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# The Voice

Volume XXI Number 15

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## 39 Lay Ministers commissioned

By ARACELI CANTERO  
Voice Spanish Editor

The whole congregation burst into applause Sunday, as Archbishop Edward A. McCarthy and bishop John Nevins finished laying hands on the first 39 lay Ministers commissioned for the Archdiocese of Miami.

The congregation had stood, minutes earlier, in dead silence, as the names of the candidates were called out, and each was given his or her assignment of service.

"Are you willing to be Lay Ministers in the Archdiocese of Miami?" the Archbishop asked them.

"I am," they responded.

Are you willing to work together with your pastor, leader, and other team members in order to encourage a truly Christian Spirit in your parish, movement, organization or Archdiocesan office?"

"I am," they kept responding to the various questions.

As he approached for the laying of hands by the bishops, Benigno Galnares couldn't help but think of the first Christians, sent out by the apostles, and of his own commitment.

"I knew then that this event was not an end but a beginning," he said.

For Anthony Tucci, the laying of hands by the bishops made him experience the power of the Lord, and for Julio Crews, it was a more clear awareness of his public commitment to serve and a feeling of gratitude for being called.

"Then I realized my commitment wasn't just a personal thing with God but a responsibility to the Church," said Monique Lambert, who is Minister to the Sick in Mercy Hospital.

"For me it was reaffirming," said the Principal of Immaculata La

salle, Rosemarie Kamke, "I saw the Church officially recognizing what she has defined as priesthood of the laity," she added, recalling the similarity of the ceremony with that of ordination to the priesthood.

DURING HIS remarks before the laying of hands, Archbishop McCarthy commented on the goals of the Lay Pastoral Ministry Program, as:

- A means to authenticate and recognize many of the ministries already being performed by the laity

of the Archdiocese,

- To help establish models of ministry which will inspire all the people of God;

- To help those in ministry, deepen their call and commitment, offering them a support system.

- To help coordinate ministries in the Archdiocese;

- to offer opportunities of service to those who cannot qualify for the Permanent Deacon program.

"This is a historical day," he said. "Now I understand better the

thrill of the apostles at Pentecost," he added as he thanked "everyone who had contributed to the success of the program."

After the ceremony, several Lay Ministers expressed their gratitude for the call of the Bishop and the formation received.

"It has renewed my vision of Church," said Benigno Galnares.

"It has enlightened my spiritual life for the love and service of the community," added Monique

(Continued on Page 5)



Pope John Paul II greets hundreds of thousands of cheering Poles at Gebarzewo.

## Pope pleads for church freedom, unity

(Pope on TV, see page 12)

By JERRY FILTEAU

CZESTOCHOWA. Poland—(NC)—Pope John Paul II quickly set the tone of this trip to Poland by pleading for church freedom, declaring himself an apostle of the Slavic nations, and consecrating himself and the whole church to Mary.

Wherever the Polish-born pope went in his native country thousand gathered along the streets to see him. Crowds swelled into the hundreds of thousands for outdoor Masses in Warsaw, Gniezno and Czestochowa.

MILLIONS MORE, normally deprived by the Communist government of religious radio and television programming saw live coverage of a three-hour papal Mass and other ceremonies on June 2, the day of his arrival.

In his public appearances during the first three days of his trip, the pope repeatedly stressed his own Polish roots and put even more emphasis on the Christian roots of the Polish nation.

Those Christian roots are so strong and deep, he said, that if they are neglected or forgotten "we no longer understand ourselves."

Several times the pope appeared to be almost overcome with emotion, but nowhere as much as at Jasna Gora, the site of the shrine to Our Lady of Czestochowa, patroness of Poland, where he publicly reconsecrated the church to Mary.

During the homily at the Mass on June 4, he spoke of being "here again with all of you" and with the "episcopate to which I belonged for more than 20 years as as brother bishop." He then paused and gazed down the line of concelebrating bishops, many of them long-time close friends.

Several times he returned to the

microphone as if to continue, and each time he backed away. Finally, some voices in the crowd broke the silence by starting to sing "Boze Cos Polske" (God Bless Poland) and the whole outdoor congregation picked it up.

His composure regained, the pope spontaneously expressed his thanks with a 20-minute digression from his prepared text. He was repeatedly interrupted by applause and singing.

Practically every window along the papal route from the cathedral to the shrine of Our Lady of Czestochowa

(Continued on Page 3)

# Ecclesiastical colleges urged to broaden contacts

WASHINGTON— (NC)— Pope John Paul II has issued new norms for Catholic ecclesiastical universities and faculties which encourage greater contact by theologians with non-believing scholars of other academic disciplines. The greater contact should be part of efforts to evaluate new information and see if it can be helpful in communicating doctrine to contemporary people, said the pope in an apostolic con-

stitution called "Sapientia Christiana" (Christian Wisdom). "NEW SCIENCES and new discoveries pose new problems that involve the sacred disciplines and demand an answer," said the constitution. "Those engaged in sacred sciences would therefore maintain contact with scholars of other disciplines, whether these be believers or not, and should try to

evaluate and interpret the latter's affirmations and judge them in the light of revealed truth," it added. "From this assiduous contact with reality, theologians are also encouraged to seek a more suitable way of communicating doctrine to their contemporaries working in other various fields of knowledge," said the constitution. "This will be very useful so that among the people of God religious practice and uprightness of soul may proceed at an equal pace with progress of science and technology," it said. The constitution was signed April 15 but not published by the Vatican until

May 25. It was issued simultaneously in the United States by the National Conference of Catholic Bishops in Washington.

The document is accompanied by a set of norms for application issued by the Vatican's Congregation for Catholic Education.



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## OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments, effective on the dates indicated below:

THE REVEREND MICHAEL J. McNALLY — to Associate Pastor, St. Joseph Parish, Miami Beach, effective July 1st to August 3rd, 1979.

THE REVEREND GEORGE BARRY, S.J. — to Associate Chaplain, Holy

Cross Hospital, Fort Lauderdale, effective June 5, 1979.

THE REVEREND PATRICK McCABE — to Associate Pastor, Holy Family Parish, North Miami, effective June 8, 1979.

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Archbishop Edward A. McCarthy after consultation with the pastor involved, has approved the parish boundaries of St. Rita, Boca Raton. With effect June 5, 1979, the parish boundaries are: North — Yamoto Road; South — Broward County Line; East — I-95; West: Florida Turnpike.

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# Pope pleads for church freedom, unity

(Continued from Page 1)

had flags or banners decorated with religious images. Many windows displayed copies of the famous "Black Madonna," the icon of Our Lady enshrined at Czestochowa.

**THE POPE'S** trip started June 2 when he left Rome for Warsaw. Upon arriving, he kissed the ground at the Warsaw airport.

Hundreds of thousands saw the pope celebrate Mass in Warsaw and in the primatial See of Gniezno during his weekend activities June 2-3. His homilies contained strong pleas for religious freedom.

It is "impossible without Christ to understand the history of the Polish nation," said Pope John Paul

in a homily in Warsaw June 2 in what appeared to be the keynote speech of his trip to Poland.

Standing below a towering 50-foot cross before a crowd of at least 170,000 Poles in Warsaw's Victory Square on the first day of his nine-day trip, the pope hurled out the basic challenge of the Catholic Church to efforts by the communist-government to institute an atheistic state.

**In trying to view Poland without Christ and Christianity, the pope said, "We lay ourselves open to a substantial misunderstanding. We no longer understand ourselves."**

He interpreted his own election as pope—the first Polish pope in history—as a call to Poland to

become "The land of a particularly responsible witness" to Christ and the church.

The following day in Gniezno, the pope said he wants to play an important role in the unity of Christians from Eastern and Western Europe.

Pope John Paul said he is the world's first Slavic pope and declared himself an apostle of and to the Slavs.

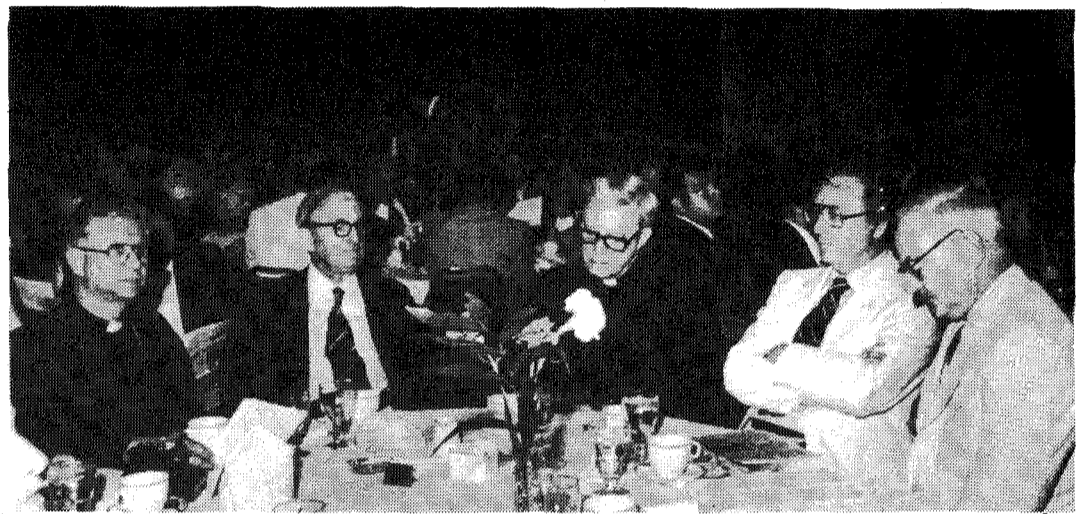
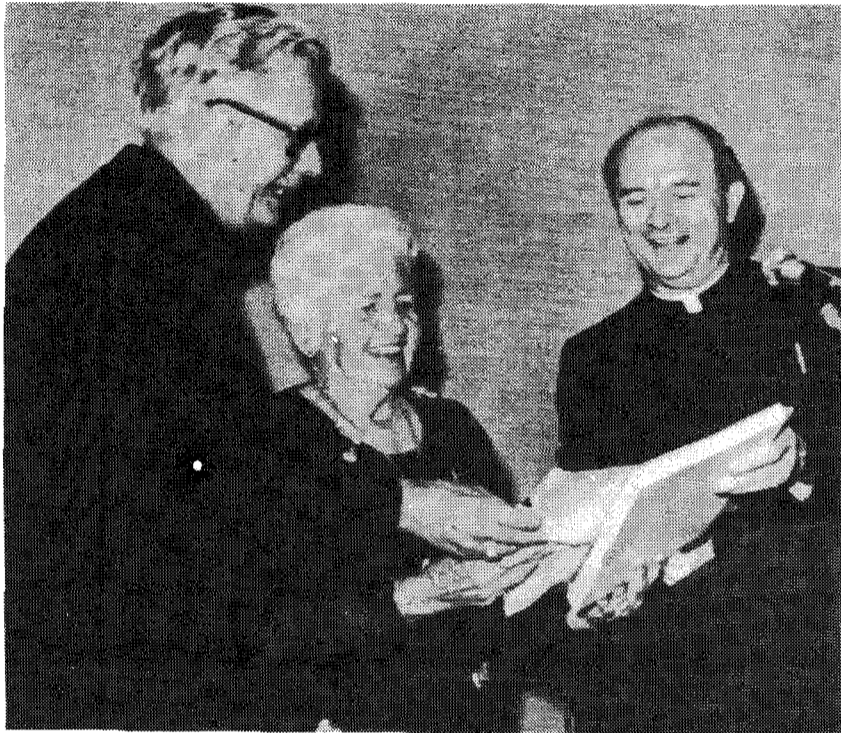
Speaking at Mass in Gniezno on June 3, the pope expressed a conviction that God has called him, as pope, to play a particularly important role in the unity of Christians of Eastern and Western Europe.

**IT IS THE** will of Christ and the

Holy Spirit that the election of a Slavic Pope "shuld in a special way manifest and confirm in our age the presence of these (Slavic) peoples in the church and their specific contribution to the history of Christianity," the pope said.

"Is it not Christ's will, is it not what the Holy Spirit disposes, that this Polish pope, this Slav pope, should at this precise moment manifest the spiritual unity of Christian Europe?" he continued.

"Although there are two great traditions, that of the West and that of the East, to which it is indebted, through both of them Christian Europe professes 'one faith, one baptism, one God and Father of us all,'" said the pope.



Mrs. Nora Ricketts (at left) is honored by Archbishop McCarthy and Msgr. Bryan Walsh, CSB Director, for her raising of 300 foster children. Above are Bishop Agustin Roman; Joseph Robbie, board chairman; Archbishop McCarthy, Sen. Richard Stone; and Joseph Fitzgerald, attorney for the Archdiocese, at ceremonies in Omni ballroom.

## CSB honors Mother, senator at awards

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

The Catholic Service Bureau Inc. gave special honor to U.S. Sen. Richard Stone and long-time foster mother Nora Walsh Ricketts last Friday at its first annual awards luncheon at the Omni International in Miami.

Msgr. Bryan Walsh, director, also handed out plaques honoring 28 other workers and volunteers for their achievements on behalf of the CSB and its clients as several hundred staff members, associates and friends applauded their approval.

"I DON'T know if I deserve this," said a modest

Mrs. Ricketts who has been foster mother to over 300 children in 31 years. She received a standing ovation as Archbishop McCarthy gave her the plaque and a hug.

Msgr. Walsh said Mrs. Ricketts still hears from many of her former children and is presently fostering 3 children.

Sen. Stone, who was also guest speaker, was similarly singled out among the honorees, for his role in the U.S. Senate and formerly in the state legislature, in supporting pro-life, human rights and various social measures.

"In recognizing Mrs. Ricketts, said the senator, "you are recognizing over 300 human lives that were NOT UNwanted. And it is imperative that we fight the lie

that so many people are unwanted," he added, referring to the argument often given by pro-abortionists.

"Everybody is wanted by someone."

Turning to food stamp hearing he had held earlier in the day, Sen. Stone told of the hardships the elderly suffer because a recent cutback of food stamps.

"Many people who are ill have to choose between medicine and food. Many live on soup made from water and catsup," said the senator who is attempting to have food stamp cuts restored.

"Many old and young in this affluent society don't get enough for one good meal a day. "Your work," he said to the Charities workers, helps

fill that void so well..."

**ARCHBISHOP** McCARTHY said in concluding remarks that because of the work of the CSB "I am thrilled as a churchman, because when we talk of justice and charity, you are talking about pure church."

He cited Scriptural references that by such works of love are Children of God identified. "Those in Charities are giving witness of that love," he said.

In giving the director's report, Msgr. Walsh pointed out that the CSB is in its 48th year of service to the area and that Catholic Charities, as such, goes back in this country 250 years or more, at which time the Ursuline nuns were asked to open a children's home for

orphans in New Orleans. Msgr. Walsh added that they suspect similar work in St. Augustine pre-dates even New Orleans but proof has yet to be established.

**OTHERS HONORED** at the awards were Judge C. Clyde Atkins, Anthony Bix, Philip Coniglio, Louise Cooper, Rosemary Dillon, Helen Forcash, Gladys Garcia, Thomas Grady, Frank T. Grimm, Helen Harris, Fred B. Hartnett, Claudia Harney, Mr. and Mrs. John Herzog, Bernadette Larkin, Ruth Mazeski, Louis J. Moellers, James W. McCaughan, Jeanne Niemoeller, Mary Alice Owens, Marie Palmer, Nora Jane Romansky, Mr. and Mrs. F. Laccaoina, Tina Lchrader, Patricia Luzi, Catherine White, Virginia Wilson, Nora Wolf.

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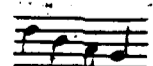
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# Archbishop asks you to share your concerns

My beloved in Christ:

As you have noted from the series of articles in the VOICE for the past two weeks, the priests of the Archdiocese have been meeting with me in a series of conferences which we held throughout the Spring. We sought to earnestly explore what is needed so that we, the people, religious and clergy of the Archdiocese, might

conform more perfectly in our lives and activities to the teachings of the Gospel of Jesus. We have been reflecting on the Archdiocese, parishes, institutions, movements, agencies, families and our personal lives.

During the Holy Year we have already received much input from the beloved faithful of the Archdiocese. Before, however, we proceed with our planning to bring the living of the Gospel more deeply into our own lives and to share it with those who are alienated or without faith, I would like to have more input from the beloved laity of the Archdiocese.

One means would be for you to reflect on the thinking of the priests, as it has been

summarized for the last two weeks in the VOICE. In addition to your personal response, perhaps you might discuss it in family groups or at other meetings of organizations and movements, and then give us your reactions. We would like to know whether you are satisfied that these discussions adequately represented your needs to grow in your life of holiness and Christian living or if there are any additional concerns you feel should be considered.

I would be grateful for your response. We will add them to those that have already begun to come in in response to the first appearance of the questionnaire last week. Your communications may be sent to:

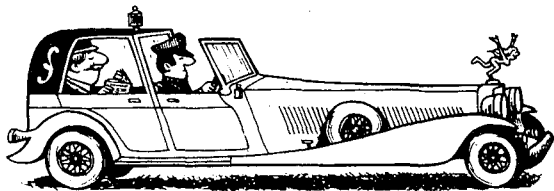
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Edward A. McCarthy  
Archbishop of Miami

## 58 wedding ann'y

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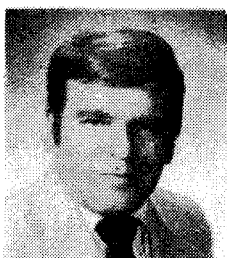


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## Questions for you

Archbishop McCarthy has requested that as many people as possible read the priests' reports on their thinking in the May 25 and June 1 Voice, and then answer the following questions. Your answers will be given to the Priests Senate. Please send the coupon signed or unsigned, to: Concerns; C O The Voice; PO Box 38-1059; Miami, 33138.

1. What words might describe most priests I know?

2. I "belong" to the community of my parish: Always —  
— Sometimes — — Rarely — — Never — — Why?

3. Do I have a responsibility to my parish? \_\_\_\_\_  
What is it? \_\_\_\_\_

4. Do I benefit my parish? \_\_\_\_\_ How? \_\_\_\_\_

5. Does it benefit me? \_\_\_\_\_ How? \_\_\_\_\_

6. Do you now participate in parish activities other than Mass? \_\_\_\_\_ Why or Why not? \_\_\_\_\_

7. What would you like to see in your parish? \_\_\_\_\_

8. What would you like to be involved in? \_\_\_\_\_

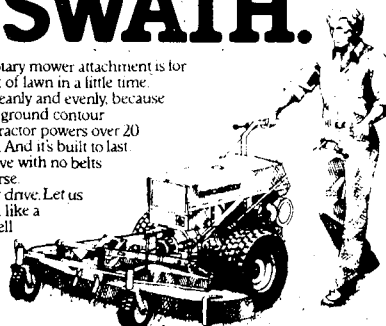
9. Do you place Christ first in your life? \_\_\_\_\_

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# 2 Years ago, just a dream

By ARACELI CANTERO  
Voice Spanish Editor

Two years ago, Dr. Mercedes Scopetta was seen by some as a dreamer. And so was the Archbishop of Miami Edward A. McCarthy, who appointed her to create a program for the formation of Lay Ministers.

Their dreams came true last Sunday, as the Archbishop laid hands on 39 men and women from all walks of life, empowering them to serve as the first Lay Ministers of the Archdiocese of Miami.

"BUT IT WASN'T at all easy," she said, reflecting on the two years gone by.

"We have had to struggle, in order to discover what the program ought to be," she said hours before the commissioning ceremony at

St. John Vianney Seminary College.

"We wanted to form people in the best possible way, and we had to start from zero," she added.

Holder of a Ph.D. in clinical psychology and on the faculty of the University of Miami School of Medicine, Dr. Scopetta had volunteered her service to Archbishop McCarthy.

She became the Archbishop's instrument for the coordination and recognition of ministries already performed by the laity of the Archdiocese.

In the Archbishop's heart was the dream of making the laity more aware of their right to ministry in the Church, to those already in ministry he wanted to offer training and support. To those not still involved he issued a call, an

invitation to serve.

"After the first announcement was made in *The Voice*, letters poured in," said Dr. Scopetta. Then she found herself with the task of organizing the formation program, selecting professors, devising the curriculum... "The Archbishop continued reflecting with us and sharing his vision of Church," she said.

"In our training we want to convey a vision of a poor, evangelical Church, of people who live the beatitudes and commit themselves to love and justice.

"WE FEEL we have to overcome the existing dichotomies of people versus buildings, power versus service..."

"In order to have ministering church we must overcome the idea that the

clergy and the religious are the only ones who minister and the laity is only ministered to. We need to make the laity conscious of their responsibility," she said.

But her task, Dr. Scopetta has not been alone. With her from the beginning were numerous volunteers who taught courses and helped in designing the program. One of them was Sister Mary Mullins, O.P. who helped in the curriculum.

The second year Zoila Diaz brought into the Office, her expertise — many years as Director of Religious Education in various parishes. She is now Assistant to the Director and Coordinator of the formation program.

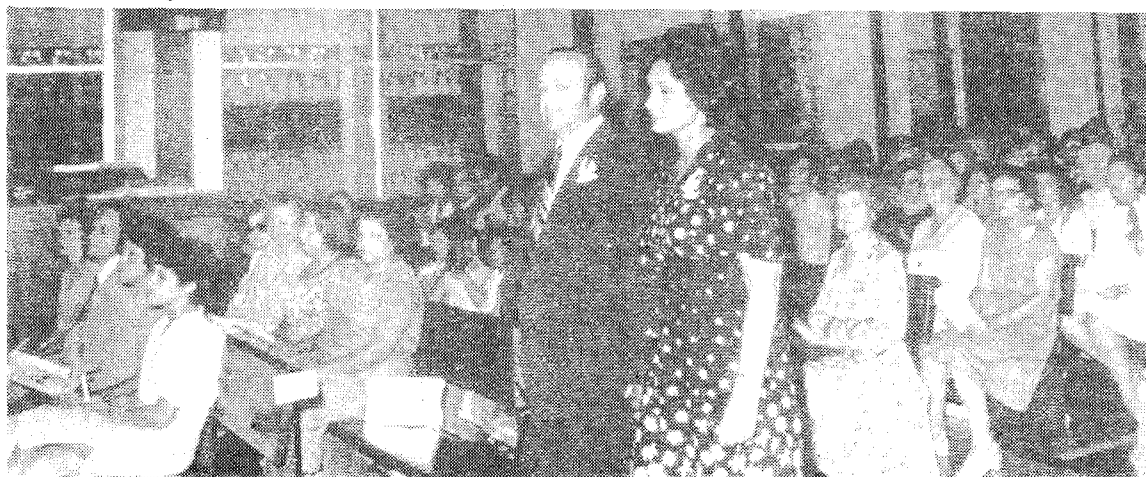
"I've always believed in trained laity and adult education," she said. "Since we are dealing with adults, the feedback of the students is an important element," she added. "In a way this experimental stage has been more difficult because it has required adaptation and change for the students," she said.

Reflecting on the program she said it is now more experiential, and it offers more opportunity to create community among the participants. She explained that the students meet once a month for a whole day of classes, and two more times a month in small groups presided over by a facilitator. The program, she said, is also culturally sensitized, according to the needs of the students. Classes are both in English and Spanish.



Dr. Mercedes Scopetta

After the initial interest of an individual in the program, the office send him or her, a simple application, and contacts the Pastor for a recommendation. The candidate then receives a more detailed application and is requested for two more recommendations, one of them from a lay person. A psychological screening and a personal interview follow, before individuals are accepted into the training program which lasts two years. The Office also recognizes previous training, in which case their process may be shortened but all candidates must petition their commissioning in writing, committing themselves to serve for a minimum of three years.



Called by name, Anthony and Jackie Tucci approach sanctuary to receive laying of hands and commissioning as Lay Ministers.

## Ministers find meaning

(Continued from Page 1)

Lambert. "Now I know what the Church is about, I have an enlightened religion," she said.

A BRIEF reception followed the ceremony, at which Dr. Mercedes Scopetta Director of the Office of the Laity, asked for an standing ovation for the Archbishop and made special mention of those who had collaborated with her from the beginning, among others: members of the Teresian Institute who helped in the initial reflexion and lent their residence for the planning meetings: Sr. Mary Mullins, O.P., who helped design the curriculum and taught courses and Carmen Fernandez Aguinaco who served as executive secretary and did most of the initial paperwork for the emerging Office of the Laity.

Sunday's ceremony at St. John's Seminary College Chapel, also in-

cluded the acceptance into the program of 27 first-year students.

THOSE COMMISSIONED as Lay Ministers were: From the Chaminade Community of Faith: Jean and John Baldwin, Martha and James Boisvert, James and Mary J. Bridges, Mary L. Burne, Carol Carroll, Jeanine and Patricia Donalson, Emery and Mary Horvath, Elliot and Catherine McCauley, Jeanne Mendes, Mary and Richard Jr. and Richard III Sullivan, Anthony and Jackie Tucci. Also from various parishes: Mary Zoe Anthony, Genny Casto, Julio and Lourdes Crews, Zoila Diaz, Benigno Galnares, Adelaida Gonzalez, Rosemarie Kamke, Monique Lambert, George Loiselle, Esperanza Lopez, Maria C. Martin, Leyla Mazpule, Maria C. Perez, Dorothy Phillips, Mercedes Scopetta, Maria y Virgilio Suarez, and Margarita Xiques.



Archbishop McCarthy lays hands on Monique Lambert, making her a Lay Minister, to serve as minister of the sick at Mercy Hospital.

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Shepard Broad, Chairman

Morris N. Broad, President

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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)

## Lay Ministry Unique Role

Last weekend 39 persons from parishes throughout the Archdiocese were commissioned as lay ministers. Their role is a unique one, separate from the ministry of the religious life, but still very important in the evangelization efforts of the Archdiocese.

Our concern as laity is the saving of our own souls and the assisting of others towards the same goal. To do this we must be truly laity. We cannot cut ourselves off from the world. We cannot, for instance, be satisfied with a superficial piety—holding aloof from the rest of humanity as a Pilate, ignoring vital responsibilities. Indeed, we might quote St. Pius X who said:

Lay Ministry "will not please certain timid souls, who though good living, are so attached to their habitual quiet and so afraid of every innovation that they believe it is quite sufficient to pray, because God knows best how to defend the faith, humiliate his enemies, and make the Church triumphant.

"But these good people, whom I would call optimists, will wait in vain for society to re-Christianize itself simply by the prayers of the good. Prayer is absolutely necessary because in the ordinary economy of salvation God does not concede graces except to him who prays...It is necessary, therefore, to join prayer with action."

It is important to realize that we will not obtain sanctity by cutting ourselves off from our fellow human beings. Of course, here we are excluding the contemplative vocation. But, we are social beings and our sanctity must find social expression. Secularism has made such inroads on us that the words "ministry" and "social" are two separate entities.

Yet, we have been taught that ministry is the social expression of sanctity, that sanctity is vital and social - it is the ministry. If we understand this, we will realize more and more the joys and sorrows, the courage and militancy of the primitive Church and, as has been said before, "the charity of the apostolate age." It is time, therefore, to examine many aspects of the Church today so we will be better fitted to face the community - the world - despite its many secular and materialistic pressures. In this regard, the Sacraments have a special meaning in our ministry in the community.

How do we go about fitting all this into our lives? How do we go about influencing the world? It is obvious that there can be no influence until our own Catholicism in our own parish is real, full and vital. Nothing in the modern methods of approach to the ministry being attempted in some areas in which religious live the lives of the masses in the cities and rural areas has done anything to impair the primacy of the first Christian unit after the family, namely the parish.

Yet, let us face the fact that too many

Catholic parishes today lack vitality. They are perhaps, units in the same way as a postal district or a local political ward is; but they are not unified, and more important in any real sense, they are not a community. Not one in a hundred Catholic parishioners can define with anything like accuracy the limits of his own parish. He would be almost as much at loss to recognize his fellow parishioners. The social, financial, educational and political divisions which mark the rest of our lives are obviously carried into our lives as parishioners. Though we are one in our faith, in loyalty to the parish priest; worship and receive the Sacraments in the same Church, we are not one in mind and spirit and action; we do not in our parishes form the living "fellowships," the "brotherhood," the community which St. Paul called "a Church."

To be continued.



"CATCHING A ROTTEN COLD FROM SOMEONE DURING THE SIGN OF PEACE IS NO REASON TO LEAVE THE CHURCH, MR. LUMNAGEL!"

## Letters to the Editor

### Bishop lauds editorial

To the Editor:

I want to thank you for your fine and telling editorial "The Boys of the Street" (The Voice, May 18, 1979), written on the occasion of the 1979 annual Catholic Relief Services' Collection. Your editorial, though relatively brief, covered a lot of ground and made a number of points which we here at CRS think are of great importance.

In your opening paragraphs you make it clear the poor we work with are not an abstraction but real people in real situations and real places, be it Bogota or elsewhere. You then point out the fundamental motivation underlying all the efforts of Catholic Relief Services, and indeed the reason that Catholics should support it generously: i.e., that what we do for the least of our brothers, we do for Christ.

For the past several years, the annual CRS collection has leveled off at about \$9 million. As you note so well this "amounts to only a few pennies per Catholic per year in this Country." Our figures show that the national average donation of the American Catholic amounts to 24 cents a year, surely a surprisingly low figure. This level of giving of American Catholics to CRS has remained constant over a number of years, despite the fact that inflation, devaluation of the dollar abroad and the needs of the developing world have skyrocketed during the same period.

I suspect most American Catholics believe themselves to be among the most generous persons on earth in regards to helping their brothers and sisters around the world. But the facts belie this belief. For instance, the Catholic Church in West Germany receives \$40-\$50 million in a second collection identical to our CRS Annual Appeal, even though the Catholics in West Germany number only one quarter of the Catholics in the U.S. Misereor, the agency which receives this collection, also is granted a similar amount annually, from taxes collected by the Federal German Republic for church-related overseas assistance. Apart from this government contribution, it is clear that the voluntary contributions of West German Catholics compared to

those of American Catholics is vastly superior. I don't think American Catholics generally are aware of this.

I was also glad to see you stress that there is no need for American Catholics "to wallow in guilt" because they have been so blessed materially. Our response should not be of guilt: rather it should be a response of outgoing, ongoing generous love. We should be responding to the demands of justice due those who have so little and who are just as much sons of God as we are. As committed Catholics and believing Christians we should be going beyond the notion of charitable handouts and should embrace and champion the rights of the world's poor to sufficient food, better working conditions and an opportunity to change their lives and that of their children.

I have taken this opportunity to respond to your editorial simply because I believe the points you make are important and need to be aired as much as possible in the Catholic press today. I am enclosing a copy of a pamphlet we have prepared here which seeks to link the Eucharist with the challenged in justice to communicate with Christ present in His brothers and sisters by promoting a just society and by helping all men and women to develop their total human potential.

Thank you for your help.

Bishop Edwin B. Broderick  
Executive Director, CRS

(EDITOR'S NOTE: The editorial in question was written by Robert O'Steen, Voice News Editor.)

### Wants religious articles

To the Editor:

This is the year of Children. Religious articles are of immense help in instructing the children and in getting them to the school. What we received in the past were shared by many Priests and Sisters. Will you help us by requesting the good readers to send me more rosaries, statues, medals, scapulars, religious Christmas and Easter Cards. Used clothes for the children and grown ups also are requested. Please mail them to:

Fr. Paul Cruz, St. Thomas Church,  
Sasthamkotta, P.O., Kerala — INDIA.



## Doing good in an unrewarding world

By MSGR. JAMES J. WALSH

Loneliness, it is widely realized now, is a major problem of life today. Its twin reality is constant discouragement.

A few years ago, psychologist Eugene Kennedy in his news letter, "YOU", made these sharp comments: "The present climate of our country offers little encouragement for the faithful person. Indeed the man who tries to keep his commitments as best he can must get discouraged at times when he sees infidelity in so many forms rewarded. The non-hero, the adulterer, the deserter; we have found reason to praise them all of late. The real question must be: why are men faithful in a culture that fails to reward it?"

Kennedy's observations really are a throwback to another culture in an ancient era, a time when St. Paul in his anxious manner cautioned his converts from paganism with this counsel, "In doing good, let us not grow tired..."

This is a perennial problem with the Christian. It always has been and it always will be. He does good, an enormous amount of it over a life time. Even the so-called public sinner, whom no one would uphold as a character model, has a right to chalk up many good things to his credit,

I recall with amazement when reading Svetlana Stalin's description of her home life with her dictator father that she described the "tender, loving" attitude of the ruthless murderer towards his children. Even in the darkest rooms of the Kremlin, some good was found.

HOWEVER, the point here is we get weary of doing good and being good. Our long list of broken resolutions proves this. Dozens of times, even the lowliest among us broken resolutions proves this. Dozens of times, even the lowliest

among us (which means at times all of us) has taken a firm stand, laid down the law to himself, and for a short period became committed to a particular good thing or avoiding something which had become a bad habit. It started well, but weariness set in.

ST. PAUL'S reminder, born of experience, in itself is not going to set a fire under anyone. Especially so if the Christian message he was preaching did not have some guidelines for avoiding the pitfalls of weariness. Needless to say, the guidelines were present. They run like a thread through the New Testament. And curiously enough, the "pagan" of that very generation so long ago used the very same guideline — "live for today."

However, you can bet there was a different interpretation. The pagan was all in favor of eating, drinking and being merry today, because tomorrow — maybe tonight — we die. The past is gone — the future may never come to us. Take today, grab it with both hands — with gusto as the beer ad used to say.

The Christian was taught from the earliest years to forget the past. He was given a theological reason for this, namely, that the God he believed in was a God of mercy and forgiveness, so he could rest secure in the conviction that the sins and failures and disgraces of the past could be forgotten. Moreover, he was taught confidence in the goodness of the God who clothed the lilies of the field and heeds the birds of the air, so he could face the future without unreasonable fear.

Here's a blunder most of us make. Instead of confining our energy to the living of today, we have taken on our backs the triple burden of

living the past over again, taking on the non-existent future, while attempting to cop with the present.

This is enough to give more than ulcers or bring on a coronary. If anyone should grow weary of doing good it is the drained Christian who is trying to spread eagle himself in three dimensions of time, so to speak. He digs up the past, tries to reassemble the dead bones of failures, sins, injustices. Then he allows his imagination, increasingly as fertile as an established poet, to give reality to the nebulous future, even though it does not exist, and very likely will never exist in the twisted creation imagined.

All this while trying to live the burden of each day in June of 1979.

This threefold existence is more than we were created to bear. The past was not meant to be relived — that is why it is called the past. We must anticipate the future insofar as prudence and common sense demand we plan for concrete needs, but not its lurking shadows.

ALL OF THIS should remind us of a wonderful aspect of divine mercy. God gives us only one moment of time to live, nothing more. There is no way of getting back a second of the past, nor can we borrow a half moment of tomorrow's expected allotment.

We are given a special grace only for this very moment. There is nothing for the past; none for tomorrow except God's promises. God, therefore, demands faithfulness only for now, and backs our efforts with all the strength we need for NOW.

This guideline cuts down the burden of living and enables us to avoid some of the weariness in seeking to do good.



## Athlete goes to bat for unborn

By DICK CONKLIN

Spring training is over for this year and Montreal Expos shortstop Chris Speier is back on the National League circuit again. But Chris is more than just a good ball player and a father of three. He is also an activist, and an organizer of a new group called Athletes for Life.

He's in good company. Former heavyweight champ Joe Fraizer, Joe Rudi of the California Angels, and Sal Bando of the Milwaukee Brewers have already asked to help.

Chris' approach is simple. "I ask a manager for permission to talk for about five minutes with his players before a game. So far they've been cooperative. I tell the players what I want to say, and ask them if anyone is interested.

"What I really want is a definite answer one way or the other. No fence-sitting. If anyone is not interested, that's fine. But I want him to tell me. Those who are interested can meet me later to discuss the situation more deeply."

Chris Speier's involvement in the pro-life struggle came about in a fairly typical manner. "In 1974 we were invited to a right to life function and from then on we stayed in contact with the group. I got in-

involved, educated, and read as much literature as I could to find out more about the movement.

"We were blessed financially and we helped out the different organizations and so on. One year, it finally came to a head and we help fund the March for Life in Washington, DC, which is held each year on January 22."

"WITH ALL THIS, I kept asking myself what I can really do. I can do something financially, but what other thing can I do? So I decided that, well, since they have doctors for life groups, nurses for life, lawyers for life...so I thought it was time for athletes to stand up and let people know exactly what they believe on an issue like this."

He rejects the suggestion that as a ballplayer he should stick only to playing ball. "Life is more important than anything that goes on between these white lines" he said, pointing at the white baselines from his dugout seat. "If I can help someone, if I can educate an unwed girl or one that's pregnant and save a life, it's much more important than winning the World Series..."

"I find this much more im-

portant than my job in baseball, and I would... and if I had to come right down to it I'd given up this (baseball) and do the other because it is more important to me and I feel I have the responsibility."

Chris has been treated well by the national press — as a baseball player, but he sharply criticized the media for biasing its reporting of the issue toward the pro-abortion side. "There were at least 100,000 people at that Washington march (that he helped fund). Two of the national networks didn't even have coverage on it and the other said there were maybe 30,000 people. And even then, they showed a little press conference held by three or four people from the abortion proponents which got more publicity than the march."

He also took a swipe at what he called the double standard by the federal government on the abortion issue. "The biggest pro-abortion institute in the U.S. is Planned Parenthood, and they're funded by the government. They don't have to worry about economics while National Right to Life is dependent solely on donations. Planned Parenthood is in our schools...it's

just involved so much in the society. We have to be extremely strong and numbered. The only thing we have to hope for is that the silent majority will stand up and say, 'we have had enough of it' — and show it at the polls."

A LOT OF PEOPLE say "Don't impress your morals on me". This isn't just a moral issue, it's a human rights issue. We were once as much an embryo as we were a teenager. Making abortion legal doesn't make it right, because the unborn baby has been stripped of its rights, just like Blacks were stripped of their rights in 1857 when the U.S. Supreme Court made the Dred Scott decision and decided Blacks were not persons.

"In Nazi Germany, in 1939, that's when it really got started. Abortion, then infants, then the Jews. There are people around who say let's make it 30 days AFTER birth. If we do that, why not a year?"

Chris repeated his strong belief that athletes, like others, have to be responsible enough to get involved in issues. "...and to me the human life issue is of the utmost importance. Once you lose respect for life, nothing else is important".

# Time - Immortal

By SUSAN MUTO

Time is an ever present human reality. We ask ourselves, "Why does it pass so quickly? How can I organize it better? What is the meaning of my birth, my life, my death? The answers elude us, for time is a mystery. The ancient wisdom tells us:

**There is an appointed time for everything, and a time for every affair under the heavens.**

**A time to be born, and a time to die; A time to plant, and a time to uproot the plant.**

**A time to kill, and a time to heal; A time to tear down, and a time to build.**

**A time to weep, and a time to laugh; A time to mourn, and a time to dance.**

**A time to scatter stones, and a time to gather them; A time to embrace, and a time to be far from embraces.**

**A time to seek, and a time to lose; A time to keep, and a time to cast away.**

**A time to rend, and a time to sew; A time to be silent, and a time to speak.**

**A time to love, and a time to hate; A time of war, and a time of peace.**

Ecclesiastes 3, 1-8)

Before probing the problem of finding time to pray, we need to reflect in general on the mystery of being temporal beings. Man is the only creature who dates his beginning and his end. When we dwell experientially on time as presented in the biblical text and as lived con-

cretely by us, we find, first of all, that it passes; secondly that it calls for order; and, thirdly, that it can at moments be transcended. There is in human life the experience of passing time, of ordering time and of transcending time.

USUALLY we experience passing time in connection with physical changes, with the process of aging. A vivid reminder of what happens occurs when we peruse the family photograph album. Recently, I

**Time passes, but what lasts is the love that transcends here and now, the commitment to life that burns intensely every moment.**

reorganized the photos taken from 1964 to 1978. As the pictures fell into place, I saw condensed into an evening's labor 12 years of growth. There was my little brother, decked out in his confirmation suite, and, shortly after, posing proudly in his high school cap and gown. How tall he stood in the uniform that marked his service in the Navy. That slim figure a few years later was greeting his bride. The latest photos reflected his eyes as he held his newborn son. Into my mind came the words of the poet, T. S. Eliot, who wrote in "Four Quartets":

**Home is where one starts from. As we grow older**

**The world becomes stranger, the pattern more complicated  
Of dead and living. Not the intense moment**

**Isolated, with no before and after,  
But a lifetime burning in every moment**

**And not a lifetime of one man only  
But of old stones that cannot be**

deciphered.

**There is a time for the evening under starlight,**

**A time for the evening under lamp-light**

**(The evening with the photograph album).**

**Love is most nearly itself**

**When here and now cease to matter.**

The photographs do not lie. Time passes, but what lasts is the love that transcends here and now, the

commitment to life that burns intensely every moment.

THE EXPERIENCE of ordering time has a ring of daily familiarity. It is a factor rooted in the functional, managing dimension of human life. Each person reading this page knows what it's like to set the alarm clock for seven, to pencil in appointments on his pocket calendar, to decide which events have priority and to schedule them in accurate chronological order. Perhaps most of our waking time is lived according to this discipline. From its demands emerges the question, "How can I find time to pray?"

Happily there are also moments in human life where time is transcended. We, like the poet, experience moments when time seems suspended, "when here and now cease to matter." Such times go beyond the chronological realm and enter the spiritual. We call them timeless moments like those indescribable exchanges lovers share; the hours spent aimlessly wandering

**KNOW  
YOUR  
FAITH**

along the shore; the afternoons that melt into evenings under the impact of an absorbing book. At such times, without thinking about it, we are probably most intimate with God, for the eternal pierces through the temporal, the finite is enmeshed in the infinite.

THE ART OF PRAYER seems to involve integrating presence into the sacred in each of these time-experiences. Thus we can utter the prayer of passing time: "Lord don't let me fear the rapid passage of my days. Help me to see in this aging process the gentle message of your will for my life. Show me as the years go by the surest path to grace that I may see you always, in an eternal face to Face."

When schedules predominate, we can offer God the prayer of immediacy: "Here I am, Lord, running from store to store to buy all the ingredients that go into tonight's meal. I have to go to the fish market, clean the vegetables, set the table — a list of orders a mile long hammers in my ear. Help me to cook a good meal and offer it to my guests as a sharing in your own creation. You are a beautiful organizer, too."

AND, FINALLY, in moments of timeless presence, the prayer of transcendence may well be: "How good it is, Lord, to simply be in your presence. I love sharing with you this slowed down pace. It fills me with such peace. To see the stars, to feel the sand, to taste the breeze. Everything is caressed by you, myself included. How sweet is the mystery of life. Let me always retain something of this feeling."

In this way there is no time in which we cannot be praying.

## An Epileptic Boy

...a children's story

By JANAAN MANTERNACH

Jesus was with his three best friends, Peter, James and John. They were hiking down from the mountain top where Jesus had experienced God's presence. Peter, James and John still wondered at what they had seen. They whispered to one another about how Jesus' face seemed filled with light. They puzzled over the appearance of Moses and Elijah with Jesus. They would never forget the voice of God calling Jesus his beloved son.

As the four reached the bottom of the mountain, their thoughts were jolted back to more familiar things. A large crowd were Jesus' other disciples. The religious teachers, the scribes, were there, too. There was a lively discussion. It sounded like an argument.

As soon as the crowd saw Jesus coming near, they ran up to greet him. Jesus stopped. "What are you discussing among yourselves?" he asked the people.

A man pushed his way through the crowd. He came up to Jesus. "Teacher, he said, 'I brought my sick son to you. You were not here, so your

disciples tried to heal him. But they could not."

"What is wrong with your boy," Jesus asked. "It's as though a fearful power controls him" the man explained. "It throws him to the ground. My boy foams at the mouth. He grinds his teeth. He becomes as rigid as a board. Your friends were not able to ease my boy's suffering."

Jesus looked around at the crowd. "What an unbelieving lot you are! How long can I endure your lack of faith? Bring the boy to me."

Some friends of the family brought the boy over to Jesus. Just then the boy fell to the ground and began to roll around. He foamed at the mouth. He seemed to be suffering an epileptic attack.

Jesus was deeply moved by the boy's suffering. He turned to the boy's father and asked him, "How long has this been happening to the boy?" "From childhood," the man replied. "You would think it would kill him, it is so bad at times. If you can do anything to help us, please do something."

Jesus answered him almost harshly. "If you can? Everything is possible to a person who

trusts."

The boy's father blurted out, "I do believe! Help my lack of trust!"

Jesus then spoke to the boy. He commanded the evil power: "Get out of him and never enter into him again." At that the boy went into even greater convulsions. After writhing around on the ground, he lay still. He looked as if he were dead. Many in the crowd said out loud: "He is dead."

Jesus bent over the boy. He reached down and took the boy's hand and helped him to his feet. He gave him back to his father, healthy and happy.

The crowd was astonished. They wondered at God's greatness and goodness. They praised God for being with them.

Jesus' disciples later asked him when they were alone, "Why were we not able to heal the poor boy?"

"Because you have so little trust," Jesus told them. "If you had faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you."



# Marriage license a learners permit

By MITCHEL B. FINLEY

"It was the best of times, it was the worst of times. . . It was the season of light, it was the season of darkness. . ." These well-known words from "A Tale Of Two Cities" by Charles Dickens are true even today when applied to our world in general, and to marriage in particular. Today's young couples have many opportunities for insuring a strong, happy, life-long marriage. Yet there are complex social and cultural forces that would smash the dreams and hopes of every newly wed couple. These facts of life, together with the strengths and weaknesses each person brings to marriage, add up to the best and the worst of times for marriage.

Those who have dedicated themselves to the wedded life should expect, first of all, the unexpected. They should prepare themselves for surprises of both the pleasant and the unpleasant variety. Those who enter marriage with little if any formal preparation (especially if their family background was less than happy, should expect more difficulties than those who spend significant blocks of time participating in marriage preparation programs. The need for accurate knowledge of self and spouse is vital.

Couples under 22 should know that, statistically, the chances of their marriages lasting are far poorer than for older couples. Another often

underestimated factor is difference of religion. Often this can turn into a source of deep pain and resentment within a few years.

What a newly married couple today finds after the first month or two of marriage is themselves — warts and all. Marriage changes nothing and no one. The only difference is that instead of being alone with my good and bad characteristics I now live in the same house with another imperfect human being. The marriage license is a learner's permit. When the wedding is over the learning begins in earnest.

The difference for the young man and woman who share a vibrant relationship with Christ is the knowledge that as we pursue our relationship with Christ is the knowledge that as we pursue our "intimate union of life and love" (the words of the Second Vatican Council describing marriage) the Spirit of Christ is there, making up the very fabric of our everyday relationship, challenging us to grow in love, away from fear into greater trust — trust of one another and of him. The marriage of two Christians promises to be different in this important respect.

But the marriage of Christians also means the call to become more than just a typical happily married couple, for married Christians can look forward to experiencing the call of Christ to become "two in one" for a lifetime. The sacrament of matrimony is a way of making

specific the baptismal dedication of self to live for God and others. So a Christian couple should expect to be called out of comfort and away from security as the world understands these things. The summons is to live free from all that restricts our ability to love and serve one another in our joys and our needs.

It is wise to expect from marriage the experience of having to be responsible for one's actions. Once the decision is made to marry this particular person, I become responsible for the outcome of this decision. I should expect that if this relationship is neglected in favor of children or career, money or anything else, to the point that one or more of these things becomes more important than our relationship, then our marriage is probably headed for hard times, perhaps even divorce.

For a couple who places first priority on their marriage, who make regular time for being alone together, for sharing their hopes, anxieties and convictions, marriage can be expected to be a life-long security and peace even in the midst of normal marital conflict and struggles with the world.

In the end, marriage is life — life together with another person who needs love, acceptance, forgiveness and encouragement every bit as much as I do. And I am the principal one he or she can turn to for these things. A life of love and service is what I should expect from marriage today.



Young couples in the technological age have many opportunities for insuring that their marriage remains strong, happy and life-long. Yet there are complex social and cultural forces that would smash the dreams and hopes of every newlywed couple. These facts of life, together with the strengths and weaknesses each person brings to marriage, add up to the best and worst of times for marriage.

# Sexist language in liturgical books

By FATHER JOSEPH M. CHAMPLIN

Soon after the Second Vatican Council, those concerning about Catholic architecture and worship would often visit relatively new or recently renovated churches and groan in disappointment.

**THEY DISCOVERED** many buildings which had been rather permanently built or remodeled at substantial costs, but which were structures designed according to pre-Vatican concepts. A massive marble altar, for example, solidly fixed to the rear wall of the sanctuary or a celebrant's chair also fastened firmly at the side perfectly fulfilled then current notions of liturgy.

However, post Vatican II recommendations urged altars facing the people and a chair at which the celebrant might preside or lead the congregation in community prayer. A rearrangement of those sanctuaries often would have either been practically impossible, excessively expensive or pastorally disastrous. Thus, the disappointed moans. Had such construction or renovation been

delayed but a few years, the projects would have taken a totally different direction.

**SOMETHING PARALLEL** has occurred with regard to sexist language in our liturgical books. The translation of Latin ritual texts into English was accomplished by a corps of distinguished scholars. Nevertheless, the feminist movement with its related issue, the use of sexist words or style in publications, had just begun in those days and did not have the impact on writers it does now. Consequently, translators followed the then current tradition and employed terms like "man" "Mankind," "men," "brothers" in the familiar generic sense.

Those concerned about this matter likewise groan when they look at large, heavy, costly volumes used at the altar. Changing or updating the translation in these books to eliminate sexist terminology means the removal of expensive rituals purchased only a short time earlier and the replacement of them with

new ones. While not as impossible or impractical a task as a second renovation of the church, it does represent an obstacle to be overcome.

Is the effort and expense justified?

**THERE SEEMS NO** question about that point. Words and names are important: They convey the reality behind them.

For example, the term last rites or extreme unction and anointing of the sick denote the identical reality — one of the church's sacraments. But do they not communicate totally different views and suggest completely distinct approaches to the same sacred experience?

Do you feel annoyed or ignored or neglected when a person either does not know your name or mispronounces it or confuses you with another individual?

Are black people indifferent to the word "nigger" in the United States or "kaffir" in Africa?

**IN THE SCRIPTURES** we often find God changing the name of

a person who was destined to play a particularly significant role in the history of salvation. In addition, the new title contained an intimation of the function he or she would fulfill.

Abram became Abraham; his wife Sarai, Sarah. The zealous Saul was to be known as the Apostle Paul. Perhaps the most famous case is Simon Son of John renamed Peter (rock) by Jesus. "I for my part declare to you, you are 'Rock', and on this rock I will build my church." (Matthew 16,18).

Moreover, the church's pattern of prayer or worship has always reflected its manner of belief or faith and vice versa. The law of praying is the law of believing.

Thus names and words and language are important.

**NEXT WEEK** I will look at some specific applications in the liturgy of this sexist language issue. As an appetizer for that discussion, we might recall that one early saint, John Chrisostom called God, "Sister, Mother"; another, St. Anselm, prayed to Jesus as Mother.



# Make this Father's Day special

By MIMI and TERRY RILEY

During the last three Saturdays we've had the rare treat of being a part of honoring Golden and Silver Wedding Jubilarians.

At St. Joan of Arc parish last Saturday, Archbishop McCarthy awarded over 90 couples with Scrolls for 50 years of marriage. We've also honored over these past weeks, at St. Ann's in Naples and at St. Rose of Lima in Miami several couples who have been married over 60 years!

Needless to say, they are all a great sign to us of per-

severance, faith and love. We asked several of them what kept them going. They had a few preliminary jokes like "I never thought of leaving him, but I sure wanted to pop him sometimes," or "it's too late now, I can't go home to mother because I'm a great-grandmother myself".

**WHEN THEY** got serious they all reflected that without the Lord they could not have done it. It was and is their faith that kept them going. These beautiful couples are telling me something — that faith is probably the

single most critical key in a lasting and effective marriage. The commitments of faith and the commitments in marriage are very much the same and they actually go hand in hand.

It also makes me reflect on my own Mon and Dad. Admired all the admiration and joy for all our jubilarians, I do have feeling of sadness. My Dad died when he was 50 years old, 14 years ago. He and Mom were married almost 25 years. They never celebrated their 25 jubilee. How beautiful it would have been to see them come up and

receive a scroll like so many of our beloved couples have these past weeks. They loved each other very much. My Mom lives and works in Memphis, Tennessee, and has 4 of her 13 grandchildren there to love.

With Fathers Day just a week away I reflect on Dad, his ways, and the love he had for us and most especially for Mom. I think too of how lucky so many, many people are to still have their Dad's around. I also think that many of us don't really appreciate our Fathers until after they've

died. I know its that way with me.

This Father's Day try to do something special for Dad, in words. Tell him that you love him. Maybe it'll be hard on you but say "I love you". Maybe he won't know what to say back either, but just accept that. Probably he won't have the words. He might even surprise you and say I love you, too. If you're not talking on the telephone and he's face to face with you, he might even give in to a big hug — yes, believe it or not — Father and Son.

Terry Reilly

## Thomas Aquinas alumni reunion

St. Thomas Aquinas High School (formerly Central Catholic) will hold a reunion of classes of '53, '54, and '55 for three days of activities, June 29, with an informal gathering in the school cafeteria, June 30, — a Dinner Dance at Sunrise Inn and July 1st — a

Family Picnic at Birch State Park. If you are a Graduate of either '53, '54, or '55 and have not been contacted and are interested in attending please call Sandy Farrell at 972-7499 or Jerry McCormick at 491-3386.

## Secular Franciscan Order Congress set

The Secular Franciscan Order, Holy Name Province, will hold their Second Regional Congress June 29, 30 and July 1st at St. Leo College, St. Leo, Fla.

The theme of the congress in Unity. Speakers scheduled are Fr. Cyprian Lunch, O.F.M., and Fr. Sercpin Sullivan, O.F.M. Liturgist will be Fr. Kenan Morris, Gainesville, Fla.



Annual gift of the Mercy Hospital Auxiliary is presented to Sister Mary Emmanuel, S.S.J., hospital vice president, by Mrs. J. Robert Batty. President of the volunteer group for the past year, she accepted a special medal for volunteering more than 7,000 hours. The Auxiliary's donation this year was for \$42,000.



Fr. Robert E. Nilon, S.J., pastor of St. Ann's Church, W. Palm Beach will celebrate his Silver Jubilee on June 16. He was ordained in 1954. Fr. Nilon will celebrate a mass of Thanksgiving, Sun., June 10 at noon. Friends and parishioners have established a burse in his name and "the response has been very gratifying," said Chris Lotz, burse, committee. Contributions may be sent payable to The Fr. Nilon Burse, St. Ann's Church, 301 N. Olive, West Palm Beach.

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# Each 'Street' Tells Its Story

By GERARD E. SHERRY

From Auburn Street, Pittsburgh, to North Kendall Drive, Miami, is a great distance, and it has taken Margaret Budenz almost 50 years to get here — with various stops in other states and many other streets to live on.

Why this emphasis on "streets?" Well, that is the title of the recent fascinating autobiography by Mrs. Budenz. She describes her life as a Communist and as the wife of the celebrated former Marxist and late husband, Louis Budenz, post-war era. And for good measure, there is a forward to the book by her close friend and mentor, Archbishop Fulton J. Sheen.

"STREET" IS the type of book which one seldom gets hold of because few celebrated people tell it all as it really was and is — but not Mrs. Budenz. Each place the Budenz family went and each street on which they lived is a story in itself. Here told in simple but living language, is the great depression of the 30's, the machinations of the American Communist Party, the disillusionment with Marxist doctrine, the return to Catholicism of a one-time altar boy and the acceptance of the same faith by Margaret Budenz and her children.

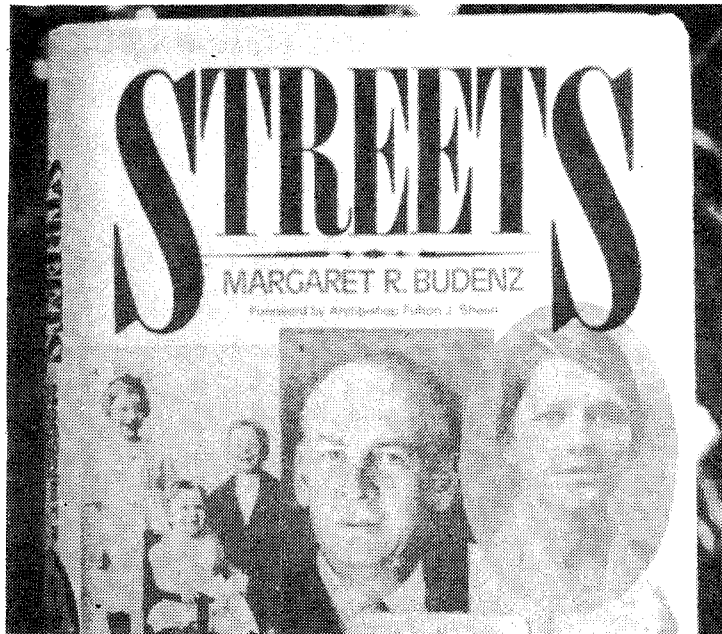
Mrs. Budenz lives in St. Augustine Parish in Coral Gables, and is Director of the High School at Carrollton — in reality, its Principal. Her field is history, and in a recent interview she said this was one of the reasons she wrote the book.

"I like written records", she said. "My first idea was to write a record for my children and grandchildren so they could see, perhaps understand, the processes which I went through during my lifetime — which has spanned most of the Twentieth Century. Because of the fact that my husband and I were at one time controversial, I thought it would be an interesting project for me to do.

"The aim of the book is to give an over-view of the years when my husband was active in Communist causes and then in the field of anti-Communism. I was very much party to his political views. I was perhaps not so active as he was. I was never the Editor of the Daily Worker as he was, but certainly I was totally aware of and cooperated completely in being a Communist. I believed in it as much as he did."

I ASKED MRS. BUDENZ whether becoming a Catholic has changed her views not only politically, but in relation to community morals, family life and so on. She said:

"That's a hard question to answer — that's one of the



problems I have had. Certainly you don't become an adult convert to Catholicism without problems. You would have to be fairly stupid if you didn't anticipate that you were going to have problems, because they're fairly well set. I would say, in my own case, I considered myself to be an atheist, perhaps from the time I was in college.

"I think Louis was mad at the Church. They were two different things. He felt that social reforms in the Church were proceeding too slowly. Because I was an atheist, I could very easily accept the philosophy on materialism set down by Marx. It seemed to be a natural home. I would say that my becoming a Catholic had more to do with the fact that I was no longer an atheist than anything else.

Intellectually, I no longer felt that I was an atheist. I felt that God existed. (Louis by this time had great desires to

return to the Church.) In addition, we became quite disillusioned with many of the things that happened in the Communist Party. You might say that I became a Catholic because I decided that I believed in God. Now, I think that my attitudes towards family — while we were in the party we had three children — I think we were good parents and that our children were well brought up even though we were not subscribing to any religious kind of a doctrine."

BEING AN EX-COMMUNIST has resulted in some pressures from people who still don't accept the conversion as genuine. It is mostly attitudinal rather than verbal — but Mrs. Budenz has not given up her thirst for social justice or for causes on which she has strong convictions. She observed:

"I am very much opposed to abortion. There was a place in my book when I was

pregnant with my third daughter — The Party tried to impose a discipline on us — to have an abortion, so we had to finagle around that politically. But, I don't think this has anything to do with equal rights.

"I saw my mother, for instance, who was widowed as a young woman, struggling to bring us up, to educate us, with all the inequality she had to face throughout her life. It's this type of thing — this type of injustice. I believe in the ERA. We can deal with the draft, abortion, and all this type of thing — they becloud the issue of equal rights. You have the same kind of arguments against abolishing slavery.

"I certainly think that there are many, many Catholics who are committed to justice. But, there is a difference between lip service and the actual doing of it. For instance, I work also for Sacred Heart School. We are committed to certain goals that control really what we do and teach in our schools all over the United States. Goal No. 3 is a social awareness that leads to action.

"SOCIAL AWARENESS" and social justice are subject to many kinds of interpretation. To some people, it means taking

canned goods and Christmas baskets — to us, it means that you try to do something to change society. But, I would say that the Church officially is committed to these things, but the Church is people like you and me who are really more concerned with our own daily bread than with the overall idea of justice. So, I think that social change comes about slowly.

"I believe I am no longer a revolutionist. I no longer want to overcome things violently as I did when I was a Communist, but that doesn't mean that I have given up social change. I think as I have become older that social change always comes about slowly, and perhaps this is a good idea. Otherwise, we would be going huffing and puffing around following every new idea that came down the road."

All this besides "Street" and perhaps another book in the future. There is nothing revolutionary about Mrs. Budenz — indeed, she is quiet-spoken, with an almost and brimming with confidence and conviction.

"Streets is a moving book and worth purchasing. It is published by Our Sunday Visitor, Inc., and sells for \$11.95 hardback. It can be obtained through Catholic or other bookstores in the area.

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# It's a Date

## DADE COUNTY

St. James Forever Young Club will have their regular meeting, Weds., June 13 at 2:30 p.m. in the parish hall. Those attending are urged to bring a 'Tasty Dish' of your choice for a covered dish dinner. This activity is coupled to a farewell party for Adele Gonzalez, religious education coordinator. For further information call Mary Guilday 685-0957 or Lillian Murray 681-5649.

## BROWARD COUNTY

St. Charles Borromeo Catholic Women's Club, Hallandale, will hold their final meeting of the season on Tuesday, June 12th, 7:45 p.m. Next meeting in September.

Lauderdale Catholic Singles Club officers invite members to 'come out and be heard' at the Sunday, June 10 meeting at Our Lady Queen of Martyrs Church, 2731 S.W. 11 Ct., Ft. Lauderdale. Mass at 6 p.m. will precede meeting.

St. Clement Parish will hold the annual Father's Day Picnic on the Parish grounds, Sunday, June 17, from Noon until six p.m. A complete Bar-B-Q chicken dinner will be served from One until five p.m. Save \$.50 on pre-sale tickets after all Masses Sunday June 10, or at the Rectory during the week. For an afternoon of fun and games, music and dancing, horse-shoe pitching and kite-flying, conversation and relaxation...try St. Clement's Father's Day Picnic!!!

## PALM BEACH COUNTY

Catholic Daughters of America, Court Palm Beach 780 will hold their meeting June 9 at 2 p.m. at the Knights of Columbus Hall in the basement of the "MUSICANA" on Marine Drive, West Palm Beach. Installation of new officers will be held before the meeting.

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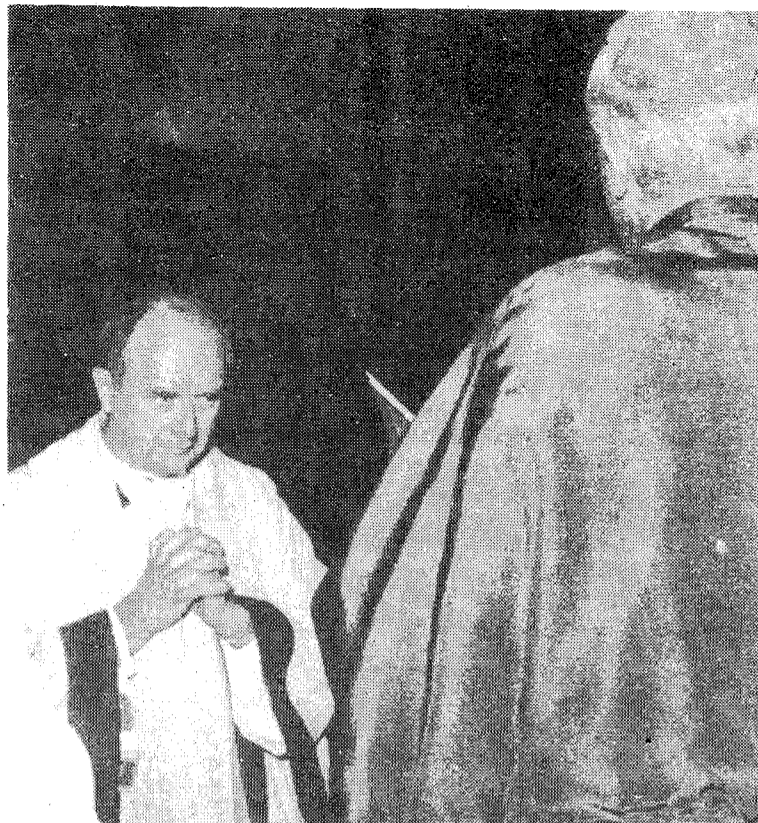
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Msgr. Bryan O. Walsh, director of Catholic Charities, former pastor and head of Unaccompanied Children's program (and a number of other things too numerous to mention) renews vows before Archbishop McCarthy at a Mass honoring his Silver Jubilee as a priest.

## Pope's visit on T.V.

Two Miami television stations have scheduled

special broadcasts of the visit to Poland of Pope John Paul II.

Miami television station WLTV, Channel 23, will broadcast extended coverage of Pope John Paul II's visit to Poland, via satellite, on Saturday and Sunday, June 9 and 10.

The station will air highlights of the Pope's visit to Holy Cross Monastery at Mogli, Poland, Saturday from 3 to 5:30 p.m. and ceremonies from Cracow marking the end of the historic 10-day visit on Sunday from 11 a.m. to 1:45 p.m.

The station will carry a resume of all the Pope's travels in Poland from 5 to 8 p.m. Sunday. All three broadcasts will be accompanied by commentary in English as well as Spanish.

NBC is preparing a 1 hour program which will include the Papal Mass from Cracow, and will be aired by its Miami affiliate station Channel 7, on Sunday, June 17 at 11 a.m.

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# Charities clients hurt by rollbacks

WASHINGTON (NC)— Budget cutbacks resulting from California's Proposition 13, a sharp rollback in property taxes, have had "significant impact" on clients served by Catholic Charities agencies, according to an analysis prepared by the California Conference of Catholic Charities Directors.

By 1981-82 state social service funds could be only half the amount needed to maintain the current service level, the report said.

It also said cutbacks may lead to cancellation of Charities contracts with public agencies and urged Charities agencies to develop contingency plans for operating without public funds.

The report was based on survey responses from 27 of the state's 85 Catholic Charities agencies. It appeared in *Charities U.S.A.*, the monthly magazine published by the National Conference of Catholic Charities in Washington.

The largest groups hurt by the budget cutbacks are the elderly, children in foster care, troubled youths, the developmentally disabled and those who need drug rehabilitation, community mental health services and supplemental food programs, the report said.

The report said Charities agencies should:

- Urge legislators "to maintain the level of services for the poor and needy."

- "Do all in their power to educate themselves and the public on the real social costs of not providing needed services for the poor and needy."

- "Prepare contingency plans for the time when they will not be receiving any public funds for the delivery of services."

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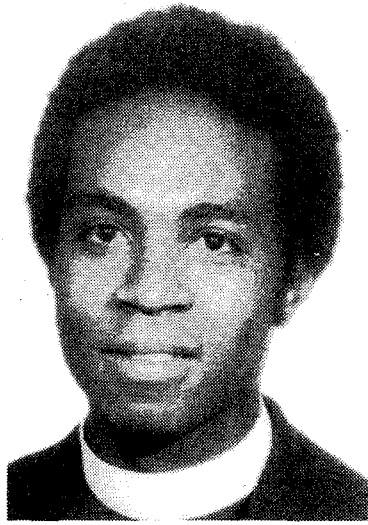
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# Ex-Miami Grad ordained to priesthood in D.C.

Fr. William L. Montgomery, son of Mr. and Mrs. William Montgomery of 1283 Northwest 72nd Street, Miami was ordained to the priesthood by Cardinal William Baum, Archbishop of Washington, on May 19, at St. Matthew's Cathedral in Washington, D.C.

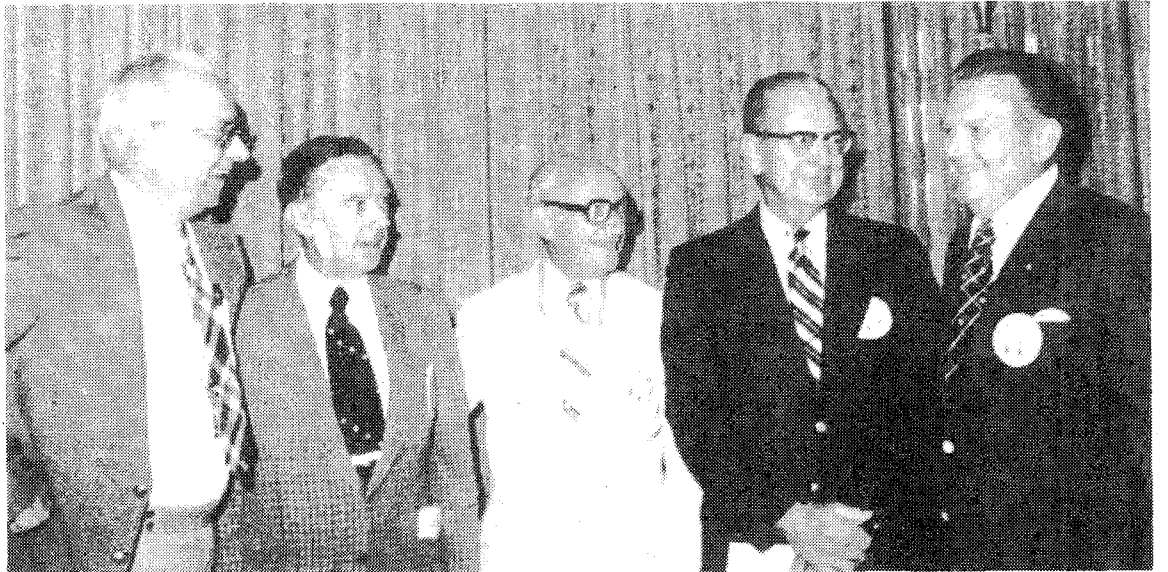
Father Montgomery attended Holy Redeemer Elementary and Holy Redeemer High Schools in Miami. He received his bachelor of arts degree from the University of South Florida. He was awarded a master of arts degree by Notre Dame University before undertaking theology studies at Mount St. Mary's Seminary, Emmitsburg, Md.

As a seminarian he served at Our Lady Queen of Peace parish, Washington, DC and St. Matthias parish, Lanham, Md. He celebrated his first Solemn Mass on Sunday, May 20th, at noon at Our Lady Queen of Peace Church in Washington.



Fr. William L. Montgomery

Although he attended Catholic schools, Father Montgomery did not convert to Catholicism until after he was 18 years old. "After some years I reluctantly decided that I had a vocation," he said. He was studying philosophy at Notre Dame University when "the moment of truth" came.



Serra Club of Broward County installed new officers (above) during a luncheon meeting for members, their wives and friends at the Harris Imperial House, Pompano Beach. From left to right, Philip Jansen, treasurer; C. Richard Lill, v-p vocations; John H. DeVaney, v-p membership; Cornelius R. Meyers, v-p programs and George Karpin, president. Not shown Clarence S. Klein, secretary. A plaque for "spiritual leadership" was presented to Fr. James E. Quinn (right) chaplain of Serra Club of Broward and pastor of Nativity Church, Hollywood, by retiring president Maurice F. Draye, center, during installation ceremonies of new officers.

# Former Miami seminarian ordained by Byzantines

Subdeacon Paul E. Edwards was ordained to the Holy Diaconate Sunday, May 6th at the Byzantine Catholic Seminary of Ss. Cyril and Methodius, Pittsburgh, Pennsylvania.

Rev. Mr. Edwards began his studies for the priesthood at St. John Vianney Minor Seminary in Miami in 1969. He completed his philosophical studies at St. Vincent de Paul Major Seminary in Boynton Beach in 1976. Rev. Mr. Edwards was given permission to continue studies for the priesthood in the Byzantine Rite of the Catholic Church.

Rev. Mr. Edwards is a member of St. Basil Catholic Church in Miami. He is the son of Mrs. Geraldine M. Finlen of Hialeah. The newly ordained deacon concelebrated the May 13 Sunday Liturgy with his pastor, Rev. Peter D. Lickman, and preached his first homily.



Rev. Mr. Paul E. Edwards

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Baseball champions of the Catholic Athletic League 6th grade division are these boys from SS. Peter and Paul elementary school with their coach, Bill Oharriz, First row; Luis Garcia, Enrique Vilar, Frank Cardelle, Nelson Doval. 2nd. row; Ricky Gonzalez, Luis Mendez, Robert Moreira, Henry Hernandez, Angel Fernandez. Back row; Pablo Poliuc, Jorge Degoti, Jose Pielago and Robert Pozo.



THE PERFECT SOFTBALL TEAM. These girls from Our Lady of Perpetual Help School in Opa Locka just finished a perfect season of 12-0 to be the Softball Champs of the Catholic Athletic League. Top—L - R: Tracie Spicer, Colleen Ewing, Cindy Melendez, Kelly Kerrigan, Cathy Ricke, Michelle Smith, scorekeeper Nora Young. Bottom—L - R: Michele Ellis, Chris Le Boeul, Felicia Burke, Ann Wallace, Elizabeth Welker, Mary Ambrose, Risha Williams.

## Jesus 79 rallies unite Charismatics worldwide

N.C. News

In an all-out effort to spark more interest in the charismatic movement and celebrate the feast of the Pentecost, rallies were held in stadiums and convention halls throughout the U.S. and in nations around the world on June 2, the eve of Pentecost.

The "Jesus 79" rallies, as they were called, were a gathering or Christians of many denominations to proclaim that "Jesus is Lord" in cities such as New York, Seattle, Dallas, St. Louis and Oklahoma City. According to Archbishop Peter Gerety of Newark, N.J., there were 38 rallies being held simultaneously throughout the United States and in Ireland, England, South Africa and Australia.

Crowds estimated between 5,000 and 35,000 attended the all-day events.

THE RALLIES drew young and old, people of different ethnic backgrounds, and people seeking a renewal of faith. The reports indicate that the crowds were generally enthusiastic and happy.

More than 35,000 people gathered in Giants Stadium of the Meadowlands, Rutherford, N.J. to participate in "Jesus 79". That rally was a repeat event of the

charismatic rally held there last year, called "Jesus 78", which drew 60,000.

"We're not talking the numbers game," Archbishop Gerety said at Giants Stadium, "we're talking about the manifest blessing of God on the charismatic movement and I'm happy to be part of it."

Another happy participant of a "Jesus 79" rally was Cardinal Leon-Joseph Suenens of Malines-Brussels, Belgium, who has been a leading figure in the charismatic movement.

Cardinal Suenens told a crowd of 5,000 at the Myriad Convention Center in Oklahoma City, Okla., "I am here to give you a three-fold message: let us close the past, open ourselves to the present, and face the future together."

The cardinal was the keynote speaker for the Oklahoma City rally. He spoke on the meaning of ecumenism and charismatic renewal and how this movement has brought Catholics and non-Catholics closer together.

"EVEN FIVE or 10 years ago Catholics and non-Catholics weren't speaking. It was unthinkable that we should smile or embrace each other. But in spite of all this, and the four centuries of disunity, criticism, and in-

credible bitterness, today we see the miracle of love that comes from the Holy Spirit through charismatic renewal and ecumenism."

The miracle of love and sharing was also present in a crowd of 35,000 people attending the Jesus rally at Shea Stadium in New York. There was much spontaneous singing and dancing in the aisles which eventually spread to the stage where speakers and hosts jumped up from their seats, raised their arms high and gave praise to Jesus.

Because Shea Stadium is so close to LaGuardia Airport part of the day was spent pausing in the middle of speeches, prayers and songs to wait for the roar of jets passing overhead to subside. Eventually though, the crowd began to take those moments and make them an opportunity to shout the praises of the Lord

Rev. Bob Mumford, a non-denominational Bible teacher, said the New Jersey "Jesus 79" rally was a prophetic gathering that was saying to "our nation and other nations that Jesus Christ is alive and well."

Cardinal Suenens explained that the charismatic rallies were the dream come true.

## News briefs

### Abortion injunction stands

WASHINGTON — (NC) — The U.S. Supreme Court has refused to lift a lower court's injunction which stops Illinois from enforcing a law restricting Medicaid abortion funding. The court's action in the case could lead to the first Supreme Court review of the Hyde amendment, the federal law restricting Medicaid abortion funding.

WOMENS

### Women's ordination opposed

MT. RAINIER, Md. (NC) — A new Gallup poll shows that although a majority of American Catholics oppose women's ordination, the percentage of supporters is increasing. This year's poll found Catholics opposed to women's ordination by 53-40 percent, compared to a 1977 poll which found opposition at 57-36 percent.

### Concern for Taiwan people

WASHINGTON (NC) — Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, has asked President Carter and Secretary of State Cyrus Vance for additional assurances that U.S. recognition of China will not cause "hardship or indignity" for the 17 million people living on Taiwan, Bishop Kelly said in separate letters to Carter and Vance that he was writing because of concern expressed by the Catholic bishops of Taiwan in a pastoral letter they published last March.

### Urge Israel recognition

SAN FRANCISCO—(NC)— The time has come for the Vatican to recognize Israel officially, according to Father Edward Flannery, former spokesman for the U.S. bishops on Jewish-Christian relations. "I tend to believe that the U.S. bishops should be among the foremost voices leading this cause," he said.



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## Ministros Laicos: enviados para el servicio

Por ARACELI CANTERO

La expectación y los aplausos se dieron cita el pasado domingo en la capilla del Seminario College de St. John Vianney.

Por primera vez en la historia de la Arquidiócesis, 39 laicos, recibieron el envío del arzobispo para el ejercicio de diversos ministerios pastorales en las parroquias y organizaciones de esta iglesia local.

Al ser llamados por su nombre, uno a uno, fueron abandonando sus puestos junto a familiares y amigos, para acercarse al altar y recibir la imposición de manos del obispo.

¿"Estais dispuestos a ser Ministros Laicos para la Arquidiócesis de Miami?", les preguntó.

"Sí, estoy," respondieron.

"Estais dispuestos a trabajar con vuestro párroco, dirigente, y demás miembros del equipo, para fomentar un espíritu verdaderamente cristiano en vuestra parroquia, movimiento organización u oficina de la arquidiócesis?"

"Si, estoy, volvían a responder, en primera persona, a cada pregunta.

"Al acercarse para la imposición de las manos de los obispos, Benigno Galnares no pudo menos que pensar en los primeros cristianos enviados por los apóstoles, y en el compromiso que él ahora hacía.

"Me di cuenta que la bendición del obispo no era el final sino el comienzo de mi

En visita a país natal

## Pide el Papa unidad, libertad religiosa



La juventud polaca, ataviada con trajes típicos, saluda al Papa durante su recorrido entre el pueblo hacia la Iglesia de Sta. Ana, en Varsovia.

CZESTOCHAWA, Polonia (NC)—Con sus palabras pidiendo libertad religiosa, declarándose él mismo apóstol de los países eslavos y consagrándose él y a toda la Iglesia a la Virgen morena de Czestochawa, Juan Pablo II dejó pronto establecido el tono que quería dar a su visita a Polonia.

Miles de peregrinos de toda la nación se han ido sumando a las grandes masas que han acompañado al Papa durante sus visitas a los diversos rincones de su país natal. Miles lo vieron personalmente durante las Misas de campaña en Warsaw, Gniezno y Czestochawa, y millones más pudieron seguir sus movimientos en las cámaras de televisión, que por una excepción, permitieron este tipo de reportaje religioso.

Durante sus apariciones

públicas los primeros tres días de viaje, el Papa mencionó repetidamente su origen polaco y las raíces cristianas de la nación.

"Son raíces cristianas tan fuertes y profundas", dijo, "que si las olvidamos o descuidamos "dejaremos de comprendernos nosotros mismos."

En varias ocasiones el Papa no pudo controlar su emoción, especialmente en Jasna Gora, lugar del santuario de la Virgen morena, patrona de Po-

lonia, donde consagró la Iglesia a María, el día cuatro.

Durante su homilía Juan Pablo II se apartó varias veces del texto preparado de antemano, siendo interrumpido frecuentemente por aplausos y canciones.

En su discurso en la Plaza de la Victoria de Varsovia, el día de su llegada, el Papa señaló que veía su elección como el primer Papa polaco de la historia, como una llamada pa-

(Pasa a la Pág.4A)

EL CANAL 23, transmitirá un reportaje completo de la visita de SS Juan Pablo II a Polonia vía satélite, el sábado 9 y domingo 10 de Junio.

El Sábado de 3 a 5:30 pm., visita al Monasterio de Holy Cross en Mogli

El Domingo de 11 a 1:45 pm visita a Cracow y salida para Roma, y de 5 a 8 pm el mismo Canal 23 tendrá un resumen total del histórico viaje.



*Luz que brilla en las tinieblas.*

*Diseño de la insignia que recibirán los Ministros Laicos*

María del Carmen Martín, foto izquierda, y 38 laicos más de toda la Arquidiócesis, recibieron la imposición de manos del Arzobispo McCarthy, el domingo, comprometiéndose con ello en diversos ministerios diocesanos, por un tiempo mínimo de tres años.

El acto del domingo en el seminario incluyó la aceptación de 27 candidatos en el programa de formación de Ministros Laicos. Los candidatos de primer año, abajo, recibieron una vela, como símbolo de su compromiso inicial.



"Para mi fue una reafirmación," comentó Rosemarie Kamke, Directora del Colegio de Inmaculata LaSalle. "Experimenté a la Iglesia reconociendo oficialmente lo que ya ha definido como el sacerdocio de los fieles," di-

jo, señalando la semejanza de la ceremonia con la de ordenación de sacerdotes.

Durante su homilía el arzobispo explicó algunas de las metas del programa de formación de Ministros

(Pasa a la Pág.3A)



Arriba, el arzobispo McCarthy elogia la labor de los empleados y voluntarios del Buró de Servicios Católicos, que celebró su primer Banquete Anual de Homenajes, en el Omni. Días antes, el Director de las Caridades Católicas celebró con una Misa el 25

aniversario de su ordenación sacerdotal. Durante el ofertorio, haitianos vestidos con trajes de su tierra, presentaron las ofrendas durante la Eucaristía en el Seminario-College de St. John Vianney.

En Banquete de Caridades Católicas

# Informe anual y homenaje a voluntarios

Durante 31 años Nora Ricketts ha hecho las veces de madre para más de 300 niños y niñas de la Archidiócesis de Miami.

Su trabajo no ha pasado

desapercibido: cientos le dieron un caluroso aplauso mientras el arzobispo de Miami le entregaba una placa de reconocimiento durante el primer banquete anual de premios del Buró de Servicios Ca-

tólicos de la Archidiócesis.

Además de Nora, otros 28 empleados y voluntarios de la Oficina de Servicios Católicos, recibieron de manos del director, Mons. Bryan Walsh placas de reconocimiento.

Entre los homenajeados se encontraba el senador Richard Stone, quien recibió elogios por su labor en el Senado, y su apoyo a legislación en favor de la vida y los derechos humanos. El senador fue el conferenciante del acontecimiento, y al recordar el homenaje, momentos antes, a Nora Ricketts, dijo: "Al honrar a la Sra. Ricketts, están reconociendo el valor de más de 300 vidas humanas que no eran aceptadas. Es un imperativo que luchemos contra la mentira de que existe mucha gente 'no querida' por nadie," dijo el senador.

"Todos tenemos alguien que nos quiera," añadió.

En sus palabras finales, el arzobispo de Miami dijo que

"aquéllos empeñados en tareas de caridad y justicia, están dando testimonio del amor de Dios."

Monseñor Bryan Walsh, leyó el informe anual, como director de las Caridades Católicas en la Diócesis, que cumple 48 años de actividad.

Durante el banquete recibieron también homenaje por su servicio: el juez C. Clyde Atkins, Anthony Bix, Philip Coniglio, Louise Cooper, Rosemary Dillon, Helen Forghash, Gladys García, Thomas Grady, Frank T. Grimm, Helen Harris, Fred. B. Harnett, Claudia Harney, Mr. and Mrs. John Herzog, Bernardette Larkin, Ruth Mazeski, Louis J. Moellers, James W. McCaughan, Jeanne Niemoeller, Mary Alice Owens, Marie Palmer, Nora Jane Romansky, Mr. and Mrs. F. Laccaina, Tina Lchrader, Patricia Luzi, Catherine White, Virginia Wilson, Nora Wolf.

• Denuncia situación de refugiados


ROMA (NC)— Si no resolvemos el problema de los refugiados, hoy más numerosos que nunca, y evitamos otro "holocausto" (como el de los judíos a manos de los nazis), la humanidad retrocederá al salvajismo, que se ve cada día más cerca, advirtió John McCarthy, de los Servicios de Migración y Refugiados, US Catholic Conference (USCC) al dirigirse a la asamblea de Caritas Internacional. Al describir como ejemplo las condiciones de los refugiados en Tailandia y Malasia, citó el caso de una isla con 40,000 de ellos que ya no tiene un árbol en pie ni más espacio vital para sus necesidades. Hasta el momento las agencias religiosas han reasentado a cientos de miles de refugiados.

• Elogia el deporte

CIUDAD DEL VATICANO (NC)— Al recibir a los equipos de fútbol de Argentina e Italia, el Papa Juan Pablo II alabó la práctica del deporte por su contribución "a la formación integral de la persona humana." El deporte desarrolla fortaleza, destreza, resistencia y armonía y fomenta el cultivo de la energía interior al paso que es una escuela de lealtad, valor, tolerancia, resolución y fraternidad, dijo.

• Se ofrece de mediador

SAN SALVADOR, El Salvador (NC)— El arzobispo de San Salvador Mons. Oscar Romero ofreció su mediación para terminar con la violencia que crece "entre la represión y la venganza," refiriéndose así a la muerte durante mayo de 96 personas a manos de tropas de seguridad, y de guerrilleros, que asesinaron a un ministro y a un diplomático. Llamó además "una nueva masacre" a la muerte de 14 estudiantes que trataban de llevar alimentos a los miembros del Bloque Popular Revolucionario (de campesinos, estudiantes y obreros) que ocupaban la embajada de Venezuela en demanda de la libertad de tres de sus líderes. A principios de mayo hubo otra masacre de 25 personas frente a la catedral, ocupada junto con otros seis templos. "Hago un llamado a la conciencia y al corazón de los dirigentes responsables, para que abandonen la intransigencia y busquen un rápido fin a esta cadena de hechos sangrientos," dijo Mons. Romero.



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# Ministros laicos: enviados a servir



(Viene de la Pag. 1A)

Laicos, entre otras:

- Autenticar y reconocer muchos de los ministerios que ya ejerce el laicado de la diócesis.
- Establecer modelos de ministerios, que inspiren a todo el pueblo de Dios.
- Ofrecer un sistema de apoyo y profundización en el compromiso a los que ya sirven.
- Coordinar más efectivamente los diversos ministerios diocesanos.
- Ofrecer oportunidades de servicio formal a quienes no cualifican para el Diaconado

Permanente.

Después de la ceremonia, los nuevos ministros expresaron gratitud por la llamada del obispo y la formación recibida. "Ha renovado mi visión de Iglesia," dijo Benigno Galnares. "Ha iluminado mi vida espiritual para amar y servir a la comunidad," dijo Monique Lambert. "Me encanta poder ayudar en la formación del laicado".

Durante una breve recepción después de la ceremonia, la Doctora Mercedes Scopetta, directora del programa y de la Oficina de Laicos, pidió un aplauso pa-

Virgilio y María Suárez, responden a su llamada para ser enviados como Ministros de los Enfermos en la Parroquia de St. Dominic.

Esperanza Lopez, ministro de evangelización recibe la imposición de manos del Arzobispo McCarthy y el Obispo Nevins.



ra el arzobispo y agradeció el apoyo de los primeros colaboradores, entre otros, los miembros de la Institución Teresiana, que ayudaron en la reflexión inicial y mantuvieron abierta su residencia para las reuniones. La Her-

mana Mary Mullins O. P. que ayudó con el curriculum y Carmen Fernández Aguinaco que sirvió como secretaria ejecutiva atendiendo a la numerosa correspondencia del inicio del programa.

La ceremonia del domingo también incluyó la aceptación de 27 nuevos candidatos para el programa.

Los Ministros Laicos co-

• Obispo vende residencia para ahorrar

SAN FRANCISCO (NC)— Mons. John Quinn, arzobispo de San Francisco, ha puesto a la venta su residencia episcopal y se trasladará a un convento en una parroquia para con lo ahorrado disminuir el déficit de la arquidiócesis "pues la inflación nos mata," dice. Pidió a los párrocos recortar gastos. El presupuesto reduce costos en educación, comunicaciones y administración, pero mantiene los servicios diocesanos a las parroquias y escuelas de barrios pobres, y a las minorías.

• Abandonan templo para no oír críticas

WASHINGTON (NC)— Defensores de los derechos humanos interrumpieron una misa en el aniversario de la independencia de Argentina a la que asistían diplomáticos y militares en la catedral de San Mateo, reclamando por la suerte de los prisioneros desaparecidos bajo la junta militar. Los funcionarios abandonaron el templo cuando el celebrante también criticó los "abusos" de los gobiernos fuertes, el P. Sean O'Malley, director del apostolado hispano en Washington, quien citó al efecto documentos de Puebla.

• Atacan desempleo juvenil

WASHINGTON (NC)— La administración Carter ha iniciado un esfuerzo unido del gobierno y la empresa privada para atacar el desempleo entre la juventud, que en general llega al 16.5 por ciento pero en el caso de las minorías (negros, hispanos, indios) llega al 34.5 por ciento. Hay campañas positivas que han levantado el empleo juvenil en un 27 por ciento en los dos últimos años, pero la población ha aumentado considerablemente también. Los funcionarios han prometido estudiar la situación, y restaurar en el presupuesto \$200 millones en programas juveniles de empleo para el verano.

• Balance positivo de integración

WASHINGTON (NC)— Al cabo de 25 años del fallo Brown de la Corte Suprema de Justicia contra la separación racial en las escuelas, dirigentes cristianos han hecho un balance, con puntos desfavorables para los católicos en el norte (como en Boston, donde hubo motines escolares entre blancos y negros), pero también con marcado apoyo de la Iglesia en favor de los derechos del negro. Escuelas parroquiales y públicas han sido "integradas" o mezcladas con ayuda de los católicos en el sur y en la capital, y además éstos se oponen a que sus instituciones de enseñanza sean refugio de otras familias que evaden la integración pública. El Centro Nacional de Revista Política de la Universidad Católica pide integrar razas y clases sociales a la vez, reducir el traslado en buses en zonas integradas ya, y comenzar la educación interracial a edad temprana.

## Un sueño que ya es una realidad

Por ARACELI CANTERO

La creación de Ministros Laicos para la Archidiócesis de Miami parecía un sueño hace sólo dos años. Pero el pasado domingo el sueño se hizo realidad, gracias a la iniciativa del Arzobispo Edward A. McCarthy y de la labor de Mercedes Scopetta, nombrada por él para la creación del programa.

Después de la ceremonia de comisión de los primeros 39 Ministros Laicos de la Archidiócesis, la Doctora Scopetta se sentía contenta, aunque no por eso dejaba de reconocer que la tarea había sido dura, y que aún queda mucho que andar. "Hemos tenido muchas alegrías, pero empezar un programa nuevo nunca es fácil," señaló. Mercedes es psicóloga clínica y parte del profesorado de la Escuela de Medicina de la Universidad de Miami, y hace dos años ofreció su servicio al arzobispo McCarthy. Desde entonces se convirtió en el instrumento para la creación y coordinación de ministerios laicales nuevos o ya existentes en la Archidiócesis.

En el corazón del Arzobispo estaba el sueño de hacer al laicado más consciente de su derecho a ejercer ministerios en la Iglesia.

A los que ya lo eran en la práctica, quería ofrecer preparación y apoyo. A los todavía 'observadores' les lanzó una llamada, una invitación a servir.

"Después de su invitación a través de La Voz, las cartas no cesaron de llegar," señaló la doctora.

A ella le correspondió después organizar un programa de formación, buscar profesorado, visitar a los párrocos...

"pero el arzobispo continuó reflexionando con nosotros y compartiendo su sueño y su visión de Iglesia," comentó.

"En la formación queremos transmitir una visión de Iglesia pobre, evangélica, de gente que vive las bienaventuranzas y se sabe comprometer en el amor y la justicia," añadió. "Para ello tenemos que ir derrumbando las dicotomías que dan prioridad a los edificios sobre las personas, al poder sobre el servicio... Para tener una Iglesia servidora tenemos que desmentir la idea de que el clero y los religiosos o religiosas son los únicos que sirven. Tenemos que hacer al laicado consciente de su responsabilidad de servicio," señaló.

Pero en su tarea, Mercedes no ha estado sola. Desde el comienzo se le unieron numerosos voluntarios que enseñaron en el programa y reflexionaron sobre su contenido. Entre ellos la Hermana Mary



Zoila Díaz,

Mullins O. P. que ayudó con el Curriculum.

Al iniciarse el segundo año, Zoila Díaz se unió al equipo aportando su experiencia de muchos años como Directora de Educación Religiosa en varias parroquias. Ahora es Directora Asistente de la Oficina de laicos y Coordinadora del Programa de Formación, de los ministros.

Convencida hasta la médula de la importancia de un laicado bien preparado, también considera que "un programa de adultos debe dar gran importancia a sus aportaciones." Por ello los estudiantes ayudan constantemente en la evaluación de los cursos.

Según Zoila, el programa era al principio más académico y ahora subraya la vivencia y el aspecto comunitario. Los estudiantes se reúnen una vez al mes, todo el día, para clases, y luego, dos tardes al mes, en pequeños grupos con un líder. El programa está sensibilizado según las necesidades culturales de los participantes, con clases en inglés y en español.

Cualquier persona interesada en entrar en el programa, que es de dos años, puede obtener de la Oficina una planilla de matrícula. La oficina exige la recomendación del párroco y después envía al candidato una planilla de inscripción más detallada. Con su respuesta este debe incluir dos recomendaciones más, una de ellas de un seglar. Antes de la aceptación tiene lugar un test psicológico y entrevista personal. El programa reconoce la preparación previa de los candidatos, en cuyo caso el proceso puede ser más breve, pero todos tienen que expresar por escrito su deseo de ser comisionados, comprometiéndose con ello a servir en la Archidiócesis por un mínimo de tres años.



Mercedes Scopetta, dcha., agradece a Carmen Fernández Aguinaco su servicio como Secretaria Ejecutiva durante dos años.

misionados el domingo son: Jean y John Baldwin, Martha y James Boisvert, James y Mary J. Bridges, Mary L. Burne, Carol Carroll, Jeanine y Patricia Donalson, Emery y Mary Horvath, Elliot y Catherine McCauley, Jeanne Mendez, Mary y Richard Jr. y Richard III Sullivan, Anthony y Jackie Tucci. También Mary Zoe Anthony, Genny Casto, Julio y Lourdes Crews, Zoila Díaz, Benigno Galnares, Adelaida González, Rosemarie Kamke, Monique Lambert, George Loiselle, Esperanza López, María C. Martin, Leyla Mazpule, María C. Pérez, Dorothy Phillips, Mercedes Scopetta, María y Virgilio Suárez, y Margarita Xiques.

# Sacerdotes señalan camino a ideal

Resumen del padre James Fetsher, sobre la reflexión de los sacerdotes durante jornadas de diálogo con el Arzobispo durante los pasados meses.

## Tercera Parte

Nosotros los sacerdotes de la Archidiócesis de Miami, enfocamos el problema de "cómo" llevar a cabo nuestra misión desde tres puntos de vista diferentes: A) la parroquia, B) la Archidiócesis, C) la Iglesia universal.

Los puntos enumerados a continuación podrían servir de referencia para determinar las áreas que, en nuestra opinión,

muchos de los casos, la participación en esos movimientos se debe precisamente a que proporcionan mayor oportunidad de participar que la que ofrece la estructura parroquial.

• 3. Reconocer los resultados de largo alcance de una dirección sacerdotal unida, en la parroquia. Trabajar por establecer relaciones en las que se reconozca que el mejor apoyo de los sacerdotes son los mismos sacerdotes. No temer enfrentar la cuestión de si las necesidades pastorales ocupan un segundo lugar en lo que a la conveniencia del clero se refiere. De igual manera, no te-

mino, etc?.

• 8. ¿Hasta qué punto podemos hacer frente al llamado general por que se establezcan parroquias más pequeñas, dividiendo las responsabilidades dentro de las parroquias que ahora tenemos?

• 8. ¿Qué papel desempeñan en nuestras parroquias, los siguientes: — el Ecumenismo, — las relaciones con la comunidad — el fomentar programas de variada índole.

## LA ARCHIDIOCESIS

• 1. Desarrollar programas de educación para el clero. "Insistir" y fomentar la participación en esos programas.

Fortalecer los programas para la educación de adultos, ya establecidos. Fortalecer el departamento de educación.

• 2. Prestar mayor atención a la comunicación entre la Archidiócesis y la parroquia; entre los obispos y los sacerdotes. En particular, continuar las reuniones donde se comparten y se intercambian opiniones.

• 3. Prestar mayor atención al apoyo y a la colaboración inter-parroquial; a la responsabilidad fiscal; a una distribución más equitativa de los recursos, y a disminuir las cuotas.

• 45. Mejorar los procedimientos de los casos matrimo-

niales en el Obispado.

• 5. Establecer proyectos piloto en las parroquias; ministerios pastorales en equipo. Ejercer mayor discreción al asignar el personal de las parroquias, tanto cuando se trata de los sacerdotes como cuando se trata de las necesidades de una parroquia dada.

• 6. Apoyo de la Archidiócesis para los programas de especialización de la parroquia, por ejemplo, Directores de Educación Religiosa, músicos, centros de investigación pastoral, el centro de recursos litúrgicos.

• 7. Mejorar el periódico diocesano The Voice.

• Examinar el papel de los seminarios y el abrir los centros universitarios de formación más avanzada, para aquellos que participan en los ministerios de la Iglesia.

• 9. Desarrollar instrumentos de evaluación para los sacerdotes, las parroquias

• 10. Estimular y desarrollar programas de ministerios laicos más amplios, incluso administradores laicos.

11. Desarrollar ministerios especializados para los sacerdotes; estimular los ministerios existentes.

12. Fortalecer y prestar apoyo a los programas de fomento de vocaciones.

• 13. Invitar a la Archidiócesis una orden religiosa contemplativa de varones.

## LA IGLESIA UNIVERSAL

Se discutirá más adelante en lo que afecte los asuntos de la diócesis.

## Pide libertad religiosa

(Viene de la Pág. 1A)

ra que Polonia sea "tierra de testimonio particular" a Cristo y la Iglesia. Fue allí donde recordó el deseo de Pablo VI por visitar el país y la negación por parte de las autoridades.

En visita a Gniezno el día tres, expresó su convicción de que Dios le había llamado a ser "apóstol de los países eslavos."

Durante el cuarto día de su viaje el Papa se reunió con los obispos Polacos a quienes dijo que tienen que trabajar "por los derechos humanos básicos, incluido el derecho a la libertad religiosa, como único medio de obtener la normalización de relaciones entre la Iglesia y el Estado."

A las religiosas, ese mismo día les dijo que "siempre se regocijen en su vocación, aunque tengan que sufrir interna o externamente." Y a la juventud le pidió permanecer fiel a vuestra herencia. Haced de ella el fundamento de vuestra formación, manteniéndola con orgullo, para las futuras generaciones.

Dirigiéndose a miles de peregrinos en Jasna Gora el día cinco habló de la familia como "asiento de justicia y amor." Momentos después dirigió la "llamada de Jasna Gora", una oración de dedicación a María que reza: "María, Reina de Polonia, estoy cerca de ti, te recuerdo, estoy en vela."

## Reflexión Sacerdotal III

deben recibir especial atención para desarrollar un ministerio lo más completo posible. La enumeración de esos puntos corresponde más o menos al orden de frecuencia con que éstos se mencionan en nuestros diálogos.

### LA PARROQUIA

• 1. Mayor énfasis a una educación más amplia, tanto para los sacerdotes como para los fieles.

• 2. Desarrollar una idea más profunda y más comprensiva de la participación del laicado, ampliando las bases de esa participación, incluso los Consejos Parroquiales, y reconociendo el valor del enfoque colegial en materia de las decisiones que se han de tomar, aun cuando nosotros sacerdotes por nuestra cuenta podríamos, quizás, tomarlas con mayor rapidez.

Además, debemos preocuparnos más que por atraer a aquellos que están envueltos en movimientos apostólicos supraparroquiales e integrarlos nuevamente a la estructura parroquial. En

mer examinar, si las cargas excesivas de servicio limitan el tiempo que es esencial para crecer espiritual y personalmente.

• 4. Hacer de la liturgia dominical una prioridad que empiece por predicar a Jesús. ¿Es necesario el número de misas que actualmente ofrecemos? ¿Vemos ante nosotros a una familia?

• 5. ¿Ante quién nos consideramos responsables? ¿Cuál es la base del "éxito sacerdotal"? ¿Cómo es de sencillo nuestro modo de vida?

• 6. ¿Cómo lograr que lleguemos a sentirnos más cómodos con el personalismo en nuestro ministerio?

• 7. En relación con el inciso seis, ¿cómo podemos proporcionar un ambiente propicio a la conversión para nosotros y para nuestros fieles? Es decir, ¿utilizamos y auspiciamos actividades como los Encuentros Juveniles o Search, Kerygma, Marriage Encounter, Cursillos de Cristiandad, Encuentros Familiares, grupos de oración, Impacto, Ca-



Para aliviar la deuda parroquial, el párroco de St. Bernard, en Plainfield, New Jersey, ha establecido a la puerta de la Iglesia un mostrador con latas viejas, para que los fieles depositen los centavos que estorban en el bolsillo. Con ello espera aliviar la deuda parroquial que excede el millón de dólares. Gracias a Dios todavía quedan optimistas en la Iglesia.

## Pide Arz. McCarthy respuestas a reflexión

Queridísimos en Cristo:

Como habréis podido notar en los artículos en *La Voz* durante estas tres semanas, los sacerdotes de la Archidiócesis han estado reuniéndose conmigo durante toda la

primavera. Queríamos descubrir lo que necesitamos para que los fieles, los religiosos, religiosas y el clero de la Archidiócesis, reflejemos con más perfección en nuestras vidas el Evangelio de Jesucristo.

Hemos reflexionado sobre las parroquias, las instituciones, los movimientos, agencias de servicio, las familias y nuestra vida personal.

Ya recibí muchas aportaciones de los fieles durante la

etapa de reflexión del Año Santo, pero antes de ponernos a planear sobre cómo mejorar el Evangelio, y compartirlo con los más alejados, desearía recibir más aportaciones del laicado.

Un modo de hacerlo sería, con vuestra reflexión sobre los diálogos que tuve con los sacerdotes, resumidos en *La Voz* estas semanas. Además de responder por escrito a las preguntas en *La Voz*, podrías discutirlo en grupos, con la familia... Nos gustaría saber si os satisfacen las conclusiones de los sacerdotes y si creéis éstas representan adecuadamente vuestras necesidades para crecer en santidad y vida cristiana, o si hay algo más que querríais añadir.

Quedaré muy agradecido por vuestras respuestas, las cuales se sumarán a las que han ido llegando, después del cuestionario publicado la semana pasada. Podeis enviar vuestra opinión a **Concerns c/o La Voz, P. O. Box 38-1059, Miami, Fla. 33138.**

Sinceramente en Cristo,  
**Edward A. McCarthy**  
Arzobispo de Miami

### RESPONDE CON SINCERIDAD Y ENVIA CUPON

- 1. Te sientes parte de tu comunidad parroquial? siempre \_\_\_\_\_ a veces \_\_\_\_\_, Casi nunca \_\_\_\_\_  
¿Por qué? \_\_\_\_\_
- 2. Tienes responsabilidades en la parroquia? Cuáles \_\_\_\_\_
- 3. ¿Ayudas a la parroquia? ¿Cómo? \_\_\_\_\_
- 4. La parroquia te ayuda, ¿Cómo? \_\_\_\_\_
- 5. ¿Participas ahora en actividades parroquiales otras que la Misa? ¿Por qué, o por qué no? \_\_\_\_\_
- 6. ¿Qué te gustaría tener en la parroquia? \_\_\_\_\_
- 7. ¿Crees que Cristo es lo primero en tu vida? \_\_\_\_\_