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Pope: no more victims

Decries war at Hiroshima site

HIROSHIMA, Japan (NC) - "To remember Hiroshima is to commit oneself to peace," said Pope John Paul II Feb. 25, evoking painful memories of the world's first atomic bomb attack.

On the third day of his four-day visit to Japan, the pope went to Hiroshima, where more than 100,000 people died from the effects of a four-ton A-bomb blast on Aug. 6, 1945, and under a light snowfall used nine languages to make a worldwide appeal "on behalf of life, on behalf of humanity, on behalf of the future."

Addressing about 10,000 people at Hiroshima's Peace Memorial Park, the Polish-born pope declared, "let us pledge ourselves to peace through justice; let us take a solemn decision, now, that war will never be tolerated or sought as a means of resolving differences."

Pope John Paul stood before the park's memorial monument to atomic bomb victims, a black stone coffin bearing the names of nearly 100,000 people and the inscription, "Please sleep in peace, for the error will not be repeated."

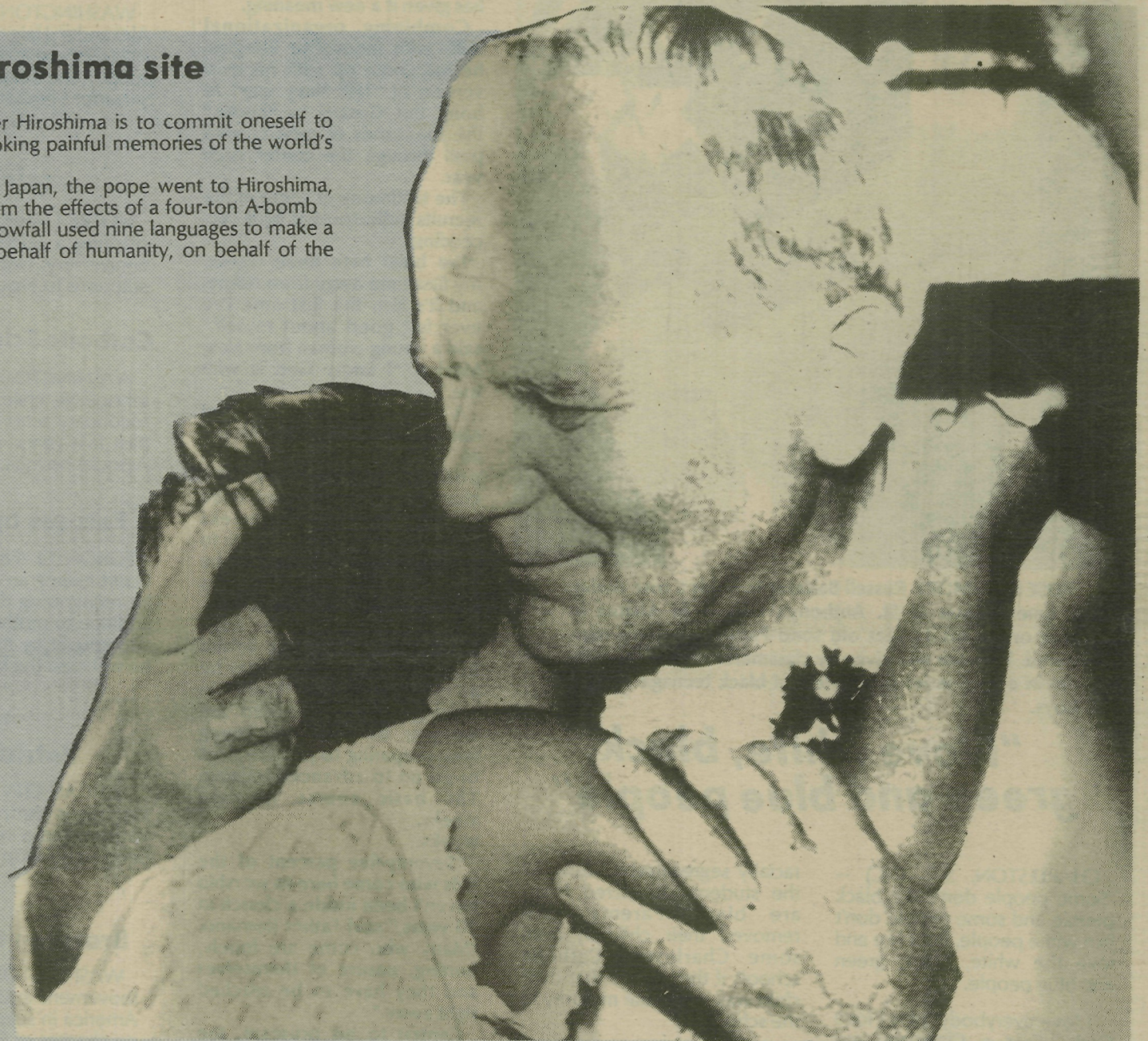
THE POPE delivered sections of his talk in Japanese, English, French, Spanish, Portuguese, Polish, Chinese, German and Russian.

"Let humanity never become the victims of a struggle between competing systems," he said in Russian. "Let there never be another war."

He urged government leaders "to act in harmony with the demands of peace rather than out of narrow self-interest" and said youths of the world bear special responsibility to "together create a new future of fraternity and solidarity."

The 60-year-old pope, clad in a heavy white overcoat, bore a pensive and often pained expression as he toured various sections of the Peace Memorial Park, which includes the

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Pope hugs a new friend before visit to N-bomb memorial

100's Meet, celebrate laity

By Sue Blum
Voice Correspondent

It was publicized as a "Celebration of Lay Ministries," and a celebration it was.

Amid festive banners, balloons and streamers, an overflow crowd of 300 priests, religious and lay people jammed the Pastoral Activities Center near St. Mary's Cathedral to hear experts say that the renewed emphasis on lay ministry represents the coming of age of the Church — and that the Archdiocese of Miami's unique Lay Ministry program will make it "a light to the rest of the nation."

Fr. Donald Heintschel, J.C.D., a national authority on lay ministry, said in his keynote address that "Like Jeremiah, we the Church have been in a season of waiting, a time of expect-

tancy, a time of transition . . . 'We are in a 'second spring' now after our own wrestling, struggling and waiting . . .

Now, our experience of the Lord is calling us all of us, to be the Good News, to share the Good News and to bring the Good News to all others."

"The development of Lay Ministry in the Church is perhaps the true indication of new life for the Church," he added, saying that because of its special emphasis on this "the Church of Miami, with its visionary pastor, Archbishop McCarthy, will become a light to the rest of the nation."

He said that after Vatican II, the concept of the church as an institution changed into the concept of the church as a people, and the renewed emphasis on the laity came about.

"To look only at the governance of the Church is to have a limited vision

of the Church. We need to explore much more deeply the meaning of community, and you lay ministers are evidence of this deeper exploration," Fr. Heintschel said.

Archbishop Edward McCarthy, in his homily at the day's conclusion, said, "I am almost speechless when I see the potential of a day such as this." visibly moved, he continued, "We are no longer Greek nor Jew, priest nor laity, man nor woman, white nor black, Cuban nor Anglo, from Dade or Palm Beach. We are the people of God.

"The sun has come out, accompanied by rainbows, as we recognize more clearly than ever our identity as people of God," he said.

During her welcoming address, Dr. Mercedes Scopetta, director of The Office of Lay Ministry in the Archdiocese, recalled the 22-year history of

the church in Miami, and said "We have come of age as a people . . . We are a people of God who have come forward as adults to share with the ordained ministers the fulfillment of our mission."

(For more complete text of Dr. Scopetta's speech see next week's Voice.)

During workshops on everything from lay spirituality to how to minister to the young and the elderly, participants were told that theirs is a ministry born of love whose primary focus should be in the parish, but not limited to it.

"Your ministry, then, "shared responsibility," Fr. Heintschel said, "is a question of not just *doing* but of *being* . . . being there to care, to listen, to heal, to share the faith, to share the

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ROSE IN MEMORY Russell Baltazar Jr. holds a rose during a funeral Mass at St. Anthony's Church in Atlanta in memory of his 11-year old son Patrick who was murdered. The rose was given by classmates of the latest victim in a long series of murders of black teenage Atlanta boys.

"I love white, black, green and blue people"

CHARLESTON, S.C. (NC) — "Some people don't like black people and some people don't like white people. But I like and love the white, black, green and blue people.

"I love everybody, plus I love God. I am a Christian, and Father Duffy, please get the blacks and whites together."

A FOURTH GRADER At Sacred Heart School in Charleston wrote that to Father Thomas R. Duffy after his recent actions on behalf of school integration.

Father Duffy, vicar general of the Charleston Diocese, helped initiate a suit by the U.S. Justice Department charging the Charleston County Public School District with maintaining segregated schools. He also recently called on Catholic parishes to improve racial integration in their schools.

THE FOURTH grade student was part of a class which wrote to Father Duffy about his stand. The priest published some of the letters in the weekly editorial he writes for The Catholic Banner, Charleston diocesan newspaper. Although it is diocesan policy not to have

racially segregated schools, all the students at Sacred Heart are black. Parents have removed their children from some Charleston Catholic schools if they found that their child was in a racial minority in the school.

"Why don't the white people like the black people? Why don't they talk with each other about their children?" one student wrote.

ANOTHER youngster said, "I think that the white people tell their children to hate the black people. I hope that something is done about it. When it will be done I don't know but I hope soon."

Chaplain uses 'Navy way' to bring Gospel to 'boots'

ORLANDO, FLA. (NC) — "There's the right way, the wrong way and the Navy way."

That's an old saying in the service and Father Joseph Romano, chaplain at the Naval Training Center in Orlando, has given it a new meaning.

Combining organizational skills with innovative liturgies, he has come up with his own version of "THE Navy way" to bring the Gospel to "boots," the thousands of recruits who pass through the center each year.

The testimony of some of the recruits indicates that he is succeeding.

"I've been here three weeks, my first time away from home, and it's also the first time I've ever felt good about myself," said a young woman from New Mexico. "I know God is with me."

A male recruit from Michigan said that when he began his job as religious petty officer, a position created by the chaplain, for his company of 80 to 100 men three weeks earlier, only a few men came to evening prayers. "But now," he said, "the whole company joins hands and prays every night."

At any moment on the huge naval base, 50 miles inland from the Atlantic, there may be as many as 10,000 "boots" in training. About one-third are women; the rest are young men preparing to join the fleet or go on to advanced training. The basic course is eight weeks.

"Seventy-five percent of the kids who come here to worship haven't been inside a church in 10 years," said Father Romano. "Many who come are lonely, hurting, unsure of themselves and they have to be reached right away."

Central to his program, the stocky, soft-spoken priest said, is the religious petty officer (RPO), a recruit who volunteers to lead prayer in each company and to invite other recruits to church services.

"The RPO is appointed during the first week the boots are on base, four to each company," Father Romano said. "And we don't leave them out there on their own resources; we train them."



News At A Glance

Pope urges non-aligned nations to collaborate

VATICAN CITY (NC) - Pope John Paul II urged non-aligned nations to collaborate for peace and human rights. A letter was sent in the pope's name to the Conference of Foreign Ministers of the Non-Aligned Nations, which met in New Delhi, India.

House/Senate leaders support Reagan on El Salvador

WASHINGTON (NC) - After a briefing by Secretary of State Alexander Haig on communist aid to leftist Salvadoran guerrillas, House and Senate leaders agreed in a bipartisan move to support the Reagan administration in providing military aid to El Salvador's embattled government.

Notre Dame plans celebration for Peace Corps

NOTRE DAME, Ind. (NC) - The University of Notre Dame is planning a celebration March 23-25 for the Peace Corps' 20th anniversary. Notre Dame was one of the first educational institutions to provide volunteer training programs for the corps.

Catholic School enrollment remain constant

WASHINGTON (NC) - Despite a decrease in the number of school-age children, enrollment in Catholic elementary and secondary schools has remained relatively constant over the past five years, a study by the National Catholic Educational Association indicated.

Fetuses and natural fathers have rights

TORONTO (NC) - An injunction by the Ontario Supreme Court halting an abortion has set a precedent in Canadian law by recognizing that "fetuses and natural fathers have rights in addition to mothers' rights." The injunction to halt the abortion was sought by the unborn child's 17-year-old father, who said he will raise the baby.

New Greek Orthodox Patriarch named for Jerusalem

VATICAN CITY (NC) - Greek Orthodox Archbishop Diodoros Karivalis is the new Greek Orthodox Patriarch of Jerusalem, Vatican Radio reported Feb. 17. Patriarch Karivalis, 58, has been archbishop of Amman, Jordan, since 1962.

Brazilian trade unionists seek US support

WASHINGTON (NC) - A Catholic-supported trade union movement in Brazil has sent its leaders to Europe and North America in search of support before their trial in military court on charges of inciting to "collective disobedience," the government term for labor strikes.

Vatican representative appointed by Reagan

WASHINGTON (NC) - President Reagan has appointed a California businessman, William A. Wilson, as his personal representative to the Vatican. The White House said Wilson will visit the Vatican from time to time to exchange views with Pope John Paul II and other Vatican officials. The Vatican and the United States do not have full diplomatic relations.

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Food bank in S. Fla. forming

By Ana M. Rodriguez
Voice Staff Writer

FT. LAUDERDALE — A food bank that could collect nearly 2 million pounds of unsalable goods a year and distribute them to 200 local charities could be operating in South Florida by June, if enough community support exists.

Daily Bread Community Food Bank has already been incorporated as a non-denominational, non-profit, charitable organization with tax-exempt status and a start-up date of June 1, 1981.

Plans for the food bank were announced at a workshop on world hunger held at St. Maurice Catholic Church, in Ft. Lauderdale, last Saturday.

ST. MAURICE has tentatively pledged \$20-25,000 of the \$100,000 estimated will be needed to run the food bank during the first year, and members are embarked on a campaign to recruit similar cooperation from other area churches, temples, synagogues and businesses. Organizers say the food bank should be self-sufficient by its second year.

The food bank would be a center for collecting perfectly edible but unsalable food stuff from businesses which would otherwise be forced to destroy it. This would include goods in mis-labeled or dented can, produce that is too large or too small, discontinued items, out-of-date merchandise and the results of over-production.

Businesses can deduct 100 per cent of the manufacturing costs of these goods plus 50 per cent of the differ-

ence between that and their fair market value. If the goods are destroyed instead of donated to charity, the tax credit only covers manufacturing costs.

THE FOOD BANK would distribute these items to legally recognized local charities with on-site feeding facilities (such as Camillus House in downtown Miami), charging them 5-9 cents per pound. That amount would cover the bank's operating costs, and is much lower than the one paid by charities to

A company donated five million pounds of frozen trout stuffed with crab and shrimp. It had to dispose of it because the trout was a new breed people would not buy.

wholesale food distributors.

Organizers are looking for a warehouse located somewhere in north Dade County, since the food bank would serve both Dade and Broward. Also needed are trucks for transporting the food, walk-in freezers for storing it, forklifts, scales for weighing, telephone and office equipment and a public relations and organizational staff. It is hoped most of these items will be donated.

Richard Walter, a member of St. Maurice parish who is on the yet to be completed board of trustees of Daily Bread, said the purpose of the food bank is to make use of the millions of

pounds of food that are wasted annually at every stage of production.

In 1974, the latest year for which figures are available, the Comptroller General estimated that 53 million tons of food valued at \$24 billion were wasted. That amount represented 20 per cent of the total amount of food produced in the United States that year.

THE FIRST food bank in the U.S. was formed in 1966 in Phoenix, Arizona. St. Mary's Food bank, as it is known, soon spawned Second Harvest, an organization designed to help spread the food-bank concept to other cities and to act as a national clearing-house for very large quantities of food.

A 31-member network of food banks now exists in this country, and 15 more are expected to be added this year. Second Harvest's goal is to establish a food bank in every city with a population greater than 200,000 people.

Bob McCarthy, a representative of Second Harvest who came to help in setting up Daily Bread, said the food bank helps everybody:

- businesses which can deduct more for foods they would have to destroy anyway;
- charities which can lower their operating costs and concentrate on feeding the hungry rather than finding the food; and
- the community, which would be helping itself without need for federal or state intervention.

A food bank is also seen as the way

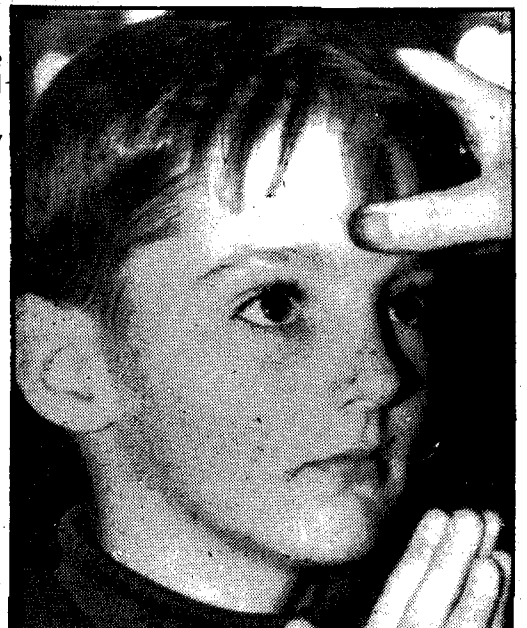
to more adequately make use of the food produced in the world, which is judged sufficient to feed all the world's hungry and more.

"WERE NOT dealing with substandard food," McCarthy said. "Were dealing with mistakes of an automated society." He said a company recently approached Second Harvest with an offer to donate five million pounds of frozen trout stuffed with crab and shrimp. The company said it had to dispose of it because the trout was a new breed which people would not buy.

The same thing, McCarthy said, happens with potatoes that are as large as footballs or as small as golf balls, cans that are not completely filled, or items with the wrong labels.

Walter stressed that although the South Florida food bank idea originated in St. Maurice, Daily Bread is not associated only with the Catholic Church or a specific parish. "It will only work if we have the total support of the whole South Florida community," he said, urging a coalition between all the different churches and temples in South Florida.

For more information, contact Walter at 791-5886 in Ft. Lauderdale.



'YOU ARE DUST, and unto dust you shall return.' With these words, tens of thousands of Catholics all over South Florida will be marked with ashes this week on Ash Wednesday. The 48-day penitential period will begin with the 12:15 Mass at St. Mary Cathedral celebrated by Abp. McCarthy.

Lenten series in parishes

So, you want to do something special for Lent besides giving up chocolate chip cookies or promising not to yell at the kids for no reason. You want something spiritual in your life this Lent?

Well, the Archdiocese of Miami has just the right thing.

First, get together with your pastor or someone from your parish evangelization commission. Tell them you want to join a Lenten home-discussion group or begin one if no one else has. Then, get together with eight or twelve others, at most, and munch on the Lenten series your pastor or evangelization committee member has already received from the Archdiocese Evangelization Office.

EVERY WEEK, beginning the second week of Lent, you will read a passage from Scripture, then sit down and discuss it with the others. Since the

focus of evangelization this year is on the parish, the weekly theme deals with a different aspect of parish life.

The themes are:

- 2nd Week The parish as the way we are incorporated into the Saving Community of Jesus;
- 3rd Week — The parish as the key way we meet and are enriched by the graces of Jesus;
- 4th Week — The parish as the key way we meet Jesus the teacher;
- 5th Week — The parish as the key way we meet Jesus our Shepherd and live out His Gospel.

Along with the readings come two groups of questions. The first set explores how Jesus was God's way to His disciples, the second how we are God's way to one another. It is hoped

that by reflecting on Jesus' attitudes toward his community, you will also reflect on your attitude toward your parish, your second family, how deeply you are involved with it, and what can be done to improve its life of community.

ULTIMATELY, your group leader might be able to relay some suggestions to your pastor on how the parish could help meet the needs of its members.

If you want to get involved but don't know where to turn, or if you just want to get a copy of the series, contact Marsha Whelan at the Office of Evangelization, 757-6241, Ext. 208, 209.

Hurry, because there's only one week left until Lent. And remember the group discussions don't have to stop after Easter. They can go on all year.

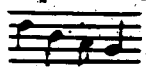
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'Vocations are there' – so is new Serra Club

by Dick Conklin

Just about anyone who has a son or daughter in religious life has heard about them. Catholic school teachers work with them. And many priests, brothers and sisters – old and young – thank them for caring . . . and helping.

"They" are formally known as members of Serra International, an organization devoted to fostering religious vocations in the Catholic Church. A group of men, responding to an announcement in the Voice and personal invitations mailed out by the founders, came to the College of Boca Raton to learn more about Serra and a new chapter being formed in the area. Some had been Serrans up north or belonged to other area clubs; the rest were anxious to learn more about the group.

Arriving at the meeting they were greeted by college president Donald Ross and John Metzger, who have agreed to lead the new Serra club, and Sam D'Anna, a long-time Serran who once served as the organization's International President. He is now retired and living in Boynton Beach, but is as active as ever.

After giving an introduction to Serra, D'Anna got right to the point: What can Catholic laymen do to remedy the shortage of priests and religious?

For one thing, the Serrans put on an Altar Boy Award program each year. They arrange field trips to the seminary for eighth grade boys and girls, and sometimes sponsor essay or oratory contests on the subject of vocations. They participate in school career days at which a variety of religious and lay vocations are discussed. But not all of their activities are directed at Catholic school children. The Serrans are today giving special attention to the millions of

Catholic students in public schools, whom they call "the great untapped source of Church vocations."

D'Anna was asked what he felt the

Thirty-One Club. That club is rather unique – no rules, dues, meetings, or newsletters. Each member is simply asked to pick a day, and on that day

confusion. Many didn't want to make the commitment."

Today, the Serrans endorse a program of education that begins in the home and continues through grade school, and into high school and college. Most of the new men answering the call to the priesthood are beyond the first year of college. Some are older, past 40, many at the peak of their careers.

A good example of a late vocation was at the Boca Raton meeting: Father Al Victor, Associate Pastor at St. Mark's in Boynton Beach. An insurance executive, he moved to Florida and joined the Serra Club in Broward County. Through the Serrans he became a priest at an age when most men would be enjoying retirement.

A relatively new source of vocations that is attracting married men is the lay deaconate program, which Serrans have supported right from the beginning.

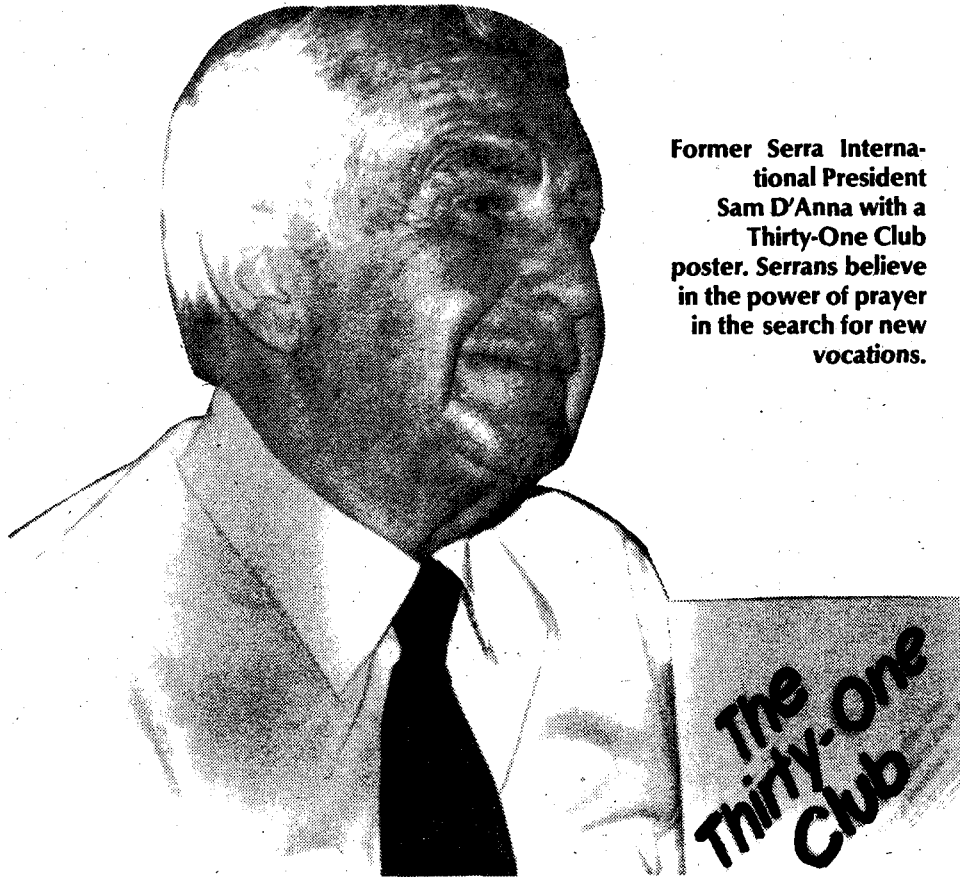
D'ANNA is convinced that the Lord is calling enough men to meet the needs of the Church and her people.

"Just as many vocations are being given out today as at any time in history," he insists. "It's just that not as many are hearing the call. Then sometimes you find a boy who hears the call but the parents are opposed. So then you may have to convert them. The vocations are there. All we can do is encourage and help."

D'Anna is especially proud of the Seminary trips he arranges, where students attend Mass and have lunch with seminarians and later break up into groups or a tour and discussion. He is fond of telling a true story about one of those field trips.

"At the end of the day we got everyone back into the bus, but three of the boys were missing from the group. We waited for them quite awhile, and finally they showed up, apologizing for being late. It seems that they had become so absorbed in their conversation with the seminarians that they asked them to write down their names and addresses, so that they could write to them later. Today two of those boys are priests."

Men in the South Palm Beach County area interested in joining the new Serra Club, or others just looking for more information, are urged to contact either Sam D'Anna at 734-0297 or John Metzger at 395-1320.



Former Serra International President Sam D'Anna with a Thirty-One Club poster. Serrans believe in the power of prayer in the search for new vocations.

Serra's most effective means of inspiring vocations has been. "Prayer", he answered. "The power of prayer. We have a prayer for vocations and another one for perseverance – for those already ordained. We ask Serrans to say them every day."

He also recommends a parish project to get 31 parishioners to sign up in the

each month offer up a Mass for vocations. A large sign-up sheet is put on the wall of the church to attract new members.

BUT WHAT of all the men and women leaving religious life? Can anything be done to turn the tide? D'Anna feels that the trend is reversing now, and locally things are looking brighter. There are currently 140 men enrolled in the two archdiocesan seminaries.

Back around ten or fifteen years ago," he recalls, "when priests started leaving the Serrans got involved. Someone would hear of a priest who was thinking about leaving, and we would get someone to talk with him. Many decided to stay."

Sam D'Anna, who has been a Serran for 23 years, remembered what it was like back then. "Twenty years ago it was easy. We had kids waiting to get in. Then Vatican II came and there was



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Family-to-family prayer

Hundreds of families at St. Boniface pairing off during Lent

By George Kemon

A unique program, part of the Archdiocesan Evangelization effort, is taking place in St. Boniface parish in Pembroke Pines.

More than 300 families are currently involved in the "Prayer Partner Program," and, hopefully, about 500 families are expected to participate this year.

According to Perry Vitale, Director of Family Life Ministry at St. Boniface, families are paired off for the six weeks of Lent and pray for each other.

PARTNER FAMILIES volunteer and selection takes place under the guidance of Family Life Ministry. The families exchange intentions and pray for each other in whatever way is convenient for both.

Some families say the rosary, others pray together at mealtimes, bedtimes, and at Sunday Mass. Many families meet with their prayer partners in their homes for coffee and cake, others make arrangements to meet at Mass where they can sit together and jointly receive Holy Communion. Many deeply meaningful friendships have resulted from the pairing of these family units.

St. Boniface pastor, Fr. Michael Eivers says, "this year our program is bigger and better than ever and very much in tune with the Evangelization Program of the Archdiocese. The program is

part of our parish response to the Archbishop's call to deeper parish community life this year."

According to Perry Vitale, "Prayer can and should be the catalyst binding us all together. If the parish community is to be a real community in the Lord, we must be a caring, sharing, praying people. In a very real sense, the parish that prays together stays together."

AN INTERESTING aspect of the program is that a network of communication and prayer is set up all over the parish and there is a feeling of real participation among the people with each other and with the parish as the focal point of meeting, praying and sharing.

At parish evaluation workshops held last Fall, the assembled leadership was unanimous that prayer is the strong point of the community. This is reflected in their Sunday liturgies, Holy Hours before the Blessed Sacrament, and in a large prayer group with an average attendance of more than 300 parishioners.

As is required, the Prayer Partners meet and discuss their intentions to see if some revision in program is required, if the intentions have been met, or if a needed change is indicated.

In many cases couples or families new to the parish have been paired up with families with children of similar



Couples meet with Fr. Michael Eivers of St. Boniface to discuss Prayer Partner Program. From left, Fr. Eivers, John and Claudette Angel, Bill and Peggy Pacelli, Steve and Cathy Bonaro, and Perry Vitale, Director of Family Ministry. (Photo by George Kemon)

age, or parents with perhaps some similar interests and this has been beneficial to the new arrival in the parish — instant friendship through God, it might be termed.

THE PRAYER partners as well as the rest of St. Boniface members are looking forward to a special Lent this year with a parish mission to be conducted by Eddie Ensley, prayer

specialist and authority on contemplative prayer.

Ensley is a strong believer in reaching deep into the treasury of the Church and bringing out once more the prayerful experiences of St. John of the Cross, Teresa of Avila and Ignatius Loyola. He says that this type of contemplative prayer is not just for an elite, but for all Christians.

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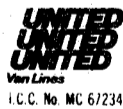
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"It must be accomplished during the 97th Congress or I am convinced it will not happen at all."

Frank Monahan, USCC

Tax credits may come this year

By Stephenie Overman

WASHINGTON (NC) — There never has been a better political climate for the passage of a tuition tax credit bill, said Frank Monahan, U.S. Catholic

Conference legislative coordinator, Feb. 23 in Washington.

But he told non-public school representatives in the Washington are not to be over-optimistic. "It will not happen by itself; it won't be han-

ded to us on a silver platter. The worst mistake is to take it for granted," he said.

His comments came the day before a press conference scheduled by Sen. Robert Packwood (R.-Ore.) to announce the introduction of the Packwood-Moynihan bill. Monahan and other USCC representatives met with the school officials at the last in a series of nine conferences held across the country to assess the chances for tuition tax credits.

18 speech Reagan had said that although he supports tax credits the issue will have to wait because of pressing economic problems.

Edward Anthony, USCC director of educational assistance, said tuition tax credit is not just a Catholic issue and it is not a benefit for non-public schools.

"The schools get nothing out of this, it goes directly to the parents," Anthony said.

Monahan warned that opponents to tuition tax credits will continue to tell the "big lie" that tax credits favor segregationist academies. Summarizing the provisions of the bill favored by the USCC, he noted that for a tuition payment to be eligible, it must be paid to a school which does not discriminate based on race, color, national or ethnic origin.

THE USCC also supports provisions for a "negative tax credit" for low-income parents, a credit which is fully refundable for those people whose tax liability is less than their allowable tax credits. However, Monahan said the USCC might support a bill without that provision.

"We strongly support the provisions, but it's not a rich man's bill even without it," he said. Another provision would limit the authority of the Internal Revenue Service in checking records of church-operated schools. Parents of public school students would not be eligible for the credits, which would be limited to 50 per cent up to \$500 and would become effective in August, 1981.

Solanus Guild Meeting

The Father Solanus Guild Meeting will be held on March 8, at Blessed Sacrament Parish Hall, 1701 East Oakland Park Blvd., Ft. Lauderdale, from 2:00 p.m. to 4:00 p.m. Rosary at 2:00 p.m., raffle, prizes. All are welcome.



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Prayer defeats communism

Louisville, Ky. (NC) - The "greatest weapon we have" in the struggle against communism and materialism is the "spiritual power" of prayer, a Benedictine abbot told participants in a conference in Louisville.

Prayer "allows God's grace to break through to the enemy," said Benedictine Abbot Edmend McCaffrey, pastor of St. Michael Church in Garden City, S.C.

"You will pray or you will perish," Abbot McCaffrey told about 450 people attending a conference on "Communism and the Present Danger to Faith, Family and Country." The conference was sponsored by the Cardinal Mindszenty Foundation of St. Louis, and anti-communist educational organization.

Action is important, but "you need the fullness of prayer," Abbot McCaffrey said.



Monahan estimated that a tax credit bill could be passed by as early as July or August or "it could play itself out till the end of next year."

"IT MUST be accomplished during the 97th Congress or I am convinced it will not happen at all," Monahan said, adding that bi-partisan support is crucial.

Although timing is important because of President Reagan's recently proposed tax cuts, the USCC legislative coordinator does not see Reagan backing off from his commitment to tuition tax credits. In his Feb.

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Cults 'booming' in U.S. - Rabbi

By Jo-Ann Price

NEW YORK (NC) — Despite the shock caused by the mass suicide two years ago of 900 members of Jim Jones' Peoples' Church in Guyana, religious cults are still spreading in the United States, said Rabbi A. James Rudin, assistant interreligious affairs director of the American Jewish Committee (AJC).

In an interview in New York City, Rabbi Rudin and his wife, Marcia, who are co-authors of a book entitled "Prison or Paradise? The New Religious Cults," discussed the phenomenon of the growth of cults in the United States.

"The bigger cults are flourishing in money and property," Mrs. Rudin said.

"THOUSANDS of people are being damaged permanently," her husband added.

In their view, the growth of cults is a reflection of shallow religious education by established churches and synagogues. Christian - Jewish cooperation is necessary to counteract cult influence, they said.

In doing the research for their book, which is published by the Fortress Press, a Lutherna publishing house in Philadelphia, the Rudins studied in detail the methods used by nine of the largest cults. They and other sociologists estimate that between

1,500 and 3,000 cults have sprung up in the United States, nearly half of them since 1965. There are about 3 million past and present cult members in this country, they estimate.

The couple agreed that such a cult "boom" has never before existed in recorded history. "I would say the phenomenon will be here for at least another decade," Rabbi Rudin said.

The Rudins quoted Father James LeBar, coordinator for suburban cable television in the New York archdiocesan Office of Communications, who has studied the cult phenomenon, as estimating that about 45 percent of the members of the Unification Church of the Rev. Sun Myung Moon have a Roman Catholic background.

Mrs. Rudin cited Jonestown in Guyana, where members of Jones' People's Church lived and died, as an "extreme" example of a governmental "hands-off" policy toward spiritual beliefs. Religious cultists, she said, are hiding behind the First Amendment guarantees of religious freedom, even though they are violating civil and criminal laws to attract followers.

As one ironic development in the cult phenomenon, the Rudins pointed out that Shannon Jo Ryan, 28, whose father Congressman Leo J. Ryan of California was shot to death while at-

tempting to investigate legal ways of escape for members of the Jim Jones cult, has herself joined a religious cult in India.

"OUR APPEAL is for Christians and Jews to challenge the cult," Rabbi Rudin said. Traditional churches and synagogues, must offer more "spiritual substance" in their teaching, and provide what the cultists seek: small loving communities, concrete ways to improve the world, coffee houses, counseling, emergency "hot lines," hostels for travelers and even career advice, the rabbi said.

At a recent New York University colloquium on the cult phenomenon, Mrs. Rudin gave a sociological definition of cults as "deviant groups which exist in a state of tension with society." Cults, she said, "do not break away from other religions, as do religious sects, but offer their members something different."

The "something different," the Rudins said, includes sophisticated techniques aimed at thought control of the initiates. There is constant repetition of doctrine, intense peer pressure, manipulation of diet, deprivation of sleep and sometimes hypnosis. recruitment is frequently deceptive, because new members are not told they will have to break off family ties.



PUPPET LADY - Fae Krause is known as the "Puppet Lady" at St. Mary's Hospital in Racine, Wis. She puts on little puppet shows for children in the pediatric sections to familiarize them with hospital procedure. (NC Photo)

Most cultists are white males between the ages of 18 and 26 from middle or upper middle class families earning of \$10,000 or more a year.

Court to rule on worship in state school

WASHINGTON (NC) — The Supreme Court has agreed to decide whether state university facilities can be sued by student groups for religious worship and study.

The court said Feb. 23 it will review a decision last Aug. 4 by the 8th U.S. Circuit Court of Appeals. The appeals court ordered the University of Missouri at Kansas City to allow a recognized student organization called Cornerstone to hold religious meetings in a student center ordinarily used for non-religious activities.

In appealing that decision, the state-run school has argued that the use of its facilities for religious purposes

violates both the U.S. Constitution and The Missouri Constitution.

IN ITS suit against the university, Cornerstone contended that a rule barring religious activities from campus was a violation of the students' constitutionally guaranteed rights of free speech and of free exercise of religion.

On May 26, 1978, federal trial judge in Kansas City upheld the university's position.

But the appeals court, reversing that decision, invalidated the university's rule against religious meetings on campus.

The University has argued that

allowing free use of the student center for religious activities amounts to an establishment of religion.

But the appeals court concluded that the Constitution's guarantee of free

speech means that "religious speech" deserves the same rights at the political or social discussions conducted by other groups using the student center.

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PRO-LIFER IN? - Majorie Mecklenburg, president of American citizens Concerned for Life, is being considered to head the Office of Adolescent Pregnancy Programs. (NC Photo)

Let Catholics join band, League asks

MILWAUKEE (NC) — The Catholic League for Religious and Civil Rights has asked a Maryland court to order the Allegany County Public School Board to allow students from a Catholic high school to join an all-county band.

In a complaint filed with Allegany County Circuit Court, attorneys for the Milwaukee-based Catholic League alleged that the board's policy limits the Catholic students access to public educational programs.

THE COURT has given the school board until March 2 to respond.

Representing parents of students at Bishop Walsh High School in Cumberland, Md., Catholic League attorney's stated that the Allegany County Band is an educational program in which all school-age county residents are entitled to participate.

In 1976, the Allegany County Public Schools began an All-County Band program, which is distinct from the regular extra-curricular band programs. Auditions for the All-County Band are held each spring, and members play in an annual concert.

In 1977, students at Bishop Walsh High School were invited to audition for the 100-member All-County band. In 1978, three Walsh students were selected; in 1979, nine Walsh students

played in the band; and last year, 10 Walsh students were preparing to audition.

But last March, a week before the audition, Wayne Hill, superintendent of schools in Allegany County, ordered the Walsh students barred. Despite protests, the county school board backed Hill.

In a letter at that time to Christian Brother Mark Lowery, principal of Bishop Walsh, Hill described the county band as a public school activity supported by public funds.

Hill told NC News that the first year the Walsh students participated, they were invited to do so as a courtesy because the County Council of the Arts wanted to use the Walsh auditorium for the concert.

Women's church roles still traditional - study

DAYTON, Ohio (NC) — "Many priests would rather that we just ran the bake sales. But we'll never go back to that world," Kathleen O'Conner said of the role of women in church ministry.

But a church ministry study presented at a conference held in Dayton Feb. 14-16 showed that many of the ministries performed by women remain traditional, although both men and women expressed a desire for change.

Mrs. O'Connor, assistant director of pastoral planning for the Harrisburg, Pa., Diocese, was one of 50 participants in the Dayton conference. The participants, including nuns, lay women, bishops, lay men and priests, agreed that more women are entering into church leadership but said much more could be done.

Their recommendations included a call for a study of women's experiences in seminary training; a program of ministry training in every diocese that would be open to all qualified people; money for ministry education to be

distributed equally among all students; encouragement for church theologians to study crucial issues like women's ordination; efforts toward finding a way for preaching to be done by the non-ordained, including women.

The group's conclusions were based upon the study on women in church ministry sponsored by the Leadership Conference of Women Religious (LCWR) and carried out by the Center for Applied Research in the Apostolate (CARA) and the Princeton Religion Research Center.

At the opening session of the symposium, "Women in Ministry," a portrait of the typical woman in ministry emerged: she is middle-aged, well educated, married and the mother of a small family. Although she has had some college training she has had little training for her specific ministry and looks upon her Ministry as an important part of her life.

According to Florence Rosenberg of CARA, 75 percent of women's

ministries fell into the categories of education, liturgy or administrative support services.

Conclusions drawn by Ms. Rosenberg tended to show that although women are taking part in new and innovative ministries, the traditional female activities still predominate.

She reported that in the category of education, CCD teaching was the single most common ministry with a much smaller number of women participating on school boards, education committees and as directors of religious education.

Some of the new ministries in liturgy, such as lector and lay minister of the Eucharist, rated as very important in the lives of participants although they involved a relatively small commitment of time.

Women's involvement in administrative support services included mostly traditional outlets, such as secretarial tasks and fund raising, and were performed by more conservative women, while membership on parish

councils, the most frequent activity under administrative support services, attracted a more liberal individual.

The researcher pointed out that most women's ministries were carried out on a parish or local level and that women were underrepresented at a diocesan and national level. She further reported that Hispanics and working class women were notably lacking in women's ministries, suggesting that specific efforts might be needed to involve these women.

Aminta Marks of the Princeton Religion Research Center said both men and women expressed a desire for greater participation by women in such ministries a prayer group leadership and marriage counseling and noted that 11 percent of women polled acknowledged a wish to be able to deal with women priests.

Mercy Sister Doris Gottemoeller of Cincinnati, chairwoman of the conference steering committee, noted that the purpose of the gathering was to design strategies for combating sexism and clericalism in the church.

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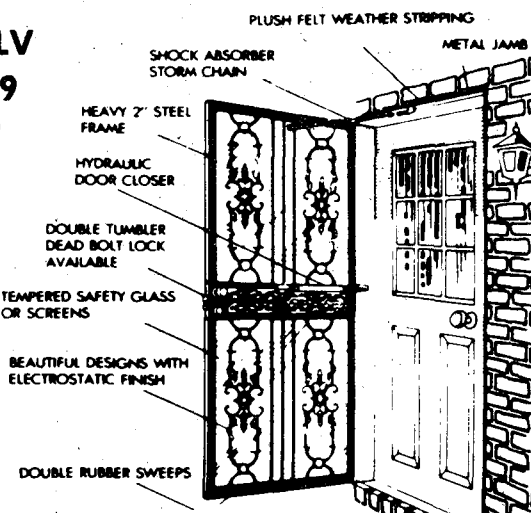
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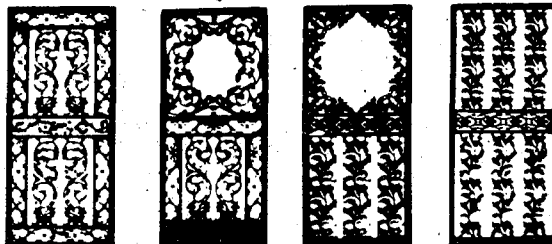
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"Clergy and laity must recognize that they have a mutual responsibility to give witness not only in the local situation but also in the larger society." (1977 Editorial in the Madison Catholic Herald Newspaper.)

"Vatican II has made us ever more conscious that the entire people of God must be active participants in the mandate of Christ to bring the good news to all the nations of the earth. The responsibility for the work of Christ lies not only in the hands of the ordained ministers but requires also the participation and collaboration of every member of God's church." (Archbishop Peter Gerety, 1977).

"The laity, by their special vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of secular professions and occupations. (Constitution on the Church, Vatican II.)

the Saints

by Luke

ST. JOHN OF GOD WAS BORN IN PORTUGAL IN 1495. HE RAN AWAY FROM HOME AND BECAME A SHEPHERD UNTIL HE WAS 22. FOR 18 YEARS HE WAS A SOLDIER AGAINST THE FRENCH AND LATER AGAINST THE TURKS.

FEELING REMORSE FOR HIS WILD LIFE AT AGE 40, HE RESOLVED TO DEVOTE HIMSELF TO THE RANSOM OF THE CHRISTIAN SLAVES IN AFRICA. HE THEN WENT TO SPAIN AND SOUGHT TO DO GOOD BY SELLING HOLY PICTURES AND BOOKS AT BARGAIN PRICES.

AT GRANADA A SERMON BY BLESSED JOHN OF AVILA SHOOK HIM. HE BEGAN MINISTERING TO THE SICK AND SUPPORTED THE HOMELESS BY HIS WORK AND BY BEGGING. ONE NIGHT JOHN FOUND IN THE STREET A POOR MAN WHO SEEMED NEAR DEATH AND CARRIED HIM TO THE HOSPITAL. IT IS SAID THAT AS HE PREPARED TO WASH THE POOR MAN'S FEET, HE NOTICED THEY WERE PIERCED WITH THE PRINT OF NAILS WHICH SEEMED TO GLOW. AS HE RAISED HIS EYES, HE HEARD THE WORDS, "JOHN, ... MINE ARE THE FEET YOU WASH,"

KIND PEOPLE BEGAN TO HELP JOHN IN HIS WORK. THE ORDER WHICH HE FOUNDED GREW AND BECAME KNOWN AS THE HOSPITALER ORDER OF ST. JOHN OF GOD. HE DIED IN 1550, OF AN ILLNESS BROUGHT ON BY RESCUING A BOY FROM DROWNING. HE WAS 55.

THE FEAST OF ST. JOHN OF GOD, PATRON OF BOOK-SELLERS AND HEART PATIENTS, IS MARCH 8.

ST. JOHN OF GOD



By Fr. John Dietzen

Jesus: true God and true man

Q. The other day a priest referred to Jesus as a human being, as you did in one of your recent columns. I've always been taught that Jesus in one being, one person, the second person of the Blessed Trinity, that he is indeed not a human person but a divine person. I accept fully and unconditionally the mystery of the incarnation and all that the church teaches about the two natures and wills.

Years ago, a sister gave the comparison of a king who fought with his soldiers, himself wearing the uniform of a private. He was a real private without in any way renouncing his royalty. Briefly, he was a soldier like the rank and file and at the same a king. That seems an apt comparison, doesn't it? (La.)

A. Only up to a point. The comparison has too many similarities to an ancient heresy called Docetism, which cropped up in the early centuries of

the church. Named from the Greek word, "dokesis," meaning an appearance or something imagined, Docetists asserted that Jesus was not really human. He seemed to be a man, through some sort of illusion, but he really was not.

Thus, the king in your comparison was not really a private; he only appeared to be. It seems to imply, therefore, that when God came to earth he was not really a human being, not really a man; he only appeared to be. And that is absolutely not what we believe about Jesus.

The popularity of that kind of comparison and the discomfort many Catholics and other Christians still demonstrate when someone insists that Jesus was and is completely, perfectly human, seem to indicate that Docetists' concern remains quite alive in the church. Isn't it totally beneath God's dignity - almost blasphemous - to believe that God, without ceasing

to be God, literally became a human being?

The answer of your Catholic faith is, loud and clear, "no." In some mystery of providence, God found it fitting to his plan of creation - and to his plan of revealing his eternal love for us - that the second person of the Trinity become a member of the human race.

This is precisely what the church means when it says that Jesus is one person, the divine person of the eternal word of God, with both a divine and human nature. He is completely and totally God, and he is completely, totally man.

Q. I like reading your Question Corner in our paper which I get at church on Sunday. Two years ago I joined the Masons. I know this has helped me to be a better man in many ways. There is a man in our lodge who belongs to the Knights of Columbus, which I think is great. I would like to know the church's view on a Catholic being a Mason and also, being a Mason, can I join the Knights of Columbus? (Penn.)

A. The prohibition against Catholics belonging to the Masonic Order arose out of a tradition of strong anti-Catholic and anti-religious policies of Masonry in the past. In many parts of the world that spirit no longer exists.

The church has said, therefore, that where there is no hostility or enmity toward the church, (which still exists in certain parts of the world), Catholic laymen may belong to the Masons. Many Catholic men in our country now, as yourself, are Masons.

As a fraternity that is strongly Catholic, the Knights of Columbus have traditionally followed the laws of the church in such matters. I know of no regulations that would prevent a Mason, who is a member of the Catholic Church in good standing, from being a Knight of Columbus as well.



By
**Antoinette
Bosco**

Single parents: After the children leave home

Twelve middle-aged men and women met during the holiday season for a workshop devoted to the psychological impact of holidays on people in midlife. Almost immediately, differences in needs and attitudes came through. My position and that of three other women was noticeable as we spoke about our love of holidays.

"My house come to life again at the holidays when my four children come home," said one woman.

I echoed her feelings, commenting that my house sparkles when my five older children come home to join my

older children come home to join my youngest son and me. The other woman, though agreeing, was noticeably sad. "Only one of my three children will be home this year," she told us.

SOON WE DISCOVERED that the three of us were single parents. Several others spoke of spending holidays with friends. Some who were married and had adult children said they didn't mind not having their children around. They were glad to make plans as a couple again.

It became quite obvious that only we three single parents linked the joy of the holiday season with having all our children with us.

With this revelation, the discussion moved to the serious question of how single parents face the empty nest.

Since then, I have looked further into

this and I am concluding that the departure of children from home has a mixed effect on the single parent. There is relief that the major responsibilities of the job are over. But trauma strikes over the loss because a very special relationship often develops between single parents and their children.

COUPLES FIND it a full time job to be parents. But for single adults, it is a personally consuming way of life. I've

"A woman who counsels single parents said the severity of the empty-nest syndrome is directly related to the closeness single parents develop with children because of the absence of other adults with whom to share."

been a single parent for 15 years.

For many single parents the day is devoted to the care of children: Do they have food and clean clothes? Do they have good friends? Do they feel lonely or depressed because they do not have two full-time parents?

We rush to get them ready for school and ourselves ready for work. When they are small, we worry about baby sitters. We worry about leaving

them alone when they are adolescents.

This total preoccupation has its rewarding side. Our children are integral to our lives. We feel good when they do and are upset when they are.

ONE WOMAN WAS a single parent for 16 years by the time the last of her four children left home. "That's a long time to be busy and essential to others," she said, adding that she had not adjusted to the loss of her role as a parent of children at home. She said that when her husband died, the worst thing was not that she became a single parent, but that she was left without a partner after the children grew up.

A woman who counsels single parents said the severity of the empty-nest syndrome is directly related to the closeness single parents develop with children because of the absence of other adults whom to share.

She explained that both men and women as single parents try to become "super" parents. Sometimes they become so emotionally wrapped up in their children that they depend on them for companionship, emotional support and even for stability.

MY FEELING IS THAT, yes, the empty nest for single parents could well be a challenge. But, considering our ability to make the enormous adjustments our life call for, and the strength of our coping mechanism, I'm not at all worried that the empty-nest trauma will trigger any terminal damage for single parents.



By
**Tom
Lennon**

A stuttering friend

Q. My family moved early this year and I am in a new school. The boy who sits next to me stutters badly. I feel I must be friendly and talk with him, but it is very awkward and painful to do so. I just don't know how to act when he come to one of those awful pauses and is unable to say the word he desperately wants to say. Can you tell me what to do? (Neb.)

A. About 10 years ago, 17-year-old Alan, who cut my grass every week, stuttered badly. This was the first time I had encountered a Stutterer and, at first, in a spirit of kindness, I did all the wrong things. I would try to complete his sentence for him when he couldn't speak; and, when I complete it wrongly, he became even more frustrated than before.

GRADUALLY I came to see that when he was unable to say a certain word, I should simply wait - without any fuss or nervousness or embarrassment - and he would finally say the word and complete his thought. Sometimes the wait would be long, but eventually he would say something.

I would wait in complete silence. I discovered it did no good to tell him to start over or to "try again and speak more slowly." Simply waiting is the best you can do for a stutterer.

I learned also to look him in the eyes and not turn away as though his stuttering were something to be ashamed of. One of the greatest orators of this century, Winston Churchill, was once a stutterer. So were Moses and Aristotle.

As time went on, Alan and I became more relaxed in each other's presence. The stuttering was less frequently, and when it did occur, we both dealt with it comfortably.

IF A CLASSMATE laughs at your stuttering friend, when the time is right, you might point out that there are more than 2,000,000 people in the United States who stutter - and many are hurting because of their speech difficulty. The experts may argue about the causes of this speech problem, but this much is certain: If your classmates laugh openly at your friend, they will make his problems far worse.

Can you find out if your friend has had any speech therapy? If he has not, can you delicately suggest the possibility to him? Also, could you help him to investigate what resources for speech therapy are available in or near your community?

My friend Alan still stutters some, but it has not kept him from being a successful, well-paid auto mechanic and a generally happy young man.



By
**Fr. John B.
Sheerin, CSP**

Random thoughts after surgery

Something new and different is forever popping up in my life. Two weeks ago, for instance, I was under the surgeon's knife at Sibley Hospital in Washington, D.C. the reason was prosaic enough, a hernia that needed immediate attention. The operation was a success and I am grateful to all the medical personnel who helped.

But I am writing this column not about the operation but about some random thoughts I had while in a hospital room with four roommates. We five men developed a real comradeship. I had expected my hospital stay to be a trial of my patience, but it turned out to be a pleasure because of the friendliness shown by my roommates for one another.

I did have a curious distraction that stayed with me for some time. Was it the result of the anesthetic? Who knows! But the fact is that I kept thinking about that wonderful novel by Thornton Wilder titled, "The Bridge of San Luis Rey," published in 1927.

IT WAS ABOUT a famous bridge that collapsed in Peru in the 18th century, hurling five travelers to their deaths in the gorge below. A certain Brother

Juniper saw the tragedy and proceeded to investigate the lives of the dead. Then he published a book which claimed that God in his almighty wisdom had a special reason for sending each one of these five victims to their deaths at the precise moment the bridge collapsed.

"To be a human being is to be a person in the best sense. A person has identity and perhaps even idiosyncrasies; but no two persons are ever carbon copies of each other."

In fact, some men seem to have a talent for being unsociable and unapproachable. Recently I came across a book on medical ethics in which Joseph Fletcher, an authority in the field, has an article on "Medicine and the Nature of Man." This profile of man lists what Fletcher says are the criteria for good human behavior.

ONE CRITERION IS "concern for others." According to Fletcher, whether the concern for others is disinterested or inspired by enlightened self-interest, it seems

quite obvious that a conscious orientation toward others is a definite trait of the human species. Concern for others makes us persons.

On the other hand, ability to communicate with others is also a distinctly human trait. Says Fletcher, "Utter alienation or disconnection from others is dehumanization."

To be a human being is to be a person in the best sense. A person has identity and perhaps even idiosyncrasies, but no two persons are ever carbon copies of each other.

So, I want to make the point that my confinement in a hospital proved to be a happy and rewarding experience because of the comradeship, the fellowship of my roommates. I was the only priest in the room but none of the other patients treated me as a display case of sanctity, which I would have resented. Instead, they treated me as a person facing surgery like themselves.

PERHAPS IT may be said that kindness is not a very impressive or majestic virtue. But John the Apostle emphasized its importance day after day in the simple expression, "Little children, love one another."



By Msgr. James J. Walsh

What Lent is all about

As we all know by now, the season of Lent has not escaped the cold, sharp eye of reappraisal, and this is understandable since everything in and out of religion the last fifteen years seems to be under the microscope of reevaluation.

This is all to the good. We need to find out again what Lent is all about.

A few years ago when the "changes" were coming fast and furiously, some Catholics buried Lent along with Latin, and relegated penance to the attic along with statues. Some have impulsively — and perhaps understandably — concluded that since the US Bishops dropped fast and abstinence as a year round obligation, there is reason to think that penance also is on its way out. After all, everything is changing, isn't it?

No, everything is not changing by a long shot. Yes, the form of penance is changing, but not its necessity. Years ago our bishops pointed out that because of circumstances the renunciation of meat on certain days was not always and for everyone the most effective means of practicing penance. I'd certainly take stone crabs any day to hamburgers and feel very pious about the transaction.

There are many areas of renunciation that are more penitential. Ask yourself - what do you enjoy most? As you reflect, a vast field of a potential penance stretches out before you.

The need to do penance is as pressing as ever. Perhaps in a sense more pressing, since nowadays

we are becoming more aware of our responsibility to our neighbor in need. The more we are willing to be our brother's keeper, the more we will be impelled to sacrifice for him — and this demands the right motive if it is to be worthwhile.

All around us there is an enormous amount of pseudo-penance which may be useless spiritually. In the Gospels, Jesus marked off the penances of the pharisees with a zero. No value to themselves. None to God. None to their neighbor. These men

"Penance is genuine when we look on what we do as an attempt to be converted to Christ - to think His thoughts a little more closely, to will what He wills. It becomes something more than an attempt to appease God..."

who painted their cheeks to appear fasting and prayed on street corners and lowered their eyes from the contemplation of heaven long enough to be reassured they were making an impression, "already had their reward" according to the Lord.

Today whoever "gives up" this or that and lacks the proper motive to change his action can be walking with the pharisees.

When is our renunciation worthwhile? When it indicates we are undergoing a little change of heart

... a change toward sin ... a change in generosity towards God ... treating sin as a rejection of Christ ... being truly sorry for having offended God.

Penance is genuine when we look on what we do as an attempt to be converted to Christ — to think his thoughts a little more closely, to will what he wills. It becomes something more than an attempt to appease god. It is more than a private, persistent means of disciplining ourselves in order to build up will power and thus avoid future sin. It is an act of faith and love directed against our own self-indulgent nature, and directly primarily towards a closer union with Christ in his redeeming work.

If we think of penance more as an opportunity of serving Christ in others we will lose sight of the "giving up" angle.

This makes sense as we remember that Christianity is merely a religion of self denial. Self denial must be looked on as the means of enabling us to fulfill our Christian vocation.

There have been gloomy schools of spirituality in the past whose primary concern was a life of rigid self-renunciation, where sought to out-do others in mortification, and where joyless men and women waited stoically to die and be rewarded.

This is not true Christian renunciation. This type of frigid sacrifice could never have inspired the saints. There has to be a driving interior motive which seeks to bring about a change of heart.

Once this is grasped the field of penance enlarges immensely.



By Msgr. George Higgins

The myths of "Reaganomics"

It's a shame President Reagan's formidable rhetorical skills are not being put to better use. At a time when the nation's serious economic ills demand that we face the hard facts, the president has a genuine opportunity to educate Americans about economic realities. Instead, he is reinforcing several dangerous myths about the economy.

Reagan's melodramatic statements, misleading statistics and simplistic solutions wouldn't be so bad except that many Americans are buying his message and this can only make things worse in the long run. At the risk of complicating the simple world of "Reaganomics," let's look at some of its underlying assumptions.

First is the notion that federal spending is out of control and has grown far too large for our economy. Has it really?

REAGAN repeatedly cites West Germany and Japan as examples of the kind of economic success we ought to strive for. Yet, without fail, he forgets to mention that in both nations taxes are higher than in the United States and government spending is a larger percentage of the gross national product.

In fact, the United States ranks among the lowest of all Western industrialized nations in terms of government spending as a percentage of GNP. To be sure, that percentage is rising, but could it be that this is a necessary and desirable trend for the American economy?

A second assumption of Reagan's economic approach is that the major cause of inflation is the federal deficit and, thus, the solution is to balance the budget. Unfortunately, there is little or no evidence to support this assumption. Indeed,

congressional economic advisers have estimated that a \$20 billion cut in federal spending, for example, would decrease the inflation rate by only one-tenth of 1 percent.

"The poor are going to be hurt. There is simply no way to make severe cuts in food stamps, public service jobs and low income housing without hurting the poor. Current data on food stamp recipients indicates 90 percent had incomes below the official poverty level..."

IF INFLATION is caused by large government deficits, how does one explain that fact that while Germany and Japan have kept inflation below 7 percent, their budget deficits ranged from 3 percent - 6 percent of GNP? In the United States the federal deficit is only about 1 percent of GNP.

Without hard economic data to support their case, the budget cutters are left with a much sotter line of reasoning. We are told that inflation feeds on expectations of more inflation, and that dramatic cuts in federal spending are a way of demonstrating the government's determination to fight inflation. Only this kind of painful action can break the psychology of inflation, they say.

This is a pretty fuzzy basis for eliminating or severely cutting the social programs established during the last 25 years. If what we need is a dramatic show of government determination, why must it come at the expense of the poor?

THAT'S A THIRD contention of the Reagan economic plan — the budget cuts are not going to hurt the "truly needy." This is utter nonsense and ought to be recognized as such.

The poor are going to be hurt. There is simply no way to make severe cuts in food stamps, public-service jobs and low-income housing without hurting the poor. Current data on food-stamp recipients indicates 90 percent had incomes below the official poverty level. Only one-half of 1 percent lived in households with annual incomes higher than \$12,000, and most of these had seven or more inhabitants.

Reagan claims the proposed budget cuts have been spread among all income groups. But why should the poor bear any of the burden when it means the loss of such basic necessities as food, housing and employment?

UNLESS SOME of these fundamental questions and assumptions are dealt with more directly, I'm afraid Reagan's rhetoric will soon begin to sound hollow.

1981 Catholic Lay Celebrations of Evangelization

August 6-8, 1981 - Portland, OR.
 August 13-15, 1981 - St. Louis, MO.
 August 21-23, 1981 - Hartford, CT.

"If my visit here would only make all of you love one another just a little bit more... then my visit, by God's grace, would be fruitful and worthwhile."

Let's be 'brothers'



At the Iloilo airport the Pope reaches out to the many hands that want to touch him boarding the papal plane for Legaspi city.

Pope pleads for world peace in Hiroshima

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skeletal remain of the bomb-ravaged former Hiroshima Hall for the Promotion of Industries and a prayer fountain built in 1964 as an offering to the souls of the bomb victims who died begging for water.

"Hear my voice," he prayed in closing the talk, "for it is the voice of the victims of all wars and violence among individuals and nations."

During his six-hour visit to Hiroshima, Pope John Paul made stops at the Peace Memorial Museum and the Memorial Cathedral for World Peace, the diocesan cathedral. He also addressed scientists and students at a lecture on "Technology, Society and Peace," sponsored by the United Nations University and the city of Hiroshima.

"**HUMANITY** must make a moral aboutface," he told the 1,500 scientists and students, and called for a reordering of world priorities. He asked, "Can we remain passive when we are told that humanity spends immensely more money on arms than on development, and when we learn that one soldier's equipment costs many times more than a child's education?"

Later, on the last stop of his Asian tour, Pope John Paul visited Nagasaki, once the center of anti-Christian persecution, where he received his warmest welcome in Japan.

At a new version of a cathedral destroyed by the atomic bomb which hit the city in 1945, the Pope ordained 15 priests, including two Americans. Outside, hundreds of people lined the streets waving the flag of the Vatican and their own country.

The Pope had begun his four-day visit to Japan Feb. 23 by meeting various segments of the tiny Catholic population and describing himself as "a pilgrim of peace."

Just a few days before, more than a million people had gathered at Manila's Luneta Park, to watch Pope John Paul beatify Lorenzo Ruiz, a Filipino layman who was martyred in the 1600's along with 15 others.

There, he summed up the theme of his trip to the Philippines by saying: "To die for the faith is a gift to some: to live the faith is a call for all."

But if the reception in Japan was not overwhelming, it was nevertheless moving. At an arena in Tokyo, the Pope thrilled a sparse but enthusiastic

crowd of about 4,000 by singing along to two Polish tunes and moving into the middle of a dancing group of children.

LATER, representatives of the nation's 18-25 AGE GROUP QUESTIONED THE Pope about peace issues, exploitation of the poor and the attitudes toward the handicapped.

John Paul also asked Buddhist and Shinto leaders in Japan to join the Catholic Church in its fight for human rights and against abortion. While in

the Philippines, the Pope had reiterated in no uncertain terms the teachings of the church on artificial means of contraception, abortion and divorce.

In Guam, where he stopped before going to Japan from the Philippines, the Pope focused solely on spiritual matters, saying "the Gospel message is not intended to be displayed as in a museum showcase. It must be shared, passed on, so that others may hear it, accept it and be initiated into the community of the faithful."



Mind and spirit go hand in hand

By Sue Blum
Voice Correspondent

Psychological counseling and spiritual direction go hand in hand. That was the message of a workshop given jointly by a clinical psychologist and a spiritual director during the Celebration of Lay Ministries held recently at the Pastoral Activities Center, in Miami.

Dr. Mercedes Scopetta, director of the Office of Lay Ministry of the Archdiocese of Miami, and Fr. William Sheehan, O.M.I., a spiritual director, teamed up for the workshop, which was presented in dialogue form.

Dr. Scopetta, associate professor of psychiatry at the University of Miami School of Medicine, who gave up private practice to volunteer her time at the Office of Lay Ministry, emphasized "the Church's need to recapture the healing legacy of Jesus Christ."

SHE ENVISIONED that "we will move in the direction of incorporating counseling and psychotherapy as an integral ministry within Christian community life and our lives or prayer."

"A good counselor," Fr. Sheehan said, "must be well-grounded in psychology and must also be in touch with the dynamics of spiritual direction."

"Good counseling can be an excellent preparation for spiritual direction, he added, "which is described very much the same as a counseling relationship, a relationship in which care, compassion, affection and acceptance are communicated."

Fr. Sheehan has studied at the prestigious Institute of Formative Spirituality at Duquesne University in Pittsburgh, holds a Masters degree in Philosophy and a Licentiate in Theology from Catholic University, in Washington, D.C., and has pursued ex-

tensive coursework in marriage counseling. He is currently pastor at St. Michael Church in Vermont.

BRIEFLY focusing on people who seek professional advice to help them deal with problems caused by their exposure to constant stress in our society, Dr. Scopetta said, "The greatest gift is to be able to advise these patients taking into account their faith. First, however, acceptance of their problems needs to occur, and then the connection must be made between their own life and the life of the Lord. When they can call upon Jesus just as they are, they can make this connection realizing that there is more to life than their own joys or sorrows."

"Professional counselors," she continued "need sufficient training to facilitate the processes of both acceptance and connection; until then, the patient is not ready to be sent into a parish for help or even to a spiritual director. After the connection process is accomplished, then we incorporate the person into the parish."

"A 'good' spiritual director must have a healthy understanding of the human personality from a holistic point of view and must have a keen appreciation of the psychological makeup of both himself and the person he is directing," Father Sheehan added.

"It is essential that the director and the one being directed share a strong, mutual faith and that they both sincerely believe that the Lord desires healing and wholeness for the person being directed."

"All of us stand in the need of fundamental healing; we all carry within us, consciously or subconsciously, fear and non-acceptance," he continued. "We all need to be touched by the healing person of Jesus, and we need



Adele Gonzalez, Dr. Mercedes Scopetta and Zoila Diaz, all of the Lay Ministry Office, relax for a moment during the Celebration of Lay Ministries.

to be open to that experience that He is fundamentally a lover! Out of this, we can minister to others!"

"**WE ARE** a vulnerable people — at times, weak — and we feel we need to be in control. The Lord wants us to discover that we don't have to be in control. It is in our experience of weakness that the Lord manifests Himself."

"Finally," Father Sheehan concluded, "the role of the spiritual director is to call a person to begin to clarify his own experience in prayer. He directs and encourages the person to cultivate contemplative attitudes of waiting upon the Lord, of openness, and of seeing the wisdom in listening to the Lord."

(To order tape recordings of the major addresses and most of the workshops during the Lay Ministries Celebration, please contact: Office of Lay Ministries Archdiocese of Miami 6180 N.E. 4th Court Miami, Florida 33137 Tel: (305) 662-1924 and 757-6241

Laity meet

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mystery of Christ, to nurture each other, to energize and to be energized, to be free to minister to one another."

Fr. Heintschel, Vicar for Religious of the Diocese of Toledo, Ohio, member of the National Advisory Council of the U.S. Catholic Conference-National Catholic Conference of Bishops, and founder and chairman of the Committee on Shared Responsibility, came to Miami especially for this celebration.

"My greatest fear," he confided, "is that we may become a 'winter people,' keeping instead of giving."

"You must rise up and share, affirm, support and unite in being the Good News in the Church of Miami, in your parishes, and in your families, constantly ministering, giving of yourself, to each other, and to those among you who are alienated and suffering," he said.

"... we bishops praise the Lord for what is happening among the laity and proclaim as well as we can what we have been experiencing and learning from them."

U.S. bishops call laity

A set of pastoral reflections on the laity in the church was issued by the U.S. bishops during their Nov. 10-13, 1980 national meeting in Washington, D.C. These reflections commemorate the 15th anniversary of the Second Vatican Council's decree on the laity.

Archbishop Edward McCarthy, of Miami, headed the bishops' Committee on the Laity until 1978. Although his term did not see the document completed, during his tenure work on it was initiated. His leadership also saw a national office for the laity established.

Archbishop McCarthy says the bishops felt a document on the laity was necessary for two reasons:

- to assure the clergy that the laity in no way interferes with their work, but arguments it, and
- to encourage the laity to take its rightful place of service in the Church.

The bishops approved the document unanimously at their November meeting.

It will run in two parts in *The Voice*, beginning this week.

"This was to be the new people of God. For, those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God (1 Pt. 1:23), not from the flesh but from water and the Holy Spirit (Jn. 3:5-6) are finally established as 'a chosen race, a royal priesthood, a holy nation, a purchased people . . . you who in times past were not a people, but are now the people of God' (1 Pt. 2:9-10)" (*Lumen Gentium*, 9).

This image, drawing on a rich biblical and historical tradition, gives marvelous expression to the role of the church as the sign of the kingdom of God. It was his kingdom which Jesus came to announce and to inaugurate by his life, death and resurrection.

"After John's arrest, Jesus appeared in Galilee proclaiming the good news of God. This is the time of fulfillment. The reign of God is at hand. Reform your lives and believe in the Gospel" (Mk. 1:14-16).

JESUS established the church to bear witness to God's kingdom especially

by the way his followers would live as the people of God. "This is my commandment: Love one another as I have loved you" (Jn. 15:12).

The image of the people of God has many dimensions. Its meaning is best grasped through a variety of experiences. Each sheds light on the whole and enables us to appreciate and live it more deeply.

At the present time the light shed on the meaning of the people of God by the laity is especially noteworthy and exciting. In an exercise of our charism of "bringing forth from the treasury of revelation new things and old" (LG, 25), we bishops praise the Lord for what is happening among the laity and proclaim as well as we can what we have been experiencing and learning from them.

While focusing on the laity, we wish to address the whole church. We affirm the vision of the Second Vatican Council and the importance it gives to the laity. We look forward to what is still to come under the guidance of the Holy Spirit, making the church more

and more the perfect image of Christ.

WE ALSO acknowledge that these continuing developments may require new concepts, new terminology, new attitudes and new practices. In prayerful dialogue with all our sisters and brothers we are prepared to make those changes which will aid in building the kingdom.

The call to adulthood

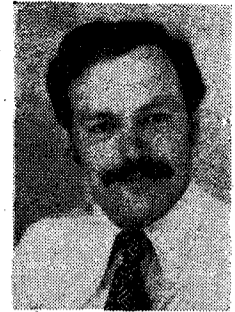
As the Decree on the Apostolate of the Laity of Vatican II says:

"Indeed, everyone should painstakingly ready himself or herself personally for the apostolate, especially as an adult. For the advance of age brings with it better selfknowledge, thus enabling each person to evaluate more accurately the talents with which God has enriched each soul and to exercise more effectively those charismatic gifts which the Holy Spirit has bestowed on all for the good of others" (*Apostolicam Actuositatem*, 30).

To be continued.

Family Life

By
Terry Reilly



Some thoughts on Lent

I just finished reading the official lenten regulations and I reflected on the meaning of Lent and then upon the no-meat Fridays we parents were all brought up with. I thought, as well, of the other regulations we used to have.

It wasn't too long ago that we were encouraged not to eat or drink anything but water after midnight on Saturday and until Mass on Sunday, or that we should go to Confession before receiving the Eucharist.

I ESPECIALLY remember Fridays in Milwaukee, Wisconsin. I remember all the restaurants that had fish-fries. They were mobbed on Friday nights and the beer and drinks flowed freely as well. I also remember that Fridays were often evenings to go out on the town and if we, per chance, were able to go to a more expensive restaurant, we'd have

lobster, crab, shrimp or scallops. But heaven forbid, that we'd have meatloaf instead. Yes, I believe that for many, no-meat Fridays was a cultural experience that had very little to do with sacrifice or self-denial. No doubt, however, that it was something very culturally "Catholic".

Part of our Archdiocesan regulations state that all Fridays of lent and Ash Wednesday are days of abstinence (no meat). Ash Wednesday and Good Friday are days on which we are to fast (two small meals, one large meal, nothing between meals.)

Now if we follow the "rules" we can eat lobster or flounder stuffed with crab meat every Friday. We suggest your looking very carefully at the real purpose of lent. It's a penitential season reflecting on Good Friday and preparing for Easter Sunday.

I WOULD ASK you to reflect upon the foods, for example, that you don't really care for or that are inexpensive. Maybe frozen cod-fish (terrible for us Floridians who love fresh fish) and rice would be more appropriate for days of abstinence.

I firmly believe that when it comes to personal piety we will be measured more on what we offer than the rules we obey. I believe that these rules are important. Our family will honor them! The last paragraph of our lenten regulations includes practicing voluntary self-denial, attending Mass daily, spiritual reading, recitation of the rosary and making the way of the cross. Many of these may also be done by the family.

DURING LENT in our house we have a centerpiece that is placed on a purple platform. It is a molded clay cave

with a little stone closing the opening representing the tom of Jesus. The cave is surrounded by thorn branches. At every meal this centerpiece reminds us of the passion of Our Lord. We also try to have a secret person in the family to be especially kind to during Lent. On Easter we reveal to that person our efforts — in the unlikely event that they didn't already know it.

In addition to reflecting on the personal activities and sacrifices that you may wish to commit yourself to during lent, you should plan what you wish to do with your family.

It is important to offer personal prayer and sacrifice, but it is equally as important to pay special attention to your community — family, friends, and parish.



By
Dolores
Curran

Mardi Gras bits and pieces

With Lent upon us and the spectre of six serious columns ahead, this is a Mardi Gras mosaic of some of the items of a lighter nature that didn't quite make it to a column of their own. Just as Christians of old ate up all the good stuff in the house before Lent, you may digest these as a pre-lenten treat.

Did you know that every time you laugh, you burn up three and a half calories but every time you worry, you burn up eight?

OR that a man in Nebraska had "Go Big Red" inscribed on his mother's tombstone last year? Yep. When Gary Hamilton's mother, Mary, died, he had etched on her stone, Mary L. Hamilton, 1916-1977, Go Big Red." The news story added, "Mrs. Hamilton died last Oct. 15, shortly after Nebraska's loss to Iowa State." Some sacrifices are greater than others.

OR that another TV innovation awaits us? We'll soon be able to summon more than one channel to our screen, Sets capable of two-channel split-screens are already on the market, and coming in the future are sets that will display up to nine channels simultaneously. One for each member of the family, I presume. Or maybe we can get 9 football games on at one time.

OR that Norman Mailer, whose divorce from his fourth wife became final last Sept. and whose child care payments now support 14 persons, made plans for a 5th and 6th marriage with a fifth "civilized" divorce sandwiched in between them? Liz Smith in the *New York Daily News* explained it all. Mailer has been living the past 6 years with Norris Church, mother of their 2-year-old son. He will marry her but first he will marry jazz singer Carol Stevens, with whom he lived earlier and had a daughter. That accomplished, he and Stevens will divorce and he will then marry Church, thus legitimizing all the children, if not the unions. Go Big Chilly.

OR the venerable Frank Sheed, 82 year-old writer/theologian said he saw nothing wrong with the ordination of women but that with an all-male priesthood, you could be certain that at least one man would be present at each Mass.

OR that a friend of mine was told after she sang at church for awhile, "I don't care what anybody says, I always enjoy your singing."

OR that the Catholic Church is the third largest user of telephones in the U.S. Only the federal

government and General Motors spend more in the aggregate talking on the phone that the \$110 million the church spends yearly. So heard the bishops from experts at their November meeting. Makes us wonder how the Church survived nearly 1900 years without the yellow pages.

OR that the reason 6th and 7th grades can't sit still is because it's physiologically impossible? Their coccyx (tailbone) is still growing and serves as an irritant when they sit still. No wonder seasickness is an occupational hazard for jr. high teachers.

OR that, according to a poster seen in a zoo, the Sweetest Phrases in the World are: I love you. It's quitting time. Sleep until noon. You've lost weight. Dinner is served. Keep the change. This zoo is really clean. (Thank you for making the last phrase possible.)

OR, finally, that when John Paul II was named pope, the *Denver Post* received a call from a woman who was angry over his selection. "He's all right, I guess," she said, "but I sure wish they would have chosen a Protestant. The Catholics have been in there too long."

Family Night

OPENING PRAYER

Father, we see your power and love at work in us and in the world around us. We thank you for Your gift of love which we share with each other. Help us to better understand how to love You and how to spread your love everywhere because this is how your kingdom will come. Forgive our blindness open our eyes and hearts so that we can recognize your kingdom which is simply your loving power at work in the world. Amen.

SOMETHING TO THINK ABOUT.

"Lead us not into temptation and deliver us from evil." Tonight's theme brings to an end these past few weeks featuring the Lord's Prayer. The verse tonight leaves us with a sobering reminder that the world we live in is at times a treacherous place. Evil is a reality and it is very much present about us. As God's children we are comforted with the knowledge God does protect us and will help us to keep away from temptations if we ask His help.

ACTIVITY IDEAS

Young and Middle Years Families

Together complete the Family Lord's Prayer Booklet. Some family photos might add an extra touch.

Take turns describing what it's like to be tempted to do something wrong; also how each feels if he gives into temptation or when he doesn't. What role do temptations play in our family life? Share together.

Adult Families

Together go through today's or yesterday's newspaper and cut all the bad news stories; likewise cut all the good news stories. Compare them and share ideas on how God does make His presence known to us through events. Look up the words "temptations" and "evil" in the dictionary and then each write a short paragraph about the two words to be shared with the family. Then share thoughts on how God can bring good from both temptations

and evil in the world.

SNACK TIME

Let the youngest in the family decide what will be the best snack for Family Night and let us all enjoy it.

ENTERTAINMENT

Work a jigsaw puzzle together or play a table game that all can participate in.

SHARING

Share a time when your family had a need and you trusted God for help.

CLOSING PRAYER

Dear Lord.

We are trying to become a more loving and caring family. Help us to continue in our efforts, even when it is difficult, so that we will have the peace and joy You promised in Your Kingdom on earth and forever in heaven. Amen.



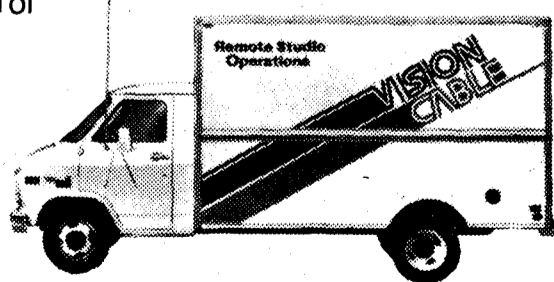
Martinique Whittaker's paintings faced stiff competition at the Coconut Grove Art Show while she faced our cameras and became a TV star.

Last weekend, Martinique Whittaker's works were on display at the Coconut Grove Art Show. This is her tenth year of participation. She enters because of the quality of the show and the tasteful way it's run. Martinique filled her booth with a colorful collection of mixed media paintings, mostly with an Oriental flavor.

Vision Cable's cameras were there too, videotaping the event for a collection of our own. It's all part of Vision's Operation Scrapbook, a wide-range project to document and record the life of Miami today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami.

Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more.



Putting the city of Miami in focus.

That's why we're planning ahead now by videotaping all the things — big and little, serious and lighthearted — that make Miami special to you.

Like the Coconut Grove Art Show.

Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in touch with, and participating in, the activities of the community.

We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.

**VISION
CABLE**
THE
ENTERTAINMENT
PEOPLE

Baptism reminds us: Lent is for renewal

By David Gibson
First of a series

Architecture sounds like a subject for the professionals. But when you think about it, architecture plays a role in everyone's life. The shapes of buildings viewed from the outside, and the ways they are laid

out on the inside, tell something about the people who use them — what they think and how they live.

This is especially true of church buildings. Down through the centuries, whenever Christians built churches, they tried to think how the architecture itself might make a statement about

the purposes of Christianity. Think of the great medieval cathedral of Chartres, for example. Its exterior steeples and the stained glass high within carry our eyes upward, making, at the same time, a strong statement about the wonders of God's universe.

The cathedrals demonstrate

the church's "visual" manner of operation.

One of the most famous church buildings of the 20th century is the Abbey Church at St. John's Abbey and University near St. Cloud, Minn.

As one enters through the front doors of the church at St. John's, a large baptismal font is

the first thing to be seen. It is obvious that the placement of the font at the front of the church and its special construction is no accident.

It is clear, first, that the baptismal font is connected to the church's entrance. Anyone entering the church is reminded that he or she became a member of a worshiping community because of baptism.

Second, the font is different from many because, to stand next to it, one must descend a couple of steps. The font and the area immediately around it are beneath floor level. It was constructed this way so that people could see how baptism is linked to the process of death and resurrection. Baptism is the sacrament by which a person is re-created, born to a new life. One descends to the font and when the baptism is completed, steps up (rises) to new life.

THIRD, the water in the font moves gently, a visual reminder that the water of baptism is living water for Christians.

And, fourth, green plants have been placed near the font, another reminder that baptism brings life.

During Lent and at Easter, the church's visual ways of communicating come into full view. Much imagery at this time is connected to baptism and its living waters. It is known that one reason Lent developed as it did is because centuries ago, Christians regarded it as the time of getting ready for baptism that would take place at the time of Easter.

Lent is full of thoughts about baptism. This is why so many parishes now make a point of having baptisms on Easter, usually during the Easter Vigil Mass. Baptisms on Easter help make clear one of the main purposes of the 40 preceding days: to prepare for new baptisms and to remember one's own baptism and its meaning.

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8:00 Monday March 30 "The Basis for Human Dignity"

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Operation Rice Bowl 1981

Beginning on Ash Wednesday Catholics in the Archdiocese of Miami will be able to participate in Operation Rice Bowl, the Lenten program of family sacrifice and prayer for the world's poor.

"Since its inception in 1976, Operation Rice Bowl (ORB) has raised over \$14 million," said Msgr. John Glorie, the diocesan coordinator for the campaign. "This money enabled Catholic Relief Services to satisfy immediate food needs by supporting in emergency situations and to fight the root causes of poverty by supporting long-range, self-help projects in dozens of developing countries around the world."

Once a week during Lenten, participating families eat a simple low-cost meal and pray for those less fortunate than themselves. The money saved through eating the frugal meal is placed in a cardboard "rice bowl" on the dining table. Each Sunday during the six weeks of Lent the family brings their contribution to their church where it is collected with those of other families.

Of the money collected, 75% goes to Catholic Relief Services while 25% remains in the Archdiocese where it is used to alleviate local poverty problems.

CRS, the official relief and development agency of American Catholics, uses its portion to help millions who live in the most adverse conditions. Projects ranging from nutrition education programs to agricultural development activities are designed and implemented by CSR staff in over 80 countries.

"Catholic Relief Services has always emphasized development with dignity through the participation and input of the families it helps," said Msgr. Glorie. "Much has been accomplished already in alleviating the sufferings caused by poverty but more, much more, still needs to be done."

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St. Philip's grew even without pastor

By Paulette M. Martin
Black History
Month Chairperson
Last in a Series

In the year 1950, Bunche Park, an all-black community was established in North Dade County, named for Dr. Ralph Bunche, noted physician and researcher. Moving into this area was a group of black Catholics from 'overtown,' members of St. Francis Xavier Parish.

For a number of years, Mass was held in a vacant store in the Bunche Park Shopping Cen-

ter, or in various homes organized by Mr. Ben Gaines, the builder of Bunche Park. No one priest was assigned to take over the small congregation, so from week to week the members met, never knowing whether a priest would show or not.

prayers and return to their homes. In 1953, this small but devout congregation was blessed with the late Father Joseph H. Devaney, (who was a Monsignor at the time of his death in 1966) and St. Philip's was on its way.

On March 1, 1954, St. Philip's Church was blessed by the late Archbishop Hurley of the Diocese of St. Augustine. Among those first families of the parish were: The Colebrooks, Washingtons, Prices, Strachans, Dunns, Smiths, and Bethels. Also, the

BLACK HISTORY MONTH

SOON A committee was formed to work toward the building of a church for the Bunche Park Community. The officers for this building committee were: Mrs. Eloise Livingston, president; Mrs. Charles Gowan, secretary; the late Mr. Anthony Roberts and Mr. Charles Gowan, over the Men's Club and Caretakers.

While the group continued to meet in various homes, the Gowans family kept the Host, chalice, wine, altar ware, etc. at their home, in readiness for whatever priest would be sent to celebrate Mass. Many times when no priest was available, the group would say a few

Lewis, Davis, Palomens, Millers, Pridgeoris, Pinder, Ambros and Albert Families. Included in this group was the late Mrs. Gadschaw, mother of St. Philip's present pastor.

FOR MANY years the parish was under the direction of Holy Redeemer, as a mission. Later, Our Lady of Perpetual Help with its wonderful priests, including Father Wright and Father Barry served St. Philip's.

During the 1970'S, St. Philip's added a rectory to the church building, thus allowing live-in priests. Fathers O'Connor and Hennessy were among the first to reside at St. Philip's.

Today, the members of St. Philip's are active in such parish organizations as St. Vincent de Paul, Ladies' and Men's Clubs, C.C.D. Classes and more.

The St. Philip's community is extremely proud to have as its pastor Father Charles Jackson the only black priest in Dade County.



The late Archbishop Coleman Carroll blesses congregation of St. Phillip's during a Mass in 1968.

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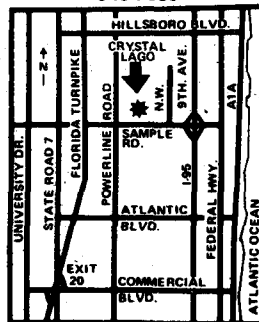
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St. Patrick' Day Dance

St. Timothy Women's Guild will sponsor their Third Annual St. Patrick's Day Dance, Saturday, March 7, in Queen of Peace Hall, from 9 p.m. to 1 a.m. Campbell's Caravan will play. BYOB Snacks, hot dogs, and setups will be sold. Tickets: \$3.00 each and may be purchased from Guild members after all Masses or by calling Neta O'Connell, 271-5581 or Rosa Meschick, at 271-2057.

Miami Right to Life Speakers

Films, speakers, literature, and movies are available to parishes and groups, at no cost, from the Miami Right to Life Inc., P.O. Box 571033, Miami, Fla. 33157.

Complete programs discussing pro-life or abortion topics can call on Miami Right to Life. (A non-denominational pro-life organization). Call Dan Scholl, at 856-6217, write as above.

VNA Needs Volunteers

If you have a few hours a week or even during a month, the Visiting Nurse Thrift Shop at 5880 N.E. 4th Ave., needs help. The profit from their sales is used to pay for services some clients cannot afford. If you can assist, please call Mrs. Norma Halley, RN, Director, at 758-3322.

Legion of Mary

On Saturday, February 28, from 2 p.m., to 4 p.m., the third of a series of seven talks on True Devotion to Mary will be given at the Legion House, 8700 NE 2nd Ave., by Fr. J. Richard Soulliere. All are welcome.

On Saturday, March 7, the Annual Acies celebration and Mass will take place at St. Mary's Cathedral at 2:00 p.m. All active and auxiliary members and their families are cordially invited.

Court Regina has visit from State Regent

Court Maria Regina, No. 2022, Ft. Lauderdale, had the honor of a visit from their State Regent recently.

Mrs. Dolores Longnecker, State Regent is visiting all the Courts of the State. She also visited Fr. J. Chester Schwab of Miramar who is Diocesan chaplain for the Catholic Daughters Mrs. Dorothy Carangi, is Regent of Court Maria Regina.

Secular Franciscans

St. Bernard Fraternity, Secular Franciscans will meet March 8, at 1 p.m., at St. Bernard's Church 8279 Sunset Strip, Sunrise, Fla., in the parish center.

Natural Family Planning Classes

The Family Enrichment Center will host a series of classes in a new method of natural family planning, beginning March 4.

This new system has proven to have an effectiveness level equal to the pill or the FUD when practised properly, yet it is totally natural and is fully compatible with the Church's teaching on birth control.

The method also avoids the potential health problems associated with some artificial methods.

The first class will take place on Wednesday, March 4, at 8:00 p.m. at the Family Enrichment Center, 18330 N.W. 12th St., in Miami.

No pre-registration is required. But more information can be had by calling the Center at 651-0280, or calling Pat and Kathy Gent at 473-1046, in Broward.

International Day

St. Helen's parish will hold their Third Annual International Day on Sunday, March 8, in the school building at 3340 W. Oakland Park Blvd., Ft. Lauderdale.

The day's events will start with a "British Isles Breakfast" at 9:30 a.m. an Ethnic Mass will follow at 11:15 a.m. There will be ethnic dancers, native costumes, fun, games of skill and good family entertainment. Any questions, please call 730-7314.

Novena at St. Ann's

Father Paul Frank of the Oblate Fathers of Mary Immaculate will preach the Novena of Grace in honor of St. Francis Xavier from March 4th till March 12th at St. Ann's Church in West Palm Beach.

Father Frank will give a sermon and say the Holy Sacrifice of the Mass at 12:05 p.m. and at 5:30 p.m. on each day of the Novena.



FR. WILLIAM O'DEA

Parish to mark Fr. O'Dea's 25th

Fr. William L. O'Dea, Pastor of Holy Spirit Church, Lantana, will be celebrating his 25th Silver Jubilee Mass with his parishioners on Sunday, March 1 at Noon Mass.

Patrick Cardinal O'Boyle, D.D. who ordained Fr. William L. O'Dea at the Immaculate Conception Shrine Basilica, Washington, D.C., twenty-five years ago on February 4, 1956, was extended an invitation to attend, but due to poor health will not be able to attend.

Concelebrants at the Mass will be his two first cousins: Msgr. Thomas M. Rodgers, V.F., Dean of the Central Deanery, Pittsburgh, Pennsylvania and Fr. Kieran J. Rodgers, O.S.B., attached to St. Vincent Archabbey, Latrobe, Pennsylvania and currently Pastor of St. Batholomew Church, Crabtree, Pennsylvania. Other concelebrants will include his brother priests of the Archdiocese of Miami.

Guest of honor and acting as Chaplain to Archbishop McCarthy is Fr. Robert M. Murphy, Pastor of St. James Church, Wilkensburg, Penn. Monsignor David E. Bushey will function as the other Chaplain to the Archbishop. Archbishop Edward A. McCarthy, has been invited.

Also in attendance will be Sister Margarete Rose, S.C., Seton Hill College, Greensburg, Penn., a sister of the Silver Jubilarian.

Parishioners have been extended an invitation to the Jubilee Mass and Reception to follow in the church hall.

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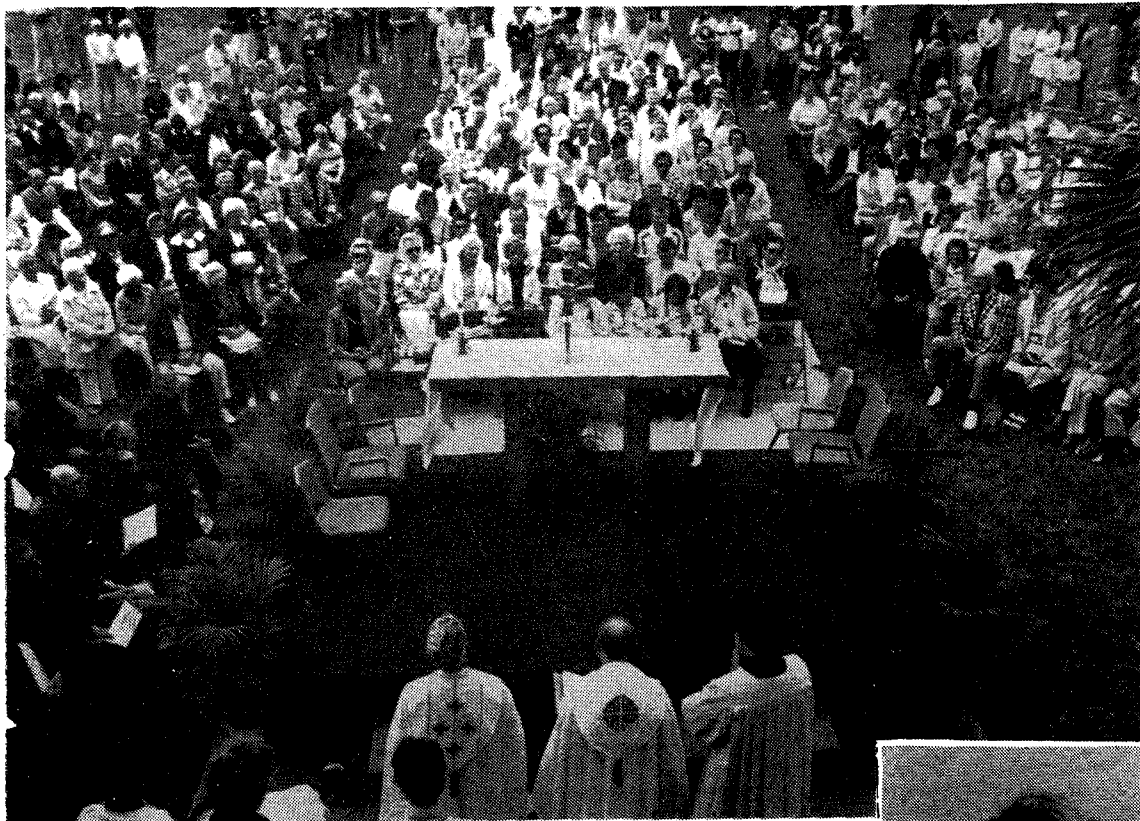
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"This is your day. This is your 'Super Sunday.' Be proud of your accomplishments." With these words, Fr. James Connaughton (right) thanked hundreds of people who gathered in Boca Raton recently for the dedication of the new Pope John Paul II high school (above.)



Machine saves infants from 'crib death'

By George Kemon

Jessica Meneses, infant daughter of Doris and Elias Meneses, of Homestead, has a rare but very serious malady - classified as Near Miss Sudden Infant Death Syndrome, or more commonly known as "crib death."

To her parents Sacred Heart Church, and the pastor, Fr. Daniel K. Dorrity, are synonymous with saving Jessica's life.

Jessica required a very special machine to alert her parents when she stopped breathing in bed. The machine, the only one of its kind in existence for this particular

disease was available, but cost \$760. A sum not within the possibility of attainment for the Meneses.

Fr. Dorrity learned of the need and wrote out a check for the machine. The Meneses want to pay the money back.

Enter the Sacred Heart Women's club, of which Doris is president. The Club decided to make this the project for the year and have been holding sales, having Spaghetti dinners, and doing whatever is possible in that small area of Florida to raise the money to repay the church and help the Meneses at the same time.

The club hopes to pay for the Meneses machine and to be able to fund another and present both of them to Archer Smith Hospital. At present the hospital does not have any of the units and infants with the dread disease have to be taken to other hospitals who have a unit.

This is unfortunate because it removes the infant from the family for unknown periods of time. The doctors say that if Jessica can get along for two months without the use of the machine, she will no longer need to use it.

Doris Meneses says Jessica is lucky to be alive. Doctors told her that one out of 500 infants die of the malady.

Through donations and the efforts of the Women's Club, the first machine has now been paid for and the good women are working at raising the amount for a second unit to be donated to Archer Smith Hospital to help other infants.

Jessica's life has been saved many times over and the machine is still saving her life because she still needs it.

Anyone interested in contributing to saving an infant's life may make a contribution to:

Sacred Heart Save a Baby Fund,
P.O. Box 1248, Homestead, Fla.
33030.



Doris Meneses with daughter Jessica and machine.

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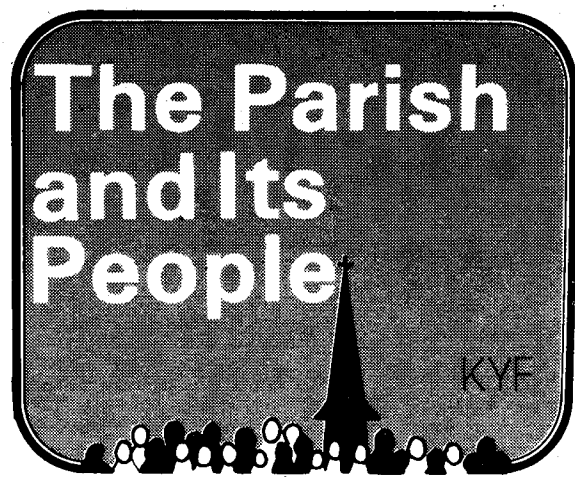
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The Parish and Its People

Lent at St. Leander

By Lenore Kelly

The Lenten Home Program is a seasonal focal point for St. Leander Parish in San Leandro, Calif. Thanks to this program, many parishioners say they now find new meaning in Lent.

Parishioner Anita Marquez believes the people she has met through the program have become "Close-knit, like a new family." She says, "When my Dad died recently, they were there immediately to do what they could."

Another parishioner had a difficult time as the result of cancer surgery several years ago. When a second operation was needed recently, she says she managed so well because her Lenten home group gave her so much support.

Now in its third year, the Lenten Home Program began as part of a larger parish effort to build community on a neighborhood level among the parish's 2,500 middle-class families, many of whom are of Portuguese descent. The parish is in the Oakland Diocese.

THE FIRST year, parishioners were encouraged to see Lent as a time to "Journey to Jerusalem." Concentrating on growing closer to each other and to the Lord, families volunteered their homes for weekly evenings of prayer and reflection.

Parish staff members prepared materials, including a prayer service based on Sunday scripture readings, discussion questions and family activities to make the Lenten themes more concrete.

Parishioners who participated in a communication skills workshop the prior summer were tapped as group leaders for the 12 English-speaking and 12 Portuguese-speaking groups.

Sister Gabriel Dwyer, of the Sisters of St. Joseph of Carondelet, adult education director at St. Leander, cites the enthusiasm of leaders as one reason for the success of the groups. Many leaders successfully enticed neighbors, who ordinarily did not attend parish functions, to join their weekly sessions.

Mrs. Marquez led a discussion group of 12 adults and eight children in her brother's home. "It was hard at first but with each week it became easier," she explains. "I felt I grew a lot in the process."

In Mrs. Marquez' group, children eagerly volunteered to do the readings aloud. After adults discussed and shared insights about the significance of a scripture symbol, such as Noah's Ark or a rainbow as a sign of God's committed love for us, youngsters could color the symbol.

AS A FITTING conclusion, a community celebration for all groups was held during Holy Week.

The second year, groups followed the theme, "Journey of Man to God." With Sister Dwyer's assistance, several lay leaders from the previous year developed new materials for the weekly sessions and the family activities were made available to all parishioners at the church doors.

Pastor Father Richard Mangini explains that the Lenten Home Program is an outgrowth of the staff's "abiding desire to form small groups of people. Because people are praying, caring and sharing together," he says, "they will bring light and meaning to each other's lives."

Are you creative?

By David Gibson

Poets are creative people. So are novelists and film makers. Most people agree that a list of creative kinds of people should include music composers, ballet dancers and artists whose paintings adorn the walls of fine art galleries.

But is that it?

Well, no. Stretched a bit, most people agree that they know a creative teacher. They know creative cooks, much admired by people who like to eat; creative workers who discover ways to turn things around in a company; creative farmers who manage to make the earth produce well under trying economic circumstances.

So the list grows. Perhaps there are more kinds of creative people than you think.

But, I ask: Why is someone said to be creative?

The question is not new. Books have been written on the topic. Creativity is hard to define. What's more, probably no creative person possesses all the possible qualities of creativity.

It is tempting to think that:

1. Creative people simply have lots of imagination.
2. Creativity is a special power. Either you have it or you don't.
3. Creative people make beautiful, but unnecessary things.
4. Creative people always work alone.
5. Creative people get struck, as if by lightning, with wonderful new ideas that always appear out of the blue!

Whatever truth is found in the points just listed, it does seem that each oversimplifies a complex process: the creative process. Moreover, the statements make creativity the property of only very select people.

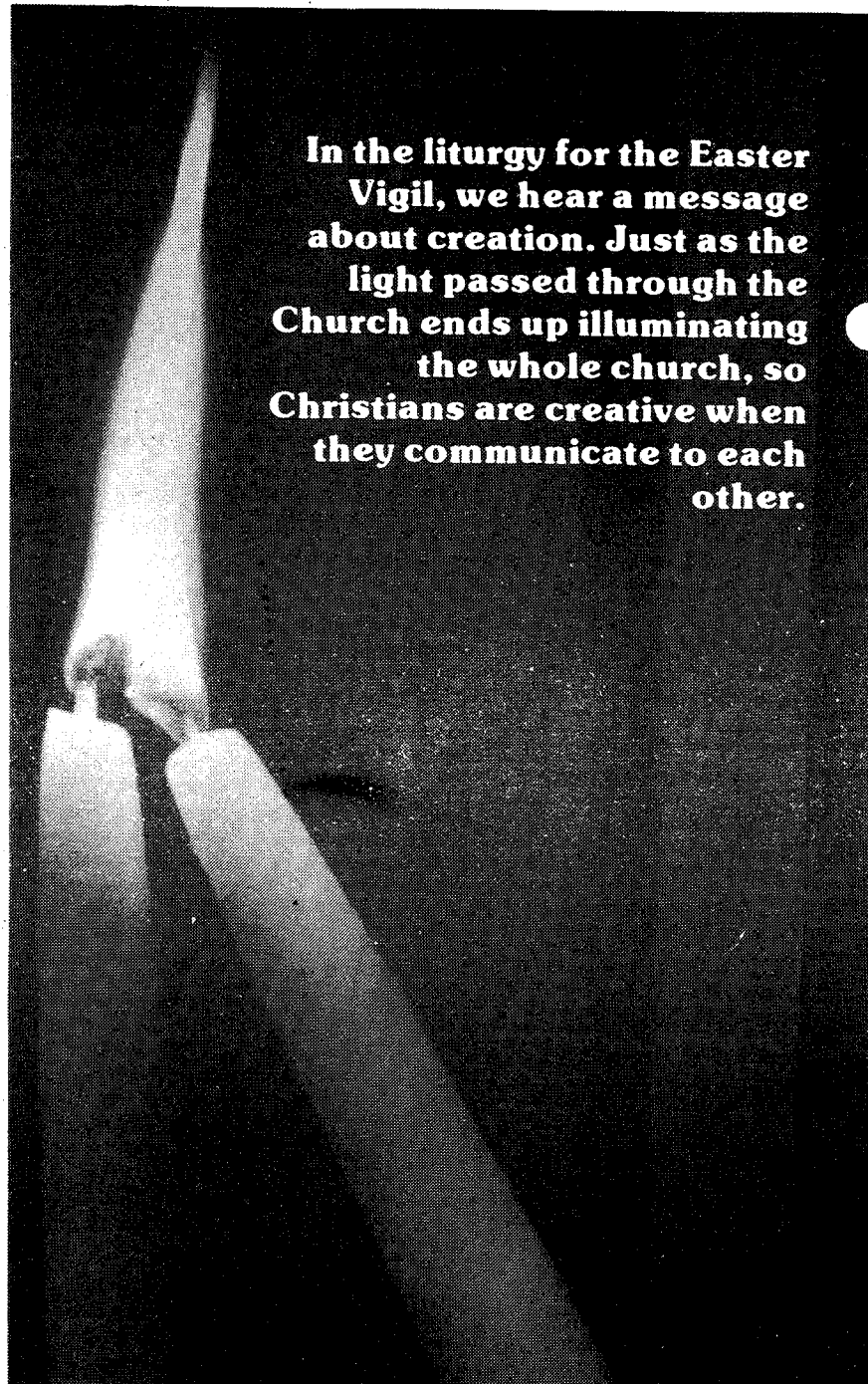
AT THE TIME I write this article, an exhibit in the National Gallery of Art on the U.S. capital's Constitution Avenue, tells the story of a painting by the famed artist, Picasso. The canvas on which the painting appears has been studied by means of X-rays.

THE painting, widely regarded as a masterpiece, is titled "Les Saltimbanques." Researchers have found that, underneath

Did the idea for this work by Picasso spring out of the blue like a bolt of lightning? Not in finished form. And he would have loads of company in this kind of process.

this painting, lies a separate work done by Picasso, in the process of working out the themes of his final creation. The X-rays show a very different painting under the finished product.

Did the idea for this work by Picasso spring out of the blue like a bolt of lightning? Not in finished form. And he would have loads of company in this



In the liturgy for the Easter Vigil, we hear a message about creation. Just as the light passed through the Church ends up illuminating the whole church, so Christians are creative when they communicate to each other.

kind of process. Writers, like the late Flannery O'Connor, have told how hard they worked to produce anything worthwhile. Along with the gift of imagination, it seems creative people need a gift for hard work. And --

- Creative people seem to have a certain kind of faith. They believe it is possible for new things to be accomplished.

- Courage also seems needed for creativity - the courage to do something with insights, vision or intuition.

- Then, creative people seem to see in special ways,

Lent focuses the attention of Christians on the need for creativity in this world. The early Christians often called Easter the Eighth Day - the day of the new creation. Lent and Easter are times when people say: It is possible to act creatively by imitating Christ's actions, and continuing the work of the new creation. There are plenty of places for Christians to apply creative impulses: to personal situations and family problems, for example.

It should be possible to gain understanding of creativity by looking into the book of Genesis, where the story of God's creation of the world is told. Some scholars say that when the ancient Israelites heard the story of God's creative activity, they understood it differently than we sometimes do today.

The Israelites understood that the God of creation was their own very faithful God. They understood God's creativity as the work of the God of Love - an action of love.

Belief, courage, careful looking and listening, hard work and love. How often do those qualities appear on lists of the qualities of creative people.

from fresh perspectives. Perhaps this is because they look very carefully at people, at the things of the world or at complex situations.

- Again, creative people may benefit from the power of hearing well what people say and what people mean. But perhaps they make a point of listening carefully.

IN A sense, the season of

The Parish and Its People

Time out for something special

By Father Philip J. Murnion

Time is a peculiar phenomenon. Some time periods are short according to the calendar or the clock seem, nonetheless, to last forever. But, some long time periods seem to run by in a flash. Some times have a special air about them; others are simply boring-like vacation time. But when there is nothing to look forward to, time can seem like an immense ocean without any shores.

TIME and its rhythms have always been important in the church. And Lent has always been one of the most interesting times for the church. This 40-day period before Easter goes back a long, long way in church history. Perhaps most people think Lent is a time to give up something, a time for fasting, a time when the church is cloaked in purple. It is that, and more.

Many parishes and their people take

For a time, it became unpopular to talk about giving up something during Lent. The motive behind this trend was good: Emphasis was put instead on what we can do for others.

a special interest in Lent. The season is filled with fascinating symbolism that is rather easy to understand. It is a season when it is possible to focus in special ways on the potential of Christian life. It invites reflection.

It is a season when the church concentrates a lot on baptism and its meaning. It is a season when it is possible to focus in special ways on the potential of Christian life. It invites reflection.

It is a season when the church concentrates a lot on baptism and its meaning. With baptism's theme of bringing life from death, this is a time of thinking about how Christians can help infuse new life into their own worlds.

It is a season for looking ahead to Easter and the resurrection. With Easter's theme of the new creation, this is a time for thinking about how Christians participate in God's creative action in the world.

It comes near the beginning of the season of spring. The natural symbols of spring, when the physical world seems to come to life again, encourage Christians to think about ways they can begin to grow again.

LENT CAN be a time when people endeavor, on the one hand, to avoid evil, and on the other hand, to carry out the good things so easy to avoid. It can, in other words, be a time of remembering the desirability of self-discipline and the possibility of serving the world in ways that are creative and helpful.

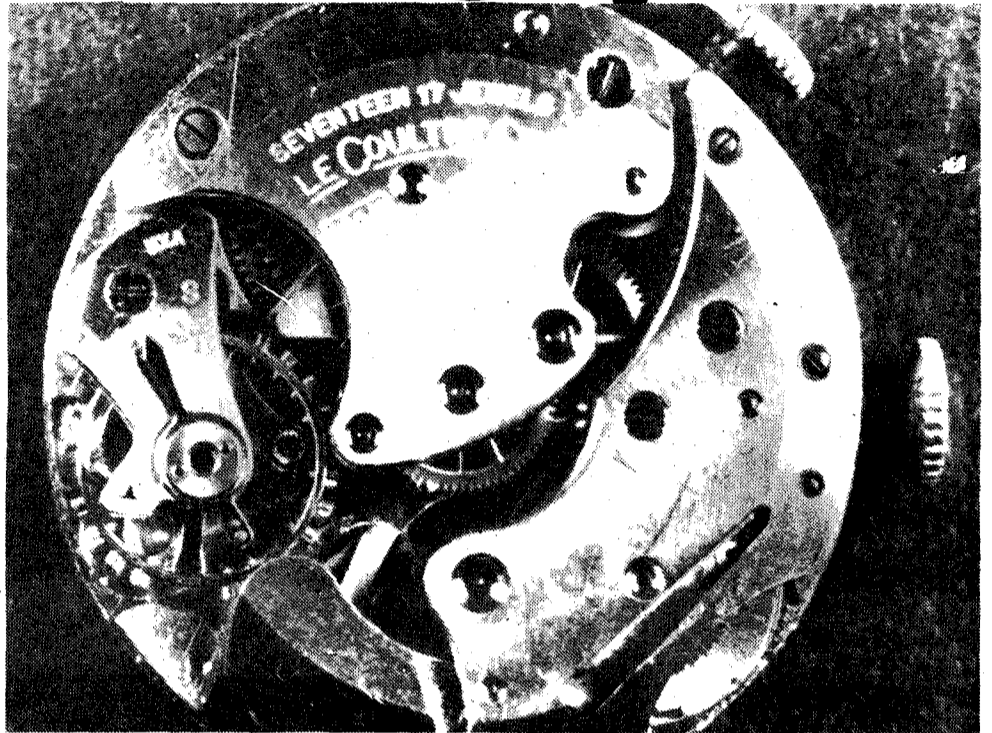
This can be a time, as scripture readings of the Mass say, when people recall that the sacrifices most pleasing to God involve helping others.

In other words, Lent can be a pivotal time in the year. It is one of those times that place a special claim on our attention. It can be a time when Christians emerge from the winter of reflection into the spring of renewed life.

Parishes are celebrating Lent in many different ways.

1. With evening services, many make it easier to adults to participate in Mass during the week.

2. The "Ashes to Easter" program, adopted in many places, offers people the opportunity through weekly get-togethers to consider the



symbols of Lent - ashes, light, palms, water, oils - and to understand how these symbols relate to the rhythms of our own lives, or pain, hope and joy.

3. Linked to Lent in many parishes is the concerted effort to get familiar with suffering in the world - suffering in forms of hunger or unemployment, for example - and to take steps to reach out as parishes with real help.

4. Some parishes suggest family activities, so that at least once a week Christians do, in their homes, talk about their Christian life and what it could mean.

FOR A TIME, it became unpopular to talk about giving up something during Lent. The motive behind this trend was

good: Emphasis was put instead on what we can do for others.

However, in a rather wealthy society, I think people need reminders during the Lent season that personal desires can take odd forms. Society frequently encourages people to satisfy all their desires. So it is not difficult for desires and hopes to take on the form of greed.

Fasting and abstaining can still have value, especially when linked with work that deepens concern for others who suffer or feel hopeless.

To the extent that all the opportunities of Lent are used to consider what union with Christ and with each other implies, then this special season can play a very important role in parish life.

By Father John J. Castelot

There were always people in St. Paul's communities who questioned his authority as an apostle when they disagreed with him. Some Corinthians argued that, since he didn't exercise the rights of an apostle, he must not be an authentic apostle.

In Chapter 9 of First Corinthians Paul shatters this specious reasoning by answering two pointed questions: "Am I not free? Am I not an apostle?" He takes up these questions in inverse order, demonstrating first that he is indeed an apostle.

PAUL then takes up the second question: Am I not free? He says "Although I am not bound to anyone, I made myself the slave of all so as to win over as many as possible." Only one who did not feel shackled by restraints or laws could have exercised the flexibility which characterized his ministry.

If he followed Jewish customs when preaching in a Jewish community, it was not because he felt bound by those customs. Instead, he subjected himself to these restraints simply in order to establish some sort of rapport. It would have been impossible for him even to get his foot in the door if he, a known Jew, had offended Jewish sensibilities by acting contrary to their cherished lifestyle.

In no way did he abrogate his freedom, as he is quick to point out in the parenthetical remark inserted into this sentence: "To those bound by the law I became like one who is bound (although in fact I am not bound by it), that I might win those bound by the law."

When he approached gentiles, "those not subject to the law," he lived according to their customs as far as possible, and from

the same motives: to establish rapport with them to accept them as persons.

In all of this he was following the lead of Jesus, who associated freely with Jesus and gentiles, with saints and sinners, with men and women. Both Paul and Jesus took people where they were and as they were - and won their hearts.

THE MENTION of those not subject to the law seems to have reminded Paul of a problem he treated earlier: the attitude of the "strong," who fancied themselves free of all constraint whatever, even the constraint of love and consideration for others. This may be why he mentions at this point his own attitude to the "weak," Christians of rather delicate conscience:

"To the weak I became a weak person with a view to winning the weak." It was not only prospective converts who have to be "won," Christians, too, have to be won over to even greater progress in the Christian life.

Paul is free enough to be flexible, to identify with all sorts of people. He is not locked into a rigid position where it is impossible to bend. I have made myself all things to all men in order to save at least some of them."

Finally, Paul reminds those Corinthians who think they are perfect, so 'spiritual' that they consider what they do with their bodies totally irrelevant, that life is a race which is not over until one crosses the finish line.

If one doesn't stay in shape, failure is always possible: "I do not run like a man who loses sight of the finish line. I do not fight as if I were shadowboxing. What I do is discipline my own body and master it, for fear that after having preached to others I myself should be rejected."

Freedom is...

Pastor diets for dollars

WEST WARWICK, R.I. (NC) They're playing Beltline Bingo to raise money at Our Lady of Good Counsel Church in West Warwick.

Like many an overweight gourmet Father Donat Barrette, the pastor, is greeting the new year with a determination to shed excess weight.

But under an unusual plan dreamed up by one of his parishioners, the more he loses, the more he'll gain. Parishioners pledged to make donations ranging from one cent to \$5 for each pound the pastor loses.

FATHER BARRETTE'S campaign to lose weight is more than a resolution. It's tied to an effort to salvage and refinish two stained glass windows that were removed from the church

The pastor who is carrying 234 pounds on his six-foot frame as recently as last October, wanted to save the windows by installing them in the rectory. But there wasn't any money in the parish budget for that.

The parishioner Normand Pelletier persuaded the people in the pews to make pledges against the pastor's outdage. Embracing the idea enthusiastically, most parishioners signed to donate a total of \$1,579 if the rotound pastor lost 35 pounds by his 52nd birthday. But all bets are off if he doesn't lose at least 25.

Simple. But Our Lady of Good Coun-

sel rectory is blessed by the presence of Madeleine Roberts, a housekeeper whose culinary abilities are highly regarded in the Pawtuxet Valley area, where the church is located. In fact, some people have doubted that a weight-losing campaign would have been necessary if it were not for Mrs. Roberts' cooking.

But Father Barrette, who went from 185 pounds to 234 after becoming pastor of Our Lady of Good Counsel four years ago, absolved her.

"SHE'S A TREMENDOUS cook," he said. "People kid her about my weight, but she really cooks balanced meals. It was my heavy sancking before goind to bed that did it."

Father Barrette launched his campaign Oct. 17 and shed 13 pounds in the first three weeks by simply avoiding high calone foods. he managed to lose 18 pounds by Christmas and was satisfied to have come through the holidays without regaining any weight. As of late January, he had lost 19 and was gearing for a final push to lose another six.

Pelletier and Robert Perros, the weigh-in committee, are keeping track of his efforts and post his progress on a big chart at the church entrance.

Win or lose, Father Barrette is already 19 pounds lighter and said he feels "100 percent better" than he did before the weight-loss campaign.

His loss is everyone's gain.



Fr. Donat Barrette makes his weekly weigh-in.

Remember when someone helped you!



The many and varied programs of the Archdiocese offer spiritual as well as professional help to anyone who is ready to accept the helping hands of the church. God's family includes all who wish to be part of it. Together problems can be dealt with, and hopes can be restored.



Most of us realize that we are blessed far beyond our deserving. The good Lord has given us health and happiness, talent and ability, happy homes and many of the good things of this world. In our hearts we are grateful for all of this, and we do not forget from time to time to thank God for all of His blessings.

The Archbishop's Charities Drive is an annual reminder to all of us to count our blessings and assist our needy brothers and sisters. Through this appeal we make genuine our gratitude to the Lord by reaching out a helping hand to His "little ones."

"We need One Another"! There is someone who needs you - won't you help?

YES! I WANT TO HELP MY NEIGHBOR IN NEED.

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Jubilosos Filipinos Reciben al Papa

Manila (NC) - Aunque el Papa arribó a Manila cinco minutos antes de la hora señalada (6:55 p.m. de EE.UU.) desde Karachi, Pakistán, al final del día tenía dos horas de atraso en su itinerario. La razón del atraso fué la inmensa multitud que lo rodeó todo el tiempo para demostrale su simpatía.

En su breve discurso en el aeropuerto dijo en lengua nativa "Gracias a Dios". "Viva Filipinas". Después viajó unas ocho millas hasta la Ermita de Nuestra Señora del Perpetuo Socorro. A lo largo del camino los niños de las escuelas en disfraces típicos, le saludaron con danzas y música nativas. El Presidente de Filipinas, Ferdinand Marcos ordenó el cierre de las escuelas y de las oficinas del gobierno como tributo al Papa durante tres días (del 17 al 19).

La multitud a lo largo del trayecto se guarecía del ardiente sol con sombrillas de todos colores dando la impresión de una amplísima y enormemente larga marquesina multicolor a ambos lados de la calle. A los filipinos no los detuvo la alta temperatura (90°) ni la humedad de la atmósfera que resultaba pegajosa.

En 1973 el Papa, entonces Cardenal Wojtila, de Cracow, Polonia, celebró Misa en la Ermita en una visita secreta a Filipinas porque el gobierno polaco no tenía relaciones con las Filipinas y le hubieses negado el permiso de salida.

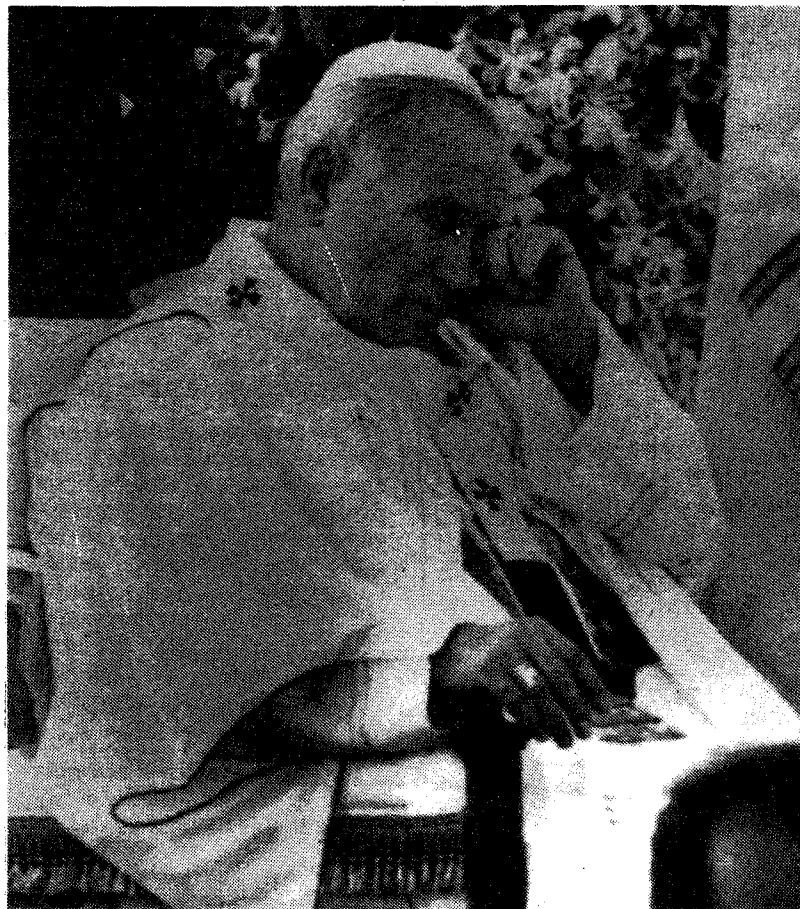
En la Ermita el Papa habló a unas 6,000 religiosas llaman-

dolas a ser testimonio de fe, orar aún más, a solas y en comunidad y dar muestras de docilidad local al magisterio de la Iglesia. En el mismo discurso rechazó con fuerza la violencia como medio de alcanzar alguna meta.

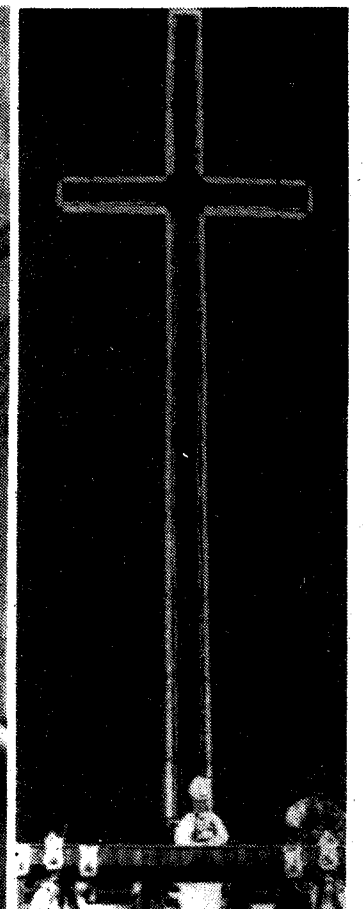
"Sólo el amor transforma los corazones y no puede haber adecuadas reformas sociales sin amor. La única violencia que lleva a la construcción del reino de Dios es la que se impone uno mismo en sacrificios y servicios nacidos del amor". De la Ermita siguió rumbo a la Catedral en Manila para celebrar una Misa con sacerdotes y hermanos religiosos. El Papa se dió cuenta de la tremenda escasez de sacerdotes en Filipinas donde hay un sacerdote por cada 10,000 católicos. Repitió casi las mismas palabras que dijera en la Ermita y una vez más advirtió contra la actividad partidista en política de los sacerdotes y religiosos. La primera vez lo dijo en Puebla durante su visita a México hace algo más de dos años.

Después asistió a la recepción oficial del Presidente Marcos y más tarde se reunió con los obispos de Filipina y otros de Asia en la residencia del Cardenal Jaime Sin.

Durante su discurso en la reunión oficial Juan Pablo II dijo que "es el esfuerzo conjunto de todos los ciudadanos el que construye una nación soberana donde no sólo se promueven los intereses legítimos materiales sino tam-



Bajo una enorme cruz el Papa Juan Pablo II celebra Misa en Cebú, Filipinas, cuna del cristianismo en estas islas. A la izquierda, Juan Pablo II muestra en su rostro la fatiga del extenuante programa mientras oye las lecturas de la Liturgia.



bién las aspiraciones espirituales y las tradiciones". En una de sus más directas defensas de los derechos humanos dijo que "nunca hay justificación para la violación de la fundamental dignidad de

la persona humana. Aún en los excepcionales casos que puedan surgir uno nunca podrá justificar la violación de los derechos básicos que salvaguardan esta dignidad". Indirectamente elogió la

suspensión de la ley marcial al decir "recientes iniciativas auguran un futuro mejor porque manifiestan confianza en la capacidad del pueblo para asumir su justa parte de

(Sigue en la pág. 4A)

Opuestos Obispos de Nicaragua al Control de la Educación

Por Raúl Orozco
(Corresponsal de NC)

Managua - La Conferencia de Obispos de Nicaragua manifestó su desacuerdo en el monopolio de la educación por parte del gobierno, y el pueblo quiere tener la libertad de elección en la educación de acuerdo con su tradición cristiana.

La respuesta fué una reacción a la encuesta de dos meses que planea el gobierno para "determinar qué clase de educación" desean los nicaraguenses. Los obispos también pidieron al gobierno que aclare su posición respecto a la nacionalización de las escuelas privadas.

La Iglesia aparece en la lista de las 27 organizaciones que participarán en la encuesta pero los obispos declaran que hasta ahora no han sido oficialmente invitados a ex-

poner sus puntos de vista.

"Nosotros tenemos una responsabilidad con el pueblo en materia de educación porque la inmensa mayoría profesa la fe católica", dicen los obispos en su documento de mediados de Febrero.

La Cámara de Industrias de Nicaragua también criticó la encuesta diciendo que es un intento de los sandinistas "para manipular la opinión pública hacia conclusiones preconcebidas" y la llama un "plesbicitó en favor de la ideología marxista". Los obispos añaden que al reestructurar el sistema educacional debe tenerse en cuenta que la educación debe ser dinámica, abierta y de acuerdo con las aspiraciones cristianas del pueblo. No podemos aceptar un monopolio por parte del estado en el entrenamiento de los maestros, porque es un derecho de los ciudadanos

ejercitar la libertad de expresión, de pensamiento y de enseñanza, separadamente de la política y de opuestas ideologías".

"Deben multiplicarse las escuelas rurales porque existe una gran necesidad de ellas y debe ser logrado aumentando el presupuesto para la educación al mismo tiempo que se garantiza a los padres la libre elección. Lo mismo decimos en relación con la necesidad de educación para los adultos".

El gobierno actualmente tiene decretado el 25% del presupuesto para educación.

Refiriéndose a los niños de edad pre-escolar los obispos dicen que en "esos tiempos años la educación es una pertenencia de los padres, sea en el hogar o en un centro de su elección.

"Es importante que el sistema escolar esté abierto a las

necesidades de la comunidad pero también debe ser independiente y auténtico dentro de una sociedad pluralista, tanto como para evitar influencias sectarias o negativas sobre el individuo", expresaron los obispos quienes pidieron además que el gobierno aclare sus intenciones hacia las 273 escuelas patrocinadas por la Iglesia Católica de Nicaragua.

Alegan los obispos que para ofrecer sus puntos de vista en la encuesta, "debemos conocer las consecuencias de la nacionalización de la educación privada, un proyecto que permanece ambiguo. ¿Es ésto una proposición o el Ministerio de Educación ha tomado ya medidas en esta dirección? Esto pudiera significar el final de la libertad de educación y del derecho de los padres a la elección libre de lo que más convenga a sus niños".

En la declaración los obispos recuerdan que las rebeliones vienen de la negación de la libertad y de la dignidad del pueblo, cuando monopolio es regla del gobierno, cuando unos pocos disfrutaban de la abundancia mientras la mayoría lleva el peso de la pobreza y "cuando el estado ejerce un exclusivo control de la educación con medidas contrarias a las aspiraciones de la ciudadanía".

La encuesta también trata de un nuevo plan para combinar las clases con trabajo manual durante los fines de semana, una característica del plan de educación del gobierno marxista de Cuba (que tantas protestas produjo entre los padres cuyos niños eran enviados a los campos a trabajar en los fines de semana). Los obispos reclamaron el respeto de las tradiciones religiosas del

(Sigue en la pág. 4A)

Breve Biografía del Beato Lorenzo Ruiz

Lorenzo Ruiz nació en Binodo, una sección de Manila, en 1600, hijo de madre filipina y padre chino, ambos cristianos católicos. Durante su niñez sirvió de mandadero en el convento dominico de su parroquia, regida también por la Orden de Santo Domingo, y era además monaguillo. Fue su profesión la caligrafía, muy apreciada en la época por la escasez de personas que supieran escribir propiamente. Contrajo matrimonio y de esta unión tuvo dos hijos y una hija. Poco se sabe de su familia excepto que su esposa vivió hasta 1690.

Se fue a Japón con unos misioneros dominicos, quienes se lo llevaron para salvarle de una acusación de haber dado muerte a un español, hecho que él negaba sinceramente. Diez de los beatificados con Ruiz habían sido martirizados ya cuando ellos desembarcaron en Okinawa pero él y los otros cinco, los padres dominicos españoles Antonio Gonzalez y Miguel Aozaraza, los padres Guillaume Courtet, de Francia y Vicente Shiwozuka, de Japón y el japonés Lazaro de Kioto, un leproso, le siguieron en el martirio 15 meses después. Cuando Ruiz desembarcó en Japón, poco sabía él que llegaba a una nación donde un decreto de persecución general contra los cristianos era ley absoluta.

ALABANZA

"...ardían siete lámparas de fuego... (San Juan Apoc. 4-5.)

¡Oh Señor, qué hermoso tu Día:
donde el aire maitines alza!
Plateadas hojas y nubes que se mecen
de sol y luces que descubre mi mirada.
El sonido del aire me traspasa.
Un ave también de plata va vestida.
El agua es una líquida luz
que me corre por las manos
como un río que me nace
desde tu frente.
Cuando la obscuridad envolvía:
desde un lugar secreto y lejano
no te oía cuando me llamabas.
Te buscaba,
de tu gloria, la luz-tu-luz soñaba
de tu solo corazón.
Que me clavas a tí
yo te pedía, no te escuchaba.
Que de latigazos mi cuerpo
se marcara de tí.
¡Y no te oía cuando me llamabas!
¡Veo una flor húmeda de luz
alabándote!

Angela Castellanos

Especial Saludo al Papa en Karachi

Karachi, (NC) - Después de saludar a los representantes del gobierno y al pueblo pakistano,

el Papa Juan Pablo II se dirigió al estadio para celebrar la Santa Misa. Una gran sorpresa le aguardaba en su trayecto.

A medio camino entre el aeropuerto y el estadio hay un museo Musulmán, el cual estaba decorado con miles de pequeñas luces de colores. Los automóviles, los árboles, y el estadio presentaban la misma decoración.

Así demostraban su contento por la primera visita de un Papa católico a su país.

Durante el Ofertorio, jóvenes pakistanos católicos, vestidos con ropas de colores propias de sus tradiciones festivas, además de las ofrendas de la Liturgia, ofrecieron regalos al Papa que incluyeron artículos de oro y un juego de estolas especialmente tejidas.

Algo Que Pueden Hacer en Cuaresma

Serie de Estudios para Grupos en el Hogar

De modo que ustedes quieren hacer algo especial en la Cuaresma además de sacrificar las galletitas de chocolate o prometer no gritarle a los niños sin motivos. ¿Quieren ustedes algo espiritual en sus vidas?

Pues bien, la Arquidiócesis de Miami tiene, justamente, lo que ustedes desean.

Primero, reúnanse con su párroco, o con alguien de la comisión de evangelización de su parroquia. Díganle que ustedes desean formar parte de un grupo de Discusión Cuaresmal Hogareña, o comenzar un grupo si nadie lo tiene. Entonces reúnanse con ocho o doce personas como máximo y saboree y digiera las Series de Cuaresma que su párroco, o el miembro del Comité de Evangelización, ya ha recibido.

Cada semana, comenzando con la segunda semana de cuaresma, usted debe leer un pasaje de las Escrituras, entonces siéntese y discútalo con las otras personas de su grupo. Puesto que el enfoque de la evangelización este año está sobre la parroquia, el tema semanal tratará un aspecto diferente de la vida parroquial.

Los temas son:

2da. Semana: La Parroquia como el medio que nos incorpora a la Comunidad Salvadora de Jesús.

3ra. Semana: La Parroquia como el único modo de conocer y ser enriquecidos por las gracias de Jesús.

4ta. Semana: La Parroquia como nuestro único medio para conocer a Jesús el Maestro.

5ta. Semana: La Parroquia como el único camino para llegar a Jesús nuestro Pastor y vivir su Evangelio.

Junto con las lecturas encontrará dos grupos de preguntas. El primer grupo explora cómo Jesús fue para Sus discípulos el camino de Dios; el segundo

La Comunidad Parroquial



camino clave para encontrarse con la persona viva de Jesús

Fascimil de la Serie de Estudios Hogareños

cómo nosotros somos el camino de Dios unos para los otros. Esperamos que reflexionando sobre las actitudes de Jesús hacia su comunidad, usted también reflexione acerca de su propia actitud respecto a su parroquia, su segunda familia, cuán profunda es su participación en ella y qué puede hacer para mejorar su vida comunitaria.

Por último, el dirigente de su grupo podría ayudarle llegando algunas sugerencias al párroco acerca de cómo la parroquia pudiera llenar las necesidades de sus miembros.

Si usted desea tomar parte pero no sabe a donde dirigirse, o si sólo desea obtener una copia de estas series, llame a

Marsha Whela, Oficiante de Evangelización, al teléfono 757-6241, extensión 208 o 209.

Dése prisa porque sólo queda una semana antes de Cuaresma. Y recuerde, los grupos de discusión no tienen que terminar después de Resurrección, pueden continuar todo el año.

LA RENOVACION PARROQUIAL COMIENZA CON LA RENOVACION TOTAL DEL CATOLICO

"Amo al blanco, al negro, al verde y al azul", dice un niño

Charleston, N.C. (NC) - El Rev. P. Thomas Duffy, Vicario General de la Diócesis de Charleston, recibió una nota por sus recientes acciones contra la discriminación escolar que dice:

"Yo amo a todo el mundo porque amo a Dios. A algunas gentes no le gustan los negros, otros no le gustan los blancos. Pero a mí me gustan y amo, a los blancos, negros, verdes y azules, porque soy cristiano. Por favor, Padre Duffy, una a los blancos y a los negros". Un niño de cuarto grado fue

el autor de la cartica. Muchas otras ha recibido Padre Duffy sobre el mismo tema. Unas son de blancos y otras de negros que a nombre de Cristo piden cesen las divisiones y haya "paz y hermandad entre nosotros". termina una de ellas.

El Padre Duffy recientemente presentó un caso en el Departamento de Justicia contra El Distrito Escolar Público de Charleston County por mantener la segregación en las escuelas. Y pidió también a las escuelas católicas mejorar la integración racial. Aunque las escuelas católicas siguen la

política de la diócesis, algunos padres blancos han quitado sus hijos de las escuelas donde éstos están en minoría.

La parroquia de Sacred Heart, de donde proviene la anterior carta, tiene una matrícula totalmente negra debido a que está en una barriada de gente de color.

El Padre Duffy es nativo de Charleston y activo luchador de los derechos civiles. Buen número de las cartas recibidas por el sacerdote fueron publicadas en el periódico católico de la arquidiócesis.

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No Más Guerras Para el Padre Joseph Cliff



Rev. P. Joseph L. Cliff.

Por Geroge Kemon

"Mi vida sacerdotal ha sido marcada casi en su totalidad por guerras, revoluciones y alzamientos de alguna suerte".

Así habla el Rev. Padre Joseph Cliff, párroco de St. Monica, Opa-Locka, retirado recientemente después de 46 años de servicios pastorales.

El Padre Cliff, oriundo de Inglaterra y miembro de la Orden Vicentina antes de ser sacerdote diocesano, tiene un pasado entremezclado con guerras, cañones, escondites y fugas de un enemigo u otro.

Comenzó sus estudios para el sacerdocio a la edad de 16 años, en Inglaterra, con el deseo de ser miembro del clero diocesano pero se encontró que la economía de sus padres no alcanzaba para ello. Supo que la orden vicentina lo acogería y de pronto se vió en España en el seminario de San Vicente, a los 16 años y a la puerta de una guerra civil.

Sus estudios fueron interrumpidos periódicamente por la acumulación de las nubes de la guerra. La Iglesia era abiertamente perseguida y muchos clérigos, hermanas y hermanos eran encarcelados o ejecutados por las tropas republicanas en sus baños de sangre en todas partes de España, nos cuenta el P. Cliff.

El General Franco comenzó a reunir sus fuerzas para la matanza en que se convirtió la guerra civil. Franco atacó y los federalistas comenzaron a saquear y a asesinar con un frenesí más intenso que antes.

Una mañana, tenía 19 años. el Padre Cliff se despertó en el seminario y le dijeron que fuera y que comiera tantas hostias como pudiera para no dejar ninguna expuesta al enemigo; le dieron una manta y algún alimento y le dijeron que cuando terminara, se retirara a las montañas fuera del pueblo y que permaneciera allí hasta

que le peligro hubiese pasado. El, único inglés entre unos 70 seminaristas, y sus compañeros se escondieron en las lomas hasta que los fieles del pueblo les avisaron que ya podían regresar.

Hicieron su viaje a través de Madrid, disfrazados de todo menos del traje negro y cuello romano que usaban en el seminario, hasta llegar a otro colegio Vicentino en Leon. Allí estuvieron hasta que fué posible regresar al seminario. Según Padre Cliff, unos 40 sacerdotes Vicentinos perdieron su vida en la guerra civil. Además, cuando Franco atacaba un pueblo o uno de los frentes alrededor de Madrid, los sacerdotes y religiosos eran sacados de las prisiones y ejecutados en represalia.

Dejó España en 1939, regresando a Inglaterra para su ordenación, justo en el momento en que Neville Chamberlain hacía su famoso viaje a Alemania, bajo el lema "Paz en Nuestros Días" y de la declaración de guerra que le siguió de inmediato.

El sacerdote inglés se encontró sirviendo en varias parroquias y esquivando las bombas al mismo tiempo. Se enfermó y pasó casi un año convalesciendo en casa de sus padres en Hampshire. El es el mayor de diez hijos, cinco hermanos y cinco hermanas, todos vivos menos el segundo en edad, quien fué muerto durante la segunda guerra mundial.

El Padre Cliff hizo una interesante observación sobre la ayuda del gobierno inglés a las escuelas parroquiales mientras conversábamos. Dijo que, como inglés, encontraba incomprensible que los americanos, que alardean de libertad religiosa, no provean las mismas libertades que la tierra de sus abuelos. Explica que en Inglaterra, si una escuela parroquial puede dar cabida a



1959, en Cuba, camino a la Ermita de Ntra. Sra. de la Caridad del Cobre.

500 alumnos, el gobierno paga el 75% de los costos de construcción y mantendrá el exterior del edificio, fachada, techos y estacionamiento de vehículos así como muchos de los gastos de mantenimiento, tales como salarios de maestros, etc.

Pasada su enfermedad, andaba buscando una asignación pastoral cuando un amigo que había llegado de Cuba le habló de la necesidad que tenía el Arzobispo de la Habana de sacerdotes. Consiguió el permiso y empaquetó rumbo a Cuba. Durante el viaje, en un barco de carga, supo por otros viajeros cuál era la situación de Cuba. Algunos de ellos eran comunistas que regresaban a la isla para ayudar en la toma de poder, otros regresaban a su patria para salvar lo que pudieran de sus pertenencias y de su familia. Eran exilados de la Cuba de Batista.

A su llegada comprendió que el país estaba casi en estado de sitio. Contrario a los mejores consejos, hizo el viaje a Santiago de Cuba, para ver al Arzobispo, quien se hallaba en Oriente y le señaló sus obligaciones; debía regresar a la Habana y supo con pena que su viaje había sido casi de ida solamente pues tomaba por lo menos seis meses que le dieran el pasaje de regreso, si al final podía conseguirlo.

Dice el P. Cliff que notó una gran semejanza entre las actividades de los comunistas en España y los de Castro, y lo mismo que sucedía en Cuba había sucedido en España: la usurpación de derechos y bienes, persecución política y religiosa, irrupción y daño en las iglesias, etc.

El español que aprendió en España, muy fluente por cierto, le aseguró un buen comienzo en Cuba primero y más tarde en Miami, donde se halló de repente con las ropas que llevaba sobre sus espaldas.

Se asentó rápidamente en Miami, primero en la parroquia de San Juan Bosco y otras después, hasta que finalmente llegó a St. Mónica. Ahora



El Padre Cliff ante la Catedral de Málaga, España, en 1950.

retirado, ayuda en St. Michael donde su español, una vez más, viene a pedir de boca.

P. Cliff está muy lejos de la inactividad. Tiene un laboratorio donde realiza toda clase de milagros con electrónica. En St. Mónica desarrolló un sistema electrónico que le permitió tener música en las Misas, por medio de "tapes" y botones que apretaba al debido tiempo durante la Misa.

Desde que llegó a St. Michael se dedicó a la reconstrucción de un costoso amplificador que fue robado del cielo raso de la vieja iglesia que usan hoy los

católicos polacos. Alguién vió cuando al ladrón, que huía con el aparato en una motocicleta que guiaba otro individuo, se le cayó el instrumento al suelo. La policía lo devolvió hecho pedazos. Ya ha terminado el trabajo y el amplificador está de nuevo en su sitio.

Padre Cliff adora América, su tercera patria adoptiva, y tiene un hermano y una hermana viviendo en la Florida a quienes visita con frecuencia.

El es feliz en su retiro, casi tan ocupado como cuando era párroco de St. Mónica, pero sin guerras que le preocupen.

CEMENTERIOS CATOLICOS

Y MAUSOLEOS)

"Our Lady Of Mercy" (592-0521)

EN BROWARD COUNTY

"Queen Of Heaven" (972-1234)

EN PALM BEACH COUNTY

"Queen Of Peace" (793-0711)



LA PIETA

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia en los tres cementerios de la Arquidiócesis de Miami.

Para una información envíenos esta cupón.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

Nombre _____ Telf.: _____

Dirección _____ Ciudad _____

Atentado al Patriarca Hakim en Líbano

Líbano - El Patriarca del Rito Melkita, Máximo V Hakim, de Antioquía, escapó de un intento de asesinato el pasado 19 de Febrero cuando varios hombres armados de ametralladoras hicieron fuego contra su auto. Milagrosamente sólo recibió cortes superficiales en el rostro por los cristales rotos que saltaron al impacto de las balas.

Según la policía, el automóvil del Patriarca fue baleado, al detenerse en una importante intersección del poblado Bhandoun, por los tripulantes de un automóvil parqueado a la orilla de la carretera.

El chofer del Patriarca aceleró

la marcha escapando así del ataque, y reportando de inmediato el incidente a la policía. El auto ya había huído de la escena del hecho. Ningún grupo terrorista se ha hecho responsable del atentado.

En la década de los 70 el Líbano ha sido destrozado por la fiera guerra civil con motivaciones religiosas entre musulmanes y cristianos en la que son semilla de discordia los terroristas palestinos.

El Patriarca Hakim, de 72 años de edad, llegó hace dos días de una viaje a Europa, expresando sus esperanzas de que las tensiones y las luchas en el Líbano se resolvieran en 1981.

Piden al Papa Ayude a Poner Fin a Turismo Sexual

Manila (NC) - En una carta enviada a Su Santidad Juan Pablo II y firmada por un grupo llamado Mujeres del Tercer Mundo Contra la Explotación de la Mujer, el grupo pide al Papa que las ayude a poner fin a las excursiones sexuales organizadas para hombres en Asia.

Los operadores de estas excursiones, principalmente en Japón, organizan grupos de turistas masculinos ofreciendo mujeres como parte del trato, según el grupo feminista.

"Confiamos que podemos

atraer su atención, querido Santo Padre, a un asunto que nos preocupa: la degradación de la mujer en Filipinas y otras naciones de Asia y del Tercer Mundo", dicen en la carta en la cual ruegan discuta "este problema pastoral" con el Presidente de Filipinas, Ferdinand Marcos y el Primer Ministro de Japón, Zenko Suzuki.

No se ha sabido si el Papa recibió la carta o si fue una historia dada a la prensa con el propósito de llamar la atención sobre el asunto.

Opuestos los Obispos... (Viene de la pág. 1A)

pueblo que incluyen la dedicación del domingo a la práctica de la fe. Sobre los programas educativos observan los obispos que "es un error tratar la religión como una de tantos asuntos, estando la religión en el centro de la vida de los nicaraguenses.

Están de acuerdo con el gobierno en que la enseñanza y los centros donde se imparte deben estar al alcance del pobre y ser dirigida a las necesidades de los artesanos, campesinos y trabajadores;

pero "todo esto debe lograrse dentro de un marco educativo abierto y democrático", añaden.

La Cámara de Industrias denuncia que las organizaciones de padres fueron excluidas de la encuesta y que los planes de los sandinistas decididamente contradicen los sentimientos positivamente cristianos de los nicaraguenses, y que la mitad de las preguntas en la encuesta están diseñadas para obtener respuestas favorables a los planes del gobierno.

Reciben al Papa... (Viene de la pág. 1A)

responsabilidad en la construcción de una sociedad que trabaje por la paz y la justicia y protegerá todos los derechos humanos".

Le pidió a todos "los católicos filipinos a mantenerse firmes en sus principios, que rechazan el divorcio y el aborto y a proclamar vigorosamente el derecho de los padres de familia a estar libres de coerciones económicas, sociales y políticas".

El día 18, Miércoles, más de un millón de filipinos se reunieron en el parque Luneta, de Manila, para presenciar la ceremonia de beatificación de 16 mártires, un filipino, nueve

japoneses, cuatro españoles, un francés y un italiano, por lo que el Papa llamó "su más grande acto de adoración y amor a Dios". La ceremonia, primera de este tipo que tiene lugar fuera de Roma, duró algo más de tres horas.

El beato filipino, Lorenzo Ruiz, fué un laico que llegó a Japón en 1636 con un grupo de misioneros dominicos. Un año más tarde fue martirizado por su fe cristiana la cual proclamó a viva voz diciendo:

"Soy cristiano y esto lo profeso y declaro hasta la hora de mi muerte. No vine al Japón con la idea de ser mártir pero como cristiano doy mi vida por mi Dios".

NOTICIAS DE LA SEMANA

SE UNEN NEGROS E HISPANOS

Los Angeles (NC) - Unos 600 negros e hispanos de 12 parroquias se reunieron para organizar una campaña unida contra el crimen y recogieron \$40,000 para su Comité Organizador Sur-Centro dirigido por el diácono Hosea Alexander. "Me abofetearon, me amenazaron de muerte, han asaltado la casa cural para robarla, lo mismo que el convento. Esto no se resuelve con barras de hierro en puertas y ventanas, tenemos que organizarnos", dijo el P. Laurence Clark, de la parroquia de Santa Cecilia. Otros narraron peores experiencias, como la muerte de un hijo víctima de las drogas, el secuestro de un padre de familia, la violencia de pandillas de jóvenes adictos a los narcóticos y otra forma de crimen; la especulación de agentes en compra-venta de casas, hasta de un 230 por ciento. El comité tendrá especialistas en combatir las causas del crimen.

20,000 MATRIMONIOS FUERON A ENCUENTRO

San Jose, Cal. (NC) - Unas 400 parejas participaron en el Fin de Semana de Enamorados que patrocinó el movimiento Re-Encuentro Matrimonial. "En una sociedad que con frecuencia desprecia al matrimonio cristiano, fomentar el amor entre los casados importa mucho," opina Bob Schumaker, quien con su esposa coordinó el retiro. Además de unas cuantas prédicas y la liturgia, hubo abrazos, caricias, y cartas de amor mutuo. El Padre Pat O'Brien capellán del encuentro, dijo que unos 20,000 matrimonios han participado en los anteriores y que "cuando la pareja es fuerte en su amor, su influencia llega a los

St. Timothy Retiro Para Casados

Varios grupos de oración de la Renovación Carismática Católica, invitan a un retiro para matrimonios durante el fin de semana del 6, 7, 8 de Marzo en la Iglesia de St. Timothy, 5400 S.W. 102 Avenida, Miami.

El programa comprende:

Marzo 6: El matrimonio como sacramento.

Marzo 7: El matrimonio como vida.

Marzo 8: El matrimonio como testimonio.

El retiro será dirigido por el Rev. Padre Inocencio Iacobellis, C.S.S.R., conocido líder de la Renovación Carismática católica.

También se invita a toda la comunidad católica del Sur de la Florida a una Misa de clausura en Acción de Gracias por la labor del Padre Inocencio Iacobellis en el área de Miami y por la mayor unión de todos los grupos de esta arquidiócesis. A las 4:00 PM en la misma iglesia.

hijos, a los vecinos, a la parroquia."

EL PAPA HABLA DE EVANGELIZACION

Vaticano (NC) - Para evangelizar se necesita comprender "las realidades espirituales y psicológicas" que los cristianos experimentan, incluidas sus "dudas, confusiones y rebeliones," dijo el Papa Juan Pablo II a 500 delegados a la convención "Misión al Pueblo - Década de los 80". Están acusados, dijo, por ideas contradictorias, herejías, medias verdades, por lo cual necesitan "una exposición clara" de las verdades fundamentales de la fe.

OBISPOS ESPAÑOLES SE OPONEN A LEY DE DIVORCIO

Madrid (NC) - Al iniciar el parlamento el debate sobre una ley que por primera vez permite el divorcio civil a los españoles, debidos a cambios en la constitución de 1978, los obispos advirtieron sobre las consecuencias adversas a la familia y la sociedad. Algunos consideran la separación legal un mal menor que los millares de parejas desavenidas, o las que viven en concubinato sin poder contraer matrimonio civil; también consideran la situación de los hijos cuyos derechos de herencia están en vilo. El divorcio se ha vuelto cuestión política disputada por los diversos partidos del parlamento, los conservadores opuestos, las izquierdas en favor. Los obispos, que hasta

ahora se abstendrían de intervenir colectivamente, defienden el matrimonio cristiano como valor positivo para los cónyuges, seguridad para los hijos y bien para la sociedad.

¿CUANTO CUESTAN LOS REFUGIADOS?

Washington (NC) - La entrada y reasentamiento de 125,000 refugiados cubanos y 12,400 haitianos costó hasta el momento al gobierno de Estados Unidos unos \$532 millones, de los \$734.4 que el congreso destinó para esta tarea hasta septiembre. Los fondos reembolsan a los estados por sus gastos o financian los respectivos programas de las agencias federales. Quedan por reasentar unos 600 haitianos. En Fort Chaffee, Ark., siguen detenidos 4,800 cubanos y en varias prisiones, 1,700.

EL CONFLICTO A MANOS DE O.E.A.

Quito (NC) - El cardenal Pablo Muñoz Vega, de Quito, presidió la Misa de requiem por los caídos en el conflicto fronterizo con el Perú; asistió el gabinete y Martha Roldós, esposa del presidente. Fuentes extraoficiales estiman que los combates a fines de Enero dejaron un saldo de 100 muertos. Ecuador y Perú suscribieron una tregua el 2 de Febrero y sometieron el conflicto a la Organización de Estados Americanos.

TODO CUANTO UD. DESEA SABER SOBRE EVANGELIZACION

Si le interesa adquirir Materiales sobre Evangelización e información de la Oficina Diocesana, sin costo alguno, marque aquellos que le interesen y envíe el cupón a:

Oficina de Evangelización,
Arquidiócesis de Miami
6301 Biscayne Blvd.
Miami, Fl. 33138

- Light Up Your Life (Plan de Evangelización de 5 años)
- Ilumina Tu Vida (Traducción al Español del anterior)
- Tape grabado en Inglés de Light Up Your Life, por el Arzobispo McCarthy.
- Renovación Parroquial - Parish Renewal (Español e Inglés en un solo volumen) Detalla Evangelización para 1981
- Parish Community: Key Way to Meet the Living Christ. Programa para Cuaresma de 1981; notas para 4 homilias dominicales y serie de discusiones para adultos. Importancia de la comunidad parroquial en la vida de los fieles.
- Home Visitation Workshop (Información sobre sesiones de entrenamientos, por la Oficina de Ministerio Laico, para los visitantes de la comunidad parroquial en la vida de los fieles.
- Liturgy Workshop (Información ofrecida por la Oficina de Culto y Vida Espiritual.)
- Share the Word. Inglés sólo. (Muestra del programa mensual para estudios bíblicos en el hogar o en pequeños grupos, suscripción gratuita.
- God Loves You (Cintas Adhesivas para el automóvil disponibles en paquetes)
- También en Español: Dios Te Ama.
- Resource Booklet (16 páginas. Trata temas sobresalientes del documento Renovación Parroquial Arquidiocesana)

Nombre _____ Dirección _____

Ciudad _____ Estado _____ Zip _____