Pro-Lifers visit Congress

WASHINGTON—(NC)—One of the notes that set the March for Life, 1979 edition, apart from earlier versions is that the pro-life demonstrators have learned their way around Capitol Hill.

Many of the marchers — who March for Life officials said numbered over 100,000 (police estimates were 80,000) — have attended all six of the annual demonstrations marking the anniversary of the Supreme Court abortion decisions of Jan. 26, 1973.

THEIR EXPERIENCE is beginning to show. In earlier years, many marchers, who spend the morning of the demonstration visiting with their senators and representatives, seemed as if they were simply passing by recently-routed stragglers than a purposeful army.

Wandering down the passageways under the congressional office buildings and through the Capitol, the pro-life forces were viewed by many as tourists who happened to have strong feelings about abortion, rather than as demonstrators.

More often than not, the pro-lifers would be greeted by aides, listened to politely, given vague assurances that the legislator wanted to do the right thing, thanked, then sent off to look at the sights of Washington.

Demonstrators at the sixth march appeared less willing to accept the appearances of success, indicating that they have had a taste of its reality. A recurring note was that what the movement did to several senators, it can do to others.

There was little bitterness among the pro-lifers, however. One woman, Alice Brennan of Shrewsbury, Mass., spoke after leaving the office of Sen. Edward M. Kennedy (D-Mass.) who has consistently voted against her agenda.

"You'd love to like him, but you can't," said the woman, who was among more than 100 people who crammed themselves into Kennedy's private office to try to get him to change his position on abortion.

For about an hour, members of the group had conversations and pro-life arguments Kennedy's way. The senator, now chairman of the Senate Judiciary Committee, a crucial post in terms of constitutional amendments, said he was personally opposed to abortion, but the group pressed him on the question of when life begins.

While the marchers appear to have more savvy than before, there are certain characteristics which they have in common with those who have marched before. They continue to travel to the congressional halls in bus-sized groups.

These platoons break down into squads only to board elevators. Then they join ranks again.

More than 1,000 buses made the trip to Washington this year. Despite predictions made by some pro-lifers that the crowd would be off because of local competing demonstrations in cities such as Pittsburgh, the crowd was the same size as last year. At one point, marchers were already assembled on the Capitol grounds, while as far as the eye could see, up Pennsylvania Ave. to the Treasury Building, more marchers were just beginning the more than one-mile trek.

Pro-life banner is assembled by two knights of Columbus on a cold and wintry Ellipse in Washington before joining thousands of marchers in the nation’s capital.

Pope's visit sets tone of papacy

Pope John Paul II took a characteristic bold step and further set the tone of his papacy by deciding to make Mexico the destination of the first foreign trip of a three-month-old pontificate.

Even before the beginning of the seven-day journey, including a stop in the Dominican Republic, the trip was being hailed as an historic event.

ARCHBISHOP Edward A. McCarthy of Miami represented the U.S. Bishops at the arrival ceremonies in Santo Domingo, yesterday (Thursday) and was later received in audience by the Pontiff.

By the time the trip is over on Jan. 31, several million Mexican and Dominican people will have seen him in person and additional millions of other Latin Americans will have seen him on television or heard him on radio, perhaps dozens of times, speaking in their native tongue.

The papal trip put the third general assembly of the Latin American bishops, on the theme of evangelization, in the international headlines.

In addition, in Mexico, where the vast majority of people are at least nominally Catholic but where anticlerical laws restrict even priestly dress and prevent priestly missionary activity from abroad, the visit could have political as well as religious implications.

THE POLISH POPE’s choice of a Catholic Third World country for his first trip abroad as pontiff was regarded as an important symbol of the directions his papacy may take in the years ahead.

When he announced the trip on Dec. 22 at this Christmas meeting with Rome’s cardinals, he referred approvingly to comments by others that “the future of the church is at stake in Latin America.”

He also told the cardinals at that time that the importance of the evangelization theme of the Bishops’ assembly was “so evident that there is nothing to explain concerning the reason for my decision.”

One of the hallmarks of Pope Paul VI’s 15-year reign was the church’s steadily increasing involvement in development, human rights and justice issues. Towards the end of his reign Pope Paul began to link these issues more and more closely with evangelization.

VATICAN OBSERVERS noted that Pope John Paul II picked up on this linkage right at the start of his reign. He repeatedly emphasized in his speeches the intimate relationship between religious rights and other fundamental human rights, as well as the basic duties of Christians as Christians to protect human rights.

The Mexico trip, with its natural focus on evangelization, will certainly give pope-watchers a much clearer idea of the future of John Paul’s papacy. By the end of the trip he probably will have had more media coverage in one week than he received in all of the first three months of his pontificate combined.

In those first three months, Pope John Paul quickly showed a strong consciousness of symbolism. And his Mexico trip was designed to include several symbolic actions.

In those first three months, Pope John Paul quickly showed a strong consciousness of symbolism. And his Mexico trip was designed to include several symbolic actions.
"There's no such thing as a tough customer."

"Most of my customers know exactly what they want — quality beef. Good service. What's tough about that? It's my job. Nothing's too much trouble. And if you're not happy with something, I want to know about it."

We know you mean business.

Spanish Liturgy Institute formed
SAN ANTONIO, TEXAS—An Institute of Hispanic Liturgy was established last week at a meeting at the Mexican-American Cultural Center here.

Participants, including Rev. Juan Sosa, Archdiocesan Associate Director for Religious Education, discussed making various liturgical needs among the Hispanic communities today and discussed four general areas of common concern:

- Freedom to create and identify effective forms of communication;
- Development of effective forms of liturgical ministry at the diocese, parish, and grass roots level;
- Relation of popular religiosity and liturgy in the light of evangelization; and
- Processes of communication by education of the people and the promotion or research via His-panic liturgies.

A final statement will be presented for revisions and recommendations to the Bishop's Committee on the Liturgy and various liturgical organizations around the country.

The members of the Institute hope to meet again in September.

Hispanic liturgy music workshop
A workshop on Liturgical Music for Hispanic Communities will be conducted at St. John Vianney Seminary Feb. 23-24, co-sponsored by the Archdiocesan Department of Religious Education and the Office of Worship and Spirituality.

The featured speaker will be Brother Alfredo Morales, F.S.C. He will explore new avenues for liturgical expression of the various Caribbean cultures for the people of God in South Florida.

Dominican nun
ADRIAN—Funeral services were held on Jan. 15 at the Dominican Motherhouse Chapel for Sister Andrew Marie Podsedly, O.P., formerly a member of the faculty at St. Ann School, West Palm Beach.

Retired since 1973, Sister Andrew died at the age of 76 in the congregation's Health Care Center.
In Altoona-Johnstown, Pa.,...

...Register, diocesan newspaper that Archbishop McCarthy LOUIS C. ROBERTS - to who died after having an "roses" on the sixth an-

had died while pro- - Pro-lifers sent red roses to Court's abortion decision. written in heaven. said. There he wrote the Koran, the "heavenly book"

Mount Hira," Msgr. Saylor said. Shiites and settled in the area

Spain in the Middle Ages," the priest-editor explained. But since Muhammad founded Islam, "it has become just as fragmented as Christianity and Hinduism, and a failure to understand the nature of this fragmentation necessarily leads to a complete breakdown in effective communication," he said.

After the death of Muhammad, Abu Bakr was elected as caliph-"successor of God's messenger" — and Umar ("Omar") later suc-

ceeded him. But after Umar's death, there was a dispute between two candidates — the followers of Uthman are known as the Sunni or Sunnites. They have a highly developed, highly respectful and outstanding ancient teachings, some of whom influenced European philosophers. The Sunnites had conquered Spain in the Middle Ages," Msgr. Saylor said.

The followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

The followers of Uthman are known as the Sunni or Sunnites. They have a highly developed, highly respectful and outstanding ancient teachings, some of whom influenced European philosophers. The Sunnites had conquered Spain in the Middle Ages," Msgr. Saylor said.

After the death of Muhammad, Abu Bakr was elected as caliph-"successor of God's messenger" — and Umar ("Omar") later suc-

ceeded him. But after Umar's death, there was a dispute between two candidates — the followers of Uthman are known as the Sunni or Sunnites. They have a highly developed, highly respectful and outstanding ancient teachings, some of whom influenced European philosophers. The Sunnites had conquered Spain in the Middle Ages," Msgr. Saylor said.

The followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.

...IN THE PRESENT controversy, various Shiite leaders "have gathered popular opinion against the shah by claiming that he has watered down and secularized sacred Islamic tradition.," Msgr. Saylor said. History has simply repeated itself again and the warring sects of Shiites Moslems have suc-

ceeded them. But after Umar's death, there was a dispute between two candidates — the followers of Ali became known as Shiahas or Shitites and settled in the area

which is now Iran. "Since they were rejected by the main body of Islam, they could no longer claim to be led by a caliph," Msgr. Saylor ex-

plained. "Instead, they followed selected spiritual leaders known as imams."

Ayatollah Ruhollah Khomeini, the exiled Muslim leader in France who has become a symbol of opposition to the Shah of Iran, is the imam of only one of many Shiite sects and "there is no reason to believe he can unify the nation," he added. "The other Shiite sects and their imams are not going to stand idly by and watch Khomeini assume the exclusive leadership.
Pope's visit sets tone of papacy

(Continued from Page 1)

The one-day papal stopover in Santo Domingo, with a Mass at the city's Plaza de la Independencia yesterday and another Mass at the city's historic cathedral this afternoon, set the tone of the pope's papacy.

Christopher Columbus landed in what is now the Dominican Republic in 1492. Today recalls the first planting of Christianity in the New World. The Dominican Republic is part of the Island of Hispanola, where the bones of Columbus are enshrined.

The pope's calendar in Mexico City after his arrival today includes meetings with bishops from all over Latin America, Mexican priests, Religious, seminarians, university students, athletes, journalists, sick children, Indians, and poor families. When the first announced the trip, he said that his Mass Jan. 27 at the National Shrine of Our Lady of Guadalupe, celebrated with the Latin American bishops to mark the formal opening of their third general assembly, would be the central point of the trip. It called it "a religious pilgrimage to the feet of the Holy Virgin."

Of his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation on his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation on his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation on his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation on his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation on his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation on his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

The announcement of the papal trip renewed speculation on his trip tomorrow to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization was vast: "theological, ecclesiastical and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay in Mexico, the pope will fly to Oaxaca (Jan. 29) where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City, that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, a rally at Monterrey, before again returning to Mexico City for the night.

... HIS FINAL DAY in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.
She hardly weighs 100 pounds, the little nun in the black and white habit, as she approaches the imposing heavy-gage fence of the Dade County stockade.

The guard sees her, smiles and lets her through the big gate as he has countless times before over the past three years.

SISTER REGINA MAGUIRE of Immaculate Conception school moves on inside the fence stopping to chat and greet one prisoner and then moves on in the cafeteria where a makeshift altar has been set up. She has dealt with all kinds from teenage killers, to Mafioso to alcoholic inmates.

The men here are full of anxieties and uncertainties. It's a new world for many of them," Sister said. "There are no over ever really cared before."

"One of the common things you hear from these people is 'No one ever showed us a different way before' or 'No over ever really cared before,'" Sister said. That's the importance of the jail ministry, she said, showing that someone cares.

SHE SINGLED out Paul Turcotte of Corpus Christi parish and Irwin Vincent, jaymen who have been coming down for years to help with services and discussion, showing they care.

"And we can use more," added Chaplain Perez, a Cuban and Methodist who has been in the U.S. for 18 years and who obviously has a warm and close relationship with Sister Regina.

And their ministry does get results.

She pointed to a man walking across the grounds. "He is in charge of the alcoholic facility here now," she said. "But he used to be one of its inmates."

"I remember another man who changed so much. There was an article in a local paper about him being the 'toughest man in Miami's' bouncer in a bar. Now he goes to our services here and it's strange seeing this big man with a Bible in his hand..."

She has been here before and knows her way around. Sister along with the Dade Corrections Chaplain, Rev. Roberto Perez, and other volunteers, have held religious services, discussion and counseling sessions with the inmates for several years in the cafeteria where a makeshift altar has been set up. She has dealt with all kinds from teenage killers, to Mafioso to alcoholic inmates.

The men here are full of anxieties and uncertainties. It's a new world for many of them," Sister said. "There are no over ever really cared before."

"One of the common things you hear from these people is 'No one ever showed us a different way before' or 'No one ever really cared before,'" Sister said. That's the importance of the jail ministry, she said, showing that someone cares.

SHE SINGLED out Paul Turcotte of Corpus Christi parish and Irwin Vincent, jaymen who have been coming down for years to help with services and discussion, showing they care.

"And we can use more," added Chaplain Perez, a Cuban and Methodist who has been in the U.S. for 18 years and who obviously has a warm and close relationship with Sister Regina.

And their ministry does get results.

She pointed to a man walking across the grounds. "He is in charge of the alcoholic facility here now," she said. "But he used to be one of its inmates."

"I remember another man who changed so much. There was an article in a local paper about him being the 'toughest man in Miami's' bouncer in a bar. Now he goes to our services here and it's strange seeing this big man with a Bible in his hand and involved in what we're doing," she said.

"Another man was always crying," said Chaplain Perez, "and I got a call one night from his attorney, saying that the man was in a holding cell and was near suicide. But now he is active in his family and church and doing well."

However, the ministry is hampered by lack of a religious atmosphere.

So, some months ago they formed a committee of 15 lay and clergy to raise money to build a chapel and counseling facility, using inmates and officers for labor and hopefully some donated materials. They have $26,000 of the needed $50,000 raised through private donations of friends, so far. They have set a goal of $15,000 more by March 2, so they can at least begin construction. (Anyone interested can call Sister at 822-6161. It's tax deductible).

"THE CHAPEL would be open all day," said Sister, "so the men could come in and pray, meditate or read, in addition to our services."

Archbishop McCarthy has approved of the project in a letter, she said.

And why not. He recently confirmed two men, a father and son pair, who were in the downtown jail and found a new way of life.

Both had been in the Mafia.

Sister Regina talks to young men outside the stockade who came to visit inmates.
We're already three weeks into the new year of 1978 and those resolutions which many of us composed before Auld Lang Syne was sung on December 31 have probably been long forgotten! Our good intentions mark the transition from year to year, but can we honestly claim that these proposals have been fulfilled?

Our annual lists of behavioral projects usually reflect a desire to leave something behind and take something on that is new. The disciple of Christ is one who constantly lives by this attitude, leaving behind any yearning for sin and taking on every desire for Christ-like conduct.

Sunday's gospel story is Mark's account of the first disciples called along the Sea of Galilee. These fishermen abandoned their occupational careers to surrender to the life of the Lord. Their rejection of their fishing equipment to take on a new life with the Lord Jesus.

Perhaps some of the goals and hopes contained in the New Year's resolutions are too idealistic to be practically attained. Spend some time exploring the practicality of these intentions with the children, helping them and ordinary examples of how to keep their resolutions.

Each member of the family should volunteer to help another household dweller keep the promises which have been written. For instance, Mother could help her daughter to diet by not buying those tempting sweets for after school snacks. Little Tom could help Dad's resolution to read daily from the bible by placing the Scriptures on the dinner table for reading as a supper blessing. The oldest could help the youngest to learn the common prayers of our faith by spending ten minutes each evening assisting with memorization skills.

This celebration might be concluded with a family prayer of thanksgiving for each other and a song such as “Keep Us Close” (Hilliard-RPB) or “Child In The House” (Walker-JOR).

Some of the programs recommended in this column are also being conducted through the Family Enrichment Center of the Archdiocese. For further information contact Mimi or Terry Reilly at the Center, 651-0280.

The Christian lobby on hunger has chosen “Hunger and Self-Reliance: The Role of Aid” as the theme for the activities. The group hopes to enlist new public policy advocates who will work toward reforming U.S. food and development assistance programs to provide for more self-reliant development. The Christian lobby is focusing attention on the U.S. role in world hunger and to recruit citizens to become more involved in food issues.
Archbishop Sheen addresses ‘sinners’ at national meet

WASHINGTON — (NC) — "Mr. President, Mrs. Carter, my fellow-sinners.” That’s the way Archbishop Fulton Sheen, 83, opened his address to the 27th annual National Prayer Breakfast — to a response that began with nervous laughter and ended with applause among the 3,000 people in the audience.

The National Prayer Breakfast has become a Washington tradition at the opening of each new session of Congress. Politicians and business and religious leaders from all 50 states and 100 countries attended this year’s breakfast.

The Breakfast is sponsored by evangelical Christian groups, but Archbishop Sheen, a rare Catholic speaker at such occasions, was at home with his audience.

He noted that President Carter, in a Bible class in Plains, Ga., had quoted St. Paul saying, "We are all sinners.” The archbishop said he trusted Carter would not mind being included in the greeting to fellow-sinners.

Carter, in turn, opened his talk by calling Archbishop Sheen’s religious television series in the early 1950s “one of the delights of my life” and said: “It even boosts my spirits at home with my audience.”

Archbishop Sheen said, “We Americans are not very much given to the thought of sin. We may make a ‘mistake’ or else we excuse our anti-social behavior because we were fed Grade B milk as children, or because of insufficient playgrounds, or because we were loved too much by a mother or too little by a father.”

He noted that psychiatrist Karl Menninger had written a book entitled ‘Whatever Became of Sin?’ because of the absence of talk about sin in America.

“The rabbis and priests and ministers stopped talking about sin,” Archbishop Sheen said. The jurists picked it up and turned it into "crime" and finally psychiatrists converted it into a complex.

“The result is that no one is a sinner. It used to be that Catholics were the only ones who believed in the Immaculate Conception of the Mother of Christ, but today, everyone in America seems to be immaculately conceived.”

In his talk, Carter emphasized the importance of religion in major political and international events.

He said the three major news stories of 1978, according to one public opinion poll, had religious connotations: the Peoples’ Temple suicide-murders at Jonestown, Guyana, the election of Cardinal Karol Wojtyla of Crakow, Poland, as pope and the Camp David summit, where Carter, President Anwar Sadat of Egypt and Prime Minister Menachem Begin of Israel all agreed that religious faith was a factor.

In an apparent reference to the religious turmoil in Iran, Carter said: “I would guess that one of the great news stories of 1979 will be the impact around the Persian Gulf... of religious fervor and the searching for some compatibility between a modern, rapidly changing technological world on the one hand and an inclination on the part of devout religious leaders to cling to stability and security predicated on past social and personal habits.”

“Even in a modern world we consider to be highly secular,” Carter said, “the great events that move the people here and in other nations are intimately linked to religion.”

**Easter in Ireland**

16 DAYS ESCORTED COACH TOUR of EIRE!

April 2 through April 17 $899

For full particulars call Per Duffy, 358-7875

IRUS Enterprises, Inc., Suite 601, 111 SW 3 St, Miami 33130

**EASTER IN ROME**

With the Holy Father’s Easter Blessing:

APRIL 8 thru 16 MILAN-VENICE -FLORENCE-ROME

First Class hotels, 2 meals a day, visits and transfers

$1,150 from Miami VIA Alitalia

Purcell Travel, Inc.

305 Alcazar Coral Gables Fl. 33134 • 448-7454

**Colonial Pontiac**

"WE CAN SAVE YOU MONEY"

‘79 FIREBIRD

BRAND NEW

Power steering, power disc., brakes, stick shift, bucket seats & console, dual headlamps, steel belted radial tires, 3.8 V-6 engine, and much more. $6,995

**Miami Beach Dog Racing**

TONIGHT 1ST RACE 8

THE NATION’S BEAUTIFUL OCEANFRONT GREYHOUND RACE TRACK

Miami, Florida / THE VOICE / Friday, January 26, 1979 / Page 7
This city is our home...

By GERARD E. SHERRY

Two virtues must form the mainspring of our efforts to create a truly Evangelistic ideal in the Archdiocese. They are social justice and fraternal charity. We must be as emotionally concerned with securing justice for everybody as we are in claiming it for ourselves.

Our charity must be as broad as our family—the human family. And the fire of this zeal and the warmth of its love must extend beyond our own hearts to the whole city, just as we must ultimately extend to the whole world. Love must extend beyond our human family. And the fire of our charity must be as broad as our family—the whole mass of dough. Our charity must be as large as the whole mass of dough.

PERMISSION: What is the Christian approach to the eradication of urban slums and blight? The renewal of our civic community? Atomic radiation? The eradication of urban slums and blight? The renewal of our civic community?

Everything human cries out to sacred and the secular within the civic structure? Permit me to draw upon the Gospel for a fundamental principle which can guide us. At least twice, Christ told us what we should do to be the Salt of the Earth; and the leaven which raises the whole mass of dough.

Now both of these concepts imply a certain catalytic function. The salt makes good food taste better, and more to the point, the days of the Gospels— which had no freezers— the salt preserved meats. The salt does this by being what it is, and by working on the food or meats as they are. The salt respects the food it savors and the meat is preserved.

The leaven, or yeast, works slowly and yet effectively, releasing the hidden powers of the dough. Unseen, imperceptibly, the yeast works throughout the whole mass, but as with the salt, by being what it is and acting on the dough as the dough is.

HEREIN LIES the basic principle for a Christian contribution to the civic community: a solid respect for the civic community in all its reality, and a real effort for Catholics to be what they are.

Let us look first at this civic community. This city, so fraught with dangers, so bright with hopes, so burdened with problems, so open to improvement, so threatening to us, and yet so essential to our human development; this city is our home and our responsibility. This city is lovable and fascinating, challenging and dangerous.

This city is not the City of God, but neither is it the City of Satan; it is the City of Man. All that is noble, aspiring and inspired in us finds its natural completion and perfection in this city. But also, all that is debasing and savage in us finds free reign in this city. The city contains persons of all conditions, all stations and all kinds.

Because it is the City of Man, it must serve us. It must be shaped to our measure. It must be for us. The constant temptation to make the city the unfortunate poor. Inadequate housing and sought living in a society of plenty, breeds contempt within a community that shares its responsibility for the unfortunate poor.

The Christian knows by faith that everything human cries out to be baptized, to be raised beyond itself, just as we all have been raised to share the Divine Life.

...everything human cries out to be baptized, to be raised beyond itself, just as we all have been raised to share the Divine Life.
...it needs higher vision

(Continued from Page 8)

...the parish is an integral part of the civic community and we must never forget that fact.

primarily a matter of people and not merely of buildings and places. As persons who strive to be guided by moral principle we must emphasize that such problems, since they involve human beings, cannot be divorced from religion and morality. Religious truth and moral virtue must illumine our investigation and inspire our efforts at solutions.

If persons are the primary consideration, they must then participate fully in the program. They must share in the work of improvement of environments and neighborhoods because it is they who benefit most. It is the people who then must first be mobilized to participate in the program and work for its successful conclusion. How to effect this mobilization is the real question.

IT CAN AND SHOULD be done on a local basis through community improvement, and other civic associations. Not enough is done in this regard.

Indeed, many such associations have become no more than neighborhood social clubs. They place emphasis on entertainment, sport and the like. They fight zoning where it will affect their property but not are interested when it affects others.

In new development in suburban areas, membership in community associations is pretty common at the beginning—while the neighborhood is consolidating itself. However, once street and traffic lights are in and the builder's guarantee has run out, very few residents stay interested.

There is also the question of leadership and of coordination of community activities. There are few permanent leaders in these associations and some centers of stability are required if slum clearance, blight eradication, and neighborhood conservation are to be accomplished.

Where can we find such centers of stability, of permanence? Only the churches of a community really fill the role. They are centers attracting people of all social strata, already unified in faith under the leadership of pastors, ministers and rabbis. Furthermore, churches have the one extra quality needed for leadership in such areas—they are normally devoid of politics.

IN BOTH THE CITY and the suburbs, clergy and laity, having been formed spiritually as well as educationally, must give themselves to the task of strengthening the moral and physical unity of a community. In this time of transition we have a unique opportunity to live our faith—that we all are one in Christ.

The Cuban, the Puerto Rican, the Black, the Mexican American, the Haitian offer us the chance to practice the spiritual and corporal works of mercy. Did we just let those votes go to naught in our childhood in order to rack them off, or can we accept the challenge implicit in our belief that faith without good works is dead?

When the people of a community band together through mutual concern and understanding, great things can be accomplished.

However, too many of us are immature, spiritually and socially. We have an immaturity that binds us to the immediate and perceptible. We must, therefore, resolve to grow up with, and in, the Church.

We must raise our sights to those proper human goals which pertain to the realm of Spirit, and by this fact are attained with great effort and the passage of much time. We must rouse ourselves from daydreams and fancy and face the cold, hard facts of the real world. The unreal world of the immature is a simple black-and-white world in which each problem has its neat solution—each item has its labeled pigeonhole.

By an act of the will, consciously, coldly, calculatingly, we must decide to face up to complexity, to large areas of gray, to problems that have no solution, to matters that stubbornly refuse to be pigeonholed.

WE MUST TURN away from the adolescent quest for immediate victory, or even for jobs that can be completed. We must turn toward that adult and real world in which we will be obliged to attempt the impossible, even if ever haunted by the spectre of failure.

These times call for prophets, not only among the hierarchy, the clergy and Religious, but also among the Catholic laity. Our parish life should produce them—men and women who will be courageous; who will be prudent, yet not timid; who will even dare to be wrong occasionally.

We must all work for a City of Man inspired to spiritual and material vitality rather than subservience to the "status quo."

The active concern of the parish and church missions within depressed areas, brings the ray of Faith as reflected on the faces of people at inner-city's St. Francis Xavier church during a visit by Archbishop Edward McCarthy—and hope through the home visits of the Sisters of Marianitas who staff the Puerto Rican center in Miami.
Valuing and Learning how to Love

By SISTER LOUISE HAGEMAN

I stand and watch the jet liner soar into the skies of Malawi, Africa. The pain caused by her leaving is acute because we share deeply. With her I am free to be myself, my hurt, angry, happy, helpless, or quiet self. I know that I love and am loved.

I USED TO FEEL GUILTY when I didn’t feel loving. Now, I realize that I confused loving with feelings of dislike, I didn’t really know much love either.

When another tries to love us, is what God is all about and unless we learn to love, we are as good as dead. How do we learn to love? Love has much to do with the acceptance of ourselves and of others, and this acceptance includes accepting the feelings we experience. To deny feelings of hate, anger, and fear is also to deaden joy and love since all emotions are related. Hence, a rather important step in learning to love is learning to be honest with ourselves, with what we really experience in a given relationship. We need to question why we feel the way we do. We must be honest about our possessive, jealous, manipulative or erotic behavior.

This search may be facilitated by talking with a trusted spiritual director or spending quiet moments in reflection. Here we can question why we turn others off or why no one responds to us. It may be always trying to get rather than give. Or we are insincere, disloyal or unable to receive. To discover these or similar painful truths, we need solitude. In fact, we seldom experience communion because we do not know how to be alone.

LOVE BECKONS US to gaze long and lovingly at rocks, trees, flowers and birds. As we learn to love a tree, we are readied to love our unpredictable and mysterious selves. The right kind of aloneness moves us to dwell with the word, reflecting deeply upon it. We get to know Jesus and realize that Jesus first loves us simply as we are at any given moment, whether this be a complainer, a rebel or a lover. In prayer, we discover who God calls us to be. We realize that God speaks to us in a way in which God speaks to no one else and so we treasure and reverence our unique selves.

This reverence or respectful love overflows. Others are revered because we appreciate their own unique identity and are no longer threatened by them. Jesus’ ways become our own. Our love is marked by a kind of believing that frees the other to be who they are, whether at a given moment they are jealous or withdrawn or hateful. Love means believing in our own and the other’s goodness so much that we can break out of our prisons and reveal our sinful yet redeemed selves. Love accepts the other simply as he is with no expectations.

Placing expectations on others often alienates us because no matter how another tries to love us, we are never satisfied. We place these stipulations almost unconsciously. We tell ourselves, if they love us, they will call this evening or write next week or spend an hour with us. No matter how many other signs of love we receive, like a smile or a glass of lemonade, these caring actions simply do not count, or at least, they are not enough. Others tend to shy away from us when we place expectations on them because they feel inadequate around us and no one likes to feel inadequate.

Learning how to love

SYNOPSIS

"Love," says Sister Louise Hageman: "Is what God is all about and unless we learn to love, we are as good as dead.

If we are to learn to love, first of all we must love ourselves and others. We must accept our feelings. And we must look honestly at ourselves. For that, we need solitude. Alone with God, we have time to stop and listen. Listening leads to real understanding of not only ourselves and others, but helps us understand that God gives us his love unreservedly. Genuine love is given unconditionally, with no strings attached. Jesus gave love when it seemed senseless and so must we, because only then do we actualize the deepest meaning of love.

In Luke's Gospel account of the 10 lepers, Jesus responded immediately to the pleas of these men. They did not doubt that Jesus had the power to heal them. And, indeed, as they were on their way to show themselves to their priests as Jesus had instructed them, they were cured. Yet, only one of the 10 men returned to say "thank you" — the only one among them who was not a Jew but a Samaritan, the one who was downtrodden even when he had not been a leper.

Jesus clearly demonstrated that his compassion and love knew no race or creed. And when the Samaritan returned to thank him, Jesus was sad when he realized that the other nine simply went on their way without a backward glance. Yet this one had interrupted his journey to come back. He had not forgotten Jesus' infinite kindness. Of the 10, the Samaritan understood the meaning of love. And Jesus said to him, "Go, your faith has been your salvation."

As we seek the meaning of love, and our understanding of its meaning grows, we know that we are never completely alone. God never turns his love from us. He always waits.

Page 10 / Miami, Florida / THE VOICE / Friday, January 26, 1979
Más de 60,000 en marcha nacional pro-vida

WASHINGTON (NC)—Unas 60,000 personas acudieron el pasado día 22 a la cita en defensa de la vida y caminaron por la Avenida Pensilvania hasta el Capitolio en protesta a la decisión de 1973 de la Corte Suprema legalizando el aborto. Aunque para esta sexta Marcha Nacional Pro-Vida se esperaba menos gente, la participación fue entusiasta y contó con grupos representativos de todo el país.

Más de 1,000 autobuses fueron llegando a la capital toda la noche anterior, y los participantes—algunos de ellos veteranos de marchas semejantes en años anteriores—mostraban más seguridad y firmeza en la defensa de su causa durante las visitas matutinas a la Cámara de Representantes y el Senado.

Su confianza era una parte fruto de los éxitos consagrados en las pasadas elecciones de noviembre, y según comentarios de algunos de ellos “por fin los políticos están tomando en serio el movimiento pro-vida.”

Por la tarde y al concluir las masas bajo la escalinata del Capitolio, estas escucharon discursos en que se subrayó la fuerza política del movimiento al señalar que los senadores Edward Brooke (R. Mass), Dick Clark (D-Iowa) y Thomas J. McIntyre (D-NH) habían sido derrotados con el significativo apoyo de grupos pro-vida.

Por la mañana unas 100 personas se habían presentado en el despacho del senador Edward Kennedy (D-Mass), pidiéndole que se planteara y definiera sobre cuando empieza la vida y el senador, algo níveo ante tantos acusadores juntos hizo resaltar sus propuestas de centros para adolescentes embarazadas, propuesta que según el senador haría disminuir las presiones que fuerzan a las jóvenes a pedir el aborto.

En la Archidiócesis, las actividades conmemorativas de la decisión de la Corte Suprema en favor del aborto tuvieron lugar en Miami, Delray Beach y Broward. Unas 30 personas de Naples representaron a la Archidiócesis en la marcha de Washington.

No a imperialism controlador’ dice el Papa a diplomáticos

CIUDAD DEL VATICANO (NC)—El Papa Juan Pablo II dijo a los diplomáticos acreditados ante el Vaticano que la búsqueda de soluciones a los problemas socioeconómicos y deseos de una mayor justicia en el mundo no debe transformarse en una lucha por el control mundial, por parte de cualquier forma de imperialismo.

El Papa recibió a los diplomáticos el pasado día 12 para intercambiar saludos de año nuevo. Durante su allocución en tranceé, pidió respeto a la libertad religiosa y mencionó los problemas de Libano, Irán, el Medio Oriente, Norte de Irlanda, Sud de Asia y la disputa territorial entre Argentina y Chile.

La humanidad está divida de muchas maneras, pero sobre todo “por divisiones ideológicas ajenas a los diversos sistemas de gobierno,” dijo el Papa.

“La búsqueda de soluciones que permitan a las sociedades humanas realizar las tareas que les son propias, y vivir en justicia, es quizás el signo esencial de nuestro tiempo,” añadió.

“Debe respetarse cualquier cosa que bajo cualquier régimen político pueda servir a esta gran causa, dijo.

“Pero por otra parte, esta múltiple búsqueda de soluciones no debe transformarse en un programa de lucha por el control del mundo, sea cual fuere el imperialismo detrás de tal lucha.”

“Sólo de este modo podremos” (Pasa a la Pág. 24)
La Iglesia tiene mucho más que ofrecer que los extremos confusos de aquellos que buscan la novedad y creen en la sectas, el cuadro completo del desarrollo histórico de las iglesias y el resurgimiento de las sectas para poder comparar y descubrir la verdad donde aparece. Para el cristiano, Jesucristo revela una dimensión nueva en la historia. Participar en la muerte y resurrección de Jesús como miembro de su Iglesia es un desafío indiscutible que requiere un compromiso lleno de sacrificio y de esperanza. Fue de la experiencia de Jesús en el comienzo de la Iglesia, religión y patria.

La experiencia de Jesucrístico humanidad ha dado lugar a múltiples interpretaciones. Básicamente ha sido un camino que se ha especificado cuando se dan en el tiempo, en la historia: un rigorismo extremo que convierte las leyes de la comunidad en dogmas intransigentes que prohíben, con sus prioridades, distinciones, y adaptaciones a nivel cultural; o una tolerancia extrema que da lugar a interpretaciones arregladas, sin dirección de ninguna tradición histórica, o a sincretismos donde la fe es mezclada con cualquier creencia que esté de moda en el momento.

Del primer extremo rígorista han sido testigos las religiones históricas, el judaísmo, y el cristianismo, en diferentes épocas. En el otro extremo, el de la tolerancia, encontramos...

"Relativismo en materias religiosas es común entre la juventud que se pasa viendo una etapa de reacción contra los valores arraigados en el hogar: familia, religión y patria."

...un sinúmero de sectas y grupos pseudo-religiosos que desde el comienzo del cristianismo han surgido y que ha dado lugar a que la Iglesia reflexione y valore su propia identidad. En este extremo podemos colocar la experiencia trágica de Jonestown en la Guayana Inglesa, al igual que la experiencia sincretista de la Santería y el Espiritismo del Caribe, problemas de una tolerancia histórica durante la colonización de las Antillas.

NO NOS ACOMPLEJEMOS!

Como en otros tiempos, la Iglesia de Jesús está llamada a reconocer su posición ante el mundo y a compartirle alegremente con los demás. La presencia de las sectas puede ser, por lo tanto, una llamada a Dios a vivir un compromiso cristiano que en muchas ocasiones olvidamos o vivimos, no tanto a nuestra conveniencia.

Las sectas nacen siempre de una protesta en un periodo de crisis cultural donde se sufre una gran frustración ante los modos de opresión que operan en la sociedad. La popularidad de la secta es casi un ensayo de respuesta a esta frustración. La Iglesia tiene mucho más que ofrecer que los extremos confusos de aquellos que buscan la novedad y creen en la sectas, el cuadro completo del desarrollo histórico de las iglesias y el resurgimiento de las sectas para poder comparar y descubrir la verdad donde aparece.

El cristiano no se desespera, por el contrario se arriesga a transformarse él para transformarse a los demás y en ese riesgo encuentra la libertad y el camino a la felicidad.

¿VIVAMOS EN VIGILANCIA?

El P. Buenaventura Klopssperg, OFM, nos ofrece criterios que podemos utilizar para encontrar la presencia de movimientos religiosos y más, actitudes religiosas que debemos evaluar:

1. "Que tenga su fuente profunda y verdadera en el mandamiento: 'Amáralos al Señor tu Dios con todo tu corazón, con toda tu alma y con tu espíritu'; 'amáralos a tu prójimo como a ti mismo' (Mal 22:37-38).

2. "Que sea inspirado por la vida y enseñanza de la Iglesia: la gloria de Dios por la salvación de los hombres; no busque el prestigio de su propia comunidad y de las personas que la integran, represen- tan o dirigen;"

3. "Que se alinee con la convicción de que es el Espíritu Santo quién, por medio de su luz y de su gracia, obtendrá la justicia de fe al testimonio dado;"

4. "Que respeta la libertad de determinación y la dignidad de aquellos a quienes se dirija, ya sea que acepten la fe, ya sea que la rechacen;"

5. "Que respeta el derecho de todo hombre y de toda sociedad a no sufrir violencia alguna que le impida dar testimonio según sus propias convicciones, inclusive las religiosas;"

Jonestown en la Guayana Inglesa, el judaísmo, el cristianismo, en diferentes tradiciones históricas, o a interpretaciones arregladas, sin dirección de ninguna tradición histórica, o a sincretismos donde la fe es mezclada con cualquier creencia que esté de moda en el momento.

...un sinúmero de sectas y grupos pseudo-religiosos que desde el comienzo del cristianismo han surgido y que ha dado lugar a que la Iglesia reflexione y valore su propia identidad. En este extremo podemos colocar la experiencia trágica de Jonestown en la Guayana Inglesa, al igual que la experiencia sincretista de la Santería y el Espiritismo del Caribe, problemas de una tolerancia histórica durante la colonización de las Antillas.

La Iglesia tiene mucho más que ofrecer que los extremos confusos de aquellos que buscan la novedad y creen en la sectas, el cuadro completo del desarrollo histórico de las iglesias y el resurgimiento de las sectas para poder comparar y descubrir la verdad donde aparece.

El cristiano no se desespera, por el contrario se arriesga a transformarse él para transformarse a los demás y en ese riesgo encuentra la libertad y el camino a la felicidad.

La cruz ardiente hace resaltar la sutilidad de un millante del Ku Klux Klan, organización conocida en muchos lugares por sus principios rígidos racistas y anti cristianos muchas veces expresados en afrentas públicas como el de la quema de cruces.

La experiencia de Jesucristo en el comienzo de la Iglesia, religión y patria. Participar en la muerte y resurrección de Jesús como miembro de su Iglesia es un desafío indiscutible que requiere un compromiso lleno de sacrificio y de esperanza. Fue de la experiencia de Jesús en el comienzo de la Iglesia, religión y patria.

La Iglesia tiene mucho más que ofrecer que los extremos confusos de aquellos que buscan la novedad y creen en la sectas, el cuadro completo del desarrollo histórico de las iglesias y el resurgimiento de las sectas para poder comparar y descubrir la verdad donde aparece. Para el cristiano, Jesucristo revela una dimensión nueva en la historia. Participar en la muerte y resurrección de Jesús como miembro de su Iglesia es un desafío indiscutible que requiere un compromiso lleno de sacrificio y de esperanza. Fue de la experiencia de Jesús en el comienzo de la Iglesia, religión y patria.

La experiencia de Jesucristo en el comienzo de la Iglesia, religión y patria. Participar en la muerte y resurrección de Jesús como miembro de su Iglesia es un desafío indiscutible que requiere un compromiso lleno de sacrificio y de esperanza. Fue de la experiencia de Jesús en el comienzo de la Iglesia, religión y patria.

La cruz ardiente hace resaltar la sutilidad de un millante del Ku Klux Klan, organización conocida en muchos lugares por sus principios rígidos racistas y anti cristianos muchas veces expresados en afrentas públicas como el de la quema de cruces.

La experiencia de Jesucristo en el comienzo de la Iglesia, religión y patria. Participar en la muerte y resurrección de Jesús como miembro de su Iglesia es un desafío indiscutible que requiere un compromiso lleno de sacrificio y de esperanza. Fue de la experiencia de Jesús en el comienzo de la Iglesia, religión y patria.

La cruz ardiente hace resaltar la sutilidad de un millante del Ku Klux Klan, organización conocida en muchos lugares por sus principios rígidos racistas y anti cristianos muchas veces expresados en afrentas públicas como el de la quema de cruces.

La experiencia de Jesucristo en el comienzo de la Iglesia, religión y patria. Participar en la muerte y resurrección de Jesús como miembro de su Iglesia es un desafío indiscutible que requiere un compromiso lleno de sacrificio y de esperanza. Fue de la experiencia de Jesús en el comienzo de la Iglesia, religión y patria.

La cruz ardiente hace resaltar la sutilidad de un millante del Ku Klux Klan, organización conocida en muchos lugares por sus principios rígidos racistas y anti cristianos muchas veces expresados en afrentas públicas como el de la quema de cruces.
LA RELIGIOSA HISPANA

Durante varias horas la semana pasada, las religiosas hispanas de la archidiócesis dieron testimonio de apertura y valentía para los jóvenes, a los que les representantes de la comunidad católica expresaron sus apreciaciones sobre lo que esperan de ellas y cómo ven el desarrollo de su labor de servicio y apostolado.

"La religiosa hace una labor buena pero nosotros quisieramos que participara más en los movimientos apostólicos," dijo Nicia Basurto de los Encuentros familiares.

"Necesitamos que la religiosa sepa sobre todo para la formación, añadió. Duly Piedra comentó que la religiosa necesita una relación humilde y "de gran servicio" pero no demuestra lo que en realidad hace. No se ve su sacrificio... si estuviéramos más cercanos, si participaran más en la vida de los movimientos, tendríamos de ellas mejor imagen," añadió.

Para Sixto Díaz, de la Agrupación Universitaria (ACU), la visión de la religiosa y lo que se puede esperar de ella depende de los distintos niveles sociales y culturales; aunque en general se espera de ella que sea portadora de Cristo, y el padre Pedro Cartaya S.J., dijo que en "muchos ambientes religiosa sigue manteniendo intacta su imagen de veneración, admiración y respeto."

Cartaya añadió que "la religiosa necesita hacerse más presente en el mundo de hoy, necesita conocer más de cerca.

"Las Religiosas están dispuestas a trabajan con los movimientos, pero no se les llama..."

no separarse de Miami y su realidad, estar al día pero sin perder la dimensión de trascendencia."

Francis Castañeda de los Encuentros Juveniles añadió que a veces se ve a la religiosa "como alguien muy arriba, a la que es difícil acercarse porque no frecuentamos nuestro ambiente, nuestras actividades. Existe como una barrera entre ellas y nosotros."

Los participantes en el panel sobre religiosa, también hablaron de la importancia o no del hábito religioso. El Doctor Carlos Martin Arango, psiquiatra, contó una experiencia llevada a cabo en su hospital en que para que las enfermeras estuvieran más cerca de los enfermos, él eliminó cualquier signo distintivo con uniforme cofia etc. Martin Arango explicó que pudo percibir cómo los enfermos perdían seriedad en su relación con el enfermero ya que el uniforme era seguridad para el paciente.

"Podríamos servirnos de esta experiencia para reflexionar sobre el hábito religioso," dijo. "Podríamos pensar que la religiosa con hábito es un signo visible, un aliado y una seguridad para el cristiano que se le acerca," añadió.

Durante la sesión los participantes y las religiosas discurrieron sobre las causas de la falta de vocaciones hoy día. Sixto Díaz dijo que se atribuye a una carencia de familias cristianas, y Francis Castañeda dijo que las religiosas tendrían que estar más presentes entre los jóvenes. Para Duly Piedra, "hay existen muchas oportunidades de servir y hacer apostolado y estas parecen tener menos limitaciones que la vida religiosa."

¿Por qué dieron las religiosas a esta esencia?

La Hermana Soledad Gallo R. M. I. señaló que a veces, aunque la gente puede necesitar a la religiosa, ella se olvidará a ella a la hora de la planificación, o de las actividades. "Ahora las religiosas están dispuestas a trabajar con los movimientos pero que nunca se les había llamado," dijo.

Para la Hermana Bertha Penal, las apreciaciones de la gente habían sido sinceras y con mucha verdad, aunque a veces carentes de verdadero conocimiento. "Necesitamos que conozcan más cerca, ayudarnos y nos den testimonio de fe y esperanza en el mundo de hoy."

Pastoral Juvenil Hispana a formar líderes

Para lograr una mejor formación de los líderes juveniles, la Oficina de Pastoral Juvenil de la Arquidiócesis ha preparado un curso de Seminarios de formación y oración que darán comienzo el próximo 7 de febrero.

Los seminarios están abiertos a jóvenes adultos de los grupos parroquiales y tendrán lugar en el salón de la parroquia de St. Michael, 2967

P杓los temas a tratar durante tres miércoles consecutivos serán:

- Dimensión Bíblica de la Cuaresma: Dimension Litúrgica de la Cuaresma y Celebración de la Palabra
- Las charlas incluyen técnicas eficaces de uso de medios audiovisuales, dinámicas de trabajo y trabajo bianico.

El hermano Morales a dirigir talleres de música en en Miami

"Es preciso hacer con los fieles una catequesis de la música, que es una catequesis de los signos líricos, los gestos del sacerdote o de la celebración. De lo contrario se crea una división mental entre los que cantan y la celebración de la que son parte." Así se expresa el hermano A. Morales, compositor cubano que residió en Santo Domingo en el Seminario de la Universidad de St. John Vianney. El viernes 23 de febrero, 2000, a las 8 pm en el estudio de música 

Los próximos días 23 y 24 de febrero, el hermano Morales dirigirá talleres de litúrgica en el Seminario Colegio de St. John Vianney. El viernes 23 de febrero a las 8 pm a 10 pm, y el sábado 24 de febrero a 9:30 am a 3:00 pm.

Los talleres han sido orgarizados por la Oficina Diocesana de Educación Religiosa y la Comisión de Espiritualidad y Culto, para información llamar al padre Juan Sosa, 757-6241 Ext. 270.
El Papa es ya vecino nuestro

(Viene de la Pág.11)
dos más y más con la evangelización.
Observadores vaticanos han hecho notar que Juan Pablo II ha seguido esa misma línea desde el comienzo de su papado. Repetidas veces ha subrayado en sus discursos la íntima relación entre los derechos religiosos y los derechos humanos, así como el deber de todo cristiano de proteger los derechos humanos y promover el bien común.

Homemaje a José Martí, recuerdo de Puebla, hoy

En la vispera del aniversario del natalicio de José Martí y coincidiendo con el inicio de la Tercera Conferencia General del Episcopado Latinoamericano, en Puebla, México, tendrán lugar este noche a las 3 p.m. en la Ermita de la Catedral una Eucaristía presidida por el obispo cura exiliado Monseñor Eduardo Masvidal.

La Eucaristía, abierta al público, forma parte de unas jornadas de reflexión organizadas por la Unión de Cubanos en el Exilio. Después de la Eucaristía hoy, tendrá lugar un acto homenaje a José Martí, con ofrenda floral ante la ex cultuura del Apóstol que se conserva en la Ermida. Durante el acto hablaron el Dr. Amancio Fiallo, uno de los conferencistas de las jornadas de la UCE. También participarán en las jornadas Monseñor Boza Masvidal, el Dr. Juan Clark y Monseñor Agustín Román.

Los participantes, venidos de diversos estados y naciones viajarán el domingo a San Agustín, Fl., donde celebrarán la Eucaristía ante la tumba del Padre Félix Varela.

Crean Instituto de Liturgia Hispana

En reunión de liturgistas y teólogos de toda la nación en San Antonio, Texas, que se formó el pasado día 19 de enero el primer Instituto de Liturgia Hispana de la nación, según informó el padre Juan Sosa, a la vuelta de las reuniones en San Antonio. Bajo la iniciativa del padre John Galien, S. J., director del Centro de Pastoral Litúrgica de la Universidad de Notre Dame, las reuniones fueron patrocinadas por el padre Ricardo Ramirez, C. S. B., vicepresidente ejecutivo del Centro Cultural México-Americano (MACC) de Notre Dame; el MACC como el MCC son dos de los cuatro centros de Pastoral Litúrgica que patrocinan los obispos de la Iglesia Santa de tu Hijo... Esta es la garantía que, con su visita, el Papa trae al continente, y cuyos frutos quites, no saldarán a la vista hasta pasando el revuelo de los debates, discusiones, y el diálogo que seguirá durante 12 días después de la vuelta del Papa a Roma.

Hasta el momento, algunos han afirmado, a este se le ve bien con todo tipo de cristianos y desde todos los ángulos, dicen la revista Vida Nueva, recientemente que "los conservadores lo ven con desprecio, los progresistas lo ven abierto y moderno, los anticristianos lo ven enfrentado al régimen comunista y polaco, los cruzados-cristianos lo ven manteniendo en pie de guerra a la Iglesia y al Papa, los milongueros y marxistas y socialistas y hasta los mismos comunistas, lo ven curioso con un régimen comunistas respectuosamente, curvo de fobias y de fantasmas "aníl".

La visita de Juan Pablo II a Latinoamérica para inaugurar la reunión de los obispos 10 años después de Medellín, ha sido calificada por la prensa italiana de "bautismo de fuego" para el Papa. Es calificado de un viaje que se realizó con la misión de que el Papa tendría que enfrentar las variadas tendencias ideológicas, tanto del continente y tendrá que ser líder, pastor, y padre tanto para los partidarios de la liberación cristiana más justa, pero capitalista —una tercera vía—, que quieren una iglesia netamente profética, o los defensores del in- terligismo religioso o político, o los partidarios del socialismo... Porque todos y durante mucho tiempo, varios han recordado que el viaje compuesta por Pablo VI para la Conferencia y todos en perspectiva de un aniversario más el sábado 10 de febrero, con una Misa concelebrada por el arzobispo de la Iglesia Santa, uno de los más importantes de la nación, con la participación del Obispo de San Juan Bosco, el día 13 de enero, con Misa concelebrada por el arzobispo McCarthy a las 8 pm en la Parroquia de San Juan Bosco, y procesión por las calles con la imagen del santo.

La Nueva de San Juan Bosco comenzó el lunes 22 y se pro- longa todos los días en la parroquia de San Juan Bosco, y hasta pasado el revuelo de los debates, discusiones, y el diálogo que seguirá durante 12 días después de la vuelta del Papa a Roma.

Dirigentes juveniles denuncian represión

WASHINGTON (NC)—Tres dirigentes nicaragüenses jóvenes, Gloria Carrion, Silvia Reyes y Francisco Sanchez describieron en una entrevista la continua represión y burlas al pueblo de parte de la Guardia Nacional, que colmaron su paciencia "empujándolos a la rebelión" de agosto y septiembre. Los tres dieron casos concretos de arrestos arbitrarios, tortura, condenas sin juicio, y ejecuciones por sospecha, así como dominaciones de la universidad y parroquias. La señora Carrion describió la labor de las comisiones cristianas de base en ayuda a los sectores populares durante la emergencia.

No a imperialismo controlador...

mos evitar la amenaza de las armas modernas, particularmente las armas nucleares que son causa de gran preocupación para el mundo moderno," dijo el Papa.

El Pontífice dijo que El Vaticano "está siempre dispuesto a darse y abierto a cualquier país cuyo régimen está en búsqueda del bien del hombre," Dijo que la preocupación de la Iglesia en su trato con las comunidades políticas del mundo, es la salvaguardia de la libertad religiosa y la liber- dad de conciencia. Estas ocupan "lugar cla- ve" en la lista de los derechos humanos," dijo, y añadió que "El Vaticano considera un de-
The Ten Lepers

Once again Luke's special interests led him to recount an incident without parallel in the other Gospels. He was particularly attracted to Jesus' concern for people held in low esteem by contemporary Jewish society. High on that list were the Samaritans, and among the traditions which came down to him, he found a story in which a Samaritan was the object of Jesus' favor and commendation over a group of Jews. In this respect it is much like the famous parable of the Good Samaritan, also peculiar to Luke.

THIS STORY tells of Jesus' meeting with 10 lepers (Luke 17:11-19). He is on his way to Jerusalem passing “along the borders of Samaria and Galilee.” The locale would partly explain why the pathetic little band included both Jews and a Samaritan, but only partly, because these ethnic groups usually avoided each other. Even in perfect health a Samaritan was a “leper,” as far as Jews were concerned. It was a heresy. But misery is a great equalizer. A simple sectioning of such a huge, Father Barr divided the community of loving, caring Christians.

The biblical term leprosy covered a wider variety of skin ailments, and some of which was loathsome enough to cut the victim off from all normal human contact. The law contained strict, detailed regulations on this subject and effectively doomed those afflicted to an incredible lonely, precarious existence. Apparently the leprosy of the 10 wretches had drifted together and formed their own little “leper colony.” At least they afforded each other companionship, understanding and conversation. The Jewish members were so desperate that they welcomed a company even of a Samaritan. They were lonely, helpless, hopeless human beings living within tentlike sight of a village but forbidden to enter it.

THEN ONE DAY they spotted Jesus approaching the village, perhaps because their proximity to Galilee had put them within earshot of reports about his healings. Just as their hope rose, Careful not to break the law, they kept their distance, unlike the leper of Mark 1:40, who recklessly came up to Jesus and fell at his feet. Their concern for the law turned out, as the sequel shows, to have been far greater than their concern for even common courtesy. They shouted at him, addressing him as “Teacher,” and begged him to take pity on them. How they must have thrilled at the possibility of being accepted back into the human race, permitted once more to embrace their loved ones, associate with their friends, find profitable work.

Jesus' reponse was simple and direct. He must have had to shout back at them: “Go show yourselves to the priests” (Luke 17, 14). They didn't argue or insist on some sign of healing power, but turned with unquestioning trust and went on their way. His answer meant just one thing to them. A person cured of ‘lepsoy' had to get a clean bill of health from the temple clergy to legitimate his re-entry into society, and that was where Jesus had directed them to go.

IT COULD MEAN only one thing: they would be healed. And “on their way there they were cured” (Luke 17,14b). Apparently the Samaritans had similar legislation. Most of it was in Leviticus, and this was one of the only five books of the Old Testament which they retained. At any rate, the Samaritan, too, seems to have gone off to find one of his priests. The cure, however, is not the real point of the story for Luke. For it continues with one of the group returning to fall at Jesus' feet and thank him. Only at the end does Luke add, dramatically and pointedly: “This man was a Samaritan” (Luke 17,16). The fact that he was a Samaritan did not go unnoticed by Jesus, who took the occasion to ask, again pointedly: “Were not all 10 made whole? Where are the other nine? Was there no one to return and give thanks to God except this foreigner?” He must have been at least a bit hurt, but even more dismayed at the fact that so-called religious legalism had assumed such proportions as to blot out even such a basic relationship to God as that of simple gratitude.

One can imagine his final words to the foreigner “being uttered with warmth, but also with a wistful sign of sadness: “Stand up and go on your way; your faith has been your salvation” (Luke 17,19).
Tax Credits

The issue of tax credit legislation will be before Congress again this year. It almost made it in the 95th Congress, and now stands a good chance with the introduction of new faces from both parties after last November's election.

It was President Carter during his pre-election campaign who made the tax credit issue a campaign platform. He was all for it then. Once elected, however, he reneged on his campaign promise and publicly opposed such credits. He was joined in this opposition by Health, Education and Welfare Secretary, Joseph Califano.

Still, U.S. Senators Bob Packwood (Rep. Oregon) and Pat Moynihan (Dem. New York) led the Senate fight for tax credits. In the House, it was Republican Congressman Bill Frenzel who directed the struggle which succeeded in that chamber. Only in the Senate did it fail.

The issue will not go away. Indeed, Archbishop John R. Quinn of San Francisco, President of the U.S. Conference of Catholic Bishops, recently told President Carter that "there is a growing dissatisfaction among parents of students in Catholic schools. We are getting mail from all over the country...we don't intend to let tax credits die."

Others operating private schools, including those of the Jews and Protestant communities, have expressed similar concerns.

It is against this background that the Republican Party has announced its intention of re-introducing tax credit legislation in both Houses of Congress. There is a good chance that this time it will succeed—even though President Carter has signified his intention to veto such a measure.

We don't want to get involved in politics—whether Republican or Democratic—but we will support any move to gain tax justice for the parents of students in the nation's private schools. We urge our readers to let their Senators and Congressmen know that we want this legislation and we are willing to fight for it.

We Sinners'

On another page we publish the story of Archbishop Fulton J. Sheen's remarks at the 28th National Prayer Breakfast held in Washington, D.C., last week.

President Jimmy Carter attended and made some pertinent remarks not noted in too many newspapers. Carter said:

"One of the great problems with the modern church is timidity about self-assertion. We are sometimes fearful and fail to project ourselves as believers in God into a controversial issue because we are fearful we might fail, we might be rebuffed."

"I grew up in a region of the country which has in the past and still sees quite often, too often, the Christian church as the last bastion for racial prejudice and even discrimination. We who are Christians have not been willing to accommodate those who have been deprived, who suffer as they struggle for a better life. So it's much more easy for us in the confines of our church or synagogue to sit back."

The President certainly hits the nail on the head. Rather than face controversy, many of us imitate Pilate and wash our hands of the duty to work for the betterment of our neighbor—especially the deprived.

In his talk at the same breakfast, Archbishop Sheen noted "We are all sinners." One of the reasons we are shackled with sin is that we forget our obligations towards the rest of mankind.

Letters to the Editor

M.E. and abortion

To The Editor:

I have read with avid interest the newsletter for Marriage Encounters in South Florida "Dialogue". No doubt there are many commendable and informative items of interest printed, but with much regret I never notice anything printed on one of the most horrendous crimes across our nation — abortion.

I should think that the Pro-Life movement should be, and perhaps is, supported by such fine people as the Marriage Encounter groups. To my mind, it is a vital issue to all of us and it certainly would be nice to see you print or even let the rest of us know how active you people are in the Campaign for Life.

It is sometimes since I heard Father J. Powell, S.J. speak at a Convention in Fort Lauderdale. On that occasion one felt the surge of good will to go out and "educate" people on the right to life. Since then I have never positively heard of any action taken by those people who really showed great concern and care for the rights of the unborn children across our country. I was assured there were people who did so, but what has happened since the Supreme Court made abortion on demand legal.

I look forward to hearing reading, or perhaps experiencing the great work the Marriage Encounters of South Florida is doing in helping to revitalize the moral standards across the nation.

Sister Pauline O'Connor

Greely stimulating

To the Editor:

You asked for my opinion and here it is — "not playing the coward, renouncing all shamesfaced concealment etc..."

I like the changes in the Voice (i. e. new faces), and I am hoping it will encourage new subscribers. After all, it is "our" newspaper.

I have my dislikes: I leave Conklin and turtle doves Reilly to those who find inspiration from them. I do not. Then there's the photographs of respected church leaders labeled with an advertisement for dog racing (Jan. 12).

I'll take Greeley and Sherry anytime and Curran some of the time, though I may not agree with them all of the time.

I offer my sincere best wishes for your plans for a newspaper that will appeal to a wide variety of tastes in inspirational reading.

Some will shun the Voice because it contains ideas incompatible with their thinking. I include those who will have nothing but the "party line," and those who are extremely "liberated" and cannot find anything of value in the "Archbishop's newspaper." When they learn to discriminate, they will come back to the Voice for what it offers.

Mary S. Longo

Teen should go to Mass

To the Editor:

In response to the 16-year-old who is contemplating leaving the Catholic Church...the next time you go to Holy Mass, please wait until Mass is over and everyone has gone home. Remain in the quiet beauty of God and you will find yourself in His Divine Love. You will begin to realize you are in His glorious Presence. "He" will be your reason for being in "His" Church — and we mortals become of little importance to you in "His" beautiful Presence. Please don't abandon Him. He never abandons us. He made everyone and everything good — only by context do we make things bad. We go to church for Him and no one else is important.

I believe all people are basically warm and kind, but we seem to be in an era where expression of emotion and warmth are at times rebuffed. May I extend my personal warmth, understanding and deep confidence in you. I feel sure you will decide in favor of the dearest love of our life—Jesus — when you have time to think and be with "Him" alone, yet filled with peace of mind and heart.

Alicia Heaney, R.N.

Ft. Lauderdale
A few years ago in typical tourist form, I remember leaning idly against a building in a Latin American city and being amazed by the large number of beggars of all ages. Not merely the blind and the hait, but mothers with babies on their back, boys and girls hoping for anything. It was such a sad spectacle, even shameful, to see human beings groveling for the very necessities of life.

The ugly picture stayed with me, but in time I looked on it in a different light. I began to be a more aware of the fact that all of us are beggars throughout our lifetime. We are not identified publicly as those poor in material possessions. But spiritually we are in the same category as those meaning for help on the streets of a crowded city.

GIVE THIS a little thought! Is there anyone anywhere who can claim the kind of security which is not always in some danger? Every material possession can be in an instant dissolved by death or made useless by sickness or destroyed by fire. Every spiritual gain, the very right to everlasting union with God, can be lost by mortal sin. Even one's good name is never certain of being retained.

There is no sure security on earth. Only the foolish can sit back with complacency and expect the happy status quo to go on and on. Only the presumptuous can expect to coast along, their souls crawling with the same pathetic assurance that the good God cannot deprive them of salvation.

On the contrary, we live one day, one moment at a time, and we know not what the next moment will bring. We live as dependents... one can rightly declare that we stand in constant need of help for the soul, help for the body, help for our families and friends.

Now this dependency is not a shameful thing. It is not a weakness in character which needs to be fought against and controlled. Rather it is a natural, essential attitude in a creature of God. It is intended to make us distrust our own very limited powers and resources and to turn to the Source of strength. It should make us seek in him what we lack in ourselves. It enables us to do with God's cooperation what we cannot do alone.

Such dependence is an enormous asset. Without it, we are living in a dream world, as if we can handle everything by ourselves. Frustration and bitterness will follow as surely as day follows night.

Finally, one more word about that very great thing. If we are convinced of the need of total dependence, it is not God's fault. He has made it as easy as possible for the least person to contact him. By means of prayer, at any hour of the day or night, you can call on God, and with the only One who is all powerful and all merciful.

No one has to wait to gain his ear. Even the most stubborn enemy of God, if he humbles himself in repentance, can confidently expect his prayer of sorrow to reach God immediately, and divine mercy is at once set in motion.

Then there are the Sacraments. Those channels of grace offer us light, peace, reassurance, gifts impossible of attainment by our own resources.

TOO OFTEN, however, a Catholic think of the sacraments as pious little ceremonies which make one glow and feel good. How many, for instance, in receiving Communion touch the very source of truth and love and yet come away unchanged by this unique privilege. Some of us simply do not expect the Eucharist to change us! We forget it has transcendent power, limited in action only by the limit we put on faith and confidence.

The only real security possible on earth comes from making use of these helps. Mary can never fail us as a mother, no matter how often we have failed her Son. Prayer can never be ineffective, if we bring to it the qualities of humility, confidence and resignation. The sacraments are bound to make a change in our lives, if we use them with faith and the desire to be transformed.

Thus, in admitting our weakness, we gain in strength. In living as dependents we find support.

Church's rules on marriage

By REV. JOHN DIETZEN

Dear Readers:

A Delaware reader asked for a basic summary of the marriage laws of the church. In light of the numerous questions this column receives concerning the possibility of an annulment or remarriage, such a summary might answer many questions about specific cases as they normally apply to the United States.

Previously we talked about the church's rules for her own members, and how the faith church considers marriages between non-Catholics as true perhaps even sacramental marriages.

We also said that the church does claim authority to dissolve certain marriages so that the partners may be married again. This is what happens in most situations where a person who is Catholic marries for a second time, and we want to explain that today.

If one of the partners in a valid marriage is not baptized (wherever that marriage took place), such a marriage may be dissolved by the church so that a later marriage may be true and valid. This procedure is based on a passage in Saint Paul (1 Corinthians 7, 12-15) in which Paul does not connect with what people believe about God and his revelation, the church is very careful about what images are allowed for public veneration. All such pictures or sculptures must be approved by the bishop or other proper authority.

The reasons most Protestant denominations do not allow images in their churches are varied. One is that, early in the Protestant Reformation, church was much misunderstanding about the meaning of honoring images of Jesus and the saints, and "no statues" became one of the symbols of protest against the church of Rome.

Perhaps a more significant reason is that many early Protestant leaders, especially of the Calvinist and other Puritan traditions, were extremely austere, and considered any sort of display, color or emotion, such as might be encouraged by statues and pictures, totally out of place in religious worship.

Q. Your answer about why Catholics pray to the saints, or rather what they mean by such prayers, was most helpful to me, a non-Catholic. What light can you throw on why Catholic have statues in their churches and most Protestant churches do not? (Fla.)

A. Images of Jesus and the saints have been used, as you probably know, for decorative and devotional purposes since the very beginning of Christianity. Today only the most grossly uniformed person gives any credence to the old accusation that Catholics worship these statues.

Several hundred years ago, the Council of Trent explained the purposes involved: "The images of Christ, the Virgin, Mother of God, and of the other saints are kept and honored in churches not because it is believed that there is any power in these images, or that anything may be asked of them, or any faith be put in them... The honor shown to them is really being given to the persons whom they represent.

Through these images which we kiss, and before which we bow with bared heads, we worship Christ, and not the saints whose likenesses they display.

Even many Catholics do not realize that, since such pictures and statues become intimately connected with what people believe about God and his revelation, the church is very careful about what images are allowed for public veneration. All such pictures or sculptures must be approved by the bishop or other proper authority.

The reasons most Protestant denominations do not allow images in their churches are varied. One is that, early in the Protestant Reformation, church was much misunderstanding about the meaning of honoring images of Jesus and the saints, and "no statues" became one of the symbols of protest against the church of Rome.

Perhaps a more significant reason is that many early Protestant leaders, especially of the Calvinist and other Puritan traditions, were extremely austere, and considered any sort of display, color or emotion, such as might be encouraged by statues and pictures, totally out of place in religious worship.

Q. Questions for this column should be sent to Father Dietzen, 1113 West Bradley, Peoria, 111 61606.)

Miami, Florida / THE VOICE / Friday, January 26, 1979 / Page 17
TV hurt women?

WASHINGTON — (NC) — The U.S. Commission on Civil Rights has called for study of the impact of what it called television's "stereotypical" portrayal of racial and sexual stereotypes on women and minorities.

The commission, which has recommended broadening the appeal of television dramas, said it was concerned with the "stereotypical" portrayal of women and minorities.

The commission said it was concerned with the "stereotypical" portrayal of women and minorities.

"Negatives" stereotyping is found more during the family viewing hour than later in the evening, the study said.


The first study, which covered the 1969-74 television seasons, said there was widespread discrimination against and stereotyping of women and minorities in television.

The new study, which covers the 1975-77 seasons, said there was widespread discrimination against and stereotyping of women and minorities in television.

"MINORITIES other than blacks spend more time watching television than middle-income and low-income minority children do," the commission said.

It said blacks and women are disproportionately under-represented in television drama.

Minority males are disproportionately portrayed as comic characters and as teenagers, the commission said.

It said minorities of both sexes were portrayed as having either no identifiable job or a low-status job.

The commission said the portrayal of blacks in television is more common in the 20s and criticized the trend toward "jiggly" programs like "Charley's Angels" and "Three's Company."

The commission said women and minorities continue to be disproportionately under-represented in television news programs and in television management positions.

TEENS INVITED TO SEMINAR

Students in South Florida's Catholic high schools are among those invited to participate in the Second Annual Communications Seminar sponsored by the Greater Miami Chapter of Women in Communications on Saturday, Feb. 3 at Barry College.

The seminar will be held from 9 a.m. to 1 p.m. and will focus on the 13-to-30 year-old segment.

The marketing focus on the 13-to-30 year-old segment will also explain why producers seem more and more to seek a PG rating, "Grease," which was PG-rated, outgrossed "Saturday Night Fever" in its restricted rating, by $82 million or 25 percent. This will explain why Paramount has obtained a PG rating for its cleaned-up version of "Saturday Night Fever" and will be shortly releasing it in order to exploit the sizable younger audience that presumably couldn't get to see it in its R version.

Finally, the USCC report mentions that "as we have, we were not奢 to discover any plans the motion picture industry may have for promoting the Year of the Child during 1979." Because American motion pictures continue to dominate the international market one wonders whether it is only American parents who ought to feel betrayed. Many U.S. parents would be grateful if some steps could be taken to develop a solution to the problems the PG rating poses for them and their children.

HISTORICAL DRAMA— Louis Gossett Jr. joins Olivia Cole, left, and Leslie Uggams in "Backstairs at the White House." NBC's nine-hour miniseries about a mother and daughter who, between them, served 52 years as White House maids — from the Tafts through the Eisenhowers. The drama will be presented Jan. 29 and Feb. 5, 12 and 19.

It said that when "The Man From U.N.C.L.E." was on television, the United States kind of missed out.

"Window-Dressing on the Set: An Update," a follow-up to an earlier study of television's treatment of women and minorities, was released.

The commission said minorities of both sexes were portrayed as having either no identifiable job or a low-status job.

The commission said women and minorities continue to be disproportionately under-represented in television news programs and in television management positions.

HISTORICAL DRAMA— Louis Gossett Jr. joins Olivia Cole, left, and Leslie Uggams in "Backstairs at the White House." NBC's nine-hour miniseries about a mother and daughter who, between them, served 52 years as White House maids — from the Tafts through the Eisenhowers. The drama will be presented Jan. 29 and Feb. 5, 12 and 19.

"MINORITIES other than blacks spend more time watching television than middle-income and low-income minority children do," the commission said.

It said blacks and women are disproportionately under-represented in television drama.

Minority males are disproportionately portrayed as comic characters and as teenagers, the commission said.

It said minorities of both sexes were portrayed as having either no identifiable job or a low-status job.

The commission said the portrayal of blacks in television is more common in the 20s and criticized the trend toward "jiggly" programs like "Charley's Angels" and "Three's Company."

The commission said women and minorities continue to be disproportionately under-represented in television news programs and in television management positions.

TEENS INVITED TO SEMINAR

Students in South Florida's Catholic high schools are among those invited to participate in the Second Annual Communications Seminar sponsored by the Greater Miami Chapter of Women in Communications on Saturday, Feb. 3 at Barry College.

The seminar will be held from 9 a.m. to 1 p.m. and will focus on the 13-to-30 year-old segment.

The marketing focus on the 13-to-30 year-old segment will also explain why producers seem more and more to seek a PG rating, "Grease," which was PG-rated, outgrossed "Saturday Night Fever" in its restricted rating, by $82 million or 25 percent. This will explain why Paramount has obtained a PG rating for its cleaned-up version of "Saturday Night Fever" and will be shortly releasing it in order to exploit the sizable younger audience that presumably couldn't get to see it in its R version.

Finally, the USCC report mentions that "as we have, we were not奢 to discover any plans the motion picture industry may have for promoting the Year of the Child during 1979." Because American motion pictures continue to dominate the international market one wonders whether it is only American parents who ought to feel betrayed. Many U.S. parents would be grateful if some steps could be taken to develop a solution to the problems the PG rating poses for them and their children.
It's a Date

Palm Beach County

St. Vincent Ferrer Rosary-Alma Society meeting, Feb. 2. Delray Beach. Installation of Pope John Paul II will be described by Father Henry Kowaski.

St. Ignatius Loyola parish rummage sale, Military Trail and Holly Dr., Palm Beach Gardens, 8 a.m.-9 p.m., Feb. 3. Furniture, clothing, books, miscellaneous items.

St. Joseph Women's Club annual rummage sale 9 a.m. today (Friday) and tomorrow, Jan. 27 at the Civic Center, Key Largo. Home baked foods will also be available.

Broward County

St. Bernadette Golden Years Club meets Friday, Feb. 2 following noon Mass. Plans will be discussed for trip to Cypress Creek dinner theater. St. Coleman Young-at-Heart Club meets, Jan. 29, parish hall, Pompano Beach. Plans for trip to Lake Wales Passion Play will be discussed. For information call 782-5825.

Lauderdale Catholic Singles Club house party, 8:30 p.m., Saturday, Jan. 27, 260 SW 56 Ter., Margate. For information call 465-8739 after 6 p.m.

St. Helen parish carnival, Feb. 1-4 3340 W. Oakland Park Blvd., Fort Lauderdale. Rides, games, plant booths, music, dancing, refreshments, etc.


Epiphany Woman's Club book review, 10 a.m., Friday, Feb. 2, 10 a.m., parish center, 8335 SW 57 Ave. Nucey Uisted reviews "Bubbles". Open to the public.

St. Lawrence's Women's Council, N. Miami Beach, fashion show-luncheon, noon, Feb. 10, Hemispere Hotel, 1965 S. Ocean Dr., Hallandale. For reservations call 932-5041 or 981-3385.

St. Lawrence Council of Women rummage sale, 9 a.m. today (Friday) Jan. 27 and 28, 2200 NE 191St. Proceeds to scholarship fund. Carrollton School presents Father Roger Radloff in a lecture entitled, "Mother and Son: Lovers or Haters?" at 1:30 p.m., Tuesday, Jan. 30.


St. Michael Women's Council "Front Porch Sale", 9 a.m. 5 p.m., Jan. 27 and 28, 2987 W. Flagler St.

Lay Carmelites meet at 2 p.m., Saturday, Feb. 3 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 12St.

Our Lady of Lourdes Academy giant auction and flea market, beginning 7 p.m. Friday, Feb. 2 and continuing at 9 a.m., Feb. 3, 5525 SW 84 St.

Regia renewal

The 1979 Spiritual Renewal Encounter of the Miami Regia Legion of Mary begins at 10 a.m., Saturday, Feb. 3 at the Legion House, 8700 NE Second Ave.

Father Richard Soulier, spiritual director, will lead the one-day conferences.

Entrance exams

Annual entrance and placement examinations for students wishing to enroll in Catholic high schools in Broward and Palm Beach Counties will be administered on Feb. 3 at the schools.

Applicants should contact the schools of their choice for complete information.

Perrine course

PERRINE—An inquiry course on the Catholic Faith will be inaugurated for the general public on Tuesday, Jan. 30 at Our Lady of the Holy Rosary Church, Franjo Rd. and SW 184 St.

YOU ARE IN GOOD HANDS

During a time of grief it is reassuring to know you can forget about all the arrangements and cumbersome details concerned with a funeral. You may have at your disposal the finest facilities, equipment and PERSONAL services of our local, Catholic family owned funeral home.

BESS KOLSKI & COMBS Funeral Home

MIAMI SHORES 757-0362
10936 NE 6 Ave.
CORAL GABLES. 446-1616 757-0362
837 Ponce de Leon Blvd.

May the peace of Christmas be with all of us. The Kolski Family.
Evangelization—a family affair

By TERRY and MIMI REILLY

We are all beginning to think “Evangelization” here at the Family Enrichment Center. It’s a rather interesting thought process. I’ve always thought of evangelization as going out to the remote parts of the world and bringing the gospel message to those isolated persons. Then, I began to hear about the persons in the United States who were "unchurched", who either never attended any church or fell away completely from their affiliation with their church. Then I reflected upon the persons in our church who we might call "Baptized non-christians." All of these persons certainly are in our prayers and our efforts in evangelization.

SOMEHOW, however, I never really personalized evangelization, until I realized that there is also an aspect to it that relates directly to the family. The family has a critical role in the Archbishop plan for Evangelization.

We know that so often family members need to reach out to others in their family to remind them of their reason for being persons and a family; Christ and Christ’s message. We know, too, that this ideal really is fleshed-out in seeking out and ministering to many very deep hurts that spouses, parents and children suffer right at home. We see so many persons not really understanding what it means to be Catholic or some that really don’t even appear to care about the church. We might see them just attend Mass on Christmas and Easter or maybe not at all and so often they can be judgemental.

Or we can wonder why even those who are very close, parents, brothers, sisters, children and spouse, don’t actively participate in our community. But if we begin to look at the causes and then try to establish a mutually compassionate relationship with them, then, I believe we’ll begin to be effective evangelists. That process means that we also need to look at ourselves and our own attitudes, as well as our own strengths and weaknesses. A friend or ours has a son who, some years ago, decided not to go to church his last year in high school. He received a full scholarship to Harvard University and after one semester he left, from Harvard, and told no one where he was going. He called his parents six months later from Oregon and told them he was working in a restaurant. At time went on, he learned more and more about the business and became the manager of the restaurant. He came back home and was welcomed with open arms by his parents. His parents shared how deeply they loved him and how they prayed for him every day. They asked him to come to celebrate with them at Mass. Their son is back in Oregon now and married with children and involved in the church.

HOW OFTEN do we hear these stories that so often sound like the parable of the prodigal son and are touched by it. How often, however, do we look at the prodigals in our own family, maybe that brother, who is the black sheep, or the daughter, who is pregnant out of wedlock, or the father and mother, who got divorced, or the son and daughter-in-law, who turned their back on you. What about your neighbor, who was unfaithful to his/her spouse and you refuse to talk to anymore. These examples hopefully point out the real difficulty we have in realizing that evangelization must begin with those closest to us.

We also know that the persons who need us are the ones that are probably least ready to admit it, and that’s particularly difficult to reach, those persons within our family, because they know us. It’s truly a challenge and we believe we are all called to this intimate aspect of evangelization.

If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" write to:

LITTLE BROTHERS OF THE GOOD SHEPHERD
WRITE TO: Vocation Director, Good Shepherd Manor
P.O. Box 260, Momence, Illinois 60954.

Nick De Martino
Specializes in office leasing and commercial & industrial properties.

SOUTHEAST INVESTMENT REALTY CORP.

If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" write to:

LITTLE BROTHERS OF THE GOOD SHEPHERD
WRITE TO: Vocation Director, Good Shepherd Manor
P.O. Box 260, Momence, Illinois 60954.

Nick De Martino
Specializes in office leasing and commercial & industrial properties.

SOUTHEAST INVESTMENT REALTY CORP.

Its a special kind of person...

to embrace the life of a Little Brother. Brother Matthias has directed us to "be always available," especially for the most neglected, abandoned and most misunderstood members of society.

If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" write to:

LITTLE BROTHERS OF THE GOOD SHEPHERD
WRITE TO: Vocation Director, Good Shepherd Manor
P.O. Box 260, Momence, Illinois 60954.

Nick De Martino
Specializes in office leasing and commercial & industrial properties.

SOUTHEAST INVESTMENT REALTY CORP.

If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" write to:

LITTLE BROTHERS OF THE GOOD SHEPHERD
WRITE TO: Vocation Director, Good Shepherd Manor
P.O. Box 260, Momence, Illinois 60954.

Nick De Martino
Specializes in office leasing and commercial & industrial properties.

SOUTHEAST INVESTMENT REALTY CORP.

If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" write to:

LITTLE BROTHERS OF THE GOOD SHEPHERD
WRITE TO: Vocation Director, Good Shepherd Manor
P.O. Box 260, Momence, Illinois 60954.

Nick De Martino
Specializes in office leasing and commercial & industrial properties.

SOUTHEAST INVESTMENT REALTY CORP.

If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" write to:

LITTLE BROTHERS OF THE GOOD SHEPHERD
WRITE TO: Vocation Director, Good Shepherd Manor
P.O. Box 260, Momence, Illinois 60954.

Nick De Martino
Specializes in office leasing and commercial & industrial properties.

SOUTHEAST INVESTMENT REALTY CORP.

If you wish to learn more about the religious life and works of "CHARITY UNLIMITED" write to:

LITTLE BROTHERS OF THE GOOD SHEPHERD
WRITE TO: Vocation Director, Good Shepherd Manor
P.O. Box 260, Momence, Illinois 60954.
By JOE IERISI
Assistant Archdiocesan Youth Director

Many of you may have read the article in The Voice a few weeks ago about the 16-year-old girl who planned to leave the church must be more sensitive article and most would admit how do we effectively minister and responsible to the needs of across the country, are South Florida, as well as personal and spiritual growth goals:

1. Youth Ministry
2. Youth Ministry seeking to draw young people to young people for leadership in the life, mission and work of the faith community.

It doesn’t take great powers of observance to realize that the places where these goals are being met are those places that utilize the talents of trained youth ministers. If looking around our own Diocese didn’t convince me of that, the National Convention of Catholic Youth Ministers certainly did. It should be made clear that by trained I mean both professional and para-professional. The point is that effective Youth Ministry programs require commitment, time, talent, and especially “know how.”

(Continued on Page 22)

The distance measures closeness

SINGING SKIES AND DANCING WATERS

So many years ago, I can’t remember when. Someone was waiting for me I had the answers to all my questions love was so easy to see I didn’t know

When I was younger, I should have known better

I thought that nothing was new Through all the spaces and all of the changes

What I lost sight of was you I didn’t know—I didn’t know

REFRAIN:

I could see you in singing skies and dancing waters

laughing children, growing old

And in the heart and in the spirit And in the truth when it is told

My life became shady and I grew afraid

And I needed to find my way back home

I just couldn’t see you—the thought that I had lost you I never felt so much alone Are you still with me?

Sometimes in evening, when daylight was leaving I thought I’d never see you again Are you still with me? Are you still with me? I’m with you in

REPEAT REFRAIN:

If my faith should falter, and I should forsake you

And I find myself turning away

Will you still be there? Will you still be there? I’ll be there in

REFRAIN:

Written By: John Denver
Sung By: John Denver
(c) 1977, RCA Records

John Denver’s music often offers insights into life’s deeper levels of meaning. Denver possesses the gift to question aspects of life and determine what could be added to make it richer and more alive. Such a gift requires courage and insight. Denver’s special ability is to inspire those qualities in his listeners.

“Singing Skies and Dancing Waters” is a cut off his “I Want to Live” album. This song addresses the reality of distance within relationships. Many songs reflect on how love can bring people closer together — in fact, this is often romanticized as the very essence of love’s power.

This closeness can be a life-giving power that enables individuals to realize more of their personal potentials. But love is not all closeness. There are times when individuals are far apart emotionally. Unresolved questions and fears can build walls that take people away from each other. Different interests

Leaving church won't solve teen's problems, reader says

By CHARLIE MARTIN

NEW ORLEANS — (NC) — When Jennifer Roddy of Covington, La., read that a 16-year-old girl in Denver had written that she was leaving the church because it had failed young people, she decided the Denver girl had it all wrong.

In a letter to the Denver Catholic Register, the girl wrote, “The Catholic Church has failed in dealing with children and young adults. The Catholic religion is an adult religion. My parish... offers no parish-sponsored programs other than a CCD class once every other week.”

The GIRL said there seems to be no place for the young in Catholic adult religion.

Jennifer Roddy said in response to the Denver teenager, “I strongly disagree with her reason for leaving Catholicism that is a gold mine of Christian wealth. Furthermore, leaving the church does not solve the problem.

“If this young lady thinks there ought to be more involvement of the young people of her parish, why doesn’t she get together with other young Catholics and work with a kind of program for their age group? More than once I and friends of mine have started fellowship groups of our own in which prayer, discussion and song deepened our faith in Jesus Christ and commitment to Christianity. And isn’t that what the church is all about?” Miss Roddy asked.

“If that isn’t enough for her, she could certainly go to the adults of her parish and see if something can be done.

She has recognized a problem that has affected her view of Catholicism in doing nothing to eliminate others from being affected the same way.

“Sheer is reflective of an unhealthy attitude of many young people today who think that someone else should take care of the problems. She leaves this problem to the church, but people too often forget that the 'church' is the 'people' not just bishops and priests, but every baptized, professed Catholic.'

“I DO NOT see how leaving the church could make this girl feel any better about herself or Catholicism. She says the church has failed in dealing with the young. Well, I believe she has failed with even attempting to deal with the church.

By CHARLIE MARTIN
What is youth ministry?

(Continued from Page 21)

Youth Ministry is just beginning to be understood as a priority on the parish level. An interesting parallel can be drawn with what has taken place in the area of Religious Education. Ten years ago you could count on one hand the number of parish Religious Education directors. The need was quickly realized by pastors and undertook to employ specialists in this area.

Today, there are about 145 professional and para-professional directors on a parish level, and needless to say the quality of education has grown accordingly. Right now we have 8 parish Youth Ministers, and the quality of their programs reflect their commitment to serving the youth of the parish. Just as an educator’s need certain tools to teach, so too Youth Ministers need special tools to effectively meet their goals. How many parishes will employ qualified people to minister to their youth 10 years from now? The answer will depend on the level of commitment to making Youth Ministry a priority.

In the meantime, we have committed ourselves to working with those of you who feel led to Youth Ministry in your parish, both on a volunteer and remunerated basis. We are happy to announce that we will be conducting a Youth Ministry Training Program for parish Youth workers and advisers during Lent.

The program will run approximately 30 hours and the cost will be $25.60. The dates have been set for four Saturday’s in Lent: March 10, 17, 24, and April 7. The time will be 9:00 a.m. to 3:00 p.m. Location will be announced at a later date, depending on response, as we are trying to make it as convenient as possible. Anyone interested in registering can call me in the Chasery Office at 737-8821 in Dade, 525-5157 in Broward, 883-1951 in Palm Beach.
THE ESTATE: deceased, File Number 78-8974, is pending in All persons having claims or demands against

ANN KOLLIN, whose address is 2680 S.W. 29th The personal representative of the estate is

ALL CLAIMS, DEMANDS, AND OBJECTIONS claim is secured, the security shall be described.

ATTORNEY FOR PERSONAL REPRESENTATIVE: Date of the first publication of this Notice of

Herman V. 3946 Florida, Probate Division, the address of which All persons interested in the estate to whom a

ATTORNEY FOR PERSONAL REPRESENTATIVE: Dated at Miami, Florida on this 19 day of

January 1, 1979.

ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the


ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the


ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the


ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the


ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the


ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the


ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the


ATTORNEY FOR PERSONAL REPRESENTATIVE: As Personal Representative of the

...we now have one of those homes for the aged under construction next to Mercy Hospital.

On the drawing boards, we have a home for the aged in Broward County. We also have on the drawing boards a nursing home here in Broward County, and please God, next year photographs will show both of those projects under construction. We have on the drawing boards another facility for the elderly.

So we have three facilities for the elderly we are building. We have a nursing home — I signed a contract recently for a second nursing home — the one which is being planned in Palm Beach, The Lourdes Home toward which the ABCD is contributing.

Last year I talked about my being uneasy when I was visiting over in Immokalee—one of our mission territories. At that time the priest was living in a trailer. I put my hand against the wall and it was warm because of the inadequate, overloaded electric lines that were in that wall. I want you to know that he has just moved into a new rectory. That also was because of you and because of your love and your response to what we do every year.

Abp. McCarthy