**Pope Paul blesses Miami on Holy Year**

A special blessing by Pope Paul VI has been imparted upon the Faithful of the Archdiocese of Miami in connection with its Holy Year of spiritual renewal during 1978 which is being conducted in observance of the 20th anniversary of the diocese.

"On this joyful occasion, His Holiness sends his paternal encouragement to sustain generous efforts for spiritual renewal, reconciliation, and evangelization," noted Cardinal Jean Villot, the Pope's Secretary of State. The Papal telegram, signed by Cdl. Villot, specifically said Pope Paul is "deeply pleased that the entire program is rooted in Faith in Jesus Christ, the Son of God and Savior of the world, and that aims at fostering a vital relationship of love and prayer with Him in the community of the Church."

"His Holiness prays that the grace of the Holy Spirit will be poured out in abundance on the clergy, Religious and laity so that they may bring forth new fruits of holiness and justice, and be zealous witnesses to the Lord Jesus and to His Kingdom through authentic Christian lives. With these sentiments, he cordially imparts his special apostolic blessing."

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**Materialism, TV hit at meets**

**BY ROBERT O'STEEN**

Voice News Editor

Materialism, fast modern living, and television are some of the main obstacles to a better faith life, according to early responses at townhall meetings on "Faith" held around the Archdiocese as part of the Holy Year Lenten activities.

Meetings on the theme of Faith were held two weeks ago and comments compiled and sent in to the Chancery Holy Year office by the parishes.

Discussions centered around two aspects of faith: How strong is it, and how can obstacles to a better faith life be overcome?

"Materialism, fast modern living, and television are some of the main obstacles to a better faith life," said one parish compilation. "As strong as our own actions," said another. Speaking of the action aspect of faith, a number of organizations came in for praise as examples of living the faith, such as the Legion of Mary, St. Vincent de Paul Society, Respect Life, Friendship Clubs, CYO, Rosary-Altar Society, and other such groups.

"Homilies to deal with these problems." One theme recurring in many responses on how to overcome obstacles was: "More fellowship and discussion in small groups" where individuals could relate to each other personally and reinforce each other's values: "Better use of Mass and parish activities," "more participation in parish groups, discussion, adult education, home Masses, small groups," "fellowship with people who try to live Christian lives," "small discussion groups."

More obstacles to faith: "Wordliness, peer pressure, personal failures..." "Pagan values exalted on television, emphasis on immorality in the media..." "Dishonest leaders..." "Sexual slanted advertising, pornography..." "Variation of Catholic liturgies from sublime to ridiculous..." "Endless readings without explanation..." "The organized church's apparent lack of concern for young people..."

One cited a difference in generations: "Old people have no obstacles, but young ones yes, especially on campuses with their non-Catholic philosophies..."

"Church laws on divorce and remarriage." Other responses on obstacles to faith:

"Homilies don't relate to people." "Birth control teachings...rhythm doesn't work." Ways of overcoming these are: "Homilies to deal with these problems."

One theme recurring in many responses on how to overcome obstacles was: "More fellowship and discussion in small groups" where individuals could relate to each other personally and reinforce each other's values: "Better use of Mass and parish activities," "more participation in parish groups, discussion, adult education, home Masses, small groups," "fellowship with people who try to live Christian lives," "small discussion groups."

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Other ways given to overcome some of the difficulties are: "Join protest groups to remove bad influences from the media as individuals and as a faith community." "Give religious gifts, observe religious events, Baptism Days, etc." "Practice what we preach." "Strong leadership by the bishops, priests and laity."

"Some of the old devotions, novenas, holy hours, General Adoration at the Orange Bowl, seeing hundreds brought back to the Church receiving grace and peace." "Professionally produced education programs, TV cassettes, etc., by the diocese." "Sermons shorter and to the point."
CATHOLICS...

YOU NEED A SUPPLEMENTARY POLICY TO COVER THE HOSPITAL BILLS THAT MEDICARE OR GROUP INSURANCE MAY NOT.

Dear Friend:

Don’t be lulled into a false sense of security merely because you have group insurance or are covered by Medicare.

Due to rising hospital costs there is a definitive need for supplementary coverage. I am happy to say that the Holy Family Society, a non-profit Fraternal Benefit Society, has developed supplementary plans that will pay in addition to group insurance or Medicare.

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President
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**Tuition tax credits - race is on**

By CLIFF FOSTER

WASHINGTON — (In) — Rival bills to help tuition-paying parents and students are racing neck and neck to the Senate floor, while identical measures in the House are still at the starting gate.

In a surprise move, the Senate Finance Committee Feb. 23 approved 14 to 1 a modified version of the tuition tax credit bill sponsored by Sens. Robert Packwood (R-Ore.) and Daniel Patrick Moynihan (D-N.Y.). The bill would allow a tax credit of up to $500 for tuition paid to virtually all schools, colleges and universities, public and nonpublic.


The evening before, the education subcommittee of the Senate Human Resources Committee approved a version of an Administration proposal to expand and increase existing federal college aid programs. The bill, sponsored by Sen. Claiborne Pell (D-R.I.), is expected to be passed by the full committee during the week of Feb. 27.

House committees have held hearings on versions of the Packwood-Moynihan bill and President Carter’s proposal, but no action has yet been taken on either.

The tuition tax credit, as approved by the Senate Finance Committee, would take effect Aug. 1, 1978. Initially, it would allow taxpayers a maximum $250 credit for tuition paid to accredited colleges and universities.

On Aug. 1, 1980, the maximum credit would rise to $500 per student and would apply to public and nonpublic elementary and secondary school tuition as well.

The original Packwood-Moynihan bill would have allowed a tax credit of up to $500 per student for tuition paid to all levels of education, public and nonpublic. It was to have taken effect on Jan. 1, 1978, at a start-up cost of $4.7 billion.

The revised version was hammered out by Sens. Packwood, Moynihan, Abraham Ribicoff (D-Conn.) and William Roth (R-Del.), who is an sponsor of a $250 college tuition tax credit bill. It was attached as an amendment to a House-passed tariff bill, prompting one Packwood staff member to remark: “We pulled the wool over the President’s eyes.”

The Administration opposes tuition tax credits as financially wasteful and says they provide funds to people who do not really need them. In an attempt to head off congressional action on tuition tax credits, it proposed a nearly $1.5 billion increase in college loan, grant and work study programs targeted to middle-income families, who are now largely ineligible for federal education aid.

The bill approved by the Senate human resources subcommittee costs about $900 million more than the Administration proposal and includes some changes in the formula used to determine eligibility for federal aid.

But unlike the Packwood-Moynihan bill, and a companion measure in the House sponsored by Rep. Bill Frenzel (R-Minn.), the Pell bill does not apply to elementary and secondary school tuition.

Tax credit opponents claim that the Packwood-Moynihan bill is unconstitutional because it gives a tax break to the parents of nonpublic school children. Seventy-five percent of the nation’s nonpublic schools are affiliated with the Catholic Church.

According to House Speaker Tip O’Neill, “It’s a race to the court house and we’re winning it.”

**Horkan appeals to Carter to reconsider tax legislation**

An appeal to President Jimmy Carter to “please reconsider your opposition to tuition tax credit legislation for elementary and secondary education, particularly the Packwood-Monihan bill,” was made this week by Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference.

Horkan emphasized that, “The ability of parents to send their children to a nonpublic school is a very valuable one. Many parents seek to send their child to a parochial school for religious reasons, a right that is guaranteed to them under our Constitution, a right often lost through financial pressures.”

“I have known administrators in the public school system,” Horkan revealed, “who have placed one of several children in a parochial school, not for religious reasons, but because of their child’s problem in his or her public school, which problem may be educational, social or other. This right is denied many, solely because they are poor.”

Saying that he was disturbed at suggestions that the Carter administration would propose expansions, or improvements in the ESFA title programs as a means of helping nonpublic school parents, Horkan noted, “these programs are of no help to the vast majority of parents.” He also claimed that “they are a burden to the parochial schools in Florida.”

Horkan added that the burden “is gladly accepted, in order to obtain some help for the very small number of parochial school students who benefit from them. But those programs do nothing whatsoever to relieve the burden, the ever-increasing burden on parents to pay for the ordinary regular education services in the schools.”

Citing facts and figures, Horkan wrote, “The Census Bureau report on school enrollment of October, 1974, reflected 85 per cent of the families having children in nonpublic schools enjoyed income of less than $25,000, over 50 per cent less than $15,000. They cry out for help, and the tax credits are the only help available.

“We would thus urge your reconsideration and review of this whole question and hope that you may see fit to support the proposals,” Horkan concluded in his letter to President Carter.

**Pre-school migrant kids get U.S. funds**

DELRAY BEACH — A happy group of 100 tots at the migrant farm workers’ day care center near here have some new friends and new learning materials, courtesy of Uncle Sam.

The Delray Beach Child Center, located in the grounds of Our Lady, Queen of Peace mission, has been authorized funds to employ seven workers under a C.E.T.A. grant of $49,420, plus certain educational supplies for very young children.

C.E.T.A. is the Comprehensive Educational Training Act program for those who have been out of work for many months and are that they can be trained for a useful occupation.

C.E.T.A. is a joint effort of Sister Francis and Michael Dougher, administrative director of the Catholic Service Bureau of Palm Beach County — also an agency of the Miami diocese.

On Jan. 16 there arrived from the Delray C.E.T.A. office the first group of workers who have been screened by C.E.T.A. officials in cooperation with Sister Francis. The tots and their new “teachers” are already firm friends.

After more than a month’s experience, Sister Francis said, “I am very pleased with my (C.E.T.A.) people. I feel that with time and training, they will all be well able to take another job — if not here. I would like to keep them after September if the C.E.T.A. program is discontinued at the end of the federal 1977-78 budget, but I am handicapped so far as available funds for staff are concerned.”

Last week Ernestine Ballard, Druscilla Coleman and Doris Gibbons were all busy at work under members of the Center’s small regular staff.
Msgr. Walsh helps some unaccompanied Cuban youths

In 1962, (left) just a few of the thousands he helped sneak in under Operation Pedro Pan in the early years after the takeover by Castro, while Abp. McCarthy congratulates him at the gala celebration 16 years later (above).

OPERATION PEDRO PAN

How thousands of children shuffled under Castro’s nose

By MARJORIE L. DONOHUE

Between 1960 and 1962 the Unaccompanied Cuban Children’s Program, of which Msgr. Bryan O. Walsh was director, had brought more than 14,000 boys and girls to South Florida.

The first program to employ the technique of child-welfare agencies in caring for refugee children had the complete approval and wholehearted support of the Federal government through its Departments of State, Justice, and Health Education and Welfare.

U.S. and other foreign firms, whose assets had been confiscated by the Castro regime contributed money for travel tickets which in turn was administered by the Miami Catholic Service Bureau headed by Msgr. Walsh. The Bureau then sent the money for tickets to the Henry W. Smith organization, a travel agency in Havana. Meanwhile the U.S. Embassies there would grant student visas to the Cuban children and vouch that they were formally registered in U.S. Schools.

Not all came from Havana, some came via Jamaica and Puerto Rico.

while others arrived by boat in Key West where anxious parents handed them to waiting relatives or friends and then returned to their native island 90 miles away. It was not unheard of for a desperate parent to approach an airplane ready to leave Havana airport and hand a young child, to whom identification was attached, to the pilot and then rush away into a crowded terminal.

Meanwhile the Cuban Children’s Program was inaugurated to provide foster care for the refugee youngsters in the U.S. without their parents as part of the Cuban Relief Program approved by the late president John F. Kennedy.

Involved in “Operation Pedro Pan,” were thousands of families, Cubans and Americans; several foreign governments, numerous officials of Federal and state governments, more than 100 child welfare agencies and the three major faiths, all of whom cooperated to help the children.

Since most of the boys and girls were Catholic the main burden of the project was placed on Miami’s Catholic Service Bureau which at one time had under its care some 8,000 youngsters, with the largest number cared for directly in the Archdiocese of Miami and the others residing in 30 other states through the cooperation of 56 archdioceses and dioceses.

Two centers in Dade County provided care on a permanent basis while three “transit centers” offered temporary shelter until the young refugees could be assigned to foster homes of centers in other dioceses. Many of the children arriving in Miami were reunited immediately with families or friends, or placed in foster homes.

“Never did we think that it would go beyond a handful,” Msgr. Walsh, who himself was a director at one of the permanent centers, recalls. “Never in our wildest dreams did we think we’d have 8,000 children in our care.”

He added that the problem of homesickness was much more readily overcome in children’s homes than it would have been in boarding schools, and that the majority of youngsters settled down and became “quite accustomed” to their new surroundings.

Throughout the program great emphasis was placed on the spiritual development of the children with the doctrine and teachings of the Church and integral part of the curriculum both at the schools the youngsters attended and at the centers. An intensive course in English was compulsory in order to simplify the future education of the children, Msgr. Walsh explained.

When Freedom Flights from Cuba began in 1965, parents of unaccompanied children were given priority and during the next 10 years most of the children under care were reunited with parents. Complete records were kept at the Catholic Service Bureau on each child to eliminate any danger of families becoming permanently separated.

Today, Msgr. Walsh, now an expert at being a foster parent, still has under his care 14 boys. And so, although “Operation Pedro Pan” ceased 16 years ago the Cuban Children’s Program, for which he is still responsible continues to provide loving care, understanding, and discipline when needed to unaccompanied Cuban youngsters.
100s Thank priest "who cared"* 

Msgr. Walsh 'sneaked' in 14,000 kids from Cuba

By MAJORIE L. DONOHUE

Seventeen years ago or less they arrived here alone, frightened, and bewildered but last Friday hundreds of young Cuban-American adults joined in honoring the Irish-born priest who had helped their parents to send them as youths to freedom, safety and loving care in the U.S. Msgr. Bryan O. Walsh, Miami's Archdiocesan Director of Catholic Charities, was honored at a testimonial dinner for having conceived and inaugurated a unique program of care and freedom for Cuban youngsters whose parents wished to send them alone to the U.S. to prevent their indoctrination by the communist regime.

It was almost 500 of these youths, now priests, Sisters, doctors, lawyers, and other professionals, their parents and American friends, who gathered at the Omni International Hotel to express their gratitude to the 48-year-old priest-social worker "because he cared and cared so deeply. Present were former foster parents of the youths from other states.

As a sign of their gratitude to him and the United States, the former refugees will use the funds derived from the benefit dinner to establish the "Pedro Pan Foundation" for the purpose of aiding needy children regardless of nationality, creed or race. As one of the dinner's organizers explained, "This is our way of saying 'Thank you, Msgr. Walsh, for being the man you are; and thank you America, for being a great nation.'"

Among the more than 500 congratulatory messages sent to Msgr. Walsh were commendations from Pope Paul and from Padre John Paul and from Padre Pedro Arrupe, superior general of the Society of Jesus, whose members had assisted in Cuban children's homes in Miami.

Archbishop Edward A. McCarthy read the papal message, signed by Cardinal Jean Villete, Vatican Secretary of State, in which Pope Paul imparted his apostolic blessing to Msgr. Walsh, noting that "his Christian care and service to these young people merits the highest commendation." The Archbishop also presented Msgr. Walsh with the St. George Award of the Archdiocesan Catholic Committee on Scouting, the highest adult recognition presented by the Church to recognize outstanding contributions to the spiritual development of Catholic youth in the program of the Boy Scouts of America.

In his brief remarks Archbishop McCarthy termed the expression of gratitude by the young Cuban-Americans "equally as beautiful as the program of care provided" for the youths when they came years ago to the U.S.

John McMullan, executive editor of The Miami Herald, spoke briefly on the history of the "cloak and dagger project" which was conducted without Fidel Castro knowing of its wide scope, and dubbed "Operation Peter Pan" by the media.

"I was on the Miami Herald back in those days in charge of our local desk and it was a remarkable story of our times or anytime," McMullan told guests. "And all of this would be kept out of the newspapers and off the air. In this day and age we would go to court to fight any attempt to gag us, but Msgr. Walsh got voluntary compliance from all of us to keep quiet," McMullan recalled, adding that Msgr. Walsh had explained to the media the publicity at that time would endanger the lives of the children. McMullan said he had been told "to keep mum" by the Department of the media in Dade County, including The Voice: as well as newspapers, radio and television stations in other areas of the country where the refugee children were living maintained silence until early in 1962 when the Cleveland Plain Dealer "broke the story" about the operation and other media were then given brief details of the program which did not reveal the "hows" of the project except for details of care in Miami and throughout the U.S. "Operation Pedro Pan will never really be over because the results are all around us in the form of new citizens and new strength for democracy in America," McMullan concluded. "The work of Pedro Pan will never be finished as long as there is polarization between Latin and non-Latin, between white and black, between Jew and non-Jew. As long as there is polarization and discrimination, and disregard for human rights at any time," he said, "there will always be a need for the principles of Operation Pedro Pan."

Other community leaders praising Msgr. Walsh included Dr. E.M. Pepper, Dean of the University of Miami School of Medicine, which recently appointed Msgr. Walsh to its board of governors; Miami Mayor Maurice Ferre; and Dade County Commissioner Ruth Shack. Ralph Renick, vice president in charge of news at WTVJ-TV was master of ceremonies.

Among guests were the Hon. David Walters, President Carter's Personal Envoy to the Vatican and Congressman Claude Pepper. A highlight of the evening was the surprise arrival of Mrs. Alleen Harrington, sister of Msgr. Walsh, from Limerick, Ireland. His brother, Anthony, who had arrived in Miami the day before, was also present.

In dedicating the Pedro Pan Foundation to Msgr. Walsh, Armando Codina, chairman of the dinner, who came as a youth under the sponsorship of Operation Pedro Pan, said to Msgr. Walsh: "You gave us shelter when we had no home. You gave us warmth when we were cold. You gave us laughter when our hearts were said, and you gave us love when we needed it most. Through the Pedro Pan Foundation we hope to provide to children less fortunate than we were some of the bounties that you gave to us."

Admittedly Msgr. Walsh said he was "overwhelmed" by the many tributes to him during the dinner. He praised all those involved in the program and cited some of the people whom he said, "inspired me to do whatever was necessary and in my power to use every opportunity that came my way to help children who need it."

He singled out the parents of the unaccompanied Cuban children whom he said "made a tremendous and courageous decision, and at a tremendous sacrifice sent their children to the United States. I really think that those parents, with their convictions about freedom, convictions about love of God and belief in God were so strong that they made that sacrifice."

"I would also have to recall tonight," he continued, "those people who worked so hard and took so many risks (in Cuba) to arrange the paper work to see that certain papers were in the right place so that when a child arrived at the airport with his parents there was no question that he could get on the plane. Some of these people ended up in jail," he revealed.

"Some of the people who worked tremendously hard in this program, without pay, are still, 16 or 17 years later, in Cuban jails. I would ask you to particularly remember them on this night," Msgr. Walsh said.
John W. Murphy of Key Colony Beach is retired and serves as a Special Minister for San Pablo Church, Marathon.

"One of the most exciting moments for me as a Special Minister of the Eucharist has been the immediate acceptance of our parishioners to this new tradition in the Catholic Church. I have had many people come to me saying they are happy to see laymen have an opportunity to participate in alleviating some of the duties the pastors perform. It makes me feel I am giving something to the Church and the community instead of just being a recipient of all God’s wonderful blessings."

James C. Thompson of Miami is a salesman and will serve at Christ the King Church.

"I think there is a need to renew the active role of the layman in a manner very similar to the early centuries of Christianity. I am happy to be a Special Minister because since making a Cursillo three years ago I have wanted to offer myself in any way available as a lay apostle. It would never have occurred to me that such an apostolate as this would be offered and I feel greatly humbled and honored to take such a part in the greatest and most perfect worship of all, Holy Mass."

Comissioning ceremonies for Special Ministers to serve the Archdiocese of Miami's Diocese were held at Little Flower Church, Hollywood last weekend.

The Rev. Paul Fiore symbolically passess the Light of Christ to Special Ministers Lucia Clita and Frank Taylor of St. Maurice Church who will also serve the Catholic deaf in the Archdiocese.

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When fine funeral service is needed more and more families have been calling the Van Orsdel Funeral Chapels. Our large staff of experienced funeral directors are noted for their personalized service and careful attention to every detail. Plus our fine modern facilities and reasonable prices have kept us growing through the years until we are now Miami’s most experienced firm.

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All these include solid hardwood or standard steel caskets (except the $495 and $595 are cloth covered wood caskets). The minimum regular complete funeral offered by most firms in this area runs from about $750 to $1000.

* Our complete funeral prices cover: Use of our buildings and equipment, automobiles, casket, preparation, 4 to 8 pallbearers, music, misc., plus every detail of helpful service.

By ALBINA ASPELL

EAST PEORIA, ILL.-(NC)--A 63-year-old grandmother recently began a second career when she professed her first religious vows in East Peoria, Ill., as a Sister of the Third Order of St. Francis.

"It was a long wait, but I always believe that if God wills it, it will happen," said Sister Elizabeth Clare Diekmann, widow, mother of three and grandmother of seven.

The long wait for the realization of her cherished hope began in grade school days in St. Louis, continued through high school and stayed with her even through her semesters at Washington University where she was a fine student.

But it was interrupted temporarily when she met Herbert Diekmann, an electrical engineer and professional football player. She married him when she was 27. Ten years later, when the youngest of their three children was only two, Diekmann died of amyotrophic lateral sclerosis (Lou Gehrig's disease).

"I really began to think of becoming a Religious then," she remembers, "but I realized I shouldn't do anything about it until the children were grown; my obligation to them was tremendous."

With the help of her parents, she realized her dreams—William, now an architect; Robert, a teacher and businessman; and Mary, a nurse—and saw all three married.

"Then I went into action," she says, "I began to dispose of things little by little, and finally we did it all in one day. I called my children over and said "Take everything you need,' and then got a big cardboard box, packed up all my clothes and took them to the Salvation Army. You can't dilly dally; you get it done and that's it.'

Today, she says, she has never felt better. She is happy in her small room with simple furnishings and while she once kept pictures of her family out where she could see them, now she keeps the snapshots in a box.

"They visit often and I feel closer to them now," she says. "I feel in the presence of God so constantly, it's kind of hard to describe, but you're praying for them all the time and you know God will take care of them so you have no worries."

Since Sister Diekmann joined the Franciscans in August, 1975, at the age of 60, she has been trained to work in the laundry, kitchen, sacristy and infirmary. After she professed her first vows, she began pastoral care at St. Mary's Hospital in Galesburg, Ill., where she attends to the spiritual needs of the patients along with the hospital chaplain.

"How fortunate I am!" she says. "How many people have a chance to start a whole new life at 63!"
One Publix Register Tape Will Admit One Person Free (Adult or Student) to The 1978 Dade County Youth Fair

Thursday, March 16th, Opening Day Only!

DADE COUNTY YOUTH FAIR

S.W. 112th Avenue & Coral Way

2pm-10pm

- Tamiami Park
Easter eggs

Easter egg decorating demonstrations done in traditional Slavic style will be presented Sundays, March 5 and 12, from 2-5 p.m. In St. Basil Byzantine Catholic Church. A limited number of participants will be able to join in the demonstration.

Liturgical music highlights roles

"We wish you could return soon, Brother," most of the participants in last Saturday's workshop on Liturgical music were saying as they bid farewell to the joyful, though exhausted, composer Brother Alfredo Morales, F.S.C. Brother Alfredo had come to Miami to discuss the role of the assembly in the Liturgy and the criteria used to choose good music for the Liturgy.

"We must be aware that everyone in the celebration has a role to play to aid the congregation to pray better," Brother Alfredo would insistently repeat throughout the sessions held at Immaculate LaSalle High School.

"No choir should stand out in such a way that the congregation merely listens to the choir, but should participate in their prayer. Every Liturgy should have a leader, who should not sing too close to the microphone, but who should be sensitive enough to bring support to the community that prays by singing."

East Coast ACCW

The East Coast Deeney, ACCW, will meet for its Spring business meeting and luncheon Wednesday, March 8. Mass will be at 9 a.m. in St. Ignatius Loyola Church, Palm Beach Gardens, with luncheon at noon in the Holiday Inn of Palm Beach Gardens. For reservations call 622-1450.

Quit smoking

Quit Smoking Clinics in English and Spanish will be held at Mercy Hospital during March. Dates for the English Clinic are March 6, 7, 8, 10, 13 and 14. Dates for the Spanish Clinic are March 30 and 31, and April 3 and 4.

Clinic sessions will be from 7:30 p.m. to 9 p.m. in the hospital's conference center. The clinics are open to the public without charge, but reservations must be made by calling 834-4400, ext. 2883.

Charismatic day

South Florida Catholic Charismatic Prayer Groups will hold their Day of Renewal at Barry College Sunday, March 5. The day will open with prayer and praise in the Wiegand Center with registration at 12:30 p.m. and close with Mass at 5 p.m. in Barry Chapel.

Key-note speaker is Dr. Mercedes Scopetta. The day will consist of five workshops focusing on the five goals of the Archdiocesan Holy Year. For further information call Sister Judith Shield at 758-3392, ext. 305, or Mrs. Jackie Tucci at 987-4230.

Women's retreat

A Women's Lenten Weekend Retreat will be held at the Dominican Retreat House, 7275 SW 124 St., Miami, March 10-12. Starting at 7:30 p.m., the retreat will include conferences, prayer, private consultation, relaxation, consultation and recreation at 7:30 p.m. Sunday.

Revelation Evening for Women Living Alone will be Monday, March 13, at 7:30 p.m. Speaker will be Rev. John O'Hara. Theme is "Women in Scripture—Old and New Testament." For either event call Sister Elizabeth Ann at 238-2711.

Help Birthright

Birthright of Broward County needs volunteers to answer calls from pregnant women in distress. Baby and maternity supplies are also in great need. To volunteer time or supplies, call Ann Rooney at 407-4644.

Cenacle meeting

Cenacle Retreat House, Lantana, will host a meeting of separated, divorced and widowed men and women Sunday, March 12 from 3 p.m. The day will open with prayer and praise in the Wiegand Center with registration at 12:30 p.m. and close with Mass at 5 p.m. in Barry Chapel.

Young men's recollection

A weekend of recollection, sponsored by the Vocations Office, will be held at St. John Vatican College Seminary March 11-12 for young men interested in the priesthood. Young men in senior or junior high school, as well as those in college, are welcome.

For information and reservations contact Msgr. John J. Nevins at 223-4561.

Soda Bread Sunday

Sister Mary Bernard's famous Irish Soda Bread will again be featured in the 12th annual St. Patrick's Day Bazaar at St. Vincent Ferrer Church, Deeray Beach, Sunday, March 12, from 9 a.m. to 5 p.m. Corn beef and cabbage dinners will go with the bread. The day will also include handicrafts, thrift tables and games.

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For information and reservations contact Msgr. John J. Nevins at 223-4561.
**It's a Date**

**Monroe**

ST. BEDE PARISH, Key West, will have a Day of Reflection for all women at the convent chapel Sunday, March 5, starting at 1 p.m. The day is sponsored by Catholic Daughters of America. For information call 924-3275 after 5 p.m.

**Palm Beach**

ST. LUCY Women's Guild, Hyland Beach, luncheon-meeting Monday, March 6, at 11:30 a.m., in Bernard's, Boynton Beach. Travelogue to be shown by Reid Travel Agency. Beca Bator. For reservations call Helen High at 291-3365.

ST. JOHN FISHER, West Palm Beach, Young at Heart covered dish luncheon meeting Wednesday, March 8, with Mass at 11:30 a.m. Dancing, games and party to follow.

HOLY SPIRIT, Lantana. Women's Guild fashion show and luncheon Saturday, March 11, at Bernard's. For reservations call Helen Dougherty at 982-0194.

**Broward**

ST. CLEMENT Women's Club, Fort Lauderdale, Day of Reflection for women in parish hall Saturday, March 4, 9 a.m. to 2:15 p.m. Ms. Zolla Diaz and Father Clarence Podgorski to discuss Bible sharing and study. For reservations call Carol Zeglen, 771-4439, or Dorothy Packard, 776-4836.

ST. BONIFACE Men's Club, Pembroke Pines. Nite-at-the-Races Saturday, March 4, at 6 p.m., in parish hall. Music by the Paperbacks. For reservations call Sal Sorise, 966-1219 or Bob Shea, 981-6038.

OUR LADY QUEEN OF MARTYRS, Fort Lauderdale, Parent Teachers Organization bake sale Sunday, March 5, from 9:30 a.m. to 3 p.m. All Masses.


ST. JEROME Women's Club, Fort Lauderdale, luncheon and card party at parish hall Tuesday, March 7, at 12:30 p.m.

CATHOLIC DAUGHTERS of America, Court Maria Regina, Fort Lauderdale, annual rummage sale in parish hall March 10-11, from 9 a.m. to 5 p.m.

ST. HENRY Women's Club. Fort Lauderdale, annual rummage sale in parish hall March 9, at 1:30 p.m.

REMEMBER SOCIETY for Catholic widows and widowers meeting postponed until Friday, March 17. For information call 274-0244.

ST. MARY MAGDALEN Women's Guild, Miami, annual alumni parents dinner dance Saturday, March 4, at 2 p.m.

SERRA CLUB of Miami luncheon meeting at Columbus Hotel, Viscaya Room, Tuesday, March 7, at noon. John Muncy guest speaker.

WOMEN'S AGLOW Fellowship, Fort Lauderdale, luncheon at Reef Restaurant. Sandy Fatow guest speaker. For reservations call 974-8234 or 752-6237 before March 4.

**Dade**

ST. LAWRENCE, North Miami Beach, Senior Club pot luck luncheon. Mass today (Friday) at 12:15 p.m.

ST. JAMES Women's Club, Fort Lauderdale, first annual fashion show Saturday, March 4, at 11 a.m., in parish hall. Fashions by Sears Roebuck. For reservations call 685-0620 or 688-3630.

ST. JOHNS Women's Club, Miami Beach, Communion Sunday, March 5, at 9:30 a.m. Front pews reserved. "Canadian Ladies" to host meeting March 6, at 1 p.m. in parish hall.

**Family campout retreat weekend**

A Family Weekend

Campout-Retreat cosponsored by St. Helen's Parish in Fort Lauderdale and the Family Enrichment Center of the Archdiocese will be held at John Prince State Park, Friday, March 31 to Sunday, April 2.

The theme of the weekend co-ordinated by Father Ron Luka, C.M.F., will be Communication, emphasizing God's communicating His love to us, our communicating our love to one another in families, and our communicating our love to God in prayer.

The weekend will provide plenty of opportunity for recreation and relaxation as well as for reflection, sharing, and prayer for individuals, whole families, and the community that develops over the weekend. Special activities and discussions will be held for children and teens. At times participants will be separated by age groups and at other times they will be together as families. The weekend should be an enjoyable and growth-producing experience for single-parent as well as two-parent families.

The campground will accommodate campers, tents, and trailers. Families are responsible for their food and accommodations. Campground fees and registration for the weekend is $15 per family. Stan and Natalie Skolinsky at 971-7722 in Fort Lauderdale may be contacted for reservations and further information. Space is limited so early registration is suggested.

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Miami, Florida / THE VOICE / Friday, March 3, 1978 / Page 9
A Community

The following, part of Archbishop McCarthy's Holy Year Pastoral letter, is the basis for next week's parish townhall discussions.

IV. A COMMUNITY

As our Holy Father has said, "Those who sincerely accept the Good News...gather together in Jesus' name in order to seek together the Kingdom, build it up and live it." (Evangelization in the Modern World)

"The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ." (I Cor. 12:12) "You then are the Body of Christ. Every one of you is a member of it." (I Cor. 12:27) We of the Church in South Florida are not unrelated to each other like so many strangers traveling aboard an airliner. We are a pilgrim people animated by one Faith, one Lord, one Baptism. By Divine Providence we have been entrusted to each other. We are interrelated. We are inter-dependent in our spiritual destinies. We are a community.

We are related because we have the same life of Jesus in us, the same Holy Spirit dwells in us, directing us to our common destiny. "There are different gifts, but the same Spirit; there are different ministries, but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good." (I Cor. 12:4-7)

We belong to the one community on many levels: the Church Universal, the Archdiocese of Miami, the parish and the family. On each level of community Jesus is fostering His life within us. As we depend on the cultures in which we live for the languages we speak, our clothing styles, our ways of thinking, so we are much indebted to the spiritual community in which we live for the vigor of our Faith, the depth of our prayer life, the vitality of our Love.

We are interdependent by the various roles and functions we have in the Church. Everyone is in a position to inspire, encourage, and give good example to another by his or her Faith life. Husband and wives support each other, parents their children, priests their people and people their priests, teachers their children, nurses their patients. Some are called to special ministries in our community: priests, teachers, mothers, fathers, deacons, organists, social workers, members of advisory boards, and countless other vocations. All contribute to the common effort to make present the life and love of Christ.

The Archbishop, and in his name the priests, are the humble servants of administration in the Church, uniting, leading in Faith, Prayer and Love, directing, personifying and watching solicitously and lovingly over the flocks which the Holy Spirit has given them. (Acts 20)

The members of the Church in this Archdiocese are members of yet another sharing community—the Communion of Saints. They are united with the souls in Purgatory for whom they pray, and with the Saints in Heaven who are their heroes, models and intercessors. We have our Blessed Lady as our patroness in the Archdiocese under her title as the Immaculate Conception.

Your Archdiocese is anxious to encourage broad participation of the faithful in all of its activities on Archdiocesan and parish levels.
St. Francis Xavier

Patron of foreign missions

by Fr. John J. Castelot

If Pope Pius X named Francis Xavier the patron saint of foreign missions, it was because, next to St. Paul, Francis was in many ways the greatest missionary the Church has known. And he was much like Paul: intelligent, profoundly prayerful, consumed with love for God and zeal for the physical and spiritual welfare of all people, favored with intensely joyful religious experiences in the midst of harrowing hardships, thoroughly unselfish, gentle and caring toward the unfortunate, and still strong and fearless in denouncing scandal and obstructionism.

Francis was born in Navarre, near Pamplona, in the castle of Xavier in 1506. The youngest of a large family, he went to the University of Paris, and received his licentiate degree at the age of 22. He was one of Ignatius Loyola's first followers, one of the seven who made private vows at Montmatre and were later ordained priests at Venice.

In 1540 Ignatius sent him on a mission to the East Indies, at that time largely under the control of Portugal. Lisbon was the logical departure point for the venture, but he and his companion, Father Simon Rodrigues, were so zealous and successful in the city that King John III was reluctant to let them go. However, on Francis' 35th birthday, he left armed with papal documents appointing him Apostolic Nuncio in the East — and with little else. He had just two helpers, an Italian Jesuit and a Portuguese layman.

There were five ships in the fleet and the admiral's ship became Francis' parish for the time being. A motley parish it was, made up of crew, passengers, soldiers, slaves, and convicts. He instructed, preached, cared for the sick, and struggled with his own seasickness. There was an outbreak of scurvy, and Francis was the only Francis on the ship and his companions to care for the sick. It took them 13 months to reach Goa, a Portuguese encolve in India.

In Goa they found a large Catholic population with churches and an established clergy headed by a bishop. However, the lives of many of the Portuguese were shockingly scandalous. This made Francis' work of spreading the Gospel among the native Indians extremely difficult, a challenge which missionaries of all nationalities had to face.

As a first step, Francis plunged into the task of re-Christianizing the Christians. Untiringly he gave instructions in faith and morality, paying special attention to the young. Mornings he spent in the streets ringing a bell to call the children and slaves to catechism. He seemed to be everywhere at once, offering Mass for lepers on Sunday, preaching in public, visiting homes, gradually winning over the people by his gentle charm and obvious loving concern.

Sexual immorality was a particularly vexing problem; there were relatively few Portuguese women in Goa and the men resorted to living in unabashed concubinage with the natives. In handling this delicate situation he revealed amazing pastoral wisdom and tact.

After five months of this sort of activity, Francis heard of a people called Parvas on the Pearl Fishery coast, from Cape Comorin to the Isle of Manar. They had been baptized but for all practical purposes were still heathen. He set out on the first of 13 missions to them, missions involving difficulties which would have daunted all but the most zealous. The initial difficulty was learning their language.

That he was gifted with a miraculous facility for speaking foreign languages is a myth. Oriental languages are notoriously difficult for Europeans, but he persevered and met with overwhelming success, both among those already baptized and those who had never heard of Christianity.

Like Paul, Francis was all things to all people. He shared their life, ate their food (rice and water), slept on the ground in a primitive shelter. He had also to protect his converts against attacks by the Badagas, who looted, massacred, and enslaved many of them. The ruler of Jaffna in Ceylon, alarmed by the spread of the faith on the island of Manar, killed 600 Christians there.

Undismayed, Francis carried on, journeying to Malacca on the Malay Peninsula, back to India, Ceylon, and Cape Comorin. In the course of his travels he met and converted a Japanese named Anjro, whom he christened Paul. Together with him, a Jesuit priest and lay brother, and two other Japanese converts, he set out for Japan and landed at Kagoshima on Kyushu on the feast of the Assumption, 1549, having another language to learn. After some initial success he moved on to Hirado, north of Nagasaki, and met with considerable success. Progress elsewhere was spotty, but Christianity had taken strong root.

Back in India again, he decided to penetrate China. The country was closed to foreigners, but Francis worked out a deal with a Chinese merchant. He got as far as the bleak island of Sancian, six miles off the coast. The merchant never showed up and Francis fell ill. The Portuguese crew left him unprotected on the shore, exposed to a bone-chilling north wind. He was finally taken into a merchant's little hut, where he became delirious. Attended only by Anthony, a young Chinese companion, he died on Dec. 3, 1552. The coffin was packed with lime and the body remained incorrupt for weeks. It finally was taken back to Goa, still incorrupt, and enshrined in the church of the Good Jesus.
Bishop
James E. Walsh, M.M.

"...after so many years in China I'm practically half Chinese. They're my people..."

by Fr. Ronald Saucci, M.M.

The old man placed his cafeteria tray on the table, sat down and bowed his head to say grace. Waffles covered with peanut butter and maple syrup were his main course. I sat down across from him and tried to make conversation while watching him carefully cut a piece of waffle with his fork, spread some peanut butter on it, and dip it into the maple syrup.

My mind wandered as I thought about this small giant of a man sitting across from me. It went back to Shanghai, 1952, when Bishop James Edward Walsh of Maryknoll, 61-year-old veteran missioner was placed under a kind of house arrest by the Communists. His comings and goings were under constant surveillance by the police as he spent each day giving aid to refugees from outlying areas who arrived penniless to make conversation while watching the 79-year-old man, lined up to shake hands with Bishop Walsh.

Shortly after Bishop Walsh returned to the United States, I interviewed him on a WNBC-TV special welcome-home program. He arrived in the studio extremely irritated by a back problem not helped at all by the muggy sweltering weather. I expected to have my hands full during the interview. Was I surprised! As soon as we began to discuss China, his pains seemed to disappear. As we finished the show, a strange thing happened. The cameramen and studio personnel, usually unimpressed by stars, God or man, lined up to shake hands with Bishop Walsh.

In every conversation Bishop Walsh has had since his release from China in 1972, he has never once said anything negative about the Chinese. In fact, his most animated conversation always concerns China and his love for her people. After spending most of his life in China, he proudly claims a close affinity with the people in spite of all the past sufferings he experienced. His feelings for the Chinese almost from the first day he set foot in China in 1918 have remained unchanged.

When asked whether he would return to China if he could, he responded, "Of course! After so many years in China I'm practically half Chinese. They're my people." Readjusting to live in the United States after so many years in a Chinese jail was less difficult than one might imagine for the 79-year-old bishop. Asked about the change from Latin to English in the Catholic liturgy, he said, "It makes a lot of sense."

Since his release from China, Bishop Walsh has made three major journeys. First, he went to Latin America, where he visited a half dozen countries encouraging and advising countless Maryknoll priests, Brothers and Sisters. Then he visited the East African mission areas he had never seen which were first established by Maryknoll under his leadership. His last major trip was a return to the Orient with stops in Japan, Hong Kong, Korea and the Philippines.

Finishing the last bite of his peanut butter-covered waffle, he gathered both his and my used dishes on a serving tray and quietly thanked me for sharing the meal with him. Then rather erectly for an 86-year-old, he walked to the serving cart, left the dishes and went out to stroll among the trees.

TO LIVE IN CHRIST JESUS

"All power is from God and is an expression of His being. God uses His power on our behalf: by creating us, by enabling us to grow in likeness to Him. As His creatures and children, we are to use the power He grants for the good of others.

"Power may never be used to attack the dignity of persons, to subjugate them, to prevent them from seeking and realizing the goods to which their humanity gives them a claim. Beyond this, the powerful have a duty to work positively for the empowerment of the weak and powerless: to help others gain control over their own lives, so that as free and responsible persons they can participate in a self-determining manner in the goods proper to human beings.

"The powerful must therefore work for the liberation of the oppressed and powerless. Though liberation in the fullest sense is what 'Christ Himself announced and gave to man by His sacrifice,' it is not possible to foster such liberation in oneself and others without also 'promoting in justice and peace the true, authentic advancement of humankind.'"

Know You

Mission on the

Theology can be seen in the way the poor and oppressed people in the world work and struggle to bring Christ and His message to other parts of the world. Much of that image rests on the belief that the Church has a responsibility to act as the 'voice of the voiceless,' to speak for those who cannot speak for themselves.

Many of us still retain our mission identity as one who is called to bring Christ and His message to some remote part of the world. But much of that image rests on the belief that the Church has a responsibility to act as the 'voice of the voiceless,' to speak for those who cannot speak for themselves.
World expansion for the Church
Bringing the gospel to all nations

by Philip Scharper

Still retain our childhood image of

see who leave their homeland to

His message to the "heathens" in

every land they serve,

at a sense of humor and, as always,

remains the same. Missioners still

hunger, which annually claims

than erecting parishes, and

alities around the globe,

conviction that "action on behalf

missioners' solidarity with

Nicaragua. What was their crime?

rivers and a lay missionary clubbed

himself Catholic, such as the

To cite but a few recent cases:

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The repressive

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Amenity and other

American missionaries

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to be found in the countries which

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Brazil, Nicaragua and other

nations, American missionaries

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they know that Christ came "to

the poor to the poor and the release

of foreign missionaries, they are, in

a of the country they have come to

yet remain silent, or speak out?

chosen to speak out, and some have

To cite but a few recent cases:

Ed Gerlock was expelled from

Sister Janice McLaughlin and

Rhodesia: Maryknoll

Sinnot from South Korea: two

and a lay missionary, by Chad

What was their crime?

The same crime can lead to

in Communist countries,

women in a number of which claim to

Korea). The repressive
e actions "Communist" actions

on the missionaries' solidarity with

invention that "action on behalf

element of the preaching of the Gospel..."

they acted by the lights of their

times, this does not stop us from

being disappointed by those lights.

At the same time, one must speak up

for the struggle of the majority

missionaries to humanize the

colonization and limit the

voraciousness of the military

conquerors as much as they were

able.

The story of the mission effort in

Asia is no less a composite of

pressive and daring adventure allied

with painful short-sightedness. In

trade terms, Christianity was Asia's

greatest export to the West.

Somehow the West has never been

very good at re-exporting it back to

the mother country. The major

difference between South America

and Asia lay in the fact that Asia

possessed huge populations,

militarily powerful and profoundly

rooted in ancient and well established

religions of their own as well as

having a cultural pride that

dismissed westerners as "bar-

barians."

To their credit, some of the

missionaries tried to de-Europeanize

themselves. Jesuit Robert de Nobili

adopted Brahmin diet and dress.

he shaved his head and wrote poems in

Indian, in China, Jesuit Matthew

Ricci penetrated the imperial court

shaved his head and wrote poems in

Adopted Brahmin diet and dress. He

At the time, this does not stop us from

missionaries to humanize the

colonization and limit the

voraciousness of the military

conquerors as much as they were

able.

We can only speculate now what

the world would be like today had

those 16th century missionaries

succeeded in Asia. The

internationalism which today is

commonplace would almost have

begun 400 years ago. The interaction

of two high cultures such as Europe

and Asia would have been much

further advanced. The introduction

and impact of uncounted millions of

Asian Christians would give us

today a different kind of Church.

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The South American and Asiatic

16th century missionary effort would

be repeated in the 19th century in

Asia and in the 20th century in Latin

America. Only now do we seem ready

to apply the hard won lessons of an

earlier time. Nowhere is this more

successful than in Africa.

Maryknoll Father William M. Murphy of
San Francisco has

a goat on his lap as

he visits with some

men in his parish in

Nyalikungu, Tan-

zania. Father Murphy

uses a bicycle to

travel around his

large parish and meet

with groups which

he enjoys in his path in

Christian community.
By Carol Farrell

Family Center Staff member

We were sitting around the table after dinner sharing in a family dialogue that centered around community. The quality of our family life was most meaningful to each of us. Tim, who was eleven at the time, wanted his words to convey simple response: what means the most to me is that I know you really care.

Caring is a beautiful quality. It says, “I prize you. I value you. You are dear to me.” At the heart of any community, but especially, in the community of the family, is a lot of tender caring. It begins there, in the Little Church, but hopefully is part as we widen our circle of the community of the family, centered around the idea of love, discipline. Put the papers into the bowl. Continue making other people out of the clothes pins to represent people of other communities that the family community members are a part of. Write these community provides for us on slips of paper and place those slips into the bowl and place the additional clothes pins around the edge of the bowl with the family members. Plan to use the “creation” as a center piece for the coming week, draw a few slips of paper out of the bowl at each meal time, and read aloud. It’s great fun!

Help for parents

The Family Enrichment Center, in collaboration with the Continuing Education Department of Barry College, is offering a six week Positive Parenting Program in Coconut Grove. It will explore methods of parenting, understanding your child, the encouragement of your child’s process, knowledge, understanding, and honest and positive communication.

Family Night

The series will be offered on six consecutive Wednesdays from 7:30 to 9:30 p.m. beginning April 5. The fee for the workshop is $20 per person or $30 per couple. Registration is limited. Checks should be made out to Barry College and sent to their Continuing Education Department, 11300 N.E. 2nd Ave, Miami, Florida 33161. Call the Family Enrichment Center at 651-0280.

ACTIVITY IDEAS
• Young Families: Clothes Pin Folks—materials: a bag of clothes pins, crayons or felt tips, large round mixing bowl, paper, pencils. Pass out all the clothes pins, so that everyone has a few. Take turns having each person share what he thinks a community is and why it is important. Discuss the various communities that the family members may be a part of, for example, school; work; church; the family; other relatives; friends. Then each person make a clothes pin person (using the crayons or pens) to represent himself. Snap the clothes pin persons all together around the edge of the large bowl. Share some thoughts about why the family is a community. Write on small pieces of paper about a dozen things the family community supplies for us. (examples: food, love, discipline.) Put the papers into the bowl. Continue making other people out of the clothes pins to represent people of other communities that the family community members are a part of. Write these community provides for us on slips of paper and place those slips into the bowl and place the additional clothes pins around the edge of the bowl with the family members. Plan to use the “creation” as a center piece for the coming week, draw a few slips of paper out of the bowl at each meal time, and read aloud. It’s great fun!

• Middle Year Families: “Community Puzzle”—materials: scissors, paper plate. Tear the paper plate in quite a few pieces and spread them out on a table. Ask the following questions or statements together:
  1. Community means to me...
  2. What ingredients make our church a community?
  3. What interferes with our awareness and working together as a community? Then together write on all the different pieces of the paper plate what it takes to make a Christian Community. Fit the pieces together and re-tape the plate. Try a game of charades, it’s great fun!

Sharing Time: 1. Each share a moment he was especially happy last week. 2. Each finish these sentences: a. The best thing about my family is... b. My greatest struggle last week was...

Closing Prayer

Dearest Lord, thank you for tonight and for the gift of our family community. Lord, help us to persevere in our Lenten promises. Lord, help us to share your love with all those we meet this coming week. Praise you forever and ever, Amen.

Oración para el Año Santo

Papa Celestial:

Alegres te alabamos, te damos gracias, te bendecimos hoy, te cantamos en honor a tu Hijo Jesucristo. Hacemos la bendición de nuestro hogar, bendicimos nuestras manos.

Mandada te Santa Espiritu para que nos ayude en nuestras necesidades y para que vayamos a Cristo los unos a los otros...

Apolineando durante este Año Santo a crecer en nuestra fe, para tener una vida de gracia en nuestro amor a Dios y a los próximos, en nuestro trabajo, en nuestra comunidad, en una vida más profunda tínica de conciencia de nuestra vocación como miembros activos de la Reina...

Con dedicar a la gracia y el gozo de la vida Cristiana en este mundo y que aquel día estemos felices en el cielo. Amen.

PERMENENTAR el don de su Espiritu que actúa dentro de nosotros, bendiciéndonos como comunidad y abriendo a las necesidades y al servicio de los hombres...

LECTOR: La respuesta de hoy será:

Somos tu pueblo Señor.

LECTOR: Para que el Señor ilumine a todos los cristianos y los descubra su puesto en el Cuerpo de Cristo poniendo sus talentos al servicio de la comunidad, oremos:

Somos tu pueblo, Señor.

LECTOR: Para que todos en el Sur de Florida vivamos realmente como comunidad de creyentes, por el Señor Jesucristo y su bendición, oremos:

Somos tu pueblo, Señor.

LECTOR: Para que tomemos conciencia de la esencia que nos impide vivir el Evangelio de Jesus, oremos:

Somos tu pueblo, Señor.

LECTOR: Para que en esta Cuaresma experimentemos la conversión y el cambio que Jesús quiere de nosotros, oremos...

Celebrante: (Oración del Año Santo)
Annual Scouting retreat offers insights on youth

By REV. TIMOTHY SOCKOL

"What is a retreat?" was the first question asked of the boys scouts attending last weekend's Annual Scout Retreat sponsored by the Archdiocese of Miami. The answers were encouraging and reflected some degree of thought:

Q From an 11-year-old: "A retreat is a time to withdraw from normal activities and to rest and meditate and try to organize my life."
Q From an 11-year-old: "I get away from school and chores around the house."
Q From an 11-year-old: "I get away from the everyday life and hassles at home."
Q From an 11-year-old: "The retreat means to me that I can get back to my beliefs in God." 
Q From a 12-year-old: "I get away from school and chores around the house."
Q From a 12-year-old: "To get away from school and normal activities and to think about God with my hands up."
Q From a 12-year-old: "The retreat means to me that I can get back to my beliefs in God."
Q From a 12-year-old: "I get away from school and chores around the house."
Q From a 12-year-old: "To get away from school and normal activities and to think about God with my hands up."

One 12-year-old speaks on the mystery of God's power: "When I finish praying I know that I am alright, because I know that I just finished talking with God."

One of the first steps in self-awareness and awareness of God is getting in touch with yourself. "Who are You?" was the most avoided question. Of those who responded we have these insights to offer:

- "Who has been nagging me and cutting me down on everything I do."
- "I dislike my parents nagging me and cutting me down on everything I do."
- "My dislikes are school, and my mom. I want to have a family and always be happy and believe in God."

One of the most enlightening areas and perhaps the most advanced in the spiritual development of the scouts was their understanding of prayer.

One youngster describes prayer as complete submission to God: "I pray by thinking about God with my hands up."

Another 11-year-old expressed it in a poetic fashion: "Prayer is a holy moment with God."

The retreat gathers Boy Scouts from all over south Florida, and attendance this year was from as far north as Jensen Beach. Scouters from all denominations participate and there is a good sharing of the basic beliefs and value of Christianity. In response to "What does prayer do for you?" most scouts expressed some feeling of well being: "It refreshes and excites me and makes me feel alive again."

The retreat weekend begins on a Friday evening and winds up with the celebration of Mass on Sunday morning. During that time there is an opportunity for the scouts to learn and participate in the sacrament of reconciliation, to plan work with the Liturgy, to attend various discussions and aspects of faith and to become acquainted with each other, the seminarians who work with them, and to experience a sense of community and common purpose. What is Penance and how are we forgiven?

Penance is admitting and asking forgiveness for our sins. "It means saying I'm sorry to God and I care."

One rather blunt individual described the sacrament as 'spilling your guts.' Few scouts answered the question: 'Why do I go to confession?' and one of the difficulties of our time was put rather clearly by the response: 'I don't.'

One scout wrote: "I am a Protestant. It made me closer to God. I learned about Catholic ways and went to my first Mass."

Notre Dame events mark 25th jubilee

A schedule of events to celebrate Notre Dame Academy's 25th anniversary has been announced by the steering committee. Former students, parents of graduates, and friends of the Academy are invited to participate in any, or all, of the four phases of celebration: Sunday, April 16 at 2 p.m., Mass will be offered at St. Mary Cathedral, followed by an informal reception at the school.

On Ascension Thursday, May 4, Career Day will be sponsored by the Parents' Association.

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One of the most avoided questions was: "Who has been nagging me and cutting me down on everything I do."

One of the first steps in self-awareness and awareness of God is getting in touch with yourself. "Who are You?" was the most avoided question. Of those who responded we have these insights to offer:

- "Penance is admitting and asking forgiveness for our sins."
- "It means saying I'm sorry to God and I care."

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One scout wrote: "I am a Protestant. It made me closer to God. I learned about Catholic ways and went to my first Mass."

**ANNOUNCED**

**HOLY CROSS BROTHERS**

A Religious Community of men who have made a commitment to life in consecration to Christ, as teachers, farmers, social workers, campus ministers, parish coordinators, medical personnel and other ministries.

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Knights of MALTA Charity Ball

The Breakers Hotel in Palm Beach, recently was the scene of the First Knights of Malta Ball ever held in the South the event, according to national and local news media was the "block-buster" thus far of the Palm Beach social season.

Purpose of the Ball was to raise funds for the charitable works of the Order of Malta in the Archdiocese of Miami and in France. This year 50 per cent of the funds, expected to exceed $100,000 are earmarked for the Hospice program in the new Nursing Home which the Catholic Charities of the Archdiocese of Miami is planning in Broward County.

The Order of Malta grew out of a hospital established in Jerusalem in 1042. The Knights protected the Holy Land for over 250 years until they moved to Rhodes in 1310 and in 1522 to Malta. In 1834 the Order established headquarters in Rome, from where it has carried out its mission to help the sick and poor of the world. At present, the Order is supporting health care programs in 75 countries.

The Palm Beach Ball was under the patronage of Cardinal William Baum, Archbishop of Washington, and Archbishop Edward A. McCarthy, of Miami. It was the joint project of the Southern Association of the Order of Malta in the U.S. under its President William H.G. FitzGerald, G.C.M.G., and President Prince Guy de Polignac, of the French Association.

Honorary Chairmen were Archduke and Archduchess Robert von Hapsburg, and Prince and Princess Jean-Louis de Faucigny-Lucinge of Paris, the Duchess of Norfolk, of London. Chairman of the United States Committee was Joseph Fogarty, Jr., of Miami Shores.

Archbishop Edward A. McCarthy as he entered the grand ballroom in the Breakers Hotel, Palm Beach, for the first Knights of Malta Charity Ball to be held in the South.

Cardinal William Baum of Washington, D.C., with Mrs. Rose Kennedy, who is a regular winter visitor to Palm Beach.

BLACKBURN FUNERAL HOME
718 SOUTH FEDERAL HIGHWAY, FT. LAUDERDALE
SERVING CATHOLIC FAMILIES IN FT. LAUDERDALE SINCE 1952
JAMES W. BLACKBURN
FUNERAL DIRECTOR

AHERN FUNERAL HOMES
CONVENIENT LOCATIONS
SINCE 1927...SIX CHAPELS
PRIVATE FAMILY ROOMS
SPACIOUS FORMAL CHAPELS

“The Plummer Family”
Jos. L., J. L., Jr., Lawrence H.

NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD

HOLLYWOOD MEMORIAL
GARDENS
Cemetery and Mausoleums
60th Avenue near Taft Street
HOLLYWOOD, FLA.

Hollywood Memorial Gardens North
Cemetery
SUITE 402 6600 Taft Street
987-7885
'Betsy' is upper-class trash

by James Arnold

There isn't much to hope for in a film of a Harold Robbins' novel, especially now that his style of upper-class trash ('The Carpetbaggers', 'Where Love Has Gone') has become all the rage. While the TV novel mini-series had occasionally achieved distinction, there is no doubt that Robbins is the spiritual godfather of such junk as 'Rich Man, Poor Man', "79 Park Avenue" and 'The Captains and the Kings', and the popularity of the sexy, inside-dope-on-the-sinful-plotspectacles that opera must simply be endured.

The new Robbins' movie epic, 'The Betsy', is distinguished from its TV cousins chiefly by an expensive cast, headed by Laurence Olivier and Robert Duvall, and a classily produced show that is almost ludicrously superior to its material. The style seems appropriate to "War and Peace," but the concept is over my head. To Jacqueline Susann (in which the men are screwed up in selfish power games), in which the men are screwed up in selfish power games, makes it worthwhile to me.

Ten television programs, including three that have been cancelled by their respective networks, received high marks from the National Parent Teacher Association for their "positive contributions to the quality of life in America," while others found vulgar or violent flunked the test.

The PTA's first "report card" of prime-time network television was released in Chicago a month after the National Federation for Decency (NFD), based in Tupelo, Miss., issued its list of most and least constructive prime-time TV programs. Several programs rated "excellent" by the PTA were received praise from the NFD, while many of those rated poorly by the PTA were condemned by the other organization. The only major difference was that the PTA's "Six Million Dollar Man," listed among the top 10 most violent programs by the PTA, was ranked as the eighth most constructive program on TV by NFD.

Overall, CBS was chosen as the best network by the PTA for the greatest number of programs in the top 20 shows, while NBC was rated poorest for having the most violent programs. The NFD ranked CBS best and NBC worst.

The PTA list, based on a nationwide monitoring review by association members, gave 10 programs "excellent" ratings—"Little House on the Prairie," "Grizzly Adams," 'Mulligan's Stew' and 'World of Disney,' all on NBC; "The Fitzpatricks," "Rafferty," "The Waltons" and "Eight is Enough" and "Donnie and Marie" on ABC.

'As far as I'm concerned," says Hartman, "if we get through one project with something that's positive, that's interesting, that will change their life in some little way for the better, influence their emotions, the way they live their life—if we can do that in the morning, just one person, that makes it worthwhile to me. That's what it all's about."

Carol Tipton interprets in Signa Language.

'The Crucifixion,' a film.


March 26, "The Resurrection," a film.

'The other actors, especially Duvall, are more than competent, but mired in the goo. Jones has the craggy looks of a youthful cross between Bronson and Eastwood, which is nicely commercial, but I'm afraid even those wooden fellows could out-act Jones even in slow-motion. The director, Daniel Petrie, won Emmy for TV's "Eleanor and Franklin," but his efforts to give 'The Betsy' the same lush poignance seem frivolous. The audience I was with made the best of a bad situation by laughing raucously in the wrong places.

Essentially there is nothing terrible about Robbins' ability to satisfy the popular need for plot and story, but 'The Betsy' is clearly too much. It's also basically anti-human, offering us nothing to root for but the triumph of one vaguely sympathetic calculating capitalist over a tribe of dinosaurs. (C, R)

Jose Ferrer stars as Captain Nemo in Irwin Allen's production of "The Return of Captain Nemo," a pilot series of one-hour episodes that premieres Wednesday, March 8 (8-9 p.m.) on WTVJ, Channel 4.
Editor:

Do Dade need a rapid transit system? If you have ever fumed in a rush hour traffic jam anywhere from Homestead in the South, to the Broward County line in the North, you know the answer—sure.

A few civic groups and an organization called Stop Transit Over People (STOP) are violently opposing the County plan. Among their many arguments against the proposal are: that it will increase household taxes anywhere from $100 to $300 (the county claims $33); that provisions for cost-overruns on the proposed project are unrealistic; that the system will become more and more costly to maintain over the years and the consequent burden will be borne by the taxpayer; and that the same objective may be obtained by adding additional buses to the present system and by making it more efficient.

No one really doubts the severity of Dade’s road problem. U.S. 1 is operating at 170 per cent of capacity, carrying 72,000 cars a day on a road designed for 40,000. The Palmetto expressway is running at 160 per cent of capacity, and 1-95 at 200 per cent.

One unfortunate aspect to the problem is that Federal funds are available at this time for interstate highway construction. At best, if Federal money is made available, the very best Dade could do is put aside a 70-30 split on federal aid primary funds—which would also mean a heavy boost in taxes for homeowners and renters.

The County plan calls for an $819 million rapid transit system which would cover a 20 mile area from South Dade County to the Hialeah area. The Federal government has pledged $622 million in funding and the State of Florida is committed to cover $72 million of the total cost. The county has asked the State for additional funds totaling its pledge to $835 million.

Built into these funds are a 7 per cent compound interest to cover the cost of inflation, and a 10 per cent contingency fund in case of cost overruns or strikes by construction unions.

The balanced Dade system calls for some 400 additional buses, with stations spaced approximately one mile apart on the 20 mile route of the first stage which it is hoped will be expanded to 50 miles in the future.

The transit system will create nearly 12,000 new jobs and generate $1 billion in wages over the six-year construction period.

Roughly, the complete system will cost the Federal government 70 per cent, the County 10 per cent, and the taxpayers 10 per cent.

The time has come. The citizens of Dade County will make up their own minds on the issues involved and take advantage of their right to vote on March 7.

Letter to the Editor

More letters on Transperience

Using it as you did would place it in the "Playboy" type of inappropriate wording that the descriptive word is corrupt, and quite likely to despise the sin.

Sincerely yours,

Mrs. Anthony Bryn

Editor:

It was a disappointment to read the letters of Monsignor Fogarty and Katie Gaither which appeared in The Voice, Feb. 24, 1978.

I commend The Voice for trying to show all sides. The late Archbishop Coleman F. Carroll went public in opposing the ordinance banning discrimination in housing and employment because of sexual preference. The election June 7, 1977 decided that. It should end there. They are not teaching in the Catholic schools and that is what the fight was supposed to be all about. Why should anyone set themselves up above that? Homosexuality is one of God's mysteries. A better purpose would be served if those persons who determinedly go stumbling blocks in the way of those who need assistance would put an end to their opposition and strive for better understanding.

After June 7th, a Catholic leader made the statement "Now is the time for healing in Dade County." "The humanity and dignity of persons who are homosexual must be respected just as the moral, religious and familiar sensibilities of the majority must be. Dade County has gone through an ordeal. We should pray that it now be overwhelmed by Christ's love."

It is said that God hears the heart without the words, but he never hears the words without the heart.

Sincerely,

Florence Allison

Send stamps to missions

EDITOR: One of the important works of the Congregation of the Missions is bringing the word of God to missionary territories. Today, missionaries of the Western Region of the Congregation of the Mission work in Formosa, and Chile.

Quite often such missionary efforts have needed and still need assistance from other countries. The Vincentian Foreign Mission Society does this task mainly by collecting and selling cancelled stamps.

The seminary makes use of all types, of cancelled stamps which include commemoratives, foreign, air mail, and common, for example 13 cent stamps. These stamps are then sorted and sold. All proceeds are sent to these missionaries.

If you would care to assist these Vincentians in their work, you can do so by saving all your cancelled stamps and sending them to:

Stap Department
Vincentian Foreign Mission Society
St. Mary's Seminary
Perryville, Mo. 63775

Brian Golden, C.M.
Perryville, Mo.
‘Reconciliation’ is the ‘in’ word --let’s hope it stays

By Msgr. James J. Walsh

It seems from time to time in our recent religious history, a single word takes over, inspires books, homilies and discussions. During the first months of Vatican II, the “in” word was “aggiornamento” — updating. It was meant to provide a very general description of all that the council hoped to do.

Later “relevancy” took top billing. Everyone and everything had to be relevant, or disasters of unknown origin would take place. Thank goodness, relevancy slipped into the shadows.

Building “community” has had its ups and downs. It is still a good word because its basic meaning is vital, but it no longer dominates conversation and planning.

The past few years we have had “reconciliation.” Let’s hope this one lasts and influences our lives to a degree not experienced before.

There is something providential about the spotlight being turned on reconciliation at this time. Pope Paul pushed it to the center a couple years ago, when he proclaimed a Holy Year and urged reconciliation on all levels of living. The new ritual of penance further stressed the same need to be reconciled with God and with each other.

The communal aspect of making peace is highlighted. Right now in the Archdiocese of Miami, our own Holy Year is seeking to make us keenly aware of the constant need of reconciliation.

The background of this mystery of reconciliation is very interesting.

Scholars from the earliest centuries have gone to great lengths to indicate how all the truths of Christianity form so firm a unity that no essential doctrine can be separated from others.

How impressively this was illustrated in the divine work of reconciliation. What happened at Bethlehem cannot be separated from the horror of Calvary when Jesus died nor from the garden of Gethsemane where we gather daily as a family to celebrate the Eucharist.

The first step in this sublime mystery of reconciliation may be identified when the angel Gabriel revealed to Mary she was the divine choice to be the mother of the redeemer. And it is no exaggeration to say that the fate of all humanity hung in the balance when Mary took time to ask how this could be accomplished.

When she gave her decision—“be it done unto me”—the redemptive plan of reconciliation of fallen man with his God was brought closer to fulfillment in that fullness of time about which Paul speaks so eloquently.

This mystery in later manifested clearly at Bethlehem. There heaven and earth combined to carry out God’s plan—angels, shepherds, Caesar Augustus with his census, Rome’s progress in governing the known world and a host of other events converged to fulfill the ancient prophecy at the very time God had decided on.

From Bethlehem to Calvary is a long, painful journey, although relatively short as we measure time. The Child had been named Jesus, which means Saviour. He was to save man from his sins and to reconcile him with God. It’s important, especially in our time, to emphasize that while Jesus was the “Teacher,” he was primarily the Saviour. It would have been useless to teach men to love each other, to forgive and do good, unless they were liberated from the slavery of sin and given the power to love, a power that comes only after reconciliation with God.

So when the Saviour died on the cross, Calvary became the heart of the mystery of reconciliation. Death, therefore, was the necessary step to the supreme triumph of the resurrection. Much of what Jesus said or did would not make sense unless the shadow of the cross fell over the crib.

Then, the Holy Eucharist. Here is where Bethlehem and Calvary became present to us in the mystery of the remanctment of the sacrifice of the Lord. All that Jesus gained for us is presented to those who believe in him in the supreme mystery of love—the Holy Eucharist.

Nowhere is this truth more clearly stated than in the third Eucharistic prayer of the Mass. “Father, calling to mind the death your son endured for our salvation, his glorious resurrection, nor separated from the altar of Calvary when Jesus died nor from the garden of Gethsemane, we offer you in thanksgiving this holy and living sacrifice. Look with favor on your Church’s offering and see the Christ who died for our salvation, the Son of God, the Lamb of God, who takes away the sin of the world. Amen.”

‘Magical test’ lets parents pick kids’ sex

My wife, Arlene and I shared the La Maze (natural) childbirth of our son Steven last month. There is no way one can watch the miracle of birth without being awed by it. Reading some of the pro-abortion articles in popular magazines these days, you wonder if the writers have ever watched a baby being born. Or an abortion, for that matter. The detached, casual attitude of so many people toward this critical issue is frightening. If nothing else, the pro-life movement should keep the spotlight on the awful truth.

MAGICAL TEST LETS PARENTS PICK KIDS’ SEX. So says the headline in Moneyworth, magazine. Now finally parents can select, if they prefer, a boy for their first child, and perhaps a girl for the second.

But even the newest nature family planning methods can’t guarantee with absolute certainty the gender of the unborn baby. So what is this “magical test”? Amniocentesis. Originally devised as a gene-determining test, a needle tap extracts fetal cells from the amniotic fluid, and these are then cultured for chromosomal and biochemical analysis. Some genetic abnormalities, such as mongolism, can be detected.

But how does amniocentesis help select the sex of the unborn baby? Moneyworth explains, “A sample of amniotic fluid is drawn from the fetal sac during the 16th to 20th week of pregnancy. It reveals the gender of the unborn child. If parents do not find the gender they are wanting, the pregnancy is aborted.”

In other words, if you want a boy, just wait until the baby is 4 or 5 months along. Then if you discover it is a girl, just get rid of her. And the next one too, if that one isn’t a boy. Sooner or later you’ll get what you want.

Medical World News describes the procedure as “safe, cheap and soaring in popularity.” Planned Parenthood’s Dr. Elizabeth B. Connell says of amniocentesis, “It’s here, we can’t dismiss it, let’s hope we use it with discrimination and well.” She feels that the term “planned parenthood” will now include not only the number and spacing of children, but also control of gender.

But Princeton sociologist Charles F. Estoff, co-author of the National Fertility Study, estimates that this could result in an immediate 20 per cent imbalance of male births over female. Couples to whom the procedure would be most attractive, says he, are “that small hard core who’ve had four or five girls and are knocking themselves out to get a boy.”

Medical World News reports that male births are favored over female in many cultures. In the U.S., it says, “parental preference for boys over girls is as American as apple pie and motherhood.” (Motherhood?)

Preference One for boys over girls? Wait a minute, that’s discrimination! Maybe the National Organization for Women (NOW) will depart from their usual pro-abortion stand long enough to condemn the killing of unborn little girls for the purpose of sex selection.

Don’t hold your breath.

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Si se puede hablar de Dios

Tuvo lugar recientemente en Canadá, la III Asamblea Interamericana de Religiosas, que incluye conferencias de religiosas de Estados Unidos y Canadá. Durante la Asamblea, la Confederación Latinoamericana de Religiosas de CLAR, que representa a unos 150,000 miembros de congregaciones religiosas en todo el continente, presentó un documento del que extraeremos algunos párrafos significativos.

"Tenemos que revisar en América Latina la idea de la secularización. Nosotros no somos una sociedad secularizada. Hay que distinguir una secularización del primer mundo y otra del segundo. En el primer mundo, el hombre ha aumentado su capacidad científica y técnica, pero cada vez acude menos a Dios. Evangematizar en este sentido significa que los cristianos debemos de estar fuertemente comprometidos en lo secular, en el esfuerzo común de todos por lograr un mundo técnico. Y que desde esta base podemos anunciar a Dios.

En el segundo mundo se da una secularización semejante, esta vez de tipo político. Para quienes acusan a Dios de ser alienación frente a la construcción del socialismo, no cabe otro camino de evangelización que comprometerse en todo lo social y justo y que puede tener esa sociedad y, desde el interior de este proceso, anunciar a Dios."

"En América Latina, nuestro pueblo no pide al sacerdote cosas distintas que a las religiosas. Además, la religión en este continente está intacta, tanto por parte de las que quieren cambiar la sociedad como de los que quieren mantenerla."

"Si se pregunta por el lenguaje sobre Dios no es si es posible o no hablar de Dios en América Latina. Esta pregunta está contestada: sí se puede. Es lo que estábamos esperando. Es lo que Dios espera."

Más que nunca testimonio auténtico

Para la vida religiosa en América Latina, esta situación significa un testimonio auténtico, muy claro. Se podría explicar con una anécdota:

En un país latinoamericano, un hombre del pueblo tuvo que comprar una bomba de agua. La policía le detuvo en la calle y le preguntó qué llevaba. "Agua", respondió. Y la policía le añadió: "Una bomba de agua".

"Soy un símbolo de lo que este pueblo ha hecho"

(Viene de la Pág. 24)

Digo primero la palabra bomba no me deja el policía terminar la frase. También para nosotros, religiosas en América Latina, ha llegado la hora en que debemos pronunciar con toda claridad la mitad más importante de la frase de nuestra vida, porque no sabemos si nos dejarán terminar la otra mitad de la frase.

Si sólo trabajamos por la justicia, pero no por la verdad, no creamos en las esperanzas posibles, las expulsiones de los países o asesinados, no hay dejado ninguna duda de nuestra consagración religiosa. Esa es la parte más importante de la frase que queremos decir al mundo.

Por esta razón, diría que la experiencia actual de la vida religiosa en América Latina nos lleva muy directamente a la oración profunda. Cuando uno no percibe resultado de su acción social o política, cuando la represión parece que no deja otro camino sino estar con los pobres y oprimidos y, al día siguiente, morir con ellos, se siente una necesidad muy grande de rezar. Sólo en el Señor se puede encontrar la esperanza frente a la desesperada situación de los pobres...

Edward A. McCarthy leyó el mensaje del arzobispo y el cardenal declinó la invitación de Embajada Argentina.

...Iglesia de la Ciencia de la Teología. PARIS—(NC)—El tribunal de París condenó a pena de cárcel a cuatro dirigentes de la Iglesia de la Ciencia (Church of Scientology) originarios de Estados Unidos, por fraude en sus asertos de que puede curar enfermedades y asegurar el éxito en la ocupación o profesión de los adherentes. El fundador, fue condenado a cuatro años de cárcel y una multa de $7,000.

...Iglesia de la Ciencia de la Teología. PARIS—(NC)—El cardenal declinó la invitación de Embajada Argentina. PARIS—(NC)—El cardenal François Marty de París, denunció una investigación penal que podría llevar a una intervención diplomática de la embajada argentina para decir misa en honor del patrón de San Martín, diciendo que mal podría ignorar la evidencia de la desaparición de varios ciudadanos franceses en Argentina (incluyendo dos monjas arrestadas en diciembre), y de muchos argentinos, cuyo paradero actual no se conoce a sus familias. La embajada y el gobierno militar tomaron este gesto como un desafío. Pero la oposición legislativa, que fundamentó la Operación Pedro Pan, resistió a la presión de los medios de comunicación de Argentina y de los periódicos que quisieramos, si somos expulsados o asesinados, sin haber dado testimonio de nuestra vocación y seguimiento de Jesucristo. Y todos nosotros, queremos, si somos expulsados o asesinados, no tener que desistir de seguir nuestro camino.

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NACION

- Carta sobre suicidio a jóvenes

CLEVELAND (NC) — El Dr. Victor Victoroff, psiquiatra de un hospital en Cleveland, ha preparado un curso para colegiales sobre el suicidio, alarma ante el aumento de muertes de la propia mano de adolescentes y otros jóvenes. Con la ayuda de diapositivas realistas que incluyen fotografías de su hospital, el médico trata de impresionar a la audiencia la profunda tragedia del suicidio. Su hospital recibía hace diez años Scevos, hoy pasan de 100 de los que logran salvar. Muchos jóvenes usan drogas para terminar con la vida.

- Ayudar a madres adolescentes

LOS ANGELES (NC) — La Maternidad Santa Ana procura que se aprueba una ley de ayuda a las adolescentes embarazadas que quieran conservar su bebé. La ley asignaría hasta $500 al mes para atender a la joven y su hijo en instituciones de beneficencia. La ley ha ayudado a miles de madres jóvenes al año.

- Asistiendo en franciscanos

BELFAST, IRELAND (NC) — Elizabeth Claire Drexler, madre de tres, abuela de siete y viuda, ingresó como monja a la Orden Tercera de San Francisco, una larga espera, que Dios quiso compensar. "Se refería a su vocación religiosa, una larga esperanza, interrumpida por su matrimonio con Herbert Drexler. quien murió diez años después.

- Promueve unión entre sacerdotes

CHICAGO (NC) — La Federación Nacional de Consejos Sacerdote celebra con una reunión en marzo los diez años de su fundación, con 120 unidades en todo el país. Su objeto es facilitar la comunicación entre los sacerdotes, canalizar sus opiniones en cuestiones de la Iglesia o de interés nacional, y coordinar programas de estudio y mejoramiento.

- Piden a prensa católica ser luz en la controversia

SAN ANTONIO (NC) — En una encuesta del Today's Catholic los lectores dijeron que la principal función del periódico es señalar la dimensión moral de la noticia. Agregaron que quisieran ver más comentarios y columnas de opinión en sus páginas, con referencia especial a la posición de la Iglesia en los grandes temas de controversia.

Comunidad

- Fiesta Campestre Familiar, de los Encuentros Familiares, el domingo 5 de marzo en el Centro de Enriquecimiento Familiar, comienzan a las 10 am.

- Retiro de la Pastoral Vocacional Hispana. El sábado 4 de marzo en la Capilla del Seminario-College St. John, comenzando a las 1 pm. Dirigido por el retiro sobre la Cuaresma el padre Luis Maley M.S.

Revisar situación social, poner al día la pastoral, metas de III Conferencia Episcopal latinoamericano

CUIDAD DE MEXICO (NC) — En una entrevista de prensa sobre la tercera asamblea general del episcopado latinoamericano, que se celebrará en Puebla en octubre, el arzobispo de México Mons. Ernesto Corripio, y el secretario de la Conferencia de Obispos Mexicanos Mons. Alfredo Torres, explicaron que su objeto es repasar la situación social, económica y moral del continente, para poner al día el programa pastoral. Entre los problemas principales citaron el aumento de la población (de 339 millones a 600 millones para el año dos mil), la creciente desigualdad entre ricos y pobres, y la concentración de poder en aras de la seguridad nacional, que "ha dado lugar a violaciones de los derechos humanos." Mons. Corripio señaló además problemas espirituales como "un deseo de la oración y la contemplación, la crisis de varios movimientos religiosos y programas pastorales, la deserción (de personal de la Iglesia) y el analfabetismo religioso."

Limitan viajes, conferencias de Obispo Helder Câmara

RECIFE, Brasil (NC) — Mons. Helder Câmara, arzobispo de Olinda y Recife, cuyas conferencias en el exterior contrarresta la injusticia social han provocado polémica, ha recibido aparentemente instrucciones de viajar menos. "No estoy en libertad de comentar el asunto en este momento. Cuando sea oportuno diré la verdad," dijo a un grupo de periodistas, curiosos porque en noviembre canceló un viaje a Roma, y ahora otro para el Senegal, Africa, en mayo. Sus amigos reciban unas 80 invitaciones al año para dar conferencias en otros países, de las que acepta unas ocho "con permiso de mis superiores."

"Crecer juntos en fe, oración y amor"

El Arzobispo Edward A. McCarthy ha escrito una Carta Pastoral para el Año Santo, con el deseo de que familias, parroquias, movimientos... reflexionen sobre los cinco temas de su contenido. Esta cuarta semana de Cuaresma, toda Arquidiócesis reflexiona sobre el tema de la comunidad.

IV Somos una comunidad

Como ha dicho nuestro Santo Padre: "Quienes acogen con sinceridad la Buena Nueva, mediante tal acogida y la participación en la fe, se reúnen en el nombre de Jesús para buscar juntos el reino, construírlo y vivirlo. (Evangelización No. 13)

"Porque así como, siendo el cuerpo uno, tiene muchos miembros, y todos los miembros del cuerpo, con ser muchos, son un solo cuerpo, así es también Cristo. (1 Cor. 12, 13) "pues vosotros sois el cuerpo de Cristo, y cada uno es parte. (1 Cor. 12, 27) Somos la Iglesia del Sur de la Florida, y nuestra relación no es como la de muchos viajeros extraorios unos a otros por nuestra vida de fe. El esposo y la esposa se alientan el uno al otro, los padres con los hijos, los sacerdotes y su pueblo y vieron, los maestros a sus alumnos, las enfermeras a sus pacientes. Hay algunos que tienen una llamada especial en la comuna Latina, sacerdotes, maestros, padres, díacons, organistas, trabajadores sociales, miembros de cuerpos consultivos, e incontables vocaciones. Todas contribuyen al esfuerzo común de hacer presentes la vida y el amor de Cristo.

El Arzobispo, y los sacerdotes en su nombre, son los humildes servidores en la administración de la Iglesia, uniendo, dirigiendo en fe, oración y caridad organizando, estando presentes y vigilando solicita y amorosamente la gracia que el Espíritu Santo les ha encomendado. (Hechos 26)

Los miembros de esta Iglesia arquidiocesana son a la vez miembros de otra comunidad, la comunidad de los Santos. Ellos están unidos con las almas del purgatorio por las que oran, y con los Santos del cielo, sus héroes, modelos e intercesores. Tenemos a la Santísima Virgen como patrona de nuestra Arquidiócesis bajo el título de la Inmaculada Concepción.

Arquidiócesis de Miami, la parroquia y la familia. A cada nivel de comunidad Cristo esta nutriendo su vida en nosotros. Como dependemos de las culturas en que vivimos para el lenguaje que hablamos las madas de vestir que seguimos, de la riqueza de nuestros modos de pensar, también nos debemos a la comunidad espiritual en que vivimos por el vigor de nuestra fe, la profundidad de la vida de oración y la vitalidad de nuestra caridad.

Somos interdependientes debido a las funciones y papeles que ejercemos en la Iglesia. Todos estamos en un puesto desde donde podemos servir de inspiración y aliento a otros para que sigan nuestro ejemplo. De esta manera, todos somos como "estrellas" en la arquidiócesis.

Preguntas para comentar

1. ¿Has visto los somos de una comunidad?
2. ¿Qué obstáculos encontramos a este estar conscientes y trabajar juntos como miembros de una comunidad?
3. ¿Qué se puede hacer para superar esos obstáculos?

"Estamos interrelacionados. Somos unos de otros en nuestro destino espiritual. Somos una comunidad."

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"Crecer juntos en fe, oración y amor"

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Materialismo, poca formación entre obstáculos a la fe

Dicen en reuniones de Año Santo

El materialismo reina, las dificultades de vivir en una sociedad pluralista, el exceso de actividad y la falta de formación, son algunos de los obstáculos a la fe que las pequeñas comunidades encuentran en su esfuerzo por vivir en la fe. Muchas de las parroquias y grupos hispanos de Miami están luchando por responder a esta situación.

Por su parte el obispo ha instado a seguir formando en todos los medios de comunicación, pero también piden más uso de los medios de comunicación, y más programas de formación y directivas masivas.

Por su parte el piensa dedicar estos días antes de la Pascua a visitar a sacerdotes que no están en el ministerio activo.

"Soy un símbolo de lo que este pueblo ha hecho"

Monseñor Walsh recibió homenaje

Monseñor Bryan Walsh (centro) presenta a su hermana Alleen Harrington al Arzobispo McCarthy. A la izquierda John McMullen, editor ejecutivo del Miami Herald.

"Nos dio cobijo al faltarnos hogar, calor cuando teníamos frío, sonrisas al sentirnos alejados de la fe."

Así expresó Armando Codina la gratitud a otros niños menos afortunados de lo que fuimos nosotros, algunas de las riquezas que Ud. nos ofreció," según explicó Armando Codina, que está de camino a la fundación de Pedro Pan.

A la derecha, un grupo de niños cubanos en la ciudad de Miami, que llegó en el barco 

Bendición del Papa para Año Santo

El Papa se siente profundamente complacido de que todo el mundo esté contribuyendo a celebrar su vigésimo aniversario como Obispo.

"Es nuestro modo de decir "Gracias a ti", Señor, por ser el hombre que nos ofreció a otros.

A la izquierda, un grupo de niños en la ciudad de Miami, que llegó en el barco.