

Vocations Sunday, Pgs. 11-22

The Voice

Archdiocese of Miami

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Kids growl for hunger

Catholic schools get an 'A'

Unions clash over tax credits

NEW YORK (NC) - Nearly 20,000 participants in the National Catholic Education Association convention heard sociologists give Catholic Schools high marks academically and were told early elementary percentages of enrollment are up.

About 200 speakers at the April 20-23 convention in New York gave a variety of views on subjects touching on theme: "Catholic Education: A World of Difference."

EDUCATORS responsible for 3.1 million students in Catholic elementary and secondary schools have been buoyed up by a report by the national Center of Educational Statistics done by James S. Coleman of the National Opinion Research Center, which said private high schools, including Catholic Schools, do better than their public school counterparts.

Father Andrew Greeley of the National Opinion Research Center has reported that minority students benefit from Catholic school education.

Enrollment in Catholic schools dropped sharply beginning about 1965 but in recent years the loss has significantly tapered off. Officials observed that schools are now getting a higher percentage of available Catholic children of early elementary school age than in recent years.

UNION CUTS TIES

After an 11 year association, the Federation of Catholic Teachers (FCT) voted to disaffiliate from the American Federation of Teachers (AFT) and the New York State United Teachers (NYSUT) over the tuition tax credit issue. The FCT represents about 3,000 lay teachers.

ISENBERG SAID the issue was the Catholic teachers' support of tuition tax credit legislation versus the AFT's and NYSUT's vocal opposition to it. Tuition tax credits would allow tax

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(Photo by Prent Browning)



FIRE AND THE SPIRIT

Flames appear to engulf Our Lady of Divine Providence's pastor (above) as he blesses Easter's 'new fire.' The Vigil Mass at the parish saw 14 adults and children baptized, among them a fascinated Carlos Alfonso (left) and his parents. See story, back page.

Pope prays for priests who have left

By Nancy Frazier

VATICAN CITY (NC) — Pope John Paul II prayed for priests who have left the active ministry and led about 1,500 active priests in the renewal of their ordination vows during a Mass of the Chrism in St. Peter's Basilica April 16.

In a brief homily before blessing the oils to be used for the next year in the sacraments of baptism, confirmation, holy orders and anointing of the sick, the pope urged a crowd of

about 15,000 to pray for "those who have broken fidelity to the alliance with the Lord and to the anointing of priestly hands."

He made no further reference to priests who have left the active ministry.

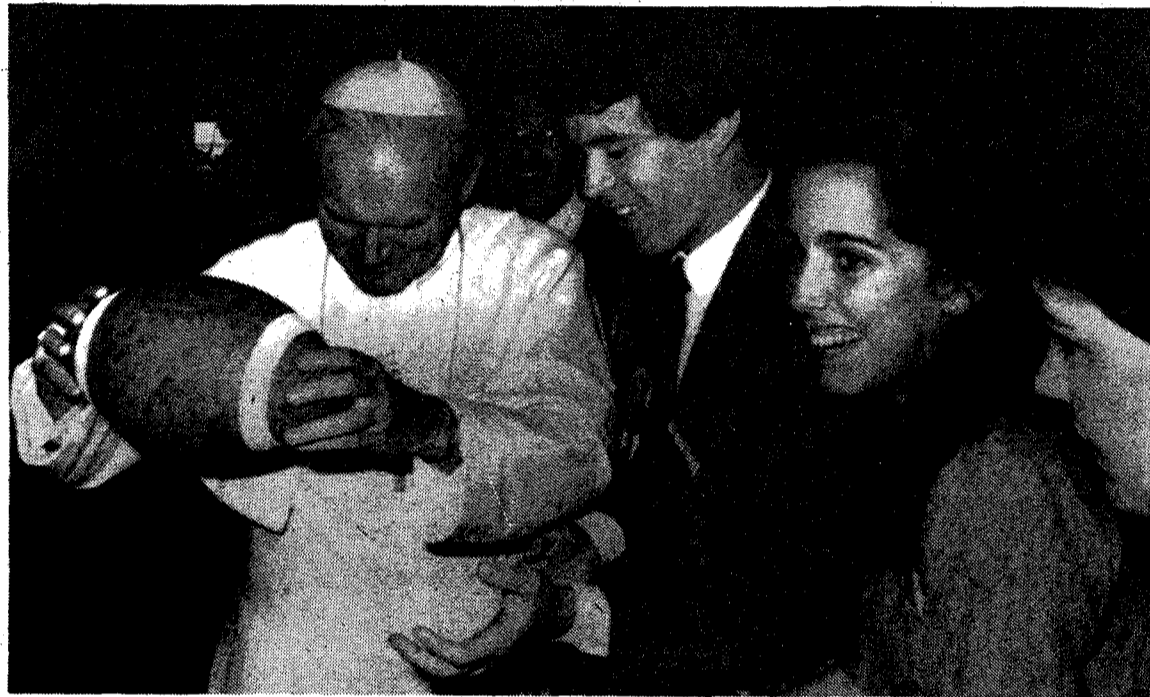
"We are here, dear brothers, to renew the vows of our presbyterial fidelity," Pope John Paul told priests at the morning Mass.

"We have been anointed, like all our brothers and sisters, in the grace of baptism and confirmation," he added. "But in

addition to that, we have also been anointed on our hands, with which we must renew his sacrifice on the many altars of this basilica, in the Eternal City in the entire world."

The pope said the Holy Spirit "has chosen several among us and has called them to preside over the church, to have apostolic concern for all the churches."

The Mass crowd included about 25 cardinals and 43 bishops and archbishops.



SPORTY POPE. Pope John Paul II studies a football with some 5,000 university students from 35 inscribed with messages presented by U.S. college nations and told them that genuine freedom must students during a Holy Week visit. The pope met be based on truth (NC Photo)

Catholics protest naming of sub

By NC News Service

The christening of a nuclear attack submarine "Corpus Christi" has sparked protests from Catholics pointing out the irony of giving a weapon a name which in Latin means "Body of Christ."

"It's the name of a city," in Texas was William Ball's response. Ball, chief clerk of the armed services committee said, "I don't know why they're objecting now. The first call I got was from some kook who claims to represent the Catholic Church. But he's a little late and anyway, this isn't religious. It's the name of a city."

Sen. John G. Tower (R-Texas), chairman of the Senate Armed Services Committee, was instrumental in having the submarine named after a city in his home state. His wife will christen the vessel, which was built by Electric Boats, General Dynamics in Groton, Conn.

"End of the World," "Most Hideous Sin," or "man's lack of Conscience," were Father Edmund S. Nadolyn's suggestions for names for the submarine.

Father Nadolyn, director of the Office of Radio and Television of the Hartford Archdiocese, planned a protest

for the April 25 launching of the sub at Groton, where he has demonstrated before. He said he hoped the protest would draw over 4,000 people.

"Christ died for our sins and he's being identified with the worst of mankind — a nuclear attack," Father Nadolyn said. "The arms race is causing the mystical body of Christ to suffer," he continued, saying he objected "to identifying Christ with the cause of suffering."

Corpus Christi, Texas was named specifically in honor of the body of Christ, the priest said, "there is real religious basis to this . . . Quakers wouldn't allow a sub to be called 'William Penn.'"

"Some Catholics, and we

heartily agree, believe that instruments designed to inflict wholesale death and destruction on cities full of people ought not bear our savior's name," an unsigned editorial in The Visitor, the newspaper of the Diocese of Providence, stated. General Dynamics builds submarines in Rhode Island as well as in Connecticut.

"Think of some of the many cities whose names were inspired by Christian faith and then imagine them on the prow of a nuclear attack submarine: Los Angeles (The Angels), San Francisco (St. Francis), Philadelphia (City of Brotherly Love), Sacramento. . . Providence," the editorial concluded.



News At A Glance

Pope to say Mass in three languages

FRIBOURG, Switzerland (NC) - Multilingual Pope John Paul II will celebrate Masses in French, German and Italian during his visit to Switzerland May 31-June 5, the Swiss bishops said. He will meet with the International Labor Organization and other United Nations units, with the World Council of churches, with government and Catholic and Protestant church leaders, with the Red Cross and other charitable organizations, and with workers, youths, Religious and other groups.

Budget cuts go too quickly - NCCC Exec. Dir.

WASHINGTON (NC) - The Reagan administration's effort to obtain passage of its economic program is proceeding too quickly and lacks the full debate necessary for such major changes, according to the executive director of the National Conference of Catholic Charities. Msgr. Lawrence J. Corcoran termed the budget process a "juggernaut" and remarked that "what ordinarily would take the better part of a year is being sought within a few months."

English church leaders endorse "March for Jobs"

LONDON (NC) - English church leaders in the Liverpool and Leeds areas have endorsed the "people's march for jobs" organized by the Trades Union Congress. The march is due to leave Liverpool on May 1 for London, where it will conclude with a demonstration May 29. The church leaders - Catholics and Protestants - rejected arguments that by supporting the march they are indulging in party politics.

Welfare Cuts "Unfair and shortsighted"

WASHINGTON (NC) - Proposals to cut \$250 million in federal expenditures from the nation's major welfare program - Aid for Families with Dependent Children (AFDC) - have been called "both unfair and shortsighted" by the U.S. Catholic Conference. In a letter to members of the House Ways and Means Committee, Msgr. Francis J. Lally, USCC secretary for social development and world peace, said the cut in expenditures for AFDC would pose hardships on poor working families.

Congress cannot pass "Human Life Statute"

WASHINGTON (NC) - Congress clearly does not have the constitutional authority to pass the proposed "human life statute" defining personhood as beginning at conception, according to the U.S. bishops' chief legal counsel. In a memorandum commenting on the legal questions surrounding the proposed statute, Wilfred R. Caron, general counsel for the National Council of Catholic Bishops and U.S. Catholic Conference, said that while the effort may be laudable, the bill has several deficiencies and likely would not survive a court test.

Four Mass. Bishops oppose gambling

BOSTON (NC) - Opposition to attempts to legalize casino gambling in Massachusetts has been voiced by the four bishops of the state, including Cardinal Humberto Medeiros of Boston. Bishops Bernad J. Falanigan of Worcester, Daniel A. Cronin of Fall River and Joseph Maguire of Springfield joined the cardinal in a statement in which they said they "are alarmed by numerous negative effects casino gambling would have on the state."

1,500 refugees killed on borders

TEGUCIGALPA, Honduras (NC) - Church and human rights groups in Honduras said Salvadoran troops caused the death of 1,500 refugees on both sides of the El Salvador-Honduras border in mid-April and that a massacre of refugees by Salvadoran and Honduran soldiers took place in the same areas in March. The charges were denied by Honduran and Salvadoran military spokesmen.

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Bishops' unit hits welfare cuts

WASHINGTON (NC) — Proposals to cut \$520 million in federal expenditures from the Nation's major welfare program — Aid for Families with Dependent Children (AFDC) — have been called "both unfair and shortsighted" by the U.S. Catholic Conference.

In an April 8 letter to members of the House Ways and Means Committee, Msgr. Francis J. Lally, USCC secretary for social development and world peace, said the cut in expenditures for AFDC would pose hardships on poor working families.

AFDC provides matching funds to the states to pay cash benefits to needy families with dependent children. According to the Reagan Administration, past efforts at tightening eligibility and preventing fraud and abuse have been less than adequate.

THE ADMINISTRATION said its proposals for revising the nearly \$8 billion AFDC program would save \$520 million in fiscal 1982.

One administration proposal is to base AFDC eligibility and benefits on income in previous months rather than

Another proposal criticized by Msgr. Lally is to deny AFDC benefits to families eligible for less than \$10 a month. While the administration says the change would simplify and reduce the costs of administration for "marginal" cases, Msgr. Lally said it would mean possible loss of other AFDC-related benefits for some families.

"IN SOME STATES these families would also lose Medicaid assistance, since Medicaid eligibility is dependent on cash assistance benefits," he wrote.

Msgr. Lally warned that the administration's proposals might force some poor working families to quit their jobs and rely entirely on AFDC. The program, he said, "has allowed family wage earners to maintain their jobs and relative independence."

The House Ways and Means Committee and its subcommittee on public assistance and unemployment compensation has jurisdiction over the AFDC program. They are expected to take up the administration's AFDC proposals later this spring.



Rev. Mr. Tom Gato of St. James, baptizes one of the smallest, newest members of the church at ceremonies held on The Saturday, Easter Eve. The sleeping lad was one of the twenty catechumens who

were baptized, received First Holy Communion, or were confirmed by Bishop John J. Nevins, who officiated at the Easter Concelebrated Vigil Mass.

Farmworkers still suffering

In March 1974, the Catholic Bishops of Florida issued a statement on agricultural workers. It was a forward-looking statement, and most of it remains pertinent today. We, the successors to the 1974 bishops, therefore, reaffirm that statement.

The problems facing agriculture in Florida, affecting agribusiness as well as agricultural workers, are significant. The rest of society, consumers of agricultural products, should not remain insensitive to these problems.

The weather, the economy, foreign competition, the seasonality of farm work and the trend away from an agrarian society discourage family farms and have a negative impact on agribusiness and agricultural workers. In 1977, we published "Determining Our Destiny," a booklet and discussion guide designed to develop a broader understanding of agriculture and farm labor in Florida.

However, we must note that year after year, decade after decade, it is agricultural workers who have the direst needs. They seek work and do work when it is available, but suffer gross inadequacies in housing,

nutrition, health care and education. They are our "least brethren," and our reissued statement below concerns them.

The continuing and recurring problems of Florida's agricultural workers, both native and migrant, still trouble our State's conscience. This one segment of American society finds itself excluded in so many ways from blessings which most Americans take for granted.

Such discrimination exists at all levels of our society, federal, state, local and personal. In matters of zoning, land use, delivery of health services, the expenditure of revenue sharing funds, in so many ways, our local governments further discriminate against the people who produce the food that we eat. The voices of Christians should be raised in defense of these "least of our brothers and sisters." Yet, few voices are raised. Those who treat fairly, serve and defend the farm workers deserve our appreciation.

We would be remiss in this statement without citing once again

the multiple discriminations which our state law imposes upon the agricultural worker. We would urge that the laws regulating crew chiefs of migrant laborers be strengthened, and be actually implemented and enforced.

Real and lasting progress toward full participation in the American society can come, however, only when all sectors of the community recognize that:

Among the basic rights of the human person is numbered the right of freely founding unions for working people. These should be able truly to represent them and to contribute to the organizing of economic life in the right way. Included is the right of freely taking part in the activity of these unions without risk of reprisal. (Vatican II — Constitution on the Church in the Modern World — par. 68).

As a servant of justice, the Church must speak out on the controversial issues such as these even with the knowledge that she might be misunderstood. Sensitive to the problems in agriculture, realizing that these

problems are the responsibility of the total community, the Church clearly recognizes that the solutions are properly rooted in justice. For it is only when we have justice that we can hope to have peace. It is with prayerful hope that justice will be established in agricultural issues. (1974 State of the Catholic Bishops of Florida, as modified.)

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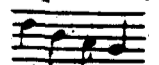
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Christianity at work

St. Vincent de Paul Society not just a bunch of stores

By George Kemon
Voice Feature Editor

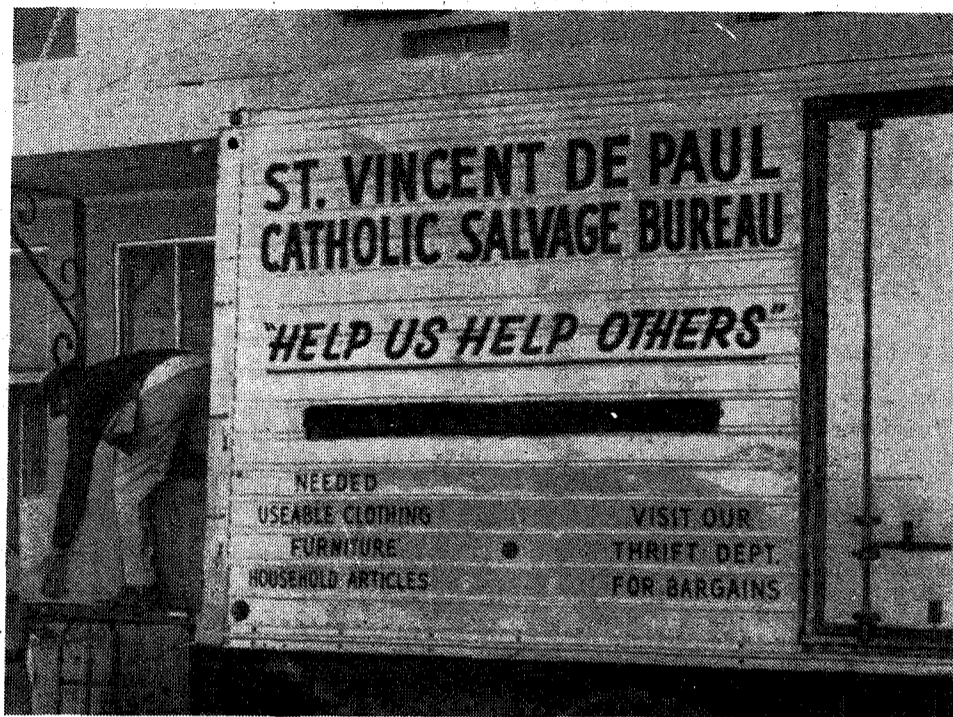
The St. Vincent de Paul Society does a lot more than sell furniture in South Florida.

Since its local beginnings years ago in Gesu Church, the organization has spread to dozens of parishes and over 300 volunteers here.

Now the Society of St. Vincent de Paul will observe "National St. Vincent de Paul Day" this Sunday, April 26. The observance coincides with the 400th anniversary of the birth of St. Vincent de Paul, Apostle of Charity for the universal Church. It is also the 168th anniversary of the birth of Frederic Ozanam, founder of the Society, formed in 1813.

THE ORIGINAL American foundation was established in 1945 at St. Louis, Mo. The organization is currently functioning in 112 countries, carrying on its person-to-person apostolate through 800,000 active laypersons organized into 50,000 groups, most of which are parish-centered.

In announcing National St. Vincent de Paul Day, Howard E. Halaska, Milwaukee attorney who serves as president of the Council of the United States SVDP, said that the organization has for its anniversary aim, "to tell the SVDP story in parishes and to parishioners, to create awareness of the need and opportunities for person-to-person service in behalf of the needy, and to engage parish communities in prayerful support of 'Vincentian' activities."



Boxes of blankets, clothing and furniture are loaded into the Society's truck for delivery to the needy.

THE SOCIETY'S charitable program has two general dimensions. The 4300 parish groups or Conferences of the Society in this country bring tangible help and friendly counsel, through person-to-person contacts to neighbors in need.

Members visit lonely and homebound elderly persons. During 1980, SVDP volunteer groups provided \$10 million in cash and goods to help meet emergency family needs. Members had helping contacts

with 185,000 families. Friendship visits to persons in homes for the aged, nursing homes, and prisons totaled 750,000.

Here in Miami, a handful of dedicated and concerned men gathered at the Church of the Holy Name (now Gesu), in downtown Miami to organize the first parish conference of St. Vincent de Paul Society.

These pioneers were motivated by the same kind of concern that stirred their patron saint, when he saw that charity had grown cold in the world.

TODAY, THE MIAMI SVDP'S are more involved than ever before. Again, the commitment of the Society is taking a form not yet supported by the community. Under the spiritual guidance of Archbishop Edward A. McCarthy, the Society is committed to the plight of the Haitian refugees.

The Pierre Toussaint Conference holds their meetings at the Pierre Toussaint Haitian Catholic Center,

established by Archbishop McCarthy, at St. Mary's Cathedral for Haitian refugees.

The involvement of the SVDP's in the Haitian community is one of human and Christian caring.

THE SOCIETY'S response to appeals for assistance from this conference and from the Haitian community has been substantial and nationwide. In addition to financial contributions, the Society also supports the moral and legal position of the Haitian community.

Last year in Miami, the Society had 375 active members in 45 parish conferences. Twenty-five of these conferences reported visiting 4,401 people in hospitals, nursing homes, or prisons; 2,307 people were visited at home.

\$81,639 was expended for food, medicine and housing for needy families. \$51,503 was given for clothing, furniture, utilities and transportation for needy families. The value of free distribution of clothing and furniture exceeded \$47,000 by the St. Vincent de Paul Stores.

Clergy visits were arranged, jobs obtained, medical assistance was secured, welfare benefits were obtained. Over 17,000 hot meals were supplied, five days a week, to 100 or more elderly and disabled persons through the downtown Senior Citizens Community Center at Gesu Church.

ADD TO THE ABOVE the activities accomplished by twenty other conferences in Southern Florida which makes the SVDP a very busy, caring and human-oriented organization.

Officers of the Particular Council of Miami are: Fred B. Hartnett, president, Ben C. La Pointe, Vice President; Anthony J. Bir, Treasurer; V.L.G. Matelis, Executive Secretary; John Grayson, Chairman, Public relations, and Mrs. James F. Salmon, Corporation Secretary.

Yes, SVDP does a lot more than sell furniture!



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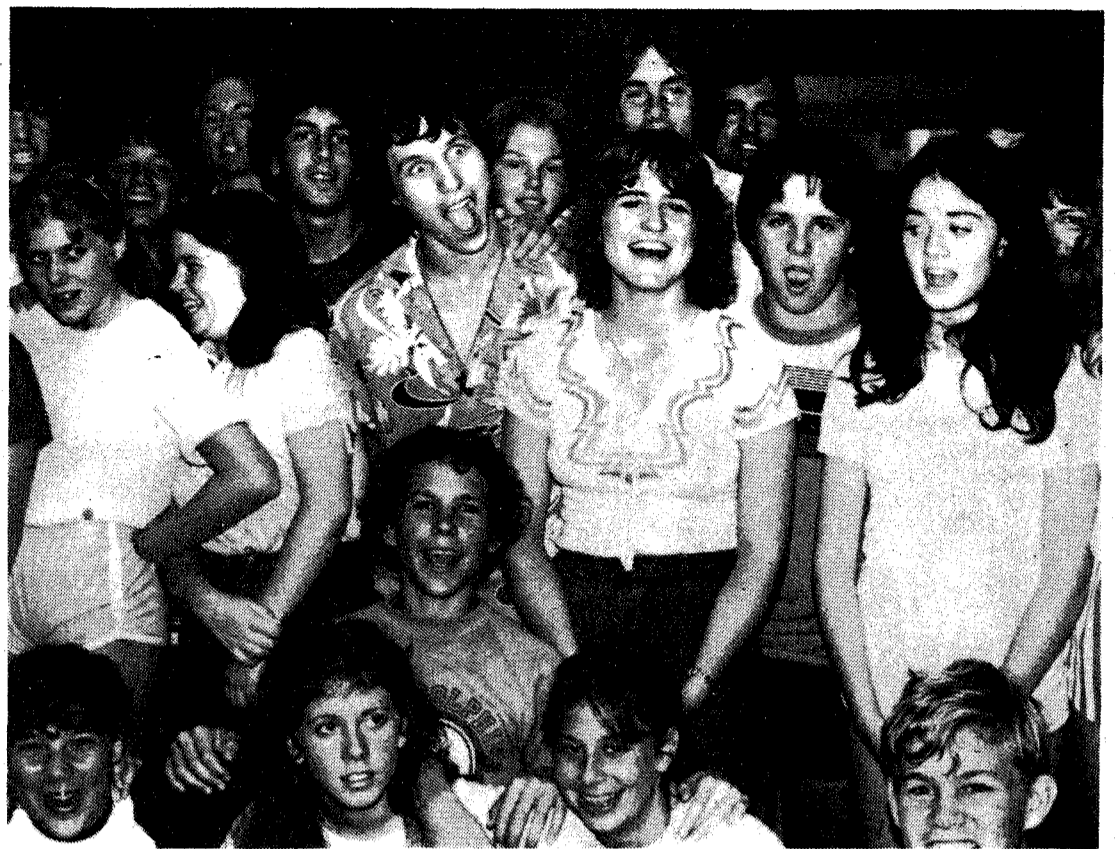
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Youth minister Bob Watson (above) and volunteer Scott Kaldahl (left) proudly show off their 'Planned Famine' T-shirts as members of St. Louis' youth group (right) 'growl' for hunger. (Photo by Ana Rodriguez)



Kids 'growl' for hunger

By Ana M. Rodriguez
Voice Staff Writer

On Good Friday, about 80 teenagers and young adults from St. Louis parish in Kendall held on to their stomachs and vowed, "Let it growl!"

The battle cry proved valid, as the teenagers fasted for 30 hours, skipping three meals from Holy Thursday evening to Good Friday night, during a Planned Famine which raised more than \$1200 for the hungry in the United States and the world.

"THERE'S A LOT of crying needs today. But I think that world hunger is the most pressing right now," said Bob Watson, full-time director of the New Life Youth Ministry program at St. Louis.

He explained that each participant canvassed schools, neighborhoods and the parish community to find 8-15 sponsors who paid \$2 for each meal not eaten. Of the funds collected, 40 per cent will go to World Vision International for immediate hunger relief and the rest will be donated to The Lord's Ranch, a food-growing cooperative run by Fr. Rick Thomas just outside of El Paso, in New Mexico, which feeds the starving people of Juarez, Mexico.

Watson said a group from St. Louis spent a week last December working at the ranch, and two days at the Food Bank in Juarez which distributes the food.

"We're in one of the most affluent areas in Miami," said Watson. "Consciousness-raising is important for these young people."

ALTHOUGH MOST of the participan-

ts found sponsors easily, Judy Amos, 18, said one neighbor (not a parishioner) she approached asked immediately, "What's in it for me?" When told there was only the satisfaction of knowing his donation had fed starving people, he asked again where the money was going.

'We're in one of the most affluent areas in Miami. Consciousness-raising is important for these young people.'

Bob Watson
Director of Youth Ministry
St. Louis Church

"To the people of Juarez, Mexico," Amos replied.

He answered, "If they're people in Mexico, it would do them good to go hungry."

"It's difficult here," said Watson, speaking of the Kendall area's suburban orientation. "There's not even a hospital or a nursing home within the boundaries of the parish where you can see the needs of people."

However, "I don't think that in any way has minimized (the youths') response," Watson added.

ON HOLY THURSDAY, the Famine participants gathered for the Mass of the Last Supper, having already skipped their first meal, dinner. Then they spent the night in the parish's family center, watching films on world hunger, having group discussions about the root causes of hunger as well as the meaning of social justice and the problems of the Third World,

and presenting humorous skits and sing-alongs.

They also watched a film presented by the Respect Life office which refuted the theory that abortion could eliminate hunger, and heard talks about good nutrition.

Meanwhile, instead of their regular meals, the youths sipped fruit juices. The Famine ended with a light dinner for all after the Good Friday liturgical service.

This is the second year that St. Louis conducted a Planned Famine and Watson said he hopes to make it an annual tradition. This year's goal of \$1000 doubled the amount collected last year.

THIS SUNDAY, the parish will also celebrate a hunger liturgy to kick-off what it expects will be an ongoing hunger program, which will make people in the parish and community more aware of others' needs in this area.

As Judy Amos put it, many people

who heard about The Planned Famine "were very amazed that we would give up food. People hold that pretty dear."

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ALLAYING FEARS - Aware that hospitalization for children can be an emotional shock, the pediatric unit at Mary's Help Hospital in Dale City, Calif. has a special orientation program to allay the fears of young patients like Keith Coleman. The hospital is one of eight participating in the Health Plan of America, a new pre-paid hospitalization plan sponsored through the California Association of Catholic Hospitals. (NC Photo)

Entering politics Catholics' 'duty' prelate says

NEW YORK (NC) - Archbishop Helder Camara of Olinda and Recife, Brazil, defended the rights of Catholics in general and teachers in particular to enter the political arena to speak out against social injustices.

In a major speech April 21 to more than 5,000 people at the 78th annual National Catholic Educational Association (NCEA) convention and religious education congress in New York, he said that in Latin America the question facing Catholics is, "how to continue helping to support a social order that is almost a social disorder?"

"WE ARE TRYING, without hate or violence, to denounce the injustices and to help the human promotion of the masses that are living in sub-human conditions," continued the recent Nobel Peace Prize nominee.

As a result, Catholics are being accused of "doing politics" and being "subversive persons, communists..."

"Politics as synonymous of concern with the biggest human problems," he said "is not only right, (it) is a duty of every human being, above all of every Christian, in a special manner of all Catholic educators."

The United States, he suggested, will have the possibility to change "with pacific but courageous changes" along with other industrialized countries.

"And it is very important, don't forget that, inside the U.S.A. there are pockets of Third World," he added.

Archbishop Camara complimented two efforts of U.S. Catholics for taking "clear and courageous positions on controversial issues. One was a recent denunciation of a competition among school children to design a symbol for the new Trident nuclear submarine. The other was the support religious leaders have given the Interfaith Center on Corporate Responsibility by opposing policies of multinational corporations at shareholder meetings.

THE BRAZILIAN church leader stated that "the scandal of statistics" today is that man seems to prefer to "suppress life from our planet" instead of seeking to abolish poverty among two-thirds of the world's population.

He assailed price fixing in world trade, not only of industrial products but also the raw materials of the Third World. He said the arms race is extracting an "incredible and mad" cost from rich countries, of more than \$1 million dollars a minute from the United States.



Matter of Opinion

Vocations – try the personal approach

“A vocation Isn't Doing Something. It's Becoming Someone.”

That is an important point in today's world in which two general forces are at work minimizing the flow of young people into church vocations.

One is a general downgrading of the importance and respect of institutions and their representatives, whether they be priests, policemen or politicians.

The other is the influence of the 'ME' trend of the 60s and 70s.

These two forces have pushed people away from institutional identities and vocations and lured them toward areas of supposed self-fulfillment, an easy but good paying job for money to spend on me, a marriage that will fill my needs, drugs to stimulate my senses...

This overall loss of moral focus in society and cynicism toward commitment of any kind, church, marriage, country, make the

EDITORIAL

securing of vocations, whether priestly, Religious or lay, a special task requiring more than slogans or committees.

This Sunday is Vocations Sunday in this Archdiocese and many Masses and homilies will be devoted to vocations. But that should only be the beginning.

Studies show that the example of happy and dedicated priests and Religious is the single most important factor in leading the young into vocations. (And we might add that the same is true of parents in leading not only to church vocations but to genuine lay vocations.)

We feel it is important, therefore, to draw young people as closely as possible to priests and Religious as friends and partners in a broad spectrum of Christian work.

Having young boys serve at Mass is fine but does not go far enough.

Mature teens should be invited to help plan activities of the parish, along with the adults. They should be invited to accompany priests and Religious on some of their daily activities. Take a young person along to visit a sick person at home or to take Communion to someone in a hospital. Watching a priest or Religious comfort someone who is ill could be a strong influence on a young person.

Why not invite some teens to join the priests for dinner in the rectory from time to time? Make *personal* friends of them.

Why not have a teen do one of the readings at each of the Masses? The adults would enjoy it, the parents would take pride, the teen would feel a more important part of the parish and all the kids would feel a sense of recognition and participating in the liturgy.



'DO YOU GIVE LESSONS?'

Many parishes have fine youth programs and activities. But what we are talking about here is a little different; this is a matter of drawing the young people close to a particular vocation, seeing what that person does.

Say, your uncle is a doctor and he is nice to you when you are young and you like him, first. Then he takes you into his office, shows you his equipment and how he helps people, and tells you he really likes his work. And he does this more than once. And your parents show respect for him.

Isn't it likely that you would want to be a doctor — or whatever, too...?

No disagreement on 'living will'

To the Editor:

In your edition of April 17, you published a story entitled "OK to pull plug, Catholic experts testify here."

The article identified me as a representative of Jackson Hospital despite the fact that I went to some lengths to make it clear that I was not representing or speaking on behalf of the hospital or the Public Health Trust, but as a Catholic priest and the Director of Catholic Charities.

The writer did not understand what Mr. Horkan of the Florida Catholic Conference and I were talking about when he said that Mr. Horkan and I disagreed on the value of a written agreement between doctor and patient. Mr. Horkan was talking about legislation regarding the so-called "Living Will" and about the state legislation setting guidelines. He and I are in full agreement in opposing such legislation. Moreover, in my testimony I did not discuss this aspect at all.

My testimony referred to a very dif-

ferent aspect of the problem. It had to do with day to day operation of a hospital. The policy and procedure statement I cited as a model for such statements requires that the attending physician issue a written order when he and the patient or the patient's guardian agree that extraordinary measures are no longer to be used. It also provides that such written orders are valid only for twenty-four hours unless renewed in writing by the attending physician.

The statement cited clearly protects

the rights of the patient and maintains the relationship between patient, doctor, and family, whom we agree share responsibility.

Mr. Horkan and I from time to time disagree on matters of social policy. However, I must protest when a disagreement is reported where none exists.

Monsignor Bryan O. Walsh
Director of Catholic Charities



By
**Antoinette
Bosco**

Vandalism: The illogical crime

My secretary and I left the office one day recently expecting to get into our cars and go home. As we approached her Toyota, we could tell something was wrong. Two of its tires had been slashed.

This hostile, senseless and destructive act of abuse against a person and her property cost Eileen about eight hours in time and \$60. It forced her to change her plans for that evening and the next morning, and it caused her considerable inconvenience.

This was just one more incident of vandalism on the campus where I work. In recent years the senseless destruction of property there has escalated into an expensive, repulsive crime. One weekend this spring, a men's lavatory with marble dividers was literally smashed to dust, dormitory windows were broken and fire alarms pulled. Damages of the three-day spree totalled \$12,000.

On another campus in our state, in one wild month vandals removed the indicator panels from elevators, stuffed toilet-paper rolls into toilet bowls and flushed them, causing overflows and water damage. The smashed desks, oak chairs and lights. In a dormitory, ceiling light shades were ripped off and used as door stops, drapes were pulled down, toothpaste, shaving cream and body lotion was smeared on walls, doors and stairways.

Vandalism is experienced through-

out the 'country. In Bellevue, an affluent Seattle suburb, four teenagers hurled Molotov cocktails through the windows of Newport High School, according to a news report. The resulting fire caused \$1 million in damage, including the loss of a library collection of 40,000 books.

In the quiet farm community of Pine Plains, N.Y., a 15-year-old student and a 16-year-old High-school dropout used sledge hammers to destroy musical instruments, audiovisual

"It is not hard to become concerned over how utterly illogical and unjust vandalism is. It makes no sense; it points to a lack of ethical behavior."

equipment and plumbing throughout the community's only high school. The cost of repair and replacement was more than \$50,000.

A most senseless and cruel act was committed at the Mann Elementary School in Philadelphia. Vandals broke into a fifth-grade classroom and killed a number of hamsters, goldfish, birds and other pets brought to school for a class project. Even living creatures are not sacred to vandals.

Incidents like those mentioned are appropriately called "vandalism" after

the historical hordes — the Vandals — who sacked and destroyed the conquered city of Rome out of sheer lust for destruction.

The annual national cost of vandalism in the United States totals at least \$600 million some experts say. The cost — unnecessary, purely wasteful and preventable — is paid mainly by taxpayers.

Reflecting on all this, it is not hard to become concerned over how utterly illogical and unjust vandalism is. It makes no sense; it points to an inherent lack of respect for one's environment and a lack of ethical behavior. Some psychologists say the behavior is logical for young people who lack wholesome models and who live with frustration, fear and boredom. Such conditions grow more and more common, they say, and vandalism is a natural consequence.

But the young people I talk to tell me this really is not the case at all. Most of them simply see vandalism as "fun." They have been raised in a media environment of slapstick comedy, car chases that end with a crash and smashed property, and latest of all, "Animal House." Vandalism, they tell me, is entertainment.

I must be getting old. How can a sledge hammer take the place of nature walks, hopscotch and monopoly, or pizza parties, record hops, school dances, "happenings" and other ways of celebrating life with joy?



By
**Tom
Lennon**

The wonder of you

Q. I go to a public school and our biology teacher will not say anything about the evolution of human beings from apes. Why is he silent on this point? As a Catholic what can I believe about evolution?

A. A recent TV program pointed out that in some public school districts biology teachers are afraid to take sides in an argument that is heating up between two groups.

The "creationists" insist that we must accept every literal detail of the biblical account of the creation of the first man. The "evolutionists" say that human beings evolved from lower forms of life over a period of millions of years; others say this happened quite by chance.

THE ARGUMENT between these groups may become even hotter before it is settled.

Catholics believe, as the book of Genesis puts it, that "God created man in his image; in the divine image he created him; male and female he created them." Notice that this passage says nothing about the process of creation.

Further on, the author of Genesis says, "The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being." This passage presents serious problems.

For instance, since God is a pure spirit and has no physical hands, how could he shape clay into the figure of a human being? And since God has no physical mouth, how could he blow the breath of life into this clay figure? And even if he did, how did this breath form clay into flesh, a heart, bones, an intricate nervous system, an elaborate brain and so forth?

RAISING SUCH QUESTIONS does not mean I am saying this passage is a lie. The words are instead the truth put into the form of language designed to teach a message. The lovely imagery conveys the truth that God did indeed create the first human being. But the process of creation is presented in poetic and not scientific language.

It may well be that God created the first man through the long process of evolution. There are those, however, who believe that not enough scientific evidence has yet been presented to justify this theory completely.

But, if evolution is the answer, Catholics would still believe that creation was no accident, God guides the process every step of the way — and is still guiding it. Further, Catholics believe that the soul or spirit of the first man — and of every human being — has and is created directly by God.

It was not just luck or blind fate that brought you into the world. From all eternity God saw you with his mind's eye, and he loved you so much he brought you into being. Long ago the author of this Psalm put it that way:

"Lord, truly you have formed my inmost being; you knit me in my mother's womb. I give you thanks that I am fearfully, wonderfully made; wonderful are your works. (Psalm 139).



By **Dale Francis**

Gun Control is a shibboleth

Maybe you remember from the story in the Book of Judges of the Old Testament how it is "shibboleth" came into our language. The Gileadites had routed the Ephraimites in battle and individual Ephraimites were escaping at the fords of the Jordan by mixing with the Gileadites.

So the men of Gilead devised a password and they chose the word shibboleth, which meant an ear of grain. Shibboleth was chosen because the gileadites could say it but the Ephraimites had trouble with the "sh" sound and could not.

So the word shibboleth has come into our language to designate a word or words that come to move beyond their real meaning and become kind of signal words that designate different ideological camps. And that's what I'm saying the words "gun control" have become in our society today.

Those who favor gun control think those who are opposed are committed to a violent society, don't care about the murders that are committed by those with guns, and those who oppose gun control think those who favor it are willing to allow only the criminals to possess weapons and would deny a constitutional right of citizens to possess firearms. It has

come to a place where the words themselves trigger the disagreement and we simply aren't thinking through an issue on which there's something to be said for differing viewpoints and where, I think, there is a greater agreement among the people than we realize.

So perhaps if we don't use the words "gun control" as a shibboleth but think together about the problem that faces

"There should be agreement on a mandatory sentence for any person who uses a gun while committing a crime—mandatory so that everywhere in the nation it would apply and that the sentence should be substantial."

us all then we may find there are some things we can do. The attempted murder of President Reagan emphasizes the need to do something.

The man who is charged with having shot the President purchased his weapon at a pawn shop. He just walked in, bought a gun that later was

used to try to kill the President. Considering the lethal nature of guns, it does seem logical that if they are on public sale then those who sell them should be licensed. We license those, for example, who sell alcoholic beverages. We should license those who sell firearms — and carefully, pawnshops are hardly the proper place to sell weapons. And, buying handguns, should not be something that can be done just in passing. It would limit no legitimate freedom to require a waiting period, one in which applicants for purchase of handguns can have their credentials examined.

Those who oppose gun control say it is not guns but people who kill other people. That's true, although unfortunately guns do kill people accidentally, especially children. But allowing the truth of this generally, it seems to me there should be general agreement that those who use guns in the commission of a crime, even though the guns are not fired, should be severely punished. There should be agreement on a mandatory sentence for any person who uses a gun while committing a crime — mandatory so that everywhere in the nation it would apply and that the sentence should be substantial.



By
Fr. John B.
Sheerin, CSP

A murder in the Cathedral

NOTE: Msgr. James Walsh will be unavailable to write a column for about two weeks. The column will resume after that.

El Salvador is caught in a wave of pathological violence. According to one estimate, 10,000 people were killed there last year. We have good reason to lament the murder last December of three American Maryknoll nuns and an American lay woman on their errands of mercy. But I would like to focus special attention in this column on a martyr murdered at Mass one day in El Salvador a bit more than a year ago.

If ever a man deserved the title "MARTYR", it was Archbishop Oscar Romero of San Salvador, the soul of gentleness, a ministering angel to cancer-ridden patients in a local hospital. In a hospital chapel one day, during the funeral for a friend, the archbishop was shot and killed.

He had frequently condemned terror and injustice and with good reason, for the ruling regime had been tyrannizing the peasants. The cause of the trouble was economic, a constantly growing gap between rich landowners and poor peasants. The rich were becoming richer and the poor came closer every day to the edge of starvation.

A HUSH DESCENDED OVER El Salvador on the day of the archbishop's murder. But, at the time of his funeral, anarchy and violence broke out in San Salvador. An estimated 75,000 people made their way to the plaza in front of the cathedral. While a homily was being delivered in honor of the murdered prelate, explosions and gunfire set off a stampede, killing about 30 and wounding hundreds. A new president, a Christian Democrat named Jose Napoleon Duarte, replaced the old party boss (who

attained power through a fraudulent election). Today, with fingers crossed, we hope this regime will be merciful to the poor.

An article in Sojourners magazine by associate editor Joyce Hollyday told how Archbishop Romero at times denounced the Salvadoran government from the pulpit, pointing out the folly of attempts at reform allied to repression of the peasants. He opened the cathedral to refugees who had fled to escape the horrors of the countryside. The writer reported that hundreds of poor people came to the archbishop for a sign of hope, some holding photos of relatives they hoped to find.

In a homily the day before he died, Archbishop Romero probably brought on his own death by encouraging the military not to obey commands contrary to the will of God. He expected assassination and said, "If I am killed, I will rise again in the hearts of the people of El Salvador."

The archbishop must have been a forceful speaker. Thousands listened each Sunday to his homilies and (in contrast to our American custom) applauded him, Ms. Hollyday reported. They would assemble in the cathedral because they were in dire need of a home or a job or food.

HE CUSTOMARILY ENDED sermons with a litany of the dead, reading out the names of those who had been murdered during the previous week.

In a homily the day before he died, Archbishop Romero probably brought on his own death by encouraging the military not to obey commands contrary to the will of God. He expected assassination and said: "If I am killed, I will rise again in the hearts

of the people of El Salvador."

AS A MATTER OF FACT, the response of a great many of the Salvadoran people has been a quiet determination to struggle for peace and social justice against extremists of the left and right. Let us pray that the American government will draw inspiration from his life that will persuade our leaders to ban any and every kind of military aid to El Salvador. "Lead us not into temptation!"



"LOOK, IT WAS ONLY A SUGGESTION."



By Msgr.
George
Higgins

The Israeli-Christian Right Alliance

Israeli officials reportedly see the growing evangelical Christian movement in the United States as a potent ally in their long struggle with their Arab neighbors. Given the constant threats to Israel's security, their temptation to welcome the evangelical's support is understandable, but it does raise serious questions about their rationale.

Some evangelicals support the state of Israel for quite legitimate reasons, viewing Israel as an underdog fighting desperately for survival and thus deserving all the assistance they can give. This kind of support is highly commendable and ought to be shared by more Christians here and abroad.

But Israel officials ought to be wary of those evangelical groups of the so-called Christian right, whose support of Israel is based on a simplistic biblical fundamentalism which leaves no room for rational political discourse about the tragic complexities of the Middle East crisis, much less any kind of political compromise between Israel and her Arab neighbors.

THESE FUNDAMENTALISTS understand the Bible to say that Israel will play a central role in that final, apocalyptic chapter of history that will culminate in the second coming of Christ. And they have turned this belief into a political principle they say provides the only answer to the middle East crisis.

"For these people, the bible is a political guide to their activities. They understand that the land of

Israel was promised to Abraham by God. They have no problem with the West Bank. There's no question in their minds that the Bible is accurate in its geographical and historical description of the Jews' right to the land of Israel," Zeev Chafitz, director of Israel's government press office, told the Washington Post recently.

"Not only do they support Israel, but they particularly support Begin and the Likud government.

"These fundamentalists understand the Bible to say that Israel will play a central role in that final apocalyptic chapter of history that will culminate in the second coming of Christ, and they have turned this belief into a political principle they say provides the only answer to the Middle East crisis."

How could we be displeased with that kind of friendship? he said.

Chafitz knows, of course, that some of these evangelicals predict that, in fulfillment of what they regard as an infallible biblical prophesy, there will soon be a great conflagration with the Soviet Union in the middle East.

"I THINK A WAR with the Soviet Union is

inevitable, if I read bible prophecy properly," said Pat Robertson, president of the Christian Broadcasting Network. "The chances are that the U.S. will come in as a defender of Israel. It looks like everything is shaping up."

So much for the Camp David accords, and so much for East-West detente. Since war between the Soviet Union and the United States is inevitable, let's get it over with once and for all so as to Hasten (God help us) the second coming of Christ!

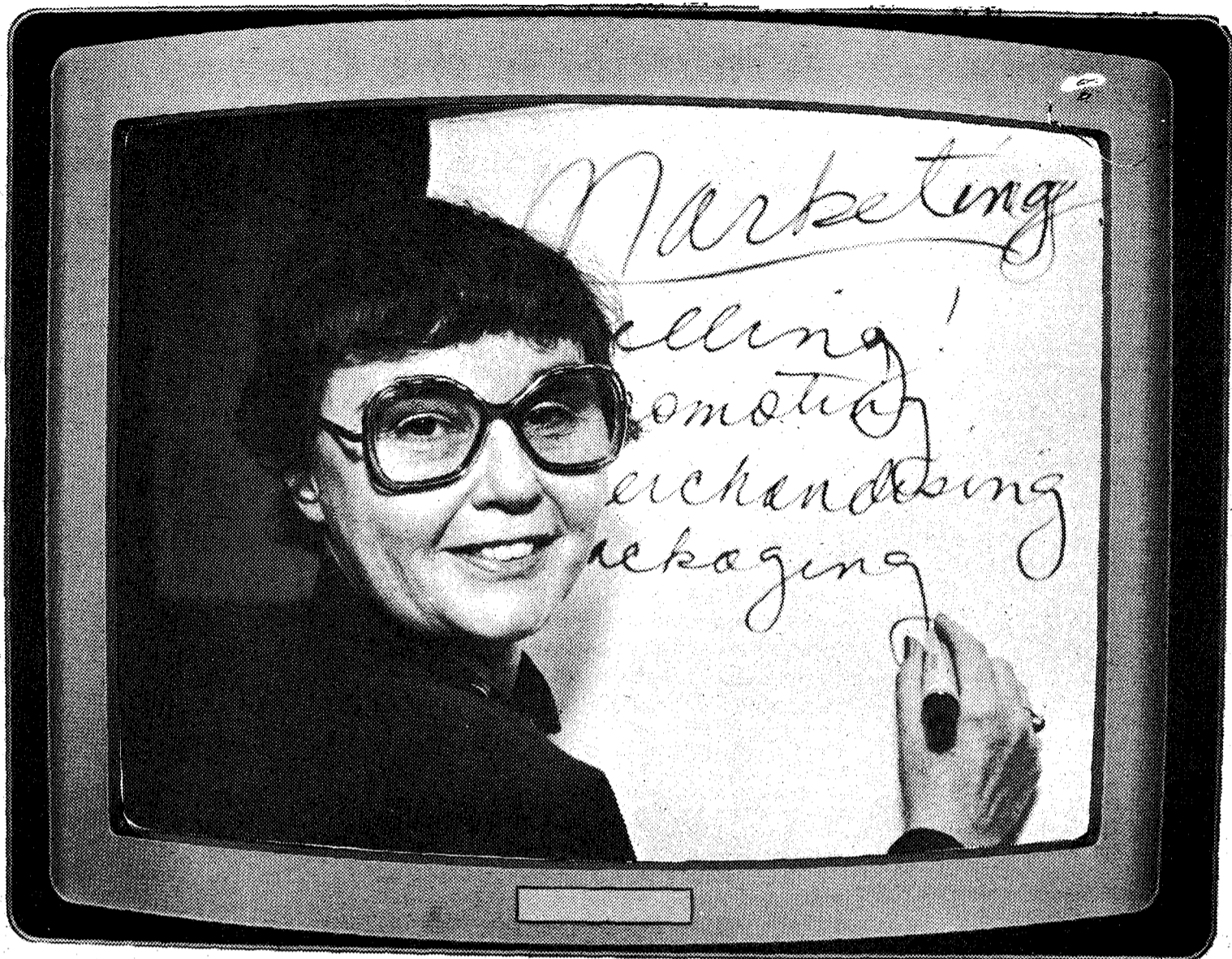
Chafitz' response to such support is unfortunate and sounds cynical and opportunist.

DID HE REALLY mean to suggest that the present Israeli leadership agrees with Pat Robertson's dangerously simplistic reading of the Bible and is ready to risk a catastrophic war rather than look for a give-and-take political settlement to the Middle East crisis? To run such a risk would be sheer madness.

Why then are Israeli officials so enthusiastic and uncritical in welcoming this support? Presumably they hope the evangelicals will drum up additional support for Israel in the United States.

But will they? The majority of Americans support Israel, but they do not share Pat Robertson's highly politicized biblical fundamentalism.

THE CHRISTIAN right's pro-Israel propaganda will probably hurt rather than help the Israeli cause among Americans. And that would be a shame.

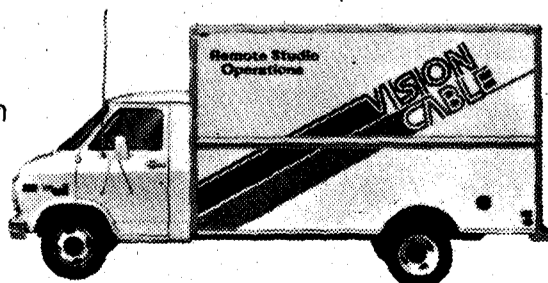


Dorothy Johnson advised women on how to succeed in business at a YWCA seminar...and succeeded in making herself a TV star.

A successful consultant in her own right, Dorothy Johnson was the featured speaker at a recent YWCA "Brown Bagger" seminar, one in a series of Lunchtime Seminars For Women held twice monthly at Burdines, Downtown and Dadeland. She spoke about "Marketing Yourself: Getting the Most in Negotiations," as a group of career-minded women and Vision Cable's videotape camera crew watched, listened and learned.

By participating in events such as this YWCA seminar, Dorothy Johnson takes an active role in serving the community. And Vision Cable was there recording it all to fulfill our role in the community. 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. 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 consultant Dorothy Johnson and the YWCA's "Brown Bagger" Lunchtime Seminars For Women.

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 participate 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.

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VOCATIONS

Everyone's job, Pope John Paul says

VATICAN CITY (NC) — In his message for the 18th World Day of Prayer for Vocations, to be celebrated May 10, Pope John Paul II stressed the responsibility of all members of the church to promote vocations to the priesthood and religious life.

The pope noted that the day of prayer for vocations coincides this year with the International Congress on Vocations to be held in Rome May 10-16. Participants in the congress are to include bishops, religious superiors and vocations directors.

Vocations Sunday

This Sunday, April 26, is Vocations Sunday in the Archdiocese of Miami. Parishes are expected to promote vocations through homilies and other activities on that day.

"Let our people hear from us about our calling and the need for others to continue to follow Christ through the priesthood and religious life," Archbishop McCarthy has written to the parishes, concerning this Sunday.

"As we reflect on the theme of the coming bishops' congress, 'Local Churches and Vocations,'" the pope said, "our thoughts and our faith encounter the mystery of Christ's holy church, which is present in every local church, where a part of the people of God, in the pastoral care of the bishop assisted by his priests, lives and works. In each of these local churches the Gospel is proclaimed, the Eucharist is celebrated, the sacraments are administered, the Lord is praised, loving service is given, human rights are defended and the world is offered the witness of Christianity."

POPE JOHN Paul said the Holy Spirit unites each local church in fellowship, "guides it in truth, enriches it with different ministries and gifts, continually renews it and leads it to an ever more perfect union with Christ the Lord."

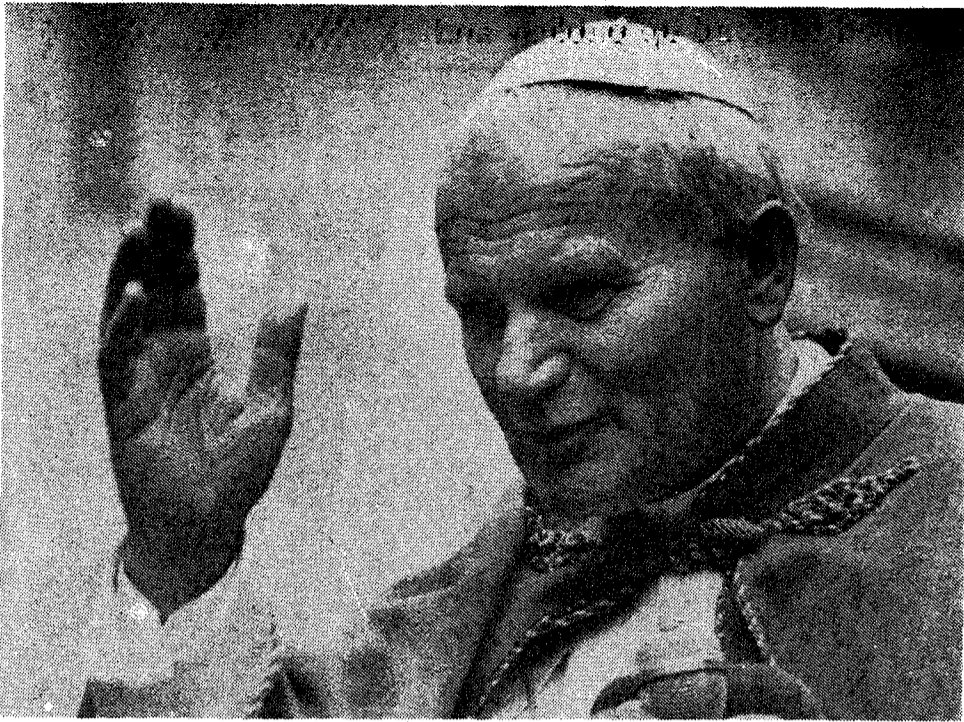
He continued, "Every local church must become ever more clearly aware of what it is in the light of the mystery of the universal church."

Members of the church, he said, must clearly understand "the nature of the vocation and mission of the people of God as they travel through the world toward their eternal homeland."

"There must be," he added, "equally clear understanding of the identity of the bishop, the priest and the deacon; of the nature of their precise and irreplaceable mission at the service of

continued on p. 12





Pope John Paul II stresses promoting vocations in his message for the 18th World of Prayer for Vocations.

Congress on vocations set for May

VATICAN CITY (NC) — An International Congress on Vocations, sponsored by the Vatican Congregation for Catholic Education, is to be held in Rome from May 10 to 16.

The theme of the congress, approved by Pope John Paul II, is "Developments in Pastoral Work for Vocations in the Local Churches: Past Experiences and Future Programs."

Preliminary information on the congress sent to bishops, religious superiors and vocations directors by the education congregation said the attention of the congress "must be directed to priestly vocations and to vocations to a consecrated life."

Participants in the congress are to include bishops designated by national conferences of bishops to represent them, superiors general of religious orders, members of religious orders designated by the Vatican

Congregation for Religious and Secular Institutes and persons invited by the education congregation.

About 200 persons from 40 countries are expected to attend.

St. Francis to accept Postulants

St. Francis Fraternity of Miami Beach will hold ceremonies for receiving of Postulants and profession of Novices at the 2:15 p.m. Mass at St. Francis de Sales Church, 62 Alton Rd., Miami Beach. The regular meeting will be held before the Mass at 1:00 p.m. in the Church Hall. All area Franciscans and guests are invited to attend the program. Visitors are welcome to join the Franciscan family of the Secular Franciscan Order.

Vocations

continued from p. 11

the people of God; and of what distinguishes these persons, who have been consecrated through holy orders, from the other members of the people of God."

CHURCH MEMBERS, he said, must also clearly understand the identity and activity of men and women Religious.

"This clearer understanding, in the light of Faith," the pope said, "will impel us to thank and praise the Lord for the abundance of ministries and gifts with which he has enriched his church. And it will also be very useful in helping each member of the church to reflect on his or her personal responsibilities, to discover his or her own personal vocation, and to be ready to serve the ecclesial community generously with the power and grace of the Holy Spirit."

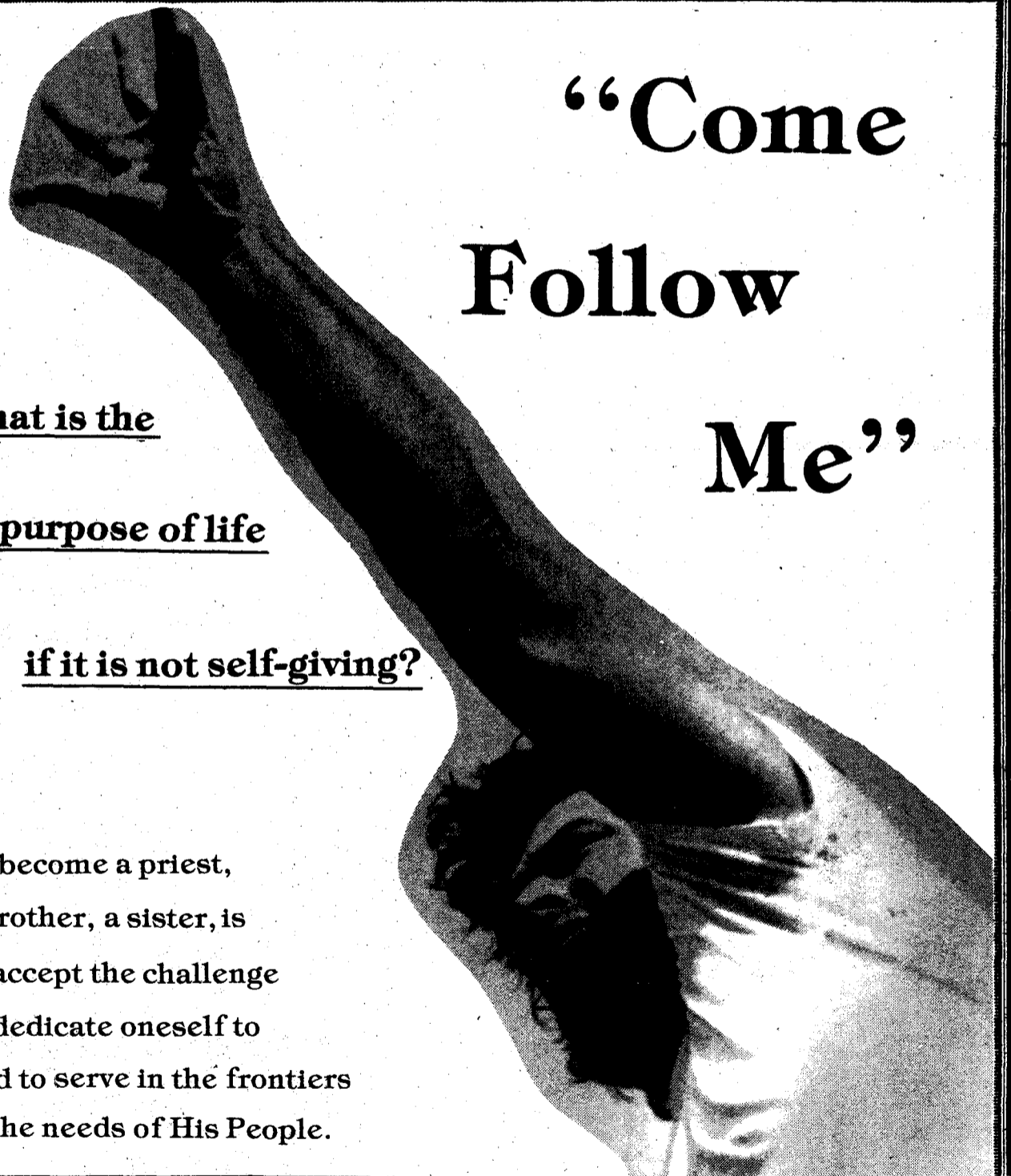
Pope John Paul recalled that the Second Vatican Council said the duty of promoting vocations belongs to the whole Christian community.

"Here there arises a problem of conscience. No one, before God, can say: Let others see to it."

Priests and Religious "have special responsibilities for vocations, responsibilities which they cannot ignore or neglect or delegate," the pope said. "They must, therefore, through their lives, their example, their words, and the joy and the quality of their apostolic work, teach others, especially the young, to acquire a taste for serving the church. For a minister of God, for a person living a consecrated life, all of this is a question of honor, an act of fidelity to his or her own vocation, and a proof of the 'authenticity' of his or her own life."

"**BUT FAMILIES** and other teachers too," he continued, "have their own gifts of grace and the responsibilities that flow from them. They too must therefore learn to create an atmosphere of faith, communicate a taste for helping others and serving the church, and foster readiness to accept and follow the will of the Lord. In this way young people will find less difficulty in seeking and finding the way they are to follow."

The pope concluded by urging members of the church to pray for vocations by using prayers of praise, thanksgiving, sorrow, and petition.



What is the

purpose of life

if it is not self-giving?

To become a priest,
a brother, a sister, is
to accept the challenge
to dedicate oneself to
God to serve in the frontiers
of the needs of His People.

For further information, fill out this coupon and send to: Vocation Director,
Archdiocese of Miami, 2900 S.W. 87th Avenue, Miami, Fl. 33185.

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My 25 years as a nun

'We may be called to stand up publicly and speak . . . as was Sister Theresa Kane, or we may be called to martyrdom, as were the Sisters who gave their lives in El Salvador recently'

— Sr. Jovanna Stein



By Sr. Jovanna Stein, O.P.

While reading Matthew's account of the Passion and Death of Christ this Good Friday morning, I received a phone call from a staff member of The Voice who asked me to write an article about my reflections over the past 25 years of Religious Life.

With much apology the reporter hastened to add that she needed it as soon as possible. Needless to say, my first impulse was to refuse, because the day had been set aside for prayer and meditation, more or less, as an oasis in the midst of a very hectic week.

Yet, on second thought, I considered that possibly this was an invitation from the Lord to reflect on how well or how poorly I've walked the road with Him these past 25 years, so I will share my story with you.

HOW AND WHEN did it all begin? Chronologically, I can quote a specific date on which I "entered the convent," but it is difficult to say when I perceived the call.

Each person's story is unique; some may be more dramatic than others. For me it was a gradual process.

During my senior year in high school I began to seriously look around the world in which I lived and wondered

how I could help to improve the quality of life for suffering people. So I began exploring a variety of careers to find what would be the most suitable for me.

Because I attended public school and only had contact with Sisters through CCD classes, I knew little about them. Besides, their lifestyle was not particularly attractive to me at the time. However with much prayer, discussion and a good measure of confidence in God, I decided religious life was probably the best lifestyle for me.

Later I learned that 99 other girls thought the same thing.

So on a very hot day in June, 100 girls arrived at Adrian, Michigan to begin religious life. As starry-eyed, idealistic 17-year-old high school graduates we didn't know a great deal about the 'inside' of convent living, but it didn't matter, because we had come to do God's will, that is, to love him and His people, and to serve in the best possible manner. In light of this motivation you can see that following a particular schedule, sharing space in a convent and wearing distinctive garb were secondary to prayer, service and commitment to the Gospel.

So a couple of years later, when Pope John XXIII convened the Second Vatican Council in which the Bishops

charged us with the responsibility to go back in history, study the intent of our founder and return to the particular charism of our Order, much of the external rules and regulations that had accumulated over the centuries were removed if they had no sign value in today's world.

Outward uniformity and conformity to laws gave way to serious, in-depth study and prayer, which led to a plurality of lifestyles and ministries among women Religious. Unfortunately, this has caused some confusion and consternation for many Catholics.

However, the basic ingredients of Religious Life remain intact:

- Vowed commitment to the Gospel of Jesus Christ.

- Life in community, in accordance with the Constitution and Rule of the Order or Congregation.

The Evangelical Counsels which we Adrian Dominicans publicly vow are:

- Poverty (simplicity of lifestyle;)

- Obedience (to do God's Will as discerned in and through the community;)

- And celibacy (to be loving persons who care, support and sustain the lonely, the unloved and the neglected people in society).

Through these vows we intend to be a countersign to a world which values wealth, power and sexual exploitation.

As the years since Vatican II pass we have become educated, professional, articulate women who are called to a variety of services within the Church and secular institutions. Leaving behind the old familiar life patterns and venturing into new arenas to bring about justice and peace certainly calls us to be women of faith.

The vocation, or call, to Religious life is not a once-in-a-lifetime event, but rather a daily challenge. Through prayer and dialogue with our community members we are able to ascertain where and how to serve best.

For some women, a call to a changed ministry is as radical as was that of Mother Teresa of Calcutta, who well into middle-age left her religious congregation to serve the poor of In-

continued on p. 20



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Wouldn't you like to be one of the

Brothers' changing roles

You've come a long way, brother!

One of the most impressive examples of durability in Western civilization is the Benedictine monastic way of life.

There have been ups and downs, of course, but this year the benedictines around the world are celebrating the 1,500th anniversary of the birth of their founder, St. Benedict of Nursia.

The Benedictines have many secrets for reaching such a ripe old age, and among them is a willingness to adapt the monastic life — gradually and sometimes ever so slightly — to the changing needs and expectations of contemporary society.

AN EXAMPLE of this change is the manner in which the role of the benedictine brother has evolved in the last 40 years. Benedictine monasteries consist of ordained priests and non-ordained members called brothers. Over the centuries, a very definite caste system developed in monasteries.

The ordained monks gravitated toward intellectual pursuits and the brothers were assigned to services and crafts. Priests, took solemn vows; brothers did not. Priests were franchised to vote in the monastic "chapter"; brothers were not. Priests were sent off to the finest graduate schools in the world to complete their education and serve on university faculties; brothers were not.

There were even subtle differences in many abbeys in the monastic apparel (brothers might have worn leather, priests fabric belts) which made it easy to distinguish between the two castes of monks. Even as late as 1960 when the strikingly modern



Abbey Church at St. John's Abbey in central Minnesota was built, the historic system was reflected architecturally.

The church, "built in forms that would be valid for centuries to come," according to the dedication brochure, had a separate brothers' chapel. It also had brothers' choir stalls in the main part of the church that were apart from and slightly lower than those for monks who were priests or candidates for ordination.

SOME BELIEVE the seeds for change were planted in 1941 with publication of the Short (English) Breviary. As a result, the public prayer of the brothers, which had previously con-

sisted of the rosary and various litanies, became more parallel to the divine office recited by their ordained confreres.

The progress of the brothers movement since then, and particularly since the early 1960s, has brought the Benedictine brothers from the position of an essentially unlettered, unfranchised minority to the point where today's brothers have an impact in the highest reaches of monastic and (at St. John's) academic life.

The cautious studies and negotiations which contributed to this gradual change were augmented by

chance events which resulted in major steps forward.

For example, in the early 1960s a brother-candidate arrived who had already earned his doctoral degree. It seemed almost natural to assign him to the classroom. Shortly thereafter another promising young brother was dispatched to the Sorbonne in Paris where he earned a doctoral degree with highest honors.

More brothers began opting for academic, spiritual and administrative posts. Last spring a young brother was appointed headmaster of the St. John's Preparatory School, the first top administrative post given to a brother in the history of St. John's Abbey.

TODAY IT WOULD be difficult to distinguish ordained from non-ordained confreres as they sit side-by-side in their choir stalls. Although ecclesiastical law still makes them ineligible to be elected abbot, brothers take solemn vows and are voting members of the monastic community.

Years ago new candidates for Benedictine abbeys announced their intentions to become priests or brothers. From that point the two traveled quite different paths to and through monastic life.

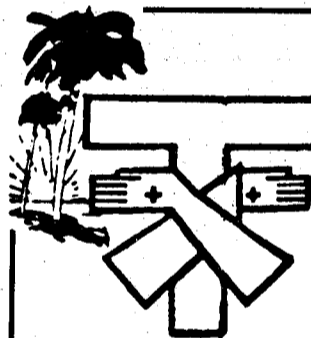
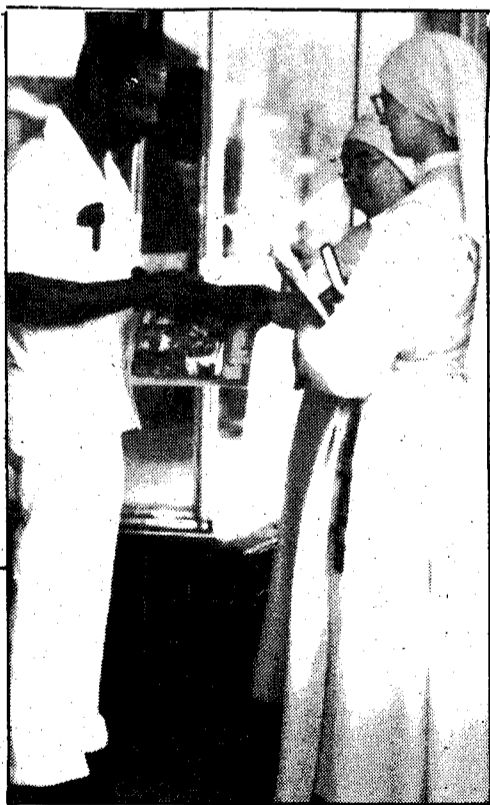
Now candidates are not asked if they intend to be priests or brothers. Whether a candidate is to become a pastor, a plumber or a publisher, the basic program of monastic formation is identical. St. John's Abbot Jerome Theisen sums up the contemporary monastic perspective: "There is only one monastic calling."

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'I believe that Christ looks upon a deacon the same way that he sees a retarded person. It is not what a man does that is important; it is what he is.'

The deacon was a ventriloquist

By Bob Cabbage
NC News Service

Bob King is a permanent deacon in the Diocese of Spokane, Wash. He is also an accomplished ventriloquist who made a living in the glamorous field of entertainment for over 30 years, beginning at age 12.

Ten years ago, King dropped his professional act to work with retarded children and adults at Lakeland Village, a home for over 550 mentally disabled persons in Medical Lake, Wash.

Stating that he sees God "in all phases of my life," King finds it especially easy to see Christ in the retarded whereas it was often difficult for him to find Christ on the road and in nightclubs.

Before work each morning, this father of two prays the morning office, asking God for the grace to love and serve the retarded as if they were Christ.

KING EXPLAINS: "The disadvantaged people I work with do not boast, nor do they try to be a big show in the world. Like Christ, they instinctively know they were not placed on earth for that reason. Christ teaches me to become less of myself and more like him through the retarded."

King teaches motor skills to about 60 severely retarded youngsters living at Lakeland Village. He and other staff members map out annual goals and teach the kids exercises in coordination.

It is a tough and sometimes extremely frustrating job to build a learning structure for his students, King concedes. "Most of the kids cannot follow directions and some do not even recognize their own names when we first get them in class," he

says.

But no matter how slow the progress of the students he teaches, King asserts, "Each day the mentally disabled teach me that the kingdom of God is simplicity, willingness and being open to God."

SEARCHING FOR a parallel to the microscopic achievements of his students, King cites the philosophy of St. Therese of Lisieux. The popular saint wrote: "Little things bring great pleasure to God when performed with simplicity and a pure intention." And again, "Christ sees everything we do — no matter how small — and he tells us that every act and thought is important to him."

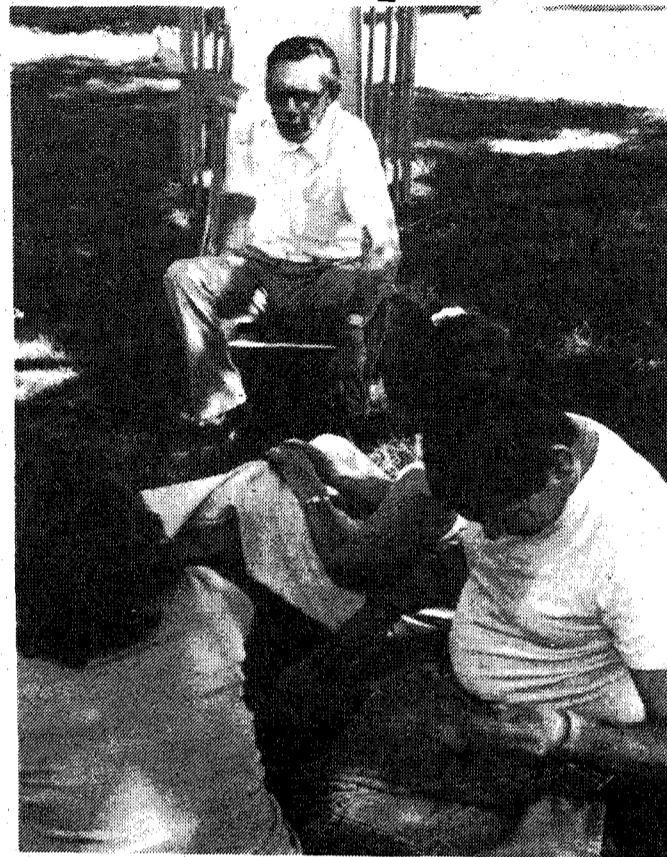
King gives the example of a boy who, when asked to draw a picture, succeeded only in drawing two marks on a sheet of paper after working all day. "I feel that God is happy with this tiny effort, and that God is saying to the boy, 'This is exactly what I want from you today,'" the permanent deacon says.

On the other hand, King admits his work can be frustrating: "There are days when I am unable to see or feel Christ anywhere. I have times when I feel that the students are off in another world and that everything about them is regressing, instead of progressing."

FAITH, HOWEVER, has proved to him that seemingly impossible situations can reverse themselves overnight. King relies upon Christ for strength to perform his job at Lakeland. When fatigue and discouragement beset him, he finds "ease in God's spirit."

Summarizing his spiritual philosophy, King says: "I don't feel that I am any better than anyone else

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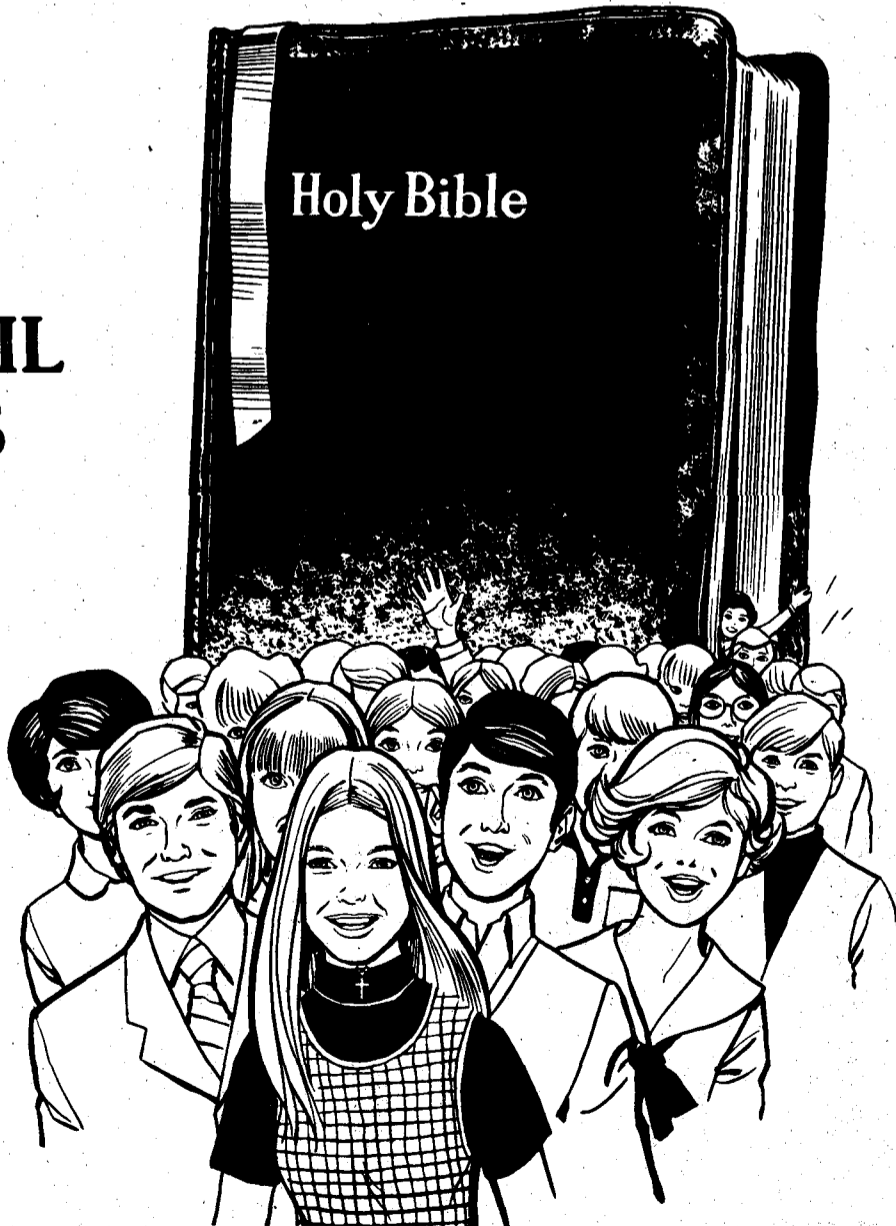
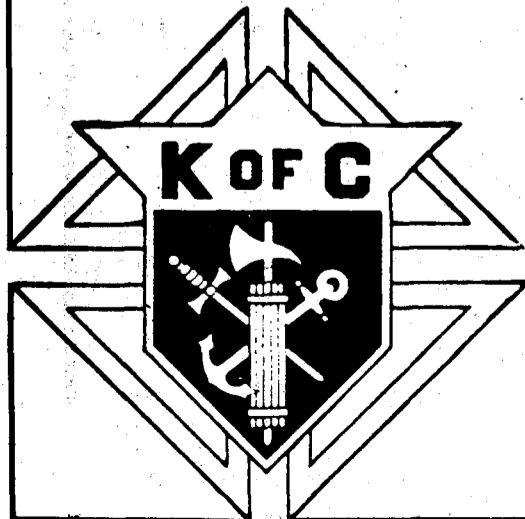


Deacon Bob King with some of the 550 retarded children and adults for whom he cares.

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Fr. Geary

'When I first came here, churches were few and far between and our priests could be easily counted. Our schools and our convents and our hospitals and our homes for the sick and aged were almost unheard of. What a change has taken place in fifty years!! A second spring has come!!

Rambles of a 'golden' priest

By Fr. Timothy J. Geary

Greetings and best wishes to all my people and other beloved ones in Florida. I set down now for you some happy remembrances and lovely memories of Fifty Golden Years lived to the fullest in almost every county in our Sunshine State and in our five prosperous dioceses of St. Augustine, Pensacola, Tallahassee, St. Petersburg, Orlando and last, but not least, my own cherished Archdiocese of Miami.

I was ordained a priest of Jesus Christ in the summer of 1931 in St. John's Cathedral in Waterford, Ireland. After resting there for a short time I reported for duty at Little Flower Church in beautiful Coral Gables, a suburb of Miami, the fast growing and prosperous city. At the time, there were about 23 priests in all Florida and about 10 Jesuit fathers and one bishop. I spent three happy years at Little Flower. Every day I taught Latin and English at St. Teresa Academy and after lunch I visited as many Catholic families as I could find in Dade County. Miami, Miami Beach and Coral

Gables had three small churches at the time, with four or five diocesan priests. Close to 600 families lived in these parishes, and their pastors were zealous and highly learned.

In 1934, I was sent to a new parish in St. Petersburg, St. Paul's. The Pastor there was Father James Enright. He was a good priest and in a very short time built an outstanding school.

I spent five and a half glorious years in St. Petersburg. The parish staff was made up of the pastor, two assistants, a cow and a goat. Remember, we didn't have much money in those days, a measly \$33 per month, so the cow and goat helped immensely.

The cow got away from me once and I followed her all through the city of St. Pete. The goat also provided us with four kids on St. Valentine's Day.

O happy days!

I LEFT ST. PETE with a sad heart to go to another real mission field, ranging from South Miami to all the Florida Keys. The good people in these missions had no money but they gave me something better, their hearts,

their love. They also never let me go hungry. I sure enjoyed their spaghetti and chianti.

After four years I was asked to move on to the missions of Clewiston, Belle Glade, Pahokee and La Belle. These places were lovely and the people were very happy to have me. Having finished three more years of labor, I arrived in Stuart, where the little church had four missions at Hobe Sound, Jupiter, Lake Park and Jensen Beach. I worked here for seven happy years.

THEN THE BISHOP appointed me auxiliary chaplain to thousands of troops in my parish and before I left, I built the one and only St. Christopher Church in Florida. A good Irish American gave me \$350,000 to pay for it, even before the foundation was laid.

I also performed the marriage of Mayor O'Dwyer whilst in Stuart - and no fun - under threat of death. God and the sheriff and 100 or more detectives and policemen saved me. Somebody told me afterwards that

they saw me that day on television. Others said they thought I was Barry Fitzgerald.

NOW AFTER SEVEN fruitful years in Martin and Palm Beach counties, I was sent to Jacksonville and Fernandia. Immaculate Conception Church in Jacksonville was one of the largest in Florida, and the only gripe I had against it was that it had three big jails. Even so, my brother priests there were zealous and hospitable.

After two or three years in Jacksonville I got a real break: I was

shuttled to the Everglades and beautiful Naples. I knew nobody in Naples, so I lived at the Old Naples Hotel for two weeks. The owner, not of my faith, Mr. Henry Watkins, welcomed me. He would take no reimbursement and he gave me three lovely small houses for my rectory. They are still there in fine condition in St. Ann Parish. All he asked for in return was to build a good school.

And that I did one year later.

I NEEDED FUNDS, to care for my church work in Naples, Bonita Springs, Marco and Everglades City, so my social life was begun and I had many successful parties, dinners and concerts at the Naples Beach Hotel, the Old Cove Inn, The Anchor and other well known places. Of course, every St. Patrick's Day large crowds of people came from far and near to join me in the festivities.

ALAS, "TEMPUS FUGIT" and I was asked to go to the East coast, so I reported at St. Stephen's in West Hollywood, where I remained for a

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'Priesthood is a persistent call. The sailor knows the persistent call of the sea which will not leave him alone. The farmer cannot forget the seasons of the year or the rough land that begs to be worked. The priest knows what he must do and does it.'

To serve, to love

A young priest looks back on a year of service

BY Fr. Terence Hogan

On the day of ordination, Dom Helder Camara, who is now Archbishop of Recife in Brazil, was lovingly told by his father, "... a priest is someone who doesn't belong to himself, because he belongs to God and to men, someone who must dispense only love and faith and charity."

This past Monday, I renewed my own commitment to priestly service with many other priests from the Archdiocese at an evening Mass of the Holy Chrism in St. Mary's Cathedral.

THIS WAS MY first public renewal of commitment since my ordination to the priesthood in October of 1980. As I stood with several hundred other priests from the Archdiocese of Miami, I looked around the Cathedral at those priests and thought to myself that priesthood is like a multi-colored tapestry encompassing hundreds of threads that blend together to form a single image, perhaps a picture of Jesus Christ.

There are so many different individuals in the priesthood: young men and old men; men who traveled hundreds of miles within Florida when the state was large but the Catholic Church was small; foreign-born priests from Ireland and Cuba and Spain, who arrived as strangers but quickly found a new home; teachers and administrators and philosophers and poets. **ALL OF THEM** have their own place within the tapestry, but more importantly, know that each person needs to be woven with the other to balance the hue of color.

At one point during the Chrism Mass, a number of men came forward and asked the Archbishop to formally accept them as candidates for the diaconate and for the priesthood. I found myself again looking around the Cathedral at the many faces of the priests and thinking of the question so many people, mothers, fathers, teenagers have asked me: "Why? Why did you decide to become a priest?"

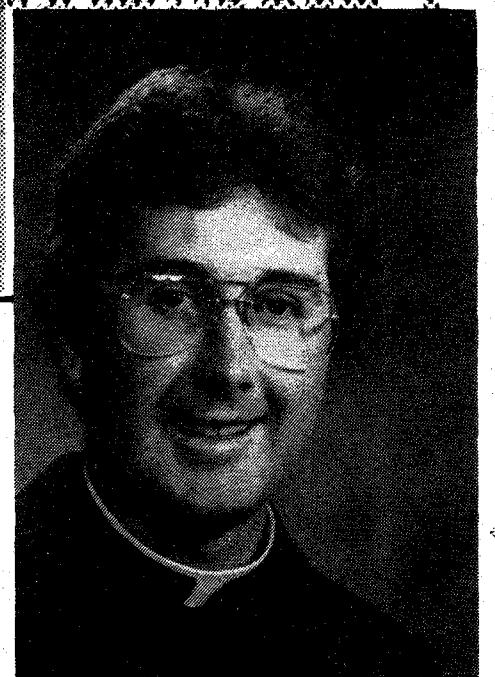
THE ANSWER at one time seemed

rather noble and complicated: to serve the poor; to witness to the world of Christ's love for us; to help people. These things are all very true, but the answer was all the time much simpler and honest: because it is what I want to do.

To be more specific, it is something I have to do in order to be at peace with myself and at peace with the world.

Priesthood is a persistent call. The sailor knows the persistent call of the sea which will not leave him alone. The farmer cannot forget the seasons of the year or the rough land that begs to be worked. The priest knows what he must do and does it.

THE SAILOR, the farmer, the priest experience a persistent, and yet individual, call to their vocation. It is like a dream that must be fulfilled. Providence has beckoned the person to live a certain life. For the priest it is to lead others in prayer, to console the



Fr. Hogan

suffering, to bring healing and wholeness to the sinner, to touch lives in a very sacramental, sacred way, so that all who meet the priest will somehow know that Jesus Christ exists for them.

After the Chrism Mass, we gathered for dinner and socializing in the Cathedral Hall. Men who had labored many, many years in the priesthood were honored. And then it was over and we departed in our various directions to lead prayer, to console the dying, to bring peace to broken lives.

In other words, to do as Dom Helder Camara's father told him: "... dispense love and faith and charity, because the priest belongs to God and to men."

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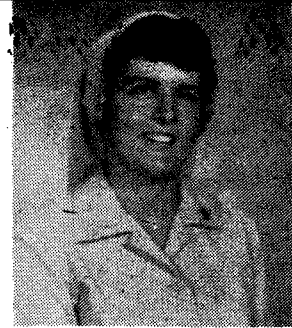
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Immaculate Conception parish in Hialeah has provided the Church with nine men who have answered the call to be priests. Seven recently came together with Msgr. Dominic Barry (former pastor) and Msgr. Jude O'Doherty (pastor) to celebrate their common bond as members of the same parish and to ask God to continue to provide the Church with men and women to serve the people of God as priests and religious. Top row, left to right: Msgr. O'Doherty, Msgr. Barry, Fr. Gustavo Miyares (Archdiocesan Director of Vocations), Fr. Edward Brown (Holy Name parish, West Palm Beach), Fr. Ronald Aubin (Rapid City, S.D.), Deacon Paul Edwards (John Carroll High School, Ft. Pierce); bottom row: Mr. Christopher Repp (senior, St. John Vianney College Seminary, Miami), Fr. Leo Armbrust (Immaculata-LaSalle High School, Miami), Deacon Carlos Miyares (Theology IV, St. Vincent de Paul Seminary, Boynton Beach). Unable to attend: Fr. Joseph Pinchcock (Society of African Missions) and Fr. Timothy Sockol (St. Vincent Ferrer parish, Delray Beach).



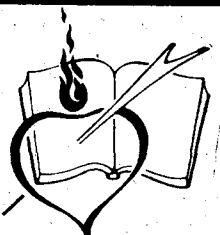
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To contact these Sisters for any further information, please call Sister Mary, 583-3814.

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A sister's pastoral ministry

By Sister Joan LaCoursiere, OSB
NC News Service

During the 1977-1978 school year, Bishop Victor Balke of Crookston, Minn., asked my religious superior whether she knew of a sister who would like to serve as the pastoral coordinator of a parish with no resident priest.

Several years earlier I had expressed a strong desire to work in pastoral ministry. But it had been impossible to get a replacement for me as principal of the high school where I was stationed, and my dream had not come true.

I was a bit apprehensive about working in a parish without a resident pastor, even though a pastor would come in for sacramental celebrations and for other duties that require a priest's presence. My superior, Sister Cornelia Gust, and I spent several months thinking and praying about the proposal.

WHEN THE BISHOP interviewed me, he gave me a choice of parish. At the same time he showed me a job description which had been drawn up by a committee of three priests and three sisters of the diocese.

I chose a parish located in Fertile, a town 95 percent Lutheran and 5 percent Catholic in northwest Minnesota. Sixty-seven families from the towns of Fertile and Gary belong to the parish. I was also to serve a mission church about 25 miles from Fertile, a church with about 62 families from the towns of Twin Valley and Ulen.

An 80-year-old nun named Sister Evaristus Le Vasseur lives with me in



Members of a religious community in the Harlem sector of New York City gather around the piano to learn a new song. Carrying out the mandate of Vatican II, some religious communities have adopted a "relationship" style of living which gives communities freedom to carry on their lives together based on shared values and the demands of individual ministries.

the rectory in Fertile. She has many infirmities, but she has a special gift for reaching out to people. I call her my prayer companion since we pray well together and find it easy to talk about the Lord and how he touches our lives.

It was evident from the beginning that my work would have to have an ecumenical dimension. By the end of

my first week in Fertile, I was invited to give a talk on the Catholic Church at the Little Norway Lutheran Church. This proved successful and I was invited to return the following Sunday.

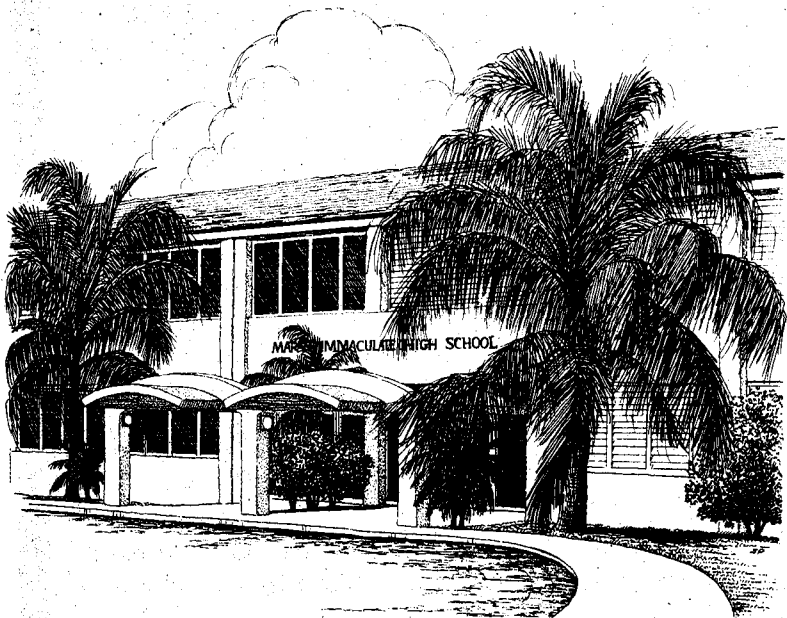
THE REAL breakthrough with our Lutheran neighbors came when we were invited to attend a retreat day at Concordia Lutheran Church in Fertile.

About 100 Lutheran women attended, giving us a good opportunity to get to know each other.

Also during the first week a group of parishioners met with me to talk about their needs and desires. Thus, by the end of the first week not only had there been an ecumenical breakthrough, but

continued on p. 20

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Inculcate spiritual, intellectual, physical and social values.

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Prepare student to take an active role in society and in the Church.

Collaborate with parents in their tasks of educating their children.

ELECTIVES:

| | |
|----------------|------------------|
| Art | Remedial Reading |
| Business | Psychology |
| Home Economics | |
| Spanish | |

7-12 SPORTS:

Intramural: Volleyball, bowling, basketball, baseball, tennis, swimming

Interscholastic: Basketball, baseball, football, volleyball, softball, track

| | |
|------------------------|--------------|
| Student Council | Cheerleading |
| Yearbook and Newspaper | Pep Club |
| National Honor Society | Drama |
| Interact | |

CURRENT TUITION

If you desire Catholic school education but cannot pay full tuition costs, call for an interview with the principal to discuss possibilities.

ACCEPTANCE POLICY

All students who fulfill entrance requirements and are desirous of a Christian education are welcome. Both schools are non-discriminatory in the acceptance of students as regards race, color, and national origin.

Reflections after 25 years

continued from p. 13

dia, and consequently began a new, thriving community of Sisters.

We may be called to stand up publicly and speak for unpopular, but just causes, as was Sister Theresa Kane. Or we may be called to martyrdom, as were the young Maryknoll Sisters who gave their lives in El Salvador so recently.

But for most of us, the Lord's call is more subtle. We must evaluate our own gifts, talents, educational qualifications and health, as well as read the 'signs of the times' to see where best we can serve. It is not an easy task.

Sometimes, following the Lord's call may seem like playing Moses, wandering through the Desert for 40 years. As I reminisce, I recall so many places, people, events. What a treasure of riches! Indeed I have received the Gospel promise of the hundredfold, for no matter how much one wishes to give to the Lord, He cannot be outdone in generosity.

So on this Good Friday, as I sit in Blessed Trinity Church, I thank God for 25 good years. Many things have changed, but the intention is still the same. I've come to do the Will of the Father.

Where will this lead?

Well, if we are truly prophetic women in a world darkened by violence, greed, hatred and every type of selfishness, then we must stand before the people as Jesus did when he quoted the words of Isaiah:

The spirit of the Lord God is upon me because the Lord has anointed me. He has sent me to bring glad tidings to the lowly, to heal the broken-hearted.

To proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the Lord, and a day of vindication by our God to comfort all who mourn.

Isaiah 6:1 -2

2 sisters tell their story

Taking a pastoral role

continued from p. 19

we had discovered a direction to take in our parish.

As pastoral coordinator, I work closely with most of the day-to-day activities of our parish both administratively and spiritually. I conduct daily communion services. Once a week, I bring Communion to those in nursing homes and to the shut-ins in Fertile, Twin Valley, Gary and Ulen. Sister LeVasseur and I visit as many patients as possible, whether they are Catholic or not.

I HELP the liturgical committee plan liturgies, give spiritual direction and do a great deal of pastoral counseling.

From the ecumenical point of view, I attend ministerial meetings, take my turn conducting scripture services at the nursing home, attend Lutheran retreats and social gatherings and give scriptural direction to a 25-year-old Lutheran intern. I also invite non-Catholics to our retreats and Bible Classes. Many attend.

Educational work is an important part of what I do. I head the parish council's education committee and act as resource person to our lay religious-education coordinator. I teach adult classes, instruct converts, give prebaptismal instructions and administer the premarital inventory. During my first year in the parish, I planned social, spiritual and educational activities for the parish youth.

Those are just some things I have done in a rather unusual ministry. Of course, there is much more that could be told. Sister LeVasseur and I make it a point to visit many people in their homes. And we invite the poor and the lonely to our house for meals.

THEN THERE is my work with lay leaders — helping them recognize their talents and improve their self-image. I have seen some fine leaders emerge.

Some valuable programs in the parish are led by lay people. For example the family life committee functions independently of me. Bible study and prayer groups have been formed with lay leaders to conduct them.

Sister LeVasseur and I have been warmly accepted by the non-resident pastor and the parishioners. I love my work because I feel that I help people recognize their own value and because, with that recognition, they have come closer to God.



Area coordinators to promote vocations

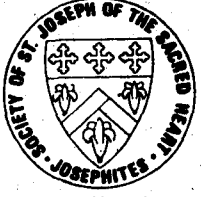
In an effort to bring the work of the Vocation Office to the different areas of the Archdiocese, the Archbishop has appointed ten Area Coordinators. The Area Coordinators will help to promote different Vocation programs in their respective areas. They will bring closer contact between the parishes and the Vocation Office.

The work of Vocations is dependent on the work of the parishes. It is at the local level that the call of Jesus is made and heard. The work of the priests, religious and lay people of the parish is invaluable in promoting vocations.

The Area Coordinators will bring this awareness to the different areas of our Archdiocese and encourage the parishes in their areas to be active in promoting vocations.

They will assist the parishes by keeping them informed of any activities and programs sponsored by the Vocation Office and providing them with closer personal contact in this very important ministry.

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Prayer For Vocations

God, our Father,
in Baptism you called us by name,
making us members of Your People, the Church.
We praise and thank you for Your gifts.

Father,
we ask You that Your Spirit strengthen us
to live in love and service to others
after the example of Your Son, Jesus.

Father, look upon Your Church with love
and bless Your people
with the servants She needs.

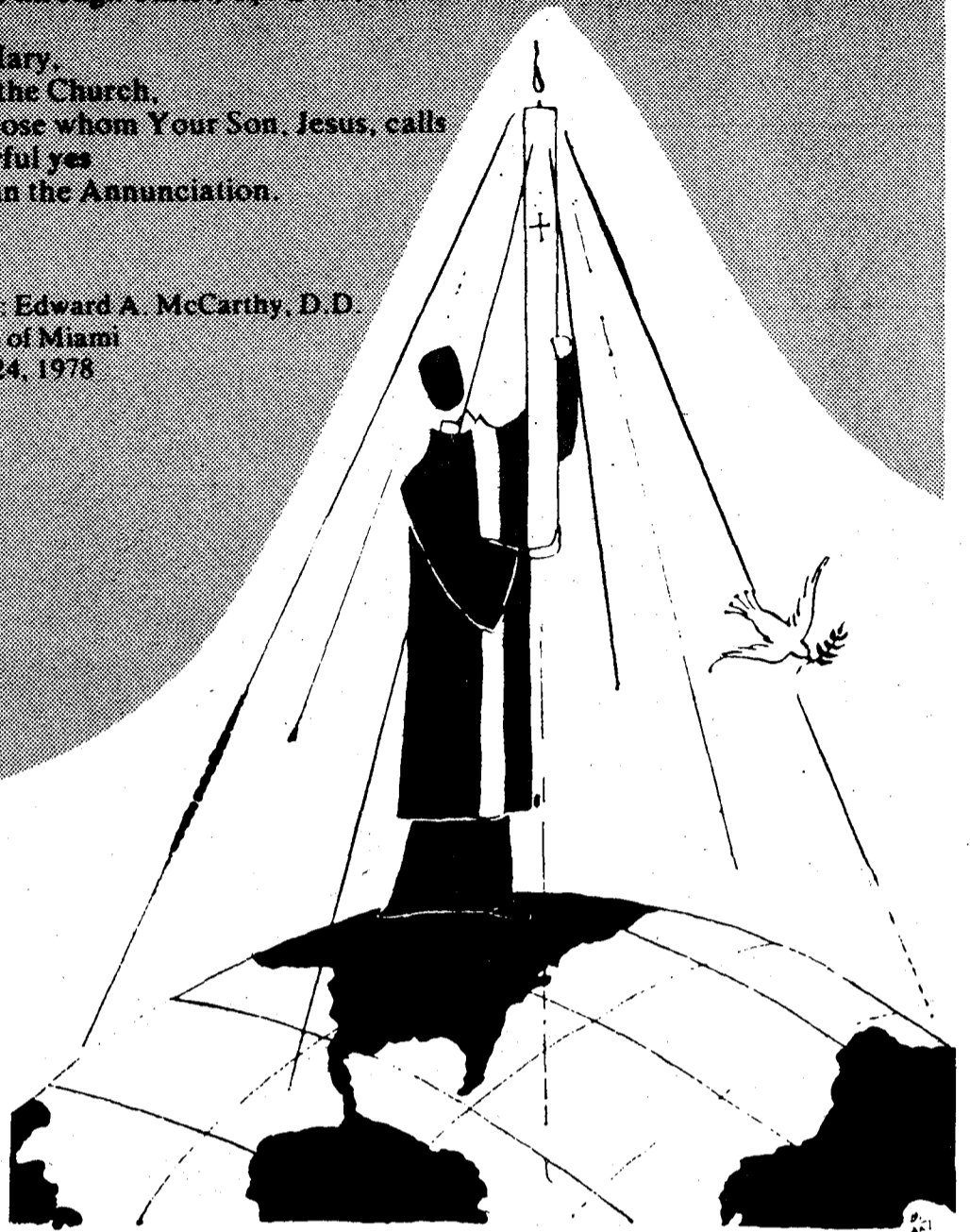
Choose from our parishes,
from our homes,
from our schools and colleges,
an abundant harvest of apostles for your Kingdom:
priests, sisters, brothers, deacons,
missionaries and lay apostles.

We pray that those whom you call
may never lose awareness of the
dignity and need of their vocation.

We ask this through Christ, our Lord, Amen.

O Virgin Mary,
Mother of the Church,
teach all those whom Your Son, Jesus, calls
to say a joyful yes
as you did in the Annunciation.
Amen.

Imprimatur: Edward A. McCarthy, D.D.
Archbishop of Miami
December 24, 1978



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CONGREGATION of the BLESSED SACRAMENT
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for information contact:
Fr. Anthony Schueller, S.S.S.
Vocation Director

5384 Wilson Mills Road
Cleveland, Ohio 44143
(216) 442-3411

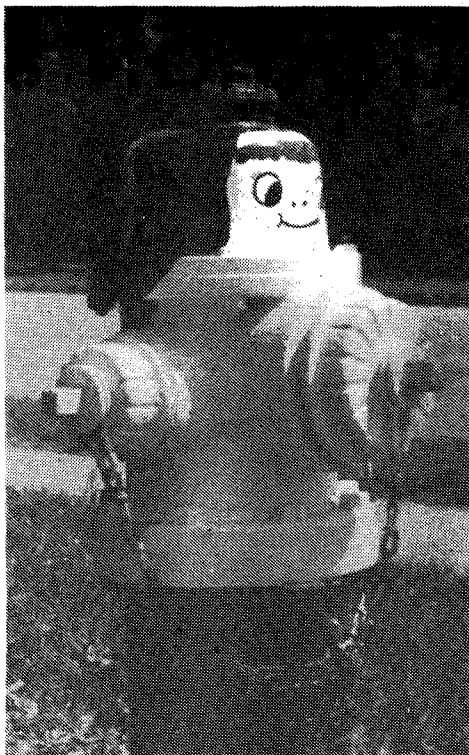
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HYDRANTS PLUG VOCATIONS

Religious vocations got a plug from some fire hydrants in a decorating contest in Dubeque, La. Although Sisters were represented most heavily, a "friar-plug" (center) depicting a Dominican was among the male representations. At left is a nun decoration outside the Presentation Sister's convent and at right, a plug at the BVM Sisters' residence. More than 1,000 hydrants were painted mainly by school children. They featured Indians, clowns, colonial personalities, cats, clocks, and corn.

Deacon serves handicapped

continued from p. 15

because I am a deacon or because I work with the retarded."

Ordained in 1978, King explains: "I believe that Christ looks upon a deacon the same way that he sees a retarded person. It is not what a man does that is important; it is what he is. It is how a man accept God's gifts and how the man accepts God's will each day that is important to God."

'Golden' memories

continued from p. 16

year or two until a religious order relieved me. From West Hollywood I came to Blessed Trinity in Miami Springs and remained there caring for a lovely church and school for four years.

Finally, I became pastor of St. Luke's in Lake Worth. I worked there for six peaceful years, during which I completed the parish school and built a lovely convent for the Irish sisters of Mercy. Before my partial retirement, I served as Chaplain to the good sisters and older people at St. Joseph's Residence in Fort Lauderdale.

TIME, OF COURSE, tells a story, and I returned to Naples and the people that I love dearly. I now reside at St. William Parish.

Yes, I have been all over Florida and I could write volumes about its charming people. I have given you only a very short account of the growth of the Catholic Church in our Sunshine State.

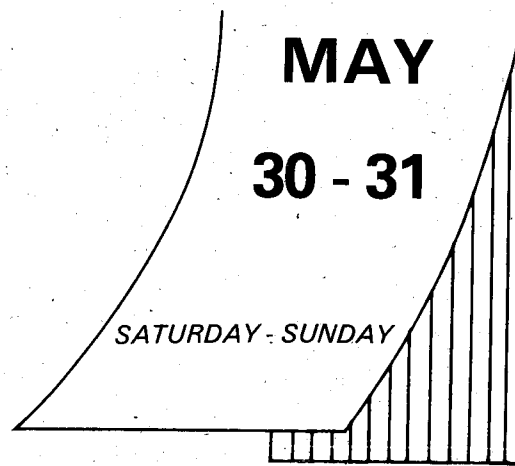
When I first came here churches were few and far between and our priests could be easily counted. Our schools and our convents and our hospitals and our homes for the sick and aged were almost unheard of. What a change has taken place in fifty years!!!

Everywhere now in Florida we see and enjoy new cathedrals, new churches, colleges and a major and minor seminary. A second spring has come!!

ARE WE READY and willing to make the most of it? I believe we are.

We need, right now, two or three thousand more dedicated priests and sisters to work the Lord's vineyard here in Florida. So let us pray the Lord of the Harvest to send them to us. As a final word for my brother jubilarians and for all our priests and sisters, I pray that God may grant them and me many, many more years of successful and fruitful service in his Holy Church in Florida.

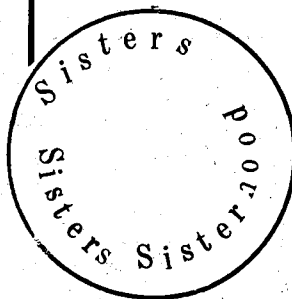
Sincerely,
Father Tim.



Take a Closer Look

VOCATION
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WEEKEND for

young women 18 and older



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MIAMI, FL. 33165

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ARCHDIOCESE

MIAMI OF

Marriage Encounter AT the parish

Saves expense of weekend retreats

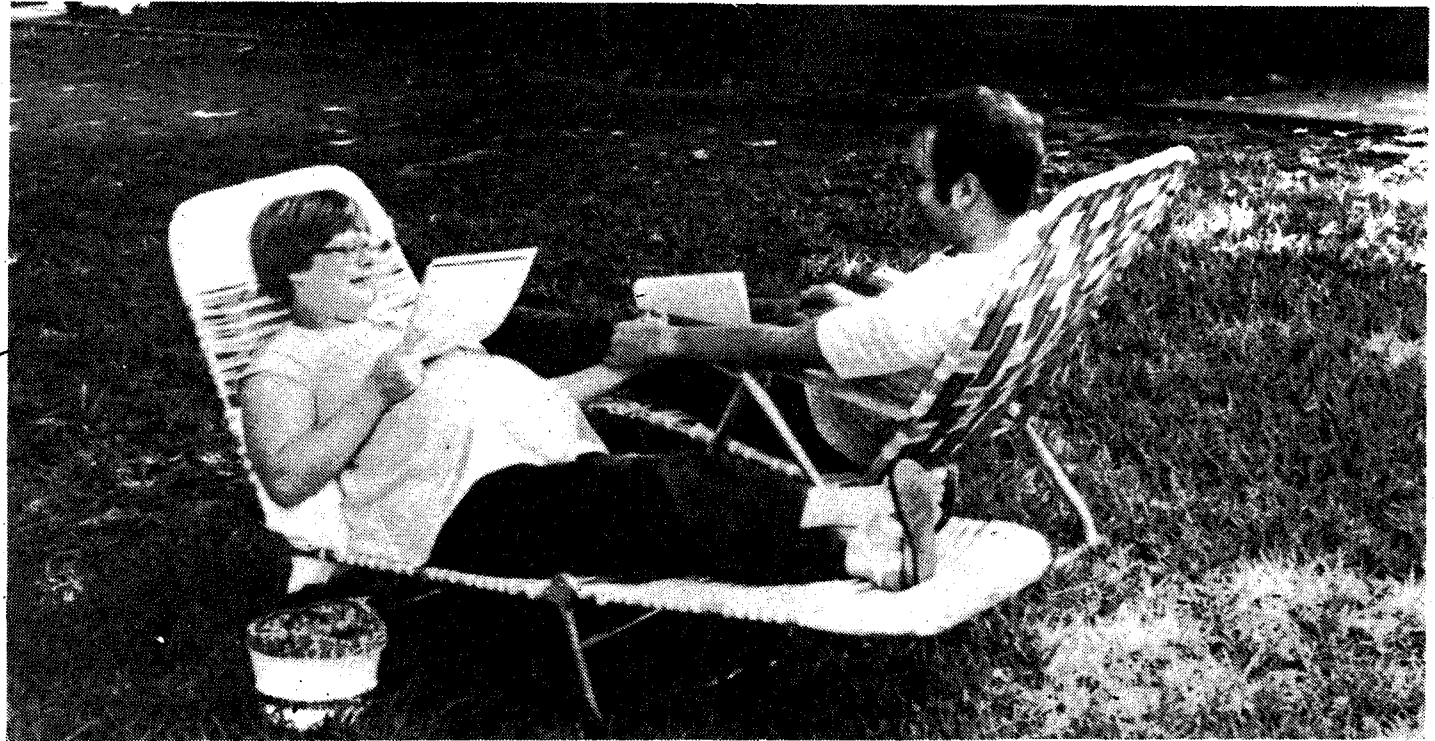
By Sue Blum
Voice Correspondent

During a fourth grade class Mass, a little girl asked God out loud to watch out for her mother and father that they not be divorced.

After the Mass, several other children confided to a classmate that they would have prayed the same prayer but were afraid to.

That classmate went home after school and said, "Mommy, we need a Marriage Encounter in this parish!"

The little fourth grader's prayer was answered last weekend when the first parish-based Marriage Encounter in the Archdiocese was held. Todd and Margaret Owers said parish Marriage Encounter has been implemented successfully in several other dioceses. The Owers serve as the Executive Couple for South Florida Marriage Encounter. Todd said, "As part of our contribution to parish renewal in the Archdiocese in 1981 and to reach couples we might not otherwise reach, Marriage Encounter is offering Encounters on the parish grounds, with couples returning home at night instead of the more costly traditional encounter



A couple relaxes during the Parish Marriage Encounter at St. Joan of Arc

Asked about the impact on parish renewal, Father Chuck Notobartolo predicted, "The potential is great because the enrichment these twentyseven couples have received will, in a sense, be energized and automatically channelled back into the

previously made a Marriage Encounter was a significant part of the weekend. Over 35 "support couples" were needed to purchase, prepare and serve the meals. Whole families participated in serving the special candlelight dinner on Saturday night.

Also, arrangements were made for the participating couples to return home at night to a peaceful, quiet atmosphere with many M.E. couples offering babysitting and child care in their own homes.

These two items (meals and assured privacy) are taken for granted when the weekend is offered at a retreat house. However, the cost of the weekend is greatly reduced when offered on parish grounds.

"One of the biggest problems," stated Father Notobartolo who also serves as the Clergy Contact for the

Marriage Encounter organization, "is that other parishes have requested Parish Marriage Encounters, but one difficulty is that there aren't enough priests involved to fill the demand." He asks any priest who is interested to get in touch with him.

The next Parish Marriage Encounter scheduled in the Archdiocese is being planned for May 2 and 3 for St. Lawrence and Holy Family in Miami.

Margaret Owers explains, "With several couples in a parish experiencing a Marriage Encounter, individual couples rediscover their love for each other and a spirit of community can begin to grow, renewing the parish as well."

Couples interested in registering for the upcoming Marriage Encounter in Miami may contact the Owers at 585-9841 or the pastors at Holy Family and St. Lawrence Churches.

'Mommy, we need a Marriage Encounter in this parish'

weekend usually held at retreat houses."

The first Parish Marriage Encounter was held at St. Joan of Arc Church in Boca Raton last weekend with 27 couples as participants. One couple had been married 39 years; on the other end of the scale, there were "newly-weds" with marriages of three years, including several second marriages of widows and widowers.

parish, into the community, and into their families. This energy must be channelled somewhere, and it will make them look for avenues of creativity."

"Also just having these people as part of our parish community, just through their presence, will be an inspiration to other married couples in the parish."

Support from couples who had

Deerfield abortion unit loses top court bid

WASHINGTON (NC) — A zoning decision delaying the opening of a Florida abortion clinic in part because of the clinic's proximity to a catholic Church has been upheld at least temporarily by the Supreme Court.

By an 8-1 vote April 20 the court turned down a request aimed at forcing the Deerfield Beach, Fla., city commission to allow the center's operation while the zoning law is challenged in a federal appeals court.

THE CITY'S zoning board originally had voted 4-3 to approve the opening of the clinic. But after a public outcry, the city commission on Jan. 20 unanimously voted to overturn the zoning board and deny the \$275,000 center permission to open.

The commission ruled that the "proposed use threatens the harmonious scheme of development because one of the major functions (shall be) the termination of pregnancies on the premises."

A transcript of the commission meeting indicated the city "believes that locating such a center in proximity to a Catholic Church would serve to disrupt the scheme of development which is appropriate to the area."

St. Ambrose Catholic Church is two blocks from the proposed clinic.

ONLY JUSTICE William J. Brennan voted to block the zoning law's enforcement while the appeals court is considering the case.

Take a closer look

A Vocation Awareness Weekend for young women, 18 and older — a weekend of reflection, prayer and discernment, will be held at St. John Vianney Seminary College, beginning Saturday, May 30, at 2 p.m., and ending Sunday, May 31, at 5 p.m. Any one interested please call Vocations Office for reservation and further details at 552-5689.

Forum on hunger at Barry

The local chapter of Bread for the World, a Christian citizens' movement, will sponsor a forum on hunger and global security at Barry College library, Sunday, April 26, 1981, at 2:00 p.m. Among the speakers will be Don Rienzo, chairman of St. Maurice's Hunger Program. The hunger and Global Security Bill, HR 2793, recently introduced in Congress will be discussed. Come and learn how your voice can be heard. For more information, contact Al Day, 754-6180.

Fashion show in WPB

"Spring Fling Luncheon-Fashion Show" Ramada Inn, May 2nd. Donation \$12.50 Music - Entertainment - Door Prizes.

Fashions will be modeled by professional models as well as fashions made and designed and modeled by our own parishioners. Benefit Mary Immaculate Building Fund. For reservations call 683-6553, 686-5041 or the rectory 686-8128. (Deadline Apr. 28th)

Nun offers to serve sentence

The Interreligious Newsletter, a publication of the American Jewish Committee has reported that Sister Ann Gillen, Director of the National Interreligious Task Force on Soviet Jewry, has offered to change places with a prisoner in Siberia.

The American Catholic nun asked the Soviet government to allow her to serve the rest of a four-year sentence imposed on Ida Nudel, a woman called the "Angel of Mercy" because of her support for Jews harrassed or jailed by Soviet authorities. She was sentenced to internal exile after displaying a banner on her apartment balcony demanding permission to emigrate to Israel.

Sister Gillen says she made the offer in the spirit of a religious order of the Middle Ages called the Order for the Ransom or Redemption of Captives. Its members used to exchange places with people serving time on slave ships.

Family Life

By Dr. James and
Mary Kenny



Curiosities about raising children

"The presence of a sensitive mother is the single, most important factor we know of to ensure healthy intellectual and social development in the young child."

I had just heard this statement by an authority on child development at a conference and was digesting his ideas over a cup of coffee. A young woman came up.

"That was quite a presentation, wasn't it?" I said. "I thought the importance of mothers was being downplayed nowadays, but I am finding just the opposite."

"OH YOU DONT have to tell me about the importance of parents," she responded. "I teach parenting classes. Most people do not know how to be parents. I certainly have learned a lot from my own two children."

"You have children?" I inquired.

"Oh, yes, two girls, 3 and 2. When I had the first, I stayed home for four months. Then . . . well, I decided I'd like to go back to work."

"Teaching parenting classes," I added.

"RIGHT," SHE ANSWERED. "It wasn't easy. I had a terrible time trying to find someone who would take care of an infant. And cost? It's horrendously expensive, you know."

"Well, I didn't, but I'm learning. Yet there are not near enough people to do the job, right?"

"That's for sure. Trying to find quality care is almost impossible. I did a study which showed that most infants today are being raised in unregulated

homes by untrained workers."

Guiltily, I thought she was describing me raising my first child. But her remark was not personal.

I WAS CURIOUS. She might have the answer to a question that intrigued me. "What kind of training produces a person who is good with infants?" I asked.

"Well, we took whatever training the subjects reported," she said. "Most who said they were trained had attended workshops."

I thought of my motherly neighbor who takes care of her grandchildren. "I know a lady who has taken care of people of all ages for 30 years or more. Would you consider her trained?"

"Has she attended any workshops?"

"Not to my knowledge."

"WELL, I DONT DOUBT that she is a lovely person, but by our definition we would say she was untrained.

"Low-income families have the greatest problem of all with child care," she continued. "Take a young woman who has a child to support. Often she has few job skills. Her infant must be put in a day-care center. That is expensive, and since the mother has little money, the government pays the subsidy: Did you know that the government spends \$2.5 billion annually on child care! Of course, that's only a drop in the bucket.

"Then the mother needs job skills, so she has to be paid while she is learning."

"Will she get a job afterward?" I asked, thinking of the unemployment rate.

THAT'S A FURTHER PROBLEM," she said, looking

distressed.

I said, "Look, if mothering is so important for the young child, and if day care and job training cost a fortune, and if there is no guarantee of a job anyway," I paused dramatically, "why not pay her to stay home and mother her child during its pre-school years?"

"Oh, that would be very bad," she replied. "That would cause dependency. People can't expect handouts from the government every time they are out of money."

I asked, chastened, "Then why not teach her mothering skills at home and pay her to watch other neighborhood children?"

I was really getting excited. "She could raise her child, help other mothers who need child care, give children personal attention in a home setting and earn money at the same time. She could learn parenting skills on the job."

"Well, maybe," she replied doubtfully, "but we have all these day-care centers already staffed. I am afraid the trend really isn't in that direction.

The crowd began to return. "It has been wonderful talking to you," she said graciously. "If you hear about any good child care in our area, let me know, will you?"

Reader questions on family living and child care to be answered in print may be sent to: The Kennys; Box 67; Rensselaer, Ind. 47978.)



By
**Dolores
Curran**

By Dolores Curran

Just as I opened my long-anticipated novel in the window seat of the plane after a weekend of lectures and meetings, he plopped into the aisle seat and made a great whirlwind of settling down. I glanced up to see what was causing such confusion and he smiled at me.

"Yep," he said. "Yep. Yep," and slapped his generous thighs in time to his words. And then, having exhausted his subject, he became quiet. I smiled and returned to my novel.

He crossed his legs and rearranged our section of the plane. "Yep," he said, and I glanced up again. This time he expanded on the subject, "Yep, Jesus Christ is the high-rise in the condominiums of life."

Saved from the saved

(Oh, Lord, not this. What have I done to deserve this? I worked hard this weekend. I just came from Mass. Why him?) I smiled and returned to my book.

"Are you saved?" he asked. I nodded and smiled.

"Praise be. Me, too. I'm born again and telling the world about it." (Smile, smile. My teeth were beginning to hurt.)

"Let me tell you - (do I have a choice?) I lost my job, my children left me, my wife left me (can't understand why) but Jesus didn't leave me. When I turned my life over to him, I started making thirty thousand a year." (Smile. Return to book.)

"I could tell you stories about Jesus you wouldn't believe. (I believe, I believe; just leave me alone) I know a man who was losing his farm and Jesus came in with a good wheat crop and a shortage in Russia when he turned to him. Made a bundle. (Nod.

Smile. Book.)

"In my lifeboat - that's the name of our prayer bunch - we got eight men - all of them losers in one way or another, you know, (I'm beginning to) but there isn't one of them making less than twenty-five thousand a year since they found Jesus." (Jesus saves.)

I heard about each of the 8 men and about 8 more that each of those eight knew. Somehow, proof of finding Jesus seemed to be attached to financial success.

Finally, I asked myself, "Why am I listening to this? Why am I smiling?" My husband wouldn't have listened beyond the first salvation. Nor would most men I know.

But we women do. Why? Because we can't be impolite. It's bred into us: listen and smile; nod and smile; never, never offend. I recalled the story told by a police officer at a rape prevention lecture. "Women are afraid to hurt others, even if it might save their lives," he said. "We had a woman once

who maced an attacker and then stopped and asked him if he was all right."

I relate to that woman but when I've had it, I've had it. So I closed my book and took on my born again acquaintance. He gave me an opening when he asked, "When were you saved?"

"Two weeks after I was born," I said. "When I was baptized." He smiled and fidgeted.

"See, I was born all right the first time around," I added. "I didn't have to find Jesus to balance my checkbook." His smile tightened and he looked around.

"Let me tell you about some people I know who found Jesus," I continued. He picked up the flight magazine, but he didn't read long. I told him about Dorothy Day, about a young couple I know who found Jesus and gave up thirty thousand a year to work with the elderly poor, and about four nuns in El Salvador who were born again a couple of months ago.

His smile got thinner and thinner and finally he started reading and ignoring me. Yep, he did.

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. Thank you too, for the great mystery of Easter that we hold securely within our hearts. Bless us now as we gather for this special time. AMEN.

SOMETHING TO THINK ABOUT

Easter has past and it's time to be reminded of God's special message; love of God and love of neighbor. As Christians we are called to love, not a vague general group named "everybody" but more importantly the very persons we live with, work with,

even those who are hurtful. Love within families, means, treating each other with respect and with patience and kindness. 1 John 4:12 reminds us "No one has ever seen God. Yet if we love one another God dwells in us, and his love is brought to perfection in us."

ACTIVITY IDEAS

Young Families

If your family enjoys role playing, act out the following incidents. Show how the children behaved in each case. Then show how the skit might go if the children followed Jesus' words about love.

1. A girl tattles on others. Her sister wants to correct her of this.
2. A boy is always teasing his older sister and makes her angry.
3. A girl is jealous because the sister has more friends than she has.

Middle Year Families

Materials. Bible, read Matt. 22:34-40 together and talk about what it means to love.

Adult Families

Bible, read aloud 1 Cor. 13 and meditate on it's meaning in your lives.

ENTERTAINMENT

"Mirror, mirror". Seat two people on

the floor facing one another. One of the partners is a person the other is the mirror. The mirror must reflect the same movements the person makes. It's great fun.

SHARING

1. Share a favorite joke.
2. Share why I sometimes feel unloved.
3. Someone share a joyful moment from the past week.

CLOSING PRAYER

Beloved Lord, Thank you for this time. Help us be more truly your disciples by the way in which we live our lives. Bless us during this week and help us to show kindness to all we meet. AMEN.

Singer Sills enthralls, has handicapped kids

NEW YORK (NC) — Beverly Sills, general director of the New York City Opera, captivated an opening session of 4,000 Catholic educators at the National Catholic Educational Association convention not as a singer but as the mother of two handicapped children.

"The mother of a handicapped child is really a chosen person," she said, relating the experiences she and her husband, Peter Greenough, shared in rearing her daughter Meredith (Muffy), who is profoundly deaf, and a son, Peter Jr. (Bucky), who is epileptic and mentally retarded.

THE WITTY, and smiling opera star was a main attraction at the opening of the 78th annual convention, which has brought some 19,000 persons to several mid-town Manhattan sites for four days.

Miss Sills assured her audience, "in case you're wondering what a Jewish girl from Brooklyn is doing here," that she was a "compulsive talker" on the subject of improving the quality of life for children with birth defects. Holder of the Medal of Freedom she is national chairman of the Mothers' March on Birth Defects.

The red-haired singer was introduced by Archbishop Joseph L. Bernardin of Cincinnati, NCEA board chairman, as someone who could hit several high "C's." They included "character, charisma, class, courage and charm."

"Say, may I have a copy of that speech?" she quipped.

Miss Sills said that when she found out her daughter, then 22 months old,

was deaf, she was advised quickly to take the child to a school of the Sisters of St. Joseph in Boston.

Subsequently, during the holidays, Muffy's Christmas present was to say "Mama" to her mother. But when Miss Sills later asked Muffy who would be visiting them at Christmas, she thought the reply would be "Santa Claus." However, Muffy replied, "Mother Mary, Joseph and Baby God."

Miss Sills laughed: "My mother went into a coma," she related, and her father-in-law spilled part of his champagne.

"ONE DAY" the singer recalled, Muffy was home and announced "I not Jewish. I Catholic." Her mother said, "You are Jewish." The youngster walked out of the room and returned asking, "What is Jewish?" Miss Sills said her husband has "always said she was raised in good faith." And her catholic educators taught her "that God existed, and God would take care of her."

Miss Sills said that a decade ago, when her career as a singer was soaring, she and her husband gave their names to the March of Dimes. It was a "difficult time" because they had to publicly acknowledge the problems of dealing with birth defects. "We felt if we could help one other parent come through this devastating time" the effort would be worthwhile, she said.

Once parents of children having birth defects stop asking "Why me?" and ask "Why them?" they have progressed, she said.

Catholic schools get 'A'

continued from p. 1

credits for parents of students in non-public schools. The Tuition Tax Relief Act of 1981 (S.550) proposed that 50 percent of tuition payments up to a maximum credit of \$500 be given to parents.

John J. Augenstein, superintendent of schools, Youngstown, Ohio, speaking on the impact of the Federaton of Diocesan Lay Teachers stated, "Superintendents feel they are 'under

seige' and unions feel they are coming off as 'the bad guys.' The need still exists... to work collaboratively, implement the concept of shared responsibility."

Bishop William B. Friend of Alexandria-Shreveport commented, "if the responsibility for the school is placed entirely on the pastor or principal, policy and direction change with every new administration. The laity respond well to the call to co-responsibility...

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FAITH

Readings: Acts 2:42-47; 1 Peter 1:3-9; John 20:19-31

By Fr. Richard Murphy, O.P.

Old sayings pack a lot in a little. Here's one of my favorites: "You can't live in the past, but you must live on it." Right on! We of the 20th century realize how various discoveries (fire and the wheel) have shaped and molded our lives. But outstripping all material discoveries is the revelation of God's loving plan for man's salvation, as seen in Jesus' life, death, and resurrection.

Jesus established His church on the rock that was Peter. We take the church seriously and make it part of our lives, for Jesus once said (in words reminiscent of Jeremiah 7:4), "Not everyone who says to me 'Lord, Lord' shall enter the Kingdom of Heaven." Talk is cheap, we say. What counts is the whole man. We put our bodies where our mouths are. We go to church. We stand for something.

WE BELIEVE IN GOD. The Bible doesn't try to prove the existence of God; it simply states that anyone who says there is no God is a fool at heart. It then goes on to talk about God. He not only is, but He is a personal God, interested in things like good and evil. The Son of God (blinding mystery!) took upon Himself human flesh, walked with His children on earth, died for them but rose from the dead, and

sent His Holy Spirit to guide His church.

These are faith's basic mysteries, and there are many spin-offs from them. A long life is not enough time to fully unravel and understand them. We can always grow in the faith, by reflecting on it, and by living it.

St. Luke describes for us a young and vibrant community of believers which came into being after the resurrection. It was the primitive apostolic church. In it, material things were spontaneously shared with those in need. Regular assemblies were given over to the praise of God. Those early days were anything but routine.

St. Peter makes a passing reference to our "new birth" as His children through Jesus' resurrection from the dead. This refers to our baptism (cf. Romans 6:1-). To be a "born again Christian" certainly does not mean that our baptism in water left something to be desired, or that baptism in the Spirit confers a new kind of spiritual life on us. After all, the Spirit is "the Spirit of Jesus," sent by Him to lead us to the whole truth, and "He will not be speaking as from Himself" (John 16:13-14). All He tells us will be taken from what is mine."

BAPTISM PUTS us in line for a heavenly heritage.

To gain it we must hold firm despite the painful purifications we must first endure.

Who has not read or heard today's gospel without feeling a certain sympathy for the apostle Thomas? It has always struck me as somewhat intriguing (amusing?) that the Lord let him stew in his doubt for a whole week. Then he appeared to him also, and — give him credit — that stubborn, doubting apostle instantly capitulated with a magnificent profession of faith: "(You are) my Lord and my God!" It was almost worth waiting for.

It is difficult to see how some claim that confession is a man-made institution, for the words spoken by the Risen Christ to His apostles are clear: "Receive the Holy Spirit. Whose sins you forgive, they are forgiven . . ." God entrusted the power to forgive sins to his servants. There is nothing in the text to suggest that the power was given only to the apostles, and was withdrawn when they died; the living tradition of the faith has never so understood His words.

Is there anything more that God could have done to manifest His love for us and His respect for the free-will He gave us? Faith is not fiction, but fact, and the truth about God is stranger than fiction.

It's a Date

Lay Carmelites will meet on May 2, at Villa Maria Nursing Home, 1050 N.E. 125th St., N. Miami, at 2 p.m. Visitors welcome. Phone 635-6122 for information.

St. Joan of Arc Church will be host parish for the 10th Semi-Annual International Rosary March. The hour for the Eastern U.S. will be 3 p.m. The theme is, "In Petition for Religious Vocations". Public is invited. St. Joan of Arc is located at 370 S.W. 3rd St., Boca Raton. For more information please call 482-1091.

St. Henry's Women's Guild is sponsoring an "Easter bunny Hop" on Sunday, April 26, at the Church, 1500 N. Andrews Extension, Pompano Beach, Fla. Dinner is at 6:30 p.m., Dancing at 8 p.m. Donation \$8.50. For reservations call Claire, at 772-5310.

St. Malachy's Womens Club will host a card party and fashion show featuring "Milady's Fashions" on Tuesday, April 28, at 7:30 p.m. in the Parish Hall. Tickets are \$1.50, for information call Aileen Cassio at 721-4984. Refreshments served.

The Renaissance Group of Divorced men and women at St. Hugh's parish are invited to a meeting, Sunday, April 26, at 3:30 p.m. Speaker will be Sister Elizabeth, O.P. — M.S.W., her topic: "Forgiveness". St. Hugh is at 3455 Royal Rd., Coconut Grove. Please call 444-8363, for information. Donation, \$1.00.

The Legion of Mary will hold a Prayer Vigil, on May 1, (The Feast of St. Joseph) at St. James Church, 131st St., and N.W. 7th Ave., from 7 p.m. to 12 Midnight. Mass: (Spanish, 7:30 p.m.; English, 8:00 p.m. Exposition of the Blessed Sacrament will follow.

Rosary March

The 10th annual International Rosary March will be held in Palm Beach on May 3, at 2:00 p.m. Participants will assemble at Providencia Park (across from Good Samaritan Hospital). The parade will have as its theme, "In Petition for Religious Vocations."

Coordinators state the march will be held rain or shine. Everyone is invited to join in the parade in asking Our Lady's intercession in filling the dire need for more priests.

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Sisters celebrate jubilees

On Saturday, April 25 at 11 a.m., the Sister Jubilarians of the Archdiocese of Miami will be honored in a solemn ceremony of thanksgiving at St. Mary's Cathedral. Archbishop McCarthy will be the principal celebrant of a Eucharistic liturgy in which priests of the Archdiocese will concelebrate. Gifts and certificates of appreciation will be presented to the Sisters who will be honored guests at a luncheon in the Cathedral Hall immediately after the Mass.

DIAMOND

The diamond jubilarian of the current year is **SISTER LIBERATA HAEDTKE, OSF**, who entered the Congregation of Franciscan Sisters of Mary Immaculate in Joliet, Illinois in 1919 and made her first profession of vows in 1921. After sixty years of teaching in the schools of Illinois, Ohio and Florida, Sister is completing her twenty-third year of ministry at St. Coleman Parish in Pompano Beach.

GOLDEN

SISTER TERESA DOCKERY, CBS is a golden jubilarian, native of Ireland, who entered the Congregation of Bon Secours in Baltimore, Maryland in 1931. For the past seventeen years Sister Teresa has served the aged at Villa Maria Nursing and Rehabilitation Center in North Miami. Her previous experience in works of Christian charity to the sick and disabled had been at Bon Secours Hospital, Baltimore, Md., St. Francis County Home, Darby, Pa., and St. Edmund's Home, Rosemont, Pa.

SISTER LAURA SIMMONS, OP, former Provincial of the Adrian Dominicans in the southern province, entered the Congregation in 1931 and taught in the schools of Michigan, Ohio, Illinois, and Puerto Rico. In 1947 Sister Laura came to Florida where she spent eleven years at St. Anthony parish in Fort Lauderdale and six years at St. Anastasia Parish in Fort Pierce. At the close of her term as Provincial, Sister Laura returned to Fort Lauderdale where she is presently completing her tenth year of teaching at St. Thomas Aquinas High School.

SILVER

SISTER LORRAINE KRAVERATH, SSJ, a graduate of St. Mary's Cathedral



Sr. Haedtke

Sr. Dockery

Sr. Simmons

Sr. Kraverath

Sr. O'Connell

Sr. Flynn

Sr. Kehn



Sr. Connolly

Sr. Hoeffner

Sr. McGurran

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Sr. Parker

Sr. Stein

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School and Notre Dame Academy, is a member of the formation team of the Sisters of St. Joseph of St. Augustine. Her twenty-five years of religious life have been devoted to ministry with youth in the schools and in the novitiate of her Congregation. She has taught at Immaculata-LaSalle High School in Miami and at St. Joseph College in Jensen Beach. Sister Lorraine is presently stationed at St. Mary's Cathedral, and is a member of the Archdiocesan Sisters Council.

SISTER ROSE CELESTE O'CONNELL, OP, Principal of St. Francis of Assisi School in Riviera Beach, entered the Adrian Dominican Congregation in 1953 and taught in Michigan, Georgia, and Alabama before coming to Florida where she was stationed at St. Anastasia Parish in Fort Pierce. In the Archdiocese of Miami Sister Rose Celeste has taught at St. Rose of Lima School in Miami and St. Ann's in West Palm Beach.

SISTER MARITA FLYNN, OSF, entered the Congregation of Franciscan Sisters of Allegany, N.Y. in 1955 and made her first profession of vows in 1957. After twenty years in the apostolate of education in New York and New Jersey, Sister Marita came to West Palm Beach as a Pastoral Associate on the staff of St. Mary's Hospital.

SISTER JOAN LEO KEHN, OP entered the Adrian Dominican Congregation in 1955 and began her teaching mission at St. Helen School in Vero Beach, Florida. After four years Sister returned to the north for 13 years in the schools of the Chicago Archdiocese and came back to Florida in 1973 where she has spent eight years at St. Ann School in

West Palm Beach. Sister Joan Leo also works in Religious Education at the Parish of St. John Fisher.

SISTER BREEDEEN CONNOLLY, SSJ, a native of Dublin, Ireland, entered the Congregation of the Sisters of St. Joseph of St. Augustine in 1956. After three years of teaching in the schools of Broward County, Sister came to the Archdiocese of Miami as a staff-member of the Catholic Home for Children in Perrine. She also taught at St. Theresa School and Sts. Peter and Paul in Miami. After five years in Jacksonville, Sister returned to South Florida where she taught at St. Clare School in North Palm Beach and St. Juliana School in West Palm Beach. In 1974 Sister Breedeen came to Gesu Parish in Miami where she is now completing her sixth year of service.

SISTER ROSE BERNADETTE HOFFNER, OP, a native of Florida, graduate of St. Anastasia High School (now Catholic Central) in Fort Pierce and of Barry College in Miami, entered the Dominican Congregation at Adrian in 1955. After her profession of vows, Sister Rose returned to Florida as a primary teacher at Our Lady of Lourdes School in Melbourne. From 1962 to 1976 she taught in Fort Lauderdale, Miami Beach, St. Petersburg, Pensacola, and Vero Beach. For the past five years Sister Rosa has served with loving care the first-graders at St. Rose of Lima School, Miami.

SISTER MAUREEN MCGURRAN, RSM, born and educated in Ireland, entered the Congregation of Mercy Sisters of Clogher in 1953. After serving as an elementary teacher in Ireland, Sister



Sr. Mella

Sr. Winkelman

Maureen came to Immaculate Conception School in Hialeah where she taught for four years. After completing ministerial studies at St. Louis University, Sister Maureen became Director of the Mercy Sisters Novitiate at Deerfield Beach. At present she serves in Religious Education at St. Gabriel Parish in Pompano Beach and in Spiritual Direction at St. Vincent de Paul Seminary. Sister Maureen is treasurer of the Archdiocesan Sisters Council.

SISTER DORA MORALES, SMR, a native of Cuba, entered the Society of Mary Reparatrix and made her novitiate in Cali, Colombia. After her profession of vows Sister Dora returned to Cuba until the Castro revolution compelled religious to leave the country. Sister Dora spent the next twenty years in Colombia, completing her studies and specializing in religious art. After a term as superior of her community house in Cali, Sister Dora came to Miami in 1979 where she is presently living in the parish of St. Francis de Sales.

SISTER GRACE MARIE PARKER, SSJ,

continued on p. 28

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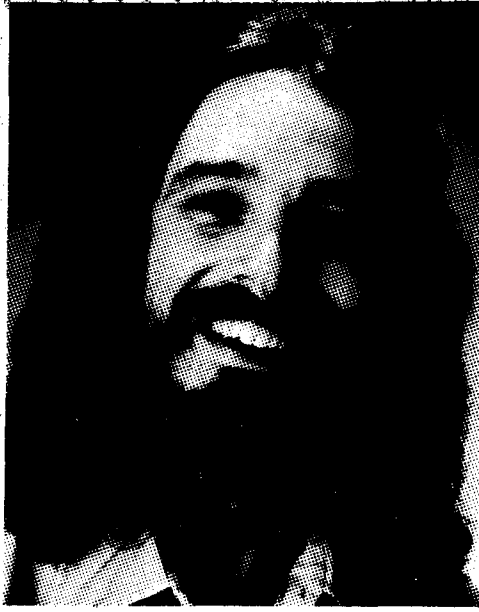
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Jon Polce, musician and composer of Christian music will appear in concert at Christ the King Church, on April 26, at 8 p.m. The concert is for teenagers, those who work with youth, and those who enjoy Christian music.

Polce ministers to youth through a unique combination of Coffee House and Radio ministry. Last year he performed at the Pastoral Musician's Convention on Miami Beach impressing young and old with contemporary biblical music and a lively faith. Jon has made two records.

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"I rejoice at all that has been done in this country to endow the church with lay catechists and leader of small communities, who are the durable workers of evangelization, in constant and direct contact with families, children, the various categories of the people of God." (Pope John Paul II in Zaire, Africa, 1980.)

"Just to name a few new ministries, there are youth, family and lay ministry, evangelization, ministry to the aged, dying and sick, and there are extraordinary ministers." (Father Eugene Hemrick, U.S. Catholic Conference research director, speaking in August 1980 on the need to define roles in the church.)

Catholic Daughters of Americas, Ct. Holy Spirit, No. 1912, will sponsor a dessert/card party, April 26, at 12 Noon at St. Elizabeth Gardens, Pompano Beach. Donation \$1.50. Refreshments. For information call 941-5546.

Sisters' jubilees

continued from p. 27

born in Boston, Massachusetts, was educated in Miami at St. Mary's Cathedral School and Notre Dame Academy. After completing her studies at Spring Hill College in Mobile, Alabama, Sister taught in the schools of the Congregation, the Sisters of St. Joseph of St. Augustine, at various places in Florida. During the past ten years she has served at Immaculata-LaSalle High School, Sts. Peter and Paul School and Gesu Parish in Miami.

SISTER JOVANNA STEIN, OP entered the Congregation of the Dominican Sisters of Adrian, Michigan in 1955, and came to Miami in 1960. After ten years of teaching at Our Lady Queen of Martyrs School in Fort Lauderdale and St. James School in North Miami, Sister Jovanna became Mathematics consultant for the Archdiocesan Department of Schools. From 1974 to 1979 Sister was Associate Director of Youth Ministry for the Archdiocese. For the past two years she has served as Pastoral Associate in Blessed Trinity Parish, Miami Springs.

SISTER MERCY McGRADY, RSM, Director of Holy Cross Hospital in Fort Lauderdale, entered the Pittsburgh Sisters of Mercy after her graduation

from Mount Mercy (now Carlow College) in 1955. After profession of vows Sister taught chemistry at Mount Mercy and completed her doctoral studies at the University of Minnesota. In 1974 after receiving her degree in Public Health from the University of Pittsburgh, Sister came to Holy Cross Hospital where she has served as Executive Director for the past six years.

SISTER THERESE AURELIA MELLA, OP was born in the Dominican Republic where she met the Adrian Dominican Sisters at their Colegio Santo Domingo and entered the Congregation in 1955. After teaching at Catholic schools in the United States and in Puerto Rico, she returned to her native land where she taught at the University of Santo Domingo and engaged in missionary work among the poor. Sister is presently serving on the faculty of Biscayne College, Miami.

SISTER KATHLEEN MARY WINKELMAN, OSF, a native of Baltimore, Maryland, entered the Sisters of St. Francis of Philadelphia in 1954. After the completion of her training, Sister taught in the Catholic Schools of New Jersey, Pennsylvania, Maryland and Washington, D.C. For the past eight years Sister Kathleen has been Director of Religious Education at St. Ann Parish in Naples. She also works at St. Elizabeth Seton Parish and assists with youth activities in other parishes of the area.

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Dated at Miami, Florida, this 27th day of March, 1981.
RAYMOND S. SULLIVAN
MARILYN SULLIVAN (Owners)
J. MICHAEL FITZGERALD
Attorney for Applicant
780 Brickell Avenue,
Miami, Florida, 33131
4/10 4/17 4/24 5/1/81

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of
CONO SUR INTERNATIONAL INC.
at number
45 SW 25th Road
in the City of
Miami, Florida
intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.
Dated at Miami, Florida, this 10th day of April, 1981.
OSVALDO P. GUARDO
MAURICIO SEQUOYIC (OWNERS)
4/17 4/24 5/1 5/8/81

LEGALS - NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 81-3348
Deceased
NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:
YOU ARE HEREBY NOTIFIED that the administration of the estate of SAL E. BERNHARDT, deceased, File Number 81-3348, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is BETTY THOMAS, whose address is 6751 Indian Creek Drive, Miami Beach, Florida 33141. The name and address of the personal representative's attorney are set forth below.
All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent, or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.
All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.
Date of the first publication of this Notice of Administration: April 24, 1981.
BETTY THOMAS
As Personal Representative of the Estate of SAL E. BERNHARDT
Deceased
ATTORNEY FOR PERSONAL REPRESENTATIVE:
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
Telephone: 445-2551 4/24 5/1/81

Legal-Notice of Administration
IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 81-3005
Division 02
IN RE: ESTATE OF
DAVID LEE RICH
Deceased
NOTICE OF ADMINISTRATION
The administration of the estate of DAVID LEE RICH, deceased, File Number 81-3005, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is Dade County Courthouse, 73 W. Flagler Street, Miami, Florida 33130. The names and addresses of the personal representative and the personal representative's attorney are set forth below.
All interested persons are required to file with this court, WITHIN THREE MONTHS OF THE FIRST PUBLICATION OF THIS NOTICE: (1) all claims against the estate and (2) any objection by an interested person to whom notice was mailed that challenges the validity of the will, the qualifications of the personal representative venue, or jurisdiction of the court.
ALL CLAIMS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.
Publication of the Notice has begun on April 17, 1981.
Personal Representative:
BRUCE RICH
101 NE 163rd St.
No. Miami Beach, Florida 33162
Attorney for Personal Representative:
DAVID V. LOCOCO
Malspeis, Lococo, Brown & Schwartz, P.A.
901 NE 125th St., No. Miami, Fla. 33161
(305) 891-6100
4/17 4/24/81

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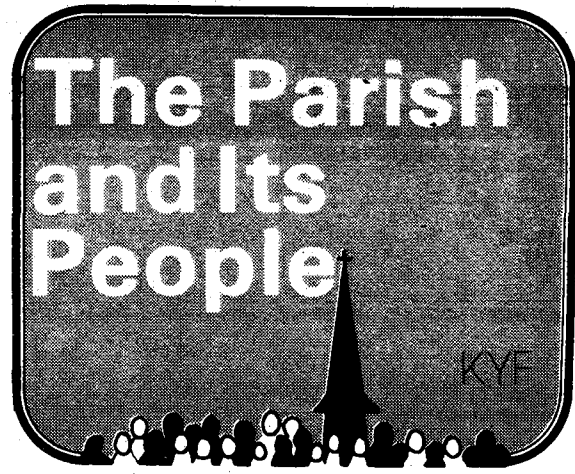
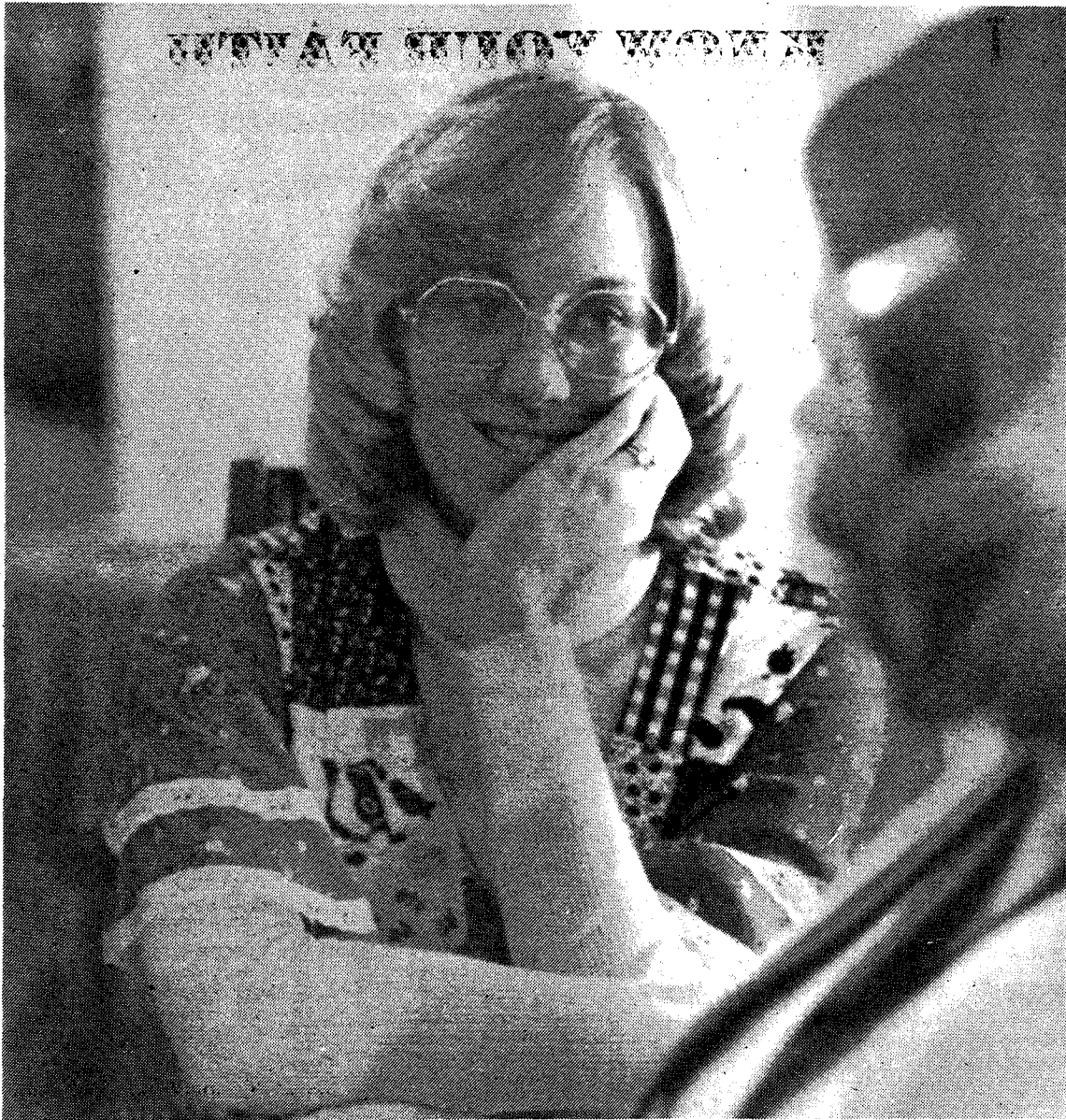
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Retreats bring council closer

By NC News Service

Each year, late in the spring, a group of parish council members in Tucson, Ariz., go on retreat.

The 19 council members are joined by their parish's 15 full- and part-time staff members, as well as the five heads of parish commissions and a retreat master. The overnight weekend retreat is important to all these people. The name of their parish is St. Pius X.

There was a time early on, the pastor explains, when parish council meetings at St. Pius X were something like the board of directors meetings of a corporation. But he explains, the annual retreat has developed a sense of community among all those who participate in it. This changes the parish council and it changes the kind of meetings the council has throughout the year.

The pastor at St. Pius X Parish is Msgr. Robert D. Fuller. He says the annual parish council retreat is an opportunity for all the participants in future council meetings — the staff, the council members, the commission heads — to get to know each other well, to get to know the parish, to examine their roles as leaders who share in responsibility for the parish and to deepen awareness of themselves as a spiritual community. For a new parish council member, the retreat is a valuable introduction to the work ahead, he adds.

The vice president of the council is Sue Tully. She is also a district representative for nearly 600 parishioners. The parish is divided into 10 neighborhood districts each of which is represented on the council.

A district representative is regarded as someone parishioners can call with a problem, a complaint, or an idea. The representatives may, for example, bring the needs of the poor and the elderly before the parish council. Speaking of this aspect of her role as a council member, Mrs. Tully says: "It is not something that most of us take lightly."

As this article is written, St. Pius X Parish is in the midst of a self-study, a major, current effort of the parish council. The self-study entails a survey of the attitudes parishioners express on a wide variety of issues. Through the study parish leaders hope to learn more about how parishioners feel about St. Pius X and to see if there are needs in the community that are not being met.

One phase of the study involves distribution of a 22-page form covering a wide variety of church-related matters — liturgy, religious education, homilies, etc. The form was sent to a random sample of 405 adults, about 12 percent of the adults in the parish.

The parish council is also concerned about the size of the parish. Recently, a satellite mission of the parish was started, with Masses in a school auditorium. The question: Is it time for the parish to divide? And, it has been asked: If the parish does divide, what responsibility would St. Pius X have toward the new community?

A later phase of the self-study will be conducted by "focus groups" which will undertake additional, in-depth study of specific areas of need for the parish.

Learning to listen

By Evelyn Eaton Whitehead

All people need to communicate well. So it is encouraging to realize we can improve in the communication department.

To express love for my spouse, to discipline my children well, to get the job done effectively at work — these require that I share with others some important part of myself.

Our values and attitudes are important in what we do to communicate better, but often we sense that they are not enough. To improve as a communicator, I may have to act differently. And it is possible to "get better" in our behavior.

Learning to listen well can be the most important communication skill. To listen well is to listen actively, alert to the full message.

example, I may need to get better at sharing ideas. To communicate better with my friends, I may need to grow more comfortable in sharing feelings.

Confrontation, correctly understood, is a vital communication skill. The word refers to more than the ability to deal with conflict.

To confront is to be able to share information that is significant on an emotional level. The emotions involved in a confrontation need not always reflect conflict or anger. For example, to tell you I love you is to give you information that has emotional significance.

But while confrontation involves more than conflict, the negative emotions conflict can reflect are often a problem for people.

Many people are afraid of anger in themselves and in other people, having experienced discord

Listening doesn't mean that I must always agree with you, but it does mean that before agreeing or disagreeing I will try to make sure I have understood what you are saying and what it means to you."

What you share with me includes your words and silences, our tone of voice and gestures, your ideas and emotions.

To listen is to pay attention. If I cannot pay attention it will be difficult for me to really hear you. If I do not listen it will be hard to understand and to respond effectively to you.

Listening does not mean that I must always agree with you, but it does mean that before agreeing or disagreeing I will try to be sure I have understood what you are saying and what it means to you.

To communicate well, I must be able to speak as well as listen. I must be able to share myself with you in ways that fit me and our relationship.

My sharing will be different with different people. To work together on a volunteer committee, for example, does not mean that the participants must become close friends. But it does mean they should be able to share ideas and plans.

To share, I must first know myself, my ideas, needs, goals and feelings. Then I must be able to express these in ways that suit the different relationships in my life. To communicate better at work, for

that arises when people disagree.

But conflict is a normal, expectable part of any relationship — whether marriage or teamwork or community living — in which people are close to each other. When people meet over a period of time, especially if significant values or important issues are involved, we can expect that they will become aware of differences that exist between them. Sometimes these differences will just seem interesting. But they can involve disagreements, misunderstanding, discord. It is here that the experience of conflict begins.

The challenge of effective communication is not to do away with all signs of conflict or, worse, to refuse to admit conflict when it does arise. Rather we can learn to recognize the signs of disagreement as they arise, so that we can face them before a problem gets out of hand.

We can try to work out between us some acceptable ways of facing these problem areas and the feelings they provoke. Then the normal conflicts we experience can actually contribute to our relationships and to our work.

The Parish and Its People

Leaders face complex task

By Father Philip J. Murnion

Few people need much persuasion before agreeing that leadership is difficult to exercise today, whether in church or government, in neighborhoods or universities.

Many people in society are unwilling to entrust their interests to leaders in government or in universities, for example. For in universities, the interests of faculty members and of students are not always identical — at least they are not always perceived that way. Neither are the interests of public officials and citizens always perceived as identical.

Institutions and their leaders inevitably have some

"Recently the church in the United States has begun to pay much closer attention to the special demands of leadership faced by a pastor. For the pastor is called to be the celebrant of the sacraments and much more. He is a manager and a spiritual guide; an administrator and a counselor; a teacher and an organizer."

interests that are their own. Individuals within the institutions wonder whether those interests are always compatible with their own interests. And the individuals feel they are entitled to assert their own interests: to say what they think are their own needs and talents, what they feel they can contribute to the institution.

So, the exercise of leadership is very challenging today. But it remains very important if people are to be helped to accomplish anything. I do not think it is surprising, therefore, that the staff of the U.S. bishops' Parish Project finds leadership the most frequently discussed factor in parish life.

It is noteworthy that where parishes are achieving their goals, parishioners are likely to credit the



parish leadership, usually that of the pastor. Conversely, where parishes experience difficulties, parishioners also focus their complaints on the pastor.

In addition, the pastor is expected to be available to people most, if not quite all, of the time. He is expected to take an active interest in the parishioners and to visit them wherever they are — in the hospital, in their homes, in his office.

The pastor is the primary link between the bishop and the parish, but he is also someone who must know the particular needs of individual parishioners. Only partly in jest, a Baltimore priest recently observed: "in the old days, the pastor decided what was to be done, decided what he could do and assigned the rest to his assistants. Today, the parish council decides what is to be done, the assistant chooses what he will do, and the pastor gets to do what no one else wants to do."

Recently the church in the United States has begun to pay much closer attention to the special demands of leadership faced by a pastor. For the pastor is called to be the celebrant of the sacraments and much more. He is a manager and a spiritual guide, an administrator and a counselor, a

teacher and an organizer.

Dioceses and national organizations are beginning to provide training programs for pastors that will help them develop the skills and confidence necessary to exercise effective leadership in the church. And pastors increasingly exercise leadership in a fashion that encourages others to exercise leadership as well.

What kind of leadership do people want? It is such a simple question, but the answer is complex. People seem to want leadership that helps them develop in their relationship with God. And they seem to want leadership that listens to them, that is sensitive to their own needs, that relates to them as persons.

But, it is a fact that such leadership will be exercised in various ways. Some parishes will have an organizational style; some a family style. Some will be focused on spiritual development; some on social action.

What leaders try to do is to find ways and means of accomplishing the church's goals in a given community and with that community. It is a complex task in the church of the '80s.

By Father John Castelot
NC News/Service

The situation in Matthew's community presented him with a real challenge. Some Jewish Christians were dismayed at the entrance of numbers of gentiles into the Christian community. It appeared to them that there was a gradual lessening of concern for their Jewish past and teachings — for the law of Moses and the customs that had grown up around it over the centuries. Matthew had to reassure them about god's plan of salvation, a plan which did not call for rejection of the law given by God but which did seem to call for a change in attitude toward it.

He demonstrated the point in many ways, but perhaps his briefest summary of it is in the Gospel's Chapter 5, verses 17-20. Because this passage is so brief, it is rather dense and, at first sight, rather confusing. It introduces a series of sayings of Jesus in which some provisions of the law are modified. How strange, then, to read these verses:

"Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them. Of this much I assure you: Until heaven and earth pass away, not the smallest letter of the law, not the smallest part of a letter, shall be done away with until it all comes true."

Is there a contradiction here? There is an insistence that the law of Moses is inviolable and a subsequent, indeed immediate "tampering" with that law.

What happens to be a contradiction is resolved by consideration of Matthew's overall view of God's plan of salvation. The purpose of Jesus' mission was not to annul the law and the

prophets, but to fulfill them. But how? By carrying them out to the letter? Matthew does not use the word "fulfill" in that sense when speaking of the activity of Jesus. It is rather a matter of his bringing out the full potential of something not fully realized up to that point. Obviously, this cannot take place without some sort of change.

But if there can be no change "until heaven and earth pass away," how can this fulfillment take place? Well, from Matthew's point of view, heaven and earth had passed away: A changed world situation was created by the cosmic event of the death-resurrection of Jesus. From the vantage point of Matthew's generation, between the years 80 and 90, it had indeed all come to pass. And the law still retained its validity, but as interpreted by him who says at the end of the Gospel: "Full authority has been given to me both in heaven and on earth; go, therefore, and make disciples of all the nations . . . Teach them to carry out everything I have commanded you." (Chapter 28:18-20).

The death-resurrection ushered in a new era. It was a cosmic, earth-shattering event, and Matthew underscores this by adding apocalyptic, cosmic images to his account of the event:

"From noon onward, there was darkness over the whole land until midafternoon . . . Suddenly the curtain of the Sanctuary was torn in two from top to bottom. The earth quaked, boulders split, tombs opened. Many bodies of the saints who had fallen asleep were raised." The gentile guards acclaim Jesus as "the Son of God!" This symbolizes the entrance of gentiles into the church, a revolutionary event whose implications are spelled out in the words of the risen Lord: "Go, therefore, and make disciples of all the nations." A new phase of salvation history has begun.

Jesus: fulfiller of the law

Christ our Light!

14 Baptized at Our Lady of Divine Providence during Easter Vigil

By Jose P. Alonso
Voice Spanish Editor

The night was clear and beautiful. The faith community of Our Lady of Divine Providence in West Dade prepared to celebrate the Easter Vigil, in rites similar to those in more than 130 other parishes in this Archdiocese.

In the early Christian Church, catechumens were baptized and entered the community of believers during this Vigil. Until then, they could only participate in the Liturgy of the Word or the Mass for catechumens. But once baptized, they could share in the Eucharistic Banquet and receive the body of Christ.

THE CHURCH of our Lady of Divine Providence remained in darkness, awaiting the Light of the Risen Christ which would illuminate the world. Outside, the Easter Candle awaited the fire which would give it light, as well as give light to the candles of the faithful "vigilantly awaiting the coming of the Lord."

The procession to the church marched solemnly, silently, in an atmosphere of expectation. It stopped, and the glorious shout was heard: "Christ our light!" Another stop. "Christ our light!" A third stop, already



Fr. Garcia-Rubio blesses the 'new fire'.

in the sanctuary, and the shout was heard once more, louder. "Christ our light!" The Easter Candle was placed in its pedestal so that the Light of Christ might "dispel the darkness of our hearts and minds."

The celebration continued with the Liturgy of the Word, and the shepherd of Christ's flock in this community addressed his sheep with words full of the hope which the Resurrection of our Savior brings. And he announced the "death to sin and resurrection to eternal life of those who through Baptism in Christ will become part of the great Christian family." And the active members of the Church renewed also their Baptismal promise.

FATHER ERNESTO Garcia-Rubio, pastor of Our Lady of Divine Providence, conferred the Sacrament of Baptism on 14 adults, men and women, adolescents and children, and blessed the marriages of four couples, who were also baptized along with their children. Later, in the Liturgy of the Eucharist, they neared the altar, "happy to be called to His Supper," and received for the first time the Body of Christ.

A few months ago, Our Lady of the Divine Providence was the scene of a similar ceremony, where a great number of people, young and old, received their First Communion, and a group of couples received the Christian blessing of their marriage,



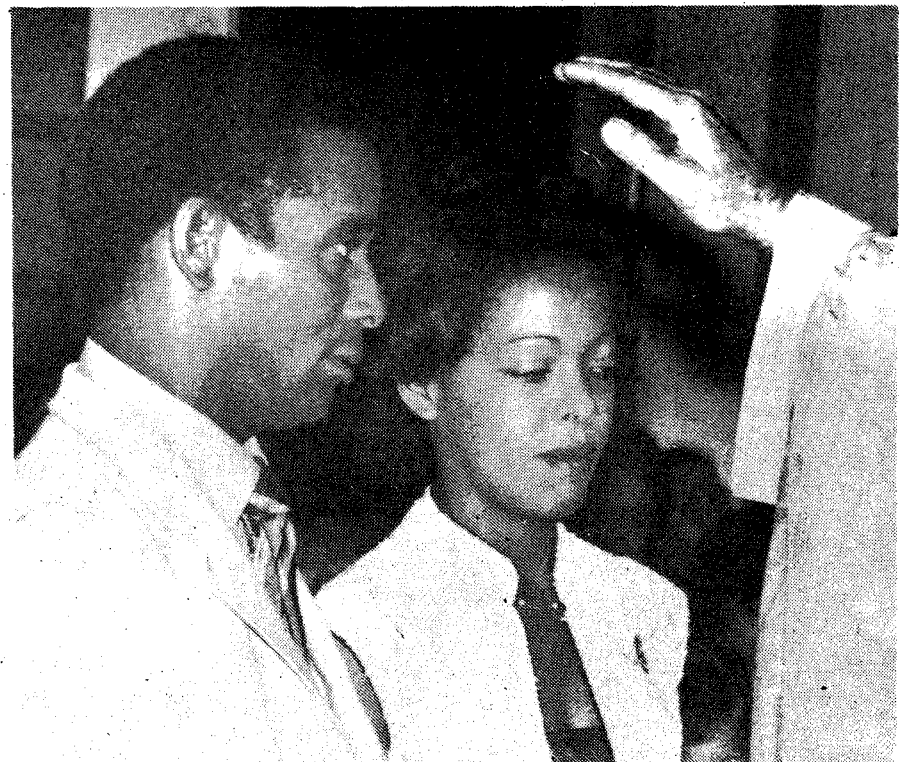
Teresa Romagoza, (inset) wears the white tunic of the 'new woman', symbol of purity. Fr. Garcia-Rubio baptizes her sister, Tatiana. (Photo by Prent Browning)

during a Mass celebrated by Archbishop Edward McCarthy.

THESE CATECHUMENS, entered the community of faith through the parish evangelization program, which has a permanent catechumenate headed by

Sister Purificacion Faure, with the help of a group of active lay people involved in religious preparation.

Another 15 catechumens are already receiving religious instruction, and will be baptized in four months.



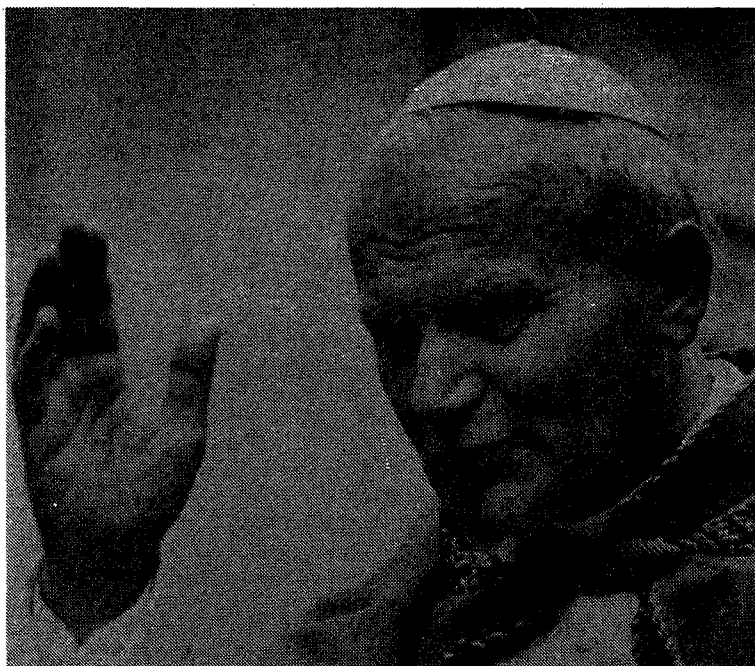
Vicente and Nilda Alfonso's matrimony is blessed after their baptism.

Vocaciones, Responsabilidad de Todos: Juan Pablo II

Vaticano (NC) - En su mensaje con motivo del 18° Día Mundial de Oración por las Vocaciones, que se celebrará en Mayo 18, Su Santidad Juan Pablo II insistió en la responsabilidad de todos y cada uno de los miembros de la Iglesia en la promoción de las vocaciones para el sacerdocio y para la vida religiosa.

Señaló el Papa que el Día de Oración por las Vocaciones coincide este año con el Congreso Internacional Sobre Vocaciones que ha de celebrarse en Roma los días 10 al 16 de Mayo y en el cual participarán obispos, superiores religiosos y directores de vocaciones. En su mensaje dijo el Papa:

"Reflexionando sobre el tema del próximo congreso de los obispos, 'La Iglesia Local y las Vocaciones', nuestros pensamientos y nuestra fé se ven cara a cara con el misterio de la Santa Iglesia de Cristo, presente en cada Iglesia local, donde una parte del pueblo de Dios bajo el cuidado pastoral de los obispos asistidos por los sacerdotes, vive y trabaja. En cada una de estas iglesias locales se proclama el Evangelio, se celebra la Eucaristía y se administran los sacramentos; el



Juan Pablo II recalzó la importancia de las vocaciones en su mensaje del XVIII Día Mundial de Oraciones Por las Vocaciones.

Señor es alabado, se ofrece amoroso servicio, se defienden los derechos humanos y se presenta al mundo el testimonio de la cristiandad".

Dijo el Papa también que "el Espíritu Santo une a las iglesias locales en hermandad, las guía en la Verdad, las enriquece

en la Verdad, las enriquece con diferentes ministerios y dones, y continuamente las renueva y dirige en una siempre más perfecta unión con Cristo Señor". Y continuó:

"Toda Iglesia local debe hacerse aún más consciente de lo que ella es a la luz del misterio de la Iglesia Universal.

"Los miembros de la Iglesia deben comprender claramente la naturaleza de las vocaciones y la misión del pueblo de Dios según pasa por el mundo rumbo a su patria eterna.

"Deberán tener igualmente una clara comprensión de la identidad del obispo, del sacerdote y del diácono; de la naturaleza de su precisa e irremplazable misión al servicio de la comunidad de Dios; y qué distingue a estas personas,

consagradas por el Orden Sagrado, de los otros miembros del pueblo de Dios.

"Asimismo los miembros de la Iglesia deben entender con claridad la identidad y la actividad de los hombres y mujeres dedicados a la vida religiosa.

"Esta más amplia comprensión, en la luz de la fé, nos llevará a agradecer y a alabar al Señor por la abundancia de ministerios y dones con los que ha enriquecido a su Iglesia. Y será también muy útil en facilitar a los miembros de la Iglesia el reflexionar sobre las responsabilidades personales, tanto del hombre como de la mujer; a descubrir su propia vocación y a prepararse para servir a la comunidad eclesial generosamente con el poder y la gracia del Espíritu Santo".

Juan Pablo II recordó que el Concilio Vaticano II declaró que es deber de toda la comunidad cristiana promover vocaciones; que es un problema de conciencia y que

nadie delante de Dios puede decir "que otros se encargue de eso".

"Los sacerdotes y religiosos tienen una responsabilidad especial sobre las vocaciones que no pueden ignorar, abandonar o delegar... por el ejemplo de sus vidas, sus palabras y el gozo en su trabajo apostólico, enseñarán a otros en especial a los jóvenes a adquirir el gusto de servir a la Iglesia...

"Pero las familias, y también los maestros, tienen sus propios dones de la gracia y la responsabilidad que fluye de estos. Ellos también tienen, por lo tanto, que aprender a crear una atmósfera que comunique el deseo de ayudar a otros y de servir a la Iglesia y propiciar la disposición para aceptar y seguir la voluntad de Dios".

Concluyó el Papa pidiendo a todos los miembros de la Iglesia a rogar por las vocaciones con preces de alabanza, acción de gracias, dolor y peticiones.



Es necesario que la comunidad de creyentes comprenda la irremplazable identidad y misión de los llamados al sacerdocio y a la vida religiosa.

La Liga Orante Vocacional Trabaja para las Vocaciones

La Liga Orante Vocacional, que ya ha cumplido su décimo aniversario, dedica su apostolado al fomento de las vocaciones mediante la oración y el sacrificio de sus miembros.

Está formada por miles de personas, quienes por medio de la comunicación telefónica, oran y ofrecen sacrificios por el aumento de las vocaciones.

Cuenta también la Liga Orante

Vocacional con su propia oración por las vocaciones.

Entre los miembros de la Liga Orante Vocacional un buen número son ancianos y enfermos que no pueden tomar parte en otra actividad que no sea en su propio hogar y muchos desde su cama, de aquí la necesidad de la oración telefónica frecuente. Entre los sacrificios que ofrecen sus miembros se destacan los

dolores y sufrimientos de sus enfermedades. La Liga, desde luego, también ora y se preocupa por la salud de sus miembros.

El bien que hace la Liga sólo puede estimarse por el aumento constante de sus colaboradores. Todos pueden pertenecer a ella y orar. Pueden solicitar informes por los teléfonos 552-7363, 621-3266 y 935-1105.

Colecta en Favor de Seminaristas

Queridos amigos en Cristo:

La Arquidiócesis de Miami está entre las diócesis de más rápido crecimiento en los Estados Unidos. Al igual que la población Católica en el sur de la Florida crece, proporcionalmente crece la necesidad de más sacerdotes.

Se requiere invertir el monto total de uno de los Fondos creados para la educación de nuestros futuros sacerdotes, es decir, \$50,000, para sufragar la educación de un seminarista.

Dichos fondos de \$50,000 cada uno se mantienen invertidos permanentemente. Tan pronto un seminarista se ordena, otro seminarista es designado para beneficiarse de los intereses devengados por dicho Fondo.

Toman muchas contribuciones para completar un Fondo de \$50,000. Muchas personas han contribuido en el pasado a través de sus parroquias por medio de donaciones a la Colecta Anual y por medio de encomiendas en sus testamentos.

La Colecta Anual para establecer los Fondos de cada parroquia para la formación de nuestros futuros sacerdotes se llevará a cabo el próximo domingo, 26 de abril de 1981. Les ruego sean generosos en esta importante petición.

Agradeciéndoles vuestro sacrificio en nombre de nuestros futuros sacerdotes y pidiendo a Dios os bendiga a ustedes y a vuestros seres queridos, quedo de ustedes

Muy sinceramente en Cristo,

Edward A. McCarthy
Arzobispo de Miami

El Sábado 25 de Abril, en una solemne ceremonia de Acción de Gracias en la Catedral de Miami presidida por el Arzobispo Edward A. McCarthy, concelebrando con él numerosos sacerdotes de la Arquidiócesis, serán honradas 16 religiosas con motivo de sus jubileos al servicio del Señor y de la Iglesia. Presentes y certificados de reconocimiento les serán entregados a las hermanas durante el almuerzo que les será ofrecido después de la Liturgia Eucarística.

JUBILEO DE DIAMANTE

● **La hermana Liberata Haedtke, OSE**, de la Congregación Hermanas Franciscanas de María Inmaculada desde 1921. Sesenta años enseñando en escuelas católicas de Illinois, Ohio y Florida. Proximamente cumplirá 23 años de ministerio en la parroquia St. Coleman, Pompano Beach.

JUBILEO DE ORO

● **Hna. Teresa Dockery, CBS**. Nació en Irlanda, miembro de la Congregación Bon Secour de Maryland, desde 1931. Hna. Teresa ha servido durante 17 años a los ancianos de Villa María Nursing & Rehabilitation Center, North Miami. Antes sirvió en el hospital Bon Secour de Baltimore, en el St. Francis, Darby, Pa. y en el St. Edmund, Rosemont, Pa.

● **Hna. Laura Simmons, OP**. En la Congregación de Dominicas Adrianas desde 1931, ha enseñado en escuelas de Michigan, Ohio, Illinois y Puerto Rico. En 1947 vino a la

Jubileo de 16 Religiosas



Hna. Liberata Haedtke, OSE

Florida donde enseñó siete años en St. Anthony, Ft. Ldle. y seis en St. Anastasia, Ft. Pierce. Fué Superiora Provincial de su orden y al finalizar su término regresó a Fort Lauderdale donde desde hace 10 años enseña en St. Thomas de Aquinas.

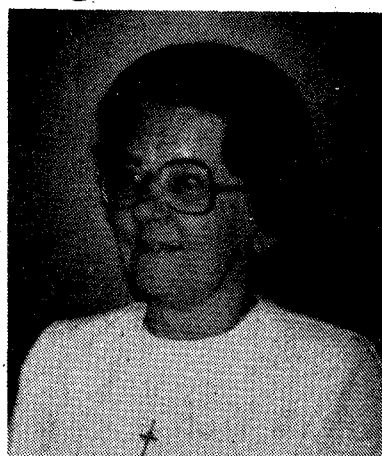


Hna. Teresa Dockery, CBS

Enseñó en Immaculata/La Salle H.S., Miami y en St. Joseph College, Jensen Beach. Ahora sirve en la Catedral de Miami.

● **Hna. Celeste O'Connell, OP**. Principal de la Escuela de St. Francisco de Asis, Riviera Beach; enseñó en Michigan, Georgia y Alabama antes de venir a la Florida donde ha servido en St. Anastasia, Ft. Pierce y en la Arquidiócesis de Miami en St. Rose of Lima y St. Ann, West Palm Beach. Pertenece a las Dominicas Adrianas desde 1953.

● **Hna. Marita Flynn, OSF**. Entró en las Hermanas Franciscanas de Allegany, N.Y. en 1955. Después de 20 años en el apostolado de la educación



Hna. Laura Simmons, OP

en New York y New Jersey entró en el campo de cuidados de la salud en 1977. Después de dos años de entrenamiento vino a West Palm Beach como asociada de cuidado pastoral en el Hospital St. Mary.

● **Hna. Joan Leo Kehn, OP**. Formó parte de la Congregación Dominicas de Adrian en 1955 y comenzó su misión educadora en la escuela St. Helen, Vero Beach, Fla. Volvió al norte donde enseñó 13 años en Chicago regresando en 1973 a la escuela St. Ann, West Palm Beach. También trabaja con el Dpto. de Educación Religiosa de la parroquia St. John Fisher.

● **Hna. Brendeen Connolly,**

SSJ. De la hermana, de St. Joseph of St. Augustine desde 1956; vino a la Florida y ha enseñado en escuelas de Broward County y en el Hogar Católico de Niños, Perrine. Pasó 5 años en Jacksonville y volvió para enseñar en la escuela St. Clare, No. Palm Beach y en St. Juliana de West Palm Beach. Desde 1974 sirve en la Parroquia Gesu de Miami.

● **Hna. Rose Bernadette, OP**. Nativa de Florida es graduada de St. Anastasia H.S., Ft. Pierce y de Barry College, Miami. Entró en las Dominicas Adrianas en 1955. Regresó a Florida para enseñar en Melbourne, Ft. Lauderdale, Miami Beach, St. Petersburg, Pensacola y Vero Beach. Los últimos cinco años los ha pasado en St. Rose of Lima, Miami.

● **Hna. Maureen McGurran, RSM**. Nació y se educó en Irlanda donde enseñó grados primarios como Hermana de la Merced en cuya congregación entró en 1953. Enseñó por cuatro años en Immaculate Conception, Hialeah. Hizo estudios ministeriales en la Universidad de St. Louis y regresó como Directora del Noviciado de Hermanas de la Merced en Deerfield Beach. Actualmente trabaja en Educación Religiosa en St. Gabriel, Pompano Beach, y es Directora Espiritual en el Seminario St. Vincent de Paul.

-sigue en la p. 3A-

JUBILEO DE PLATA

● **Hna. Lorraine Kraverath, SSJ**. Estudió en la Escuela de la Catedral de St. Mary y en Notre Dame Academy de Miami. Es miembro del grupo de formación de las Hermanas de San José de San Agustín, su congregación. 25 años de ministerio dedicados a la juventud en las escuelas y en el noviciado de su congregación.

Al Conmemorar la Pascua del Señor...

En estos días en que la Iglesia, al conmemorar la Pascua del Señor, nos recuerda que la Pascua del Antiguo Testamento representaba la celebración anual de la salida de los hebreos de la tierra de Egipto, nuestros pensamientos van de un modo muy especial hacia los 125,000 cubanos que el pasado año, abandonaron la patria en el gran éxodo de Mariel-Key West.

Aunque algunos (relativamente pocos en comparación con el número total) desgraciadamente no han sabido ser dignos con su conducta de vivir en un mundo de libertad, la gran mayoría de los que vinieron han ido logrando abrirse paso, con grandes esfuerzos, en los países que les dieron asilo.

A los que no han podido obtener un empleo fijo en el Sur de la Florida (donde hoy residen las tres cuartas partes de los cubanos que llegaron el pasado año) se les ve con frecuencia tratando de ganarse la vida como vendedores ambulantes o trabajando en los modestos empleos de tiempo incompleto que alguna mano amiga les ofreció. Unos pocos de los que viven en los alrededores de Miami han podido conseguir un cuarto o apartamento donde vivir, pero la mayoría de los refugiados de esta zona todavía habitan en casas de parientes o amigos que, con una extraordinaria caridad, les han brindado su generosa ayuda. Es de admirar la capacidad de generosidad de nuestro pueblo.

No todos los refugiados del gran éxodo han podido, sin embargo, salir a disfrutar de la libertad. Algunos continúan detenidos en las cárceles de los Estados Unidos por haber estado alguna vez, con motivo o sin motivo razonable, en una prisión de Cuba; y más de 3,000 permanecen encerrados en el antiguo campamento militar de Fort Chaffee. Esto último parece deberse, bien a fallos administrativos en las agencias públicas o privadas, bien a no haber dado el gobierno federal los pasos necesarios para cambiar los planes tradicionales de reubicación de refugiados y poder así encargarse directamente a las agencias no estatales la tarea de buscarles alojamiento y trabajo a quienes carecen de amigos, parientes y patrocinadores.

Aprovechamos esta ocasión para invitar especialmente a los cubanos, como lo hemos hecho desde el comienzo del éxodo, a abrir sus brazos a los que no tienen a nadie, sabiendo que el Señor los recompensará.

Mas ninguno de estos problemas tiene comparación con la inmensa tragedia de la ruptura de las familias. Hay en efecto actualmente más de 30,000 personas en los Estados Unidos con quienes el gobierno de Cuba cometió el crimen inculcable de impedirles que, al salir del país, los acom-

pañaran sus cónyuges e hijos. Esos hombres que soñaron con vivir algún día en un país libre junto con sus familias se ven hoy cercados por un doble muro: las trabas caprichosas que el gobierno de Cuba pone a la salida de sus familiares inmediatos y las trabas legales con que tropieza la posibilidad de su admisión a los Estados Unidos.

Esperamos que el gobierno de Estados Unidos, de acuerdo con su tradicional generosidad en cuanto a la admisión de inmigrantes, comprenda la gravedad de este problema y trate de darle rápidamente alguna solución.

Exhortamos, pues, muy de corazón a todos los refugiados para que pongan su fé en el Señor en medio de las inmensas dificultades que los rodean y no se dejen arrastrar por las seductoras tentaciones de un consumismo materialista.

No podemos, desde luego, dejar pasar estas fechas sin enviar el mensaje de nuestro más cordial agradecimiento a los hombres y mujeres de buena voluntad que en distintas naciones abrieron los brazos a los cubanos. Y de un modo muy especial al pueblo norteamericano y a todas las personas que han trabajado en favor de los refugiados en las agencias públicas y las organizaciones privadas, religiosas y no religiosas, de este país. A los pies de la Estatua de la Libertad se leen estas palabras: "Dadme vuestros cansados, vuestros pobres... vuestras abigarradas masas anhelantes de respirar con libertad". Ellos, esos generosos hombres y mujeres, han demostrado una vez más en la historia que las palabras con que se orna el pedestal de la Estatua de la Libertad no son letra muerta en esta nación.

Con este testimonio de agradecimiento va un saludo muy cordial a nuestros hermanos los Obispos, a los sacerdotes, diáconos, religiosos, religiosas y fieles que tanto han hecho por remediar las miserias materiales y espirituales de los refugiados que el pasado año, angustiados y hambrientos, tocaban a sus puertas. ¡Que el Señor, en cuyo nombre lo hicieron, recompense su generosidad en un ciento por uno!

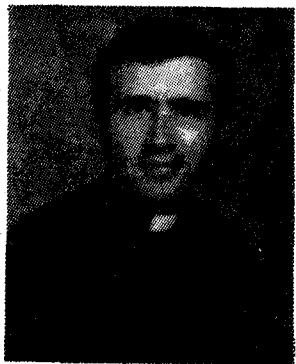
Elevamos nuestra oración a la Virgen de la Caridad, Patrona de Cuba, para que ruegue a su Hijo hoy y siempre por su pueblo que sufre.

Eduardo Boza Masvidal

Eduardo Boza Masvidal

Agustín A. Román

Agustín A. Román



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Hacia el Infinito...

Por Hna. Margarita Gomez, RMI

Estamos en la época espacial. Somos hombres maduros y mujeres que vivimos el reto de lanzarnos al espacio y descubrir nuevos mundos, nuevas posibilidades, nuevas fuentes de energía... Nos hacemos la pregunta inquietante de si habrá otros seres diferentes a nosotros, en otros planetas. ¿Tendremos que competir con ellos, o estaremos en paz?

Soñamos con lanzarnos al espacio, descubrir mundos nuevos, llegar a lugares adonde ningún otro ser humano haya llegado. Nos cautiva el espacio infinito. ¿A quién de nosotros no le hubiera gustado ir en este último viaje espacial? Y, con todo, hay quienes hace tiempo iniciaron la conquista de un mundo nuevo, renovado; un mundo sin fin, del que tan sólo podemos conocer un poquito, sin llegar a descubrirlo en su plenitud. El mundo abierto por Jesús de Nazaret, muerto y Resucitado.

Cuántos hombres y mujeres, desde los primeros siglos, se entregaron a la gran aventura de conquistar ese espacio infinito, yendo más allá de todo lo concreto terrestre, en donde todo se hace presencia amorosa del Padre. Hombres y mujeres que escucharon las palabras de Jesús de Nazaret, "VEN SIGUEME", en los hermanos en sus necesidades, en sus alegrías y en sus tristezas. Pedro, Juan, Andrés, S. Ignacio de Antioquía, S. Judas, Sta. Elizabeth Seaton, y tantos y tantas otras cuyos nombres están inscritos en el cielo y nosotros desconocemos. Ellos entregaron sus vidas, como la en-

Jubileo

viene de la p. 2A

● **Hna. Dora Morales, SMR.** Nació en Cuba, Hizo el noviciado en la Sociedad de María Reparadora en Cali, Colombia y regresó a Cuba, cuando Castro forzó a los religiosos a dejar el país volvió a Colombia y terminó allá estudios de Arte Religioso. Después de un término como Superiora de su orden, sirve desde 1979 en la Parroquia St. Francis de Sales, Miami Beach.

● **Hna. Grace Marie Parker, SSJ.** Nació en Boston, Mass. Estudió en la escuela de la Catedral de St. Mary y en Notre Dame Academy, Miami. Enseñó en escuelas de su congregación, (St. Joseph y St. Augustine) en Florida. Los últimos diez años ha enseñado en Immaculata/La Salle, Sts. Peter and Paul y Gesu.

● **Hna. Jovanna Stein, OP.** De las Dominicas de Adrian desde 1955; vino a Florida en 1960 donde ha enseñado en escuelas parroquiales por diez años hasta su asignación como consultora en el Depto. de Escuelas Arquidiocesano. Fue también Directora Asociada del Ministerio Juvenil y ahora es Asociada de Pastoral en la Parroquia Blessed Trinity, Miami Springs.

tregó Jesús, para enriquecernos a todos.

Aquí van algunas confidencias, por si quieres saber por qué y cómo siguieron a Jesús:

—Hace años me sorprendió recibir una llamada. Tomé conciencia de que el Señor me pedía seguirle. Con un poco de miedo, pero con la intrepidez que me daba el amor a Jesús y mi juventud, me entregué y comencé a explorar un camino nuevo, en cada punto para mí. Entonces y ahora el camino siempre me parece algo nuevo, en cada punto de llegada encuentro una nueva urgencia en el llamado del primer día que me hace ir adelante, con el corazón abierto y los ojos puestos en Jesús.

—En estos años de entrega al Señor y servicio a los hermanos, he ido explorando sendas nuevas en el Espíritu. He experimentado la presencia sanadora y serena del Señor en los hombres. He sido testigo de muchas resurrecciones: una fe renovada y comprometida, un amor sencillo y heroico; donde había tinieblas se hizo la luz, fuera celos y odios.

—He vivenciado a Dios en los pobres, en los sencillos, en los niños, en los jóvenes. He descubierto el Misterio de Dios en los adultos y en los ancianos. He podido descubrir el Amor en quienes me atreví a aceptar, a parar el carro y recoger en la carretera. Los llevé a donde necesitaban ir, no tenían rumbo, pero en sus vidas habían visto a Dios. En su soledad estaban acompañados. Esperaban un día encontrarse de verdad con el Jesús vivo y Resucitado y seguirle.

—He podido descubrir en estos años de consagración

religiosa que la vida del espíritu es como un fuego abrasador que impulsa a evangelizar, a contar a otros la experiencia vivida, a comunicar que la alegría está en el servicio, en el don de sí.

—He vivido el dolor de Dios en los pequeños y los humildes, en los que sufren. he descubierto que Dios está junto al que sufre; que Dios sufre con sus hijos.

—Han sido años de ir contra corriente, de ser testigo de lo invisible, del Misterio de Dios en una sociedad que se ha apartado del Misterio, que es ajena a él, que ya ni se cuestiona por la salvación.

"VEN SIGUEME..."

Si quieres descubrir nuevos horizontes, si quieres explorar el universo del espíritu, déjate interpelar por Jesús. El entrenamiento es duro, difícil, arriesgado. Es sencillo, sin brillo. Tu nombre no aparecerá en los grandes titulares de los que tienen el éxito según la escala de valores de esta sociedad.

En el corazón de Cristo vivirás con tus hermanos, con toda la humanidad. Descubrirás el espacio infinito y en él a Dios.

Sta. Catalina de Sena

ABRIL 29



Catalina Benincasa, nacida en Sena el año 1347 fué la hija número 23 de un tintorero y su esposa. Como hermoso recuerdo de su niñez, se cuenta que rezaba el Ave María según subía o bajaba la escalera de su casa.

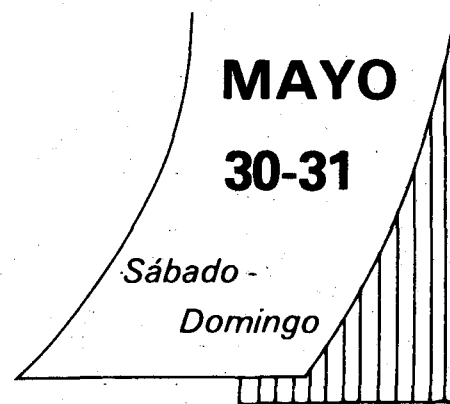
Sus padres quisieron casarla pero ella rehusó alegando que

había hecho un voto de castidad al Señor; negativa que le ocasionó grandes disgustos. Sin embargo a la edad de 15 años le permitieron entrar en la Tercera Orden de Santo Domingo. Combinó una vida de estudios, oración y penitencias con una activa caridad. En 1375, Catalina fué favorecida con las marcas de los clavos de Cristo.

Dejó muchos sabios escritos sobre espiritualidades y su gran saber le valió la estimación del papa quien estimaba mucho sus consejos, los que eran buscados también por los dirigentes civiles de entonces. Por mandato papal viajó toda Italia convirtiendo los pueblos a la fé.

Los revueltos tiempos del Siglo XIV forzaron al Papa a fijar su residencia en Avignon, Francia. Allí visitó al Papa Gregorio XI y Catalina le manifestó que "Dios quería que la cabeza de la Iglesia viviera en Roma" convenciéndole de que debía regresar.

Fué una de las grandes figuras de su siglo. Murió a los 33 años el 29 de Abril de 1380.



Fin de Semana de Orientación Vocacional

Si estás interesada

llama: 552-5689

o escribe

Pastoral Vocacional
2900 S.W. 87 Ave.
Miami, Fl. 33165



Arquidiócesis de Miami

Catecúmenos Bautizados Según Tradición de la Iglesia

Por José P. Alonso
Fotos: Prentice Browning

La noche era clara y hermosa. La comunidad de fé de la parroquia Ntra. Sra. de la Divina Providencia se preparaba para celebrar la Liturgia de la Vigilia de Pascua de Resurrección. En la Iglesia cristiana primitiva, durante el servicio religioso del Sábado Santo se bautizaba a los catecúmenos, quienes así formaban parte de la comunidad de creyentes. Antes del bautizo sólo podían

Preparan Mes de María en St. John, Hialeah

El próximo domingo 3 de Mayo, como preparación al mes de María, la parroquia de St. John de Hialeah tendrá una peregrinación a la Ermita de la Caridad. Los miembros representativos de los diferentes movimientos y files en general podrán asistir. Las Damas de Sta. Teresa y su asesor el Padre José Ignacio Bardino tienen a su cargo la organización. Para más información llamar a la Señora Gloria Inguanzo al 887-6464 o a la rectoría al 888-9769. Recuerda, tu encuentro con Santa María de la Caridad es también un reencuentro con tus raíces patrióticas cubanas.

atender a la Liturgia de la Palabra o Misa de los catecúmenos; bautizados ya, podían asistir al Banquete Eucarístico y recibir el Cuerpo de Cristo.

La Iglesia de la Divina Providencia estaba a oscuras. Esperaba la Luz de Cristo Resucitado que vendría a alumbrar al mundo. Afuera, el lucernario aguardaba la llama que daría luz al cirio pascual que a su vez iluminaría las velas de los fieles que "vigilantes esperaban la venida del Señor".

La procesión hacia el templo se deslizó solemne, silenciosa, en una atmósfera de expectación. Se detiene y suena el anuncio glorioso:

"La Luz de Cristo". Otra parada: "La Luz de Cristo". Una tercera ya en el santuario y más alto el pregón, "La Luz de Cristo". Y el Cirio Pascual es puesto en su pedestal para que "la Luz de Cristo disipe las tinieblas del corazón y del Espíritu".

Prosigue la celebración con la Liturgia de la Palabra y el Pastor del rebaño de Cristo en esta comunidad se dirige a sus ovejas con palabras llenas de la esperanza que nos ofrece la Resurrección del Salvador. Y anuncia la "muerte al pecado y la resurrección a la vida eterna de los nuevos miembros que por el bautizo en Cristo vienen a formar parte de la gran familia cristiana". Y los miembros ya activos de la Iglesia

renuevan también su promesa bautismal.

El Padre Ernesto García Rubio, párroco de Ntra. Sra. de la Divina Providencia, confirió el Sacramento del Bautizo a catorce hombres, mujeres, adolescentes, y varios niños y dió testimonio del matrimonio cristiano de cuatro parejas que también recibieron las aguas purificadoras junto con sus hijos. Después de la Liturgia Eucarística, todos se acercaron "dichosos de ser llamados a la Cena del Señor", recibiendo por primera vez el Cuerpo de Cristo.

Hace unos meses atrás la parroquia de la Divina Providencia fué escenario de una ceremonia similar en la cual fueron bautizados gran número de jóvenes y personas mayores, recibiendo la Primera Comunión y la bendición cristiana de sus matrimonios un grupo de parejas en una Misa celebrada por el Arzobispo McCarthy. Estos catecúmenos entran en la comunidad de fé a través del programa de Evangelización parroquial que tiene un Congregación Teatina, con la ayuda de un grupo de laicos activos en la preparación catequística de los novicios.

El programa tiene ya otros quince catecúmenos recibiendo instrucción religiosa para su catecumenado permanente dirigido por la hermana Purificación Faure, de la



Tatiana Romagoza recibe las aguas del bautismo. Sus hermanos, Teresita y Toni, de 18 y 19 años, también "nacieron" a la familia cristiana la noche del Sábado Santo.



Vicente y Nilda Alfonso reciben la bendición de su matrimonio luego de haber recibido el sacramento del Bautismo.

bautizo dentro de cuatro meses. ¡Bienvenidos todos a la gran familia Cristiana!

Dos Bailes en Honor a Mamá, Escoge Uno

¡Mayo 9 de 1981, Día de las Madres!

La cita es en el Casablanca Banquet Hall, 855 SW 22 Avenida, para bailar celebrando el VIII Aniversario del Movimiento Impacto y a las

mamás en su Día.

Para entrada e información llamar a Angel López al teléfono 595-6684.

ENCUENTROS FAMILIARES

En honor a las madres en su día y al celebrar su X aniversario

Encuentros Familiares celebrará un **Baile Familiar** el Sábado 9 de mayo, de 9 p.m. a 2 p.m. en los salones de Ntra. Sra. de Líbano, 2055 Coral Way. Música para el gusto de los jóvenes y de los mayores. Costo por pareja \$25.

Para informes llamen a la Casa de Encuentros, teléfono 751-2453. Los esperamos a todos.

Próxima Reunión de Separados y Divorciados en St. Agatha

El grupo que forma la comunidad de Separados y Divorciados de la parroquia de St. Agatha anuncia su próxima reunión que tendrá lugar en el salón parroquial a las 8 de la

noche el Lunes 27 de Abril.

Todos aquellos que nunca han asistido a una reunión de estas y deseen hacerlo serán bienvenidos a unirse al grupo y experimentar una nueva vida.

"Peregrinar a Santiago" Año Santo Compostelano

CONFERENCIA POR EL M.R. PADRE DIAZ, CANONIGO DE LA CATEDRAL DE SANTIAGO.

postela, predicó en la Iglesia St. Michael durante la Semana Santa.

Con motivo del Año Santo Compostelano, que se celebrará el próximo año 1982, el Rev. Padre José M. Díaz Fernández ofrecerá una interesantísima conferencia bajo el título "Peregrinar a Santiago" en el Centro John Koubek de la Universidad de Miami, 2705 S.W. Calle 3, este Sábado 25 de Abril, a las 8:00 p.m.

La conferencia tratará sobre el Año Santo Compostelano 1982 y como Santiago de Compostela ha llegado a ser "Meta de Peregrinaciones" que comenzaron en la Edad Media y continúan en aumento en nuestros días; como el

El Padre Díaz Fernández, Canónigo e historiador de la Catedral de Santiago de Com-

"Camino a Santiago" se convirtió en ruta intercultural de la vieja Europa y la "Compostela de Hoy", escala importante en los itinerarios turísticos internacionales.

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.

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