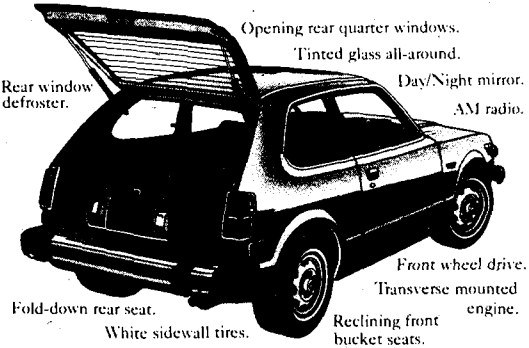
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Father Jose Nickse, director of the Archdiocese Radio and TV Commission, has been appointed to the US Catholic Conference Communication Committee. He was also recently appointed to the board of directors of UNDA International, a Catholic association for broadcasters and communicators.

**Evangelization prayer**

A Prayer Vigil for the success of the Evangelization program in the Archdiocese of Miami will be sponsored by the Miami Regia of the Legion of Mary from 7 p.m. to midnight on Friday, Feb. 9 in St. Michael Church.

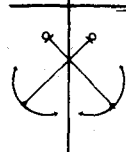
Mass will be celebrated at 8 p.m. followed by exposition of the Blessed Sacrament.

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# It's a Date

## BROWARD COUNTY

St. Boniface Women's Club meets 8 p.m., Wednesday, Feb. 7, parish hall, 8541 Johnson St., Pembroke Pines.

St. Jerome Women's Club luncheon and card party, 12:30 p.m., Tuesday, Feb. 6, parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

Ancient Order of Hibernians, social featuring Irish and American dancing, 8:30 p.m., Saturday, Feb. 3, clubrooms, 300 SW 25 St., Fort Lauderdale.

St. Sebastian Women's Council will observe a Corporate Communion during 8 a.m. Mass today (Friday) in the parish church. Monthly meeting follows in parish hall. Coffee and danish will be served.

## DADE COUNTY

St. Joseph Women's

Club, Surfside, Communion Sunday, 9:30 a.m. Mass, Feb. 4. Monthly meeting 1 p.m., Feb. 5, parish hall. Mini luncheon.

The Memorare Society meets at 8 p.m., Friday, Feb. 9 at St. Louis parish center. For additional information call 274-0244.

Barry College Auxiliary luncheon and fashion show, Feb. 10, Miami Lakes Country Club, 12:30 p.m. Reservations call 758-3392, Ext. 311

Cathedral Women's Guild Valentine luncheon, Saturday, Feb. 10, Holiday Inn, 11190 Biscayne Blvd. For reservations call 751-3000 or 757-5807

Patrician Club of St. Patrick parish, Miami Beach, meets noon, Thursday, Feb. 8 to finalize plans for annual George Wahington Birthday Party at noon, Thursday, Feb. 15. Fashions from Jordan

Marsh will be featured. For reservations call 531-7264.

Schedule of events for St. Mary Magdalen Women's Guild: Regular monthly meeting, Monday, Feb 5 at 7:30 pm. Card party, Thursday, Feb 8 at 7:30 p.m. Communion Sunday, Feb 11 at 10 a.m. mass, and the parish mardi-gras Tuesday, Feb. 27.

## PALM BEACH COUNTY

St. Lucy Women's Guild luncheon and fashion show, Monday, Feb. 12, Boca Raton Country Club, Boca Raton. Reservations call 278-9527.

St. Thomas More Madonna Guild luncheon and fashion show, Feb. 15, Hotel Breakers, Palm Beach. For reservations call 732-4537.

## Columbus teen to West Point

WASHINGTON, D.C.—U.S. Sen. Richard Stone announced the appointment of Carlos Blanchard of Miami, to the Military Academy at West Point.

Blanchard, 17, is the son of Mr. and Mrs. Obdulio Blanchard of 3911 S.W. 60th Ct., Miami. He is a senior at Christopher Columbus Catholic High School where he is a member of the National Honor Society and has participated in swimming and water polo.

# What's happening in Youth Ministry

By JOE IERISI  
Asst. Archdiocese  
Youth Director

Last week I visited with a few of the Youth Ministers around the Diocese in their parishes. It's encouraging to sense the rise in enthusiasm over the new directions we are taking at the D.Y.A.

The response to our upcoming training program during Lent has been even better than we expected. In our effort to help make Youth Ministry successful in each parish, I will continue to keep you informed as to what's happening around the Diocese each week. I will elaborate on the training program in a later issue of The Voice. Meanwhile, here are some things going on that you may want to put on your calendar:

There will be a North Dade Federation "Sports Day" and picnic on Saturday, Feb. 3, at the Y.M.C.A. park on N.W. 135 St., at 17 Ave. We're expecting about 150 to 200 kids to participate. Each parish is asked to bring their own food and drinks and "weapons of war" for mixed softball and volleyball competition. In addition each parish is responsible for coming up with some crazy

activity reflecting the individuality and creativity of your group! Things will get under way at 10:00 For info. Contact Fr. Tim Lynch at St. Lawrence (932-3560).

The North Broward Federation will meet at St. Helen on Tuesday, Feb. 6, at 7:30. We'll be explaining our training program and future plans for that area.

The Kerygma program for 9th and 10th grade students is coming up Feb. 9-10th, in Hollywood. So hurry and get your application in, or call Sr. Jovanna at the D.Y.A.

The location for the annual ABCD Dance Feb. 17th has been changed from St. James to St. Thomas Aquinas in Ft. Lauderdale. See next week's Voice for details.

## Interfaith Day for women set

"Who we are—the responding heart of the Catholic Woman" will be the theme of the 13th annual Interfaith Day on Wednesday, Feb. 21 at St. Mary Cathedral parish.

Members of Church Women United and the Women's Division of the Greater Miami Jewish Federation will participate in the event which opens with registration at 9:30 a.m. and concludes after a box luncheon and discussion at 12:30 p.m.

Guest speakers will include Father Paul Vuturo, Archdiocesan Director of Religious Education and Miss

Zoila Diaz, assistant director of Lay Ministry. Members of the MACCW board of directors will explain the structure and commission systems of the National Council of Catholic Women.

Those planning to attend should make reservations by calling 226-8993 or 264-6848 no later than Feb. 7.

## Hospital ball

FORT LAUDERDALE—Holy Cross Hospital annual Charity Ball will be an event of Saturday, Feb. 10 when hundreds of guests are expected at Pier 66.

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**Natural family planning**

A new program in Natural Family Planning sponsored by the Archdiocesan Family Enrichment Center begins Tuesday, Feb. 6 at St. Gregory parish. Sessions will be conducted between 8 and 10 p.m. by Patrick and Cathy Gent on Feb. 6, Feb. 20 and March 20.

**Bride & Groom**

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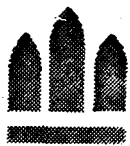


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# Tell a friend, who will tell a...

By DON LIVINGSTONE  
General Chairman

There should be joy in a Christian community like we have here. Christians find that joy and happiness when they are about the business of being Christians. There is nothing we do in the form of loving our neighbor quite so simple and direct as what we do or what we permit Archbishop McCarthy to do through our support of the ABCD.

Our goal for this year is to raise \$3,000,000. That's a quarter of a million dollar increase over last year. Archbishop McCarthy needs that money to carry on, develop and maintain the programs that he has set as goals of the Archdiocese for the people in need.

During the course of this evening, we will be hearing quite a bit about the whys of the ABCD. Basically, you know those and that's why you're here, but I'm going to talk just for a minute about the whats. I am going to ask you to consider two things: Please consider changing your pledge to the ABCD and please consider interesting a friend in the ABCD.

At this dinner next year, I would like to see the tables extended to the wall. We have right now about one-third of the families in the Archdiocese on the rolls of the ABCD. Simply by the most effective asking, we believe that we can increase this to 50 per cent. Each one of you out there can double your contribution to the ABCD just by interesting a friend.

The other point to change your pledge. Let me tell you about that in personal terms. My wife and I will be changing our pledge to the ABCD this year. The reason for that, first of all, is that we have had the privilege of visiting the many institutions and the people who are served by ABCD. We have been to nursing homes, the retirement homes, the homes for the dependent children. We have seen all of the services that are being provided in the Archdiocese. It is an unforgettable experience.

Secondly, we know that in our family, just as in the family of the Archdiocese, inflation is upping the cost.

We fight inflation at home by planning our purchases and getting the most we can for our dollar. And, I am very pleased to be able to tell you that the Archdiocese is doing the same thing. They have specialists who concentrate on cost effectiveness for the use of your ABCD contribution to get the maximum blessing.

And our third reason, and I think your third reason, is simply this: I believe with all my heart that Christ is alive in the world, and in this room in each one of us, and in the people that we are here to provide for in our family of the Archdiocese. I don't know of anyone who was ever made poor by giving.

God's response seems almost to be instantaneous to our own generosity. So, I am going to ask you please to seriously think about changing your pledge and also to interest a friend on the great works of dignity for people generated by the Archbishops Charities Drive.



During the course of the dinner meetings, which is entering its final week, thousands of guests around the archdiocese heard Archbishop Edward McCarthy deliver the main address outlining the goals for 1979, parts of which the Voice excerpted each week for its readers.

Introductory talks have also been made by general chairman Don Livingstone and archbishops' coordinator Msgr. Jude O'Doherty which The Voice taped and is printed on this page.

By MSGR. JUDE  
O. DOHERTY  
Archbishop's Coordinator

I just want to read to you something I read in the local newspaper the other day. "We feel that because 1978 was a good year for business, people will be supporting our programs to a greater extent than ever before."

That was said by the Chairman of the Jewish Federation. You know what their goal in Dade County alone is this year? Just in Dade County alone—when you think of it compared to the Archdiocese, we have half the State of Florida almost—just in Dade County their goal for the year is \$14,500,000, and we are looking for a measly \$3 million from half the State of Florida. The Archbishop says \$3 million is the goal, but he is expecting to get 3½ million and we'd better give it to him to keep him quiet.

I think the key to the success of the campaign lies, as it always has in the past,

with the pastors, the priests and you the people of the Archdiocese, our parishioners. There is also the fact that ABCD's in the past have indicated the great generosity of the Catholic people as the result of dedication and hard work of everybody at the local level. The parish is the Church to 99 per cent of the people. When we think about Church, we think about parish. The diocese is somewhat of a theoretical thing out there—and we know that the Archbishop is in the diocese, and many, many other people, and the Chancery office. But, as far as most of us are concerned, the Church is the parish.

So, we feel that when we are asked to do something beyond the parish, that it is taking away from the parish. As a pastor, I can stand here and say, I do not like anything to leave the parish—I hate when the assessments come; I hate when we have to pay something towards the diocese, but I can do it when I know it is for ABCD, and I am very satisfied to do my best for it because I know it is for the poor people in the diocese who need it, and not just for the poor people but also for the development of the diocese on which I will be talking to you later. The fact that we all, one time a year, look beyond our own parish boundaries to the greater community of the whole diocese shows that all of us parishes together are a unified group of people.

Let's face it, if we are to raise the 3¼ million dollars this year, we are going to have to have everybody's participation, everybody's support, everybody's sacrifices. Because that's what it takes year after year. If we are to obtain the goal this year, I think I am going to have to ask every one of you to do more this year than we have done in other years. I am going to have to ask you to support the contributions in your parishes.

As Don said, the easiest way to double the contribution is to get somebody else to become involved in the ABCD along with yourself. You know where your money has gone in the past. You can be justly proud of what you have done through the Archbishop's Charities Drive over the years.



## MIAMI BEACH DOG RACING

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