Suit hits Church tax exemption

NEW YORK (NC) — A suit has been filed in federal court to revoke the tax-exempt status of certain Catholic churches and organizations in the United States.

It charged that Catholic churches and organizations have engaged in partisan political activity against pro-abortion political candidates and in support of candidates opposed to abortion.

The suit said that Catholic churches and organizations enjoy tax-exempt status under Section 501(c)(3) of the Internal Revenue Service Code “although they have intervened and continue to intervene in political campaigns in support of and in opposition to candidates for public office” in violation of the limitations set by the code.

THE SUIT against Secretary of the Treasury G. William Miller and Internal Revenue Service Commissioner Jerome Kurtz was filed Oct. 2 in U.S. District Court for the Southern District of New York by Abortion Rights Mobilization (ARM), the National Women’s Health Network, the Feminist Party, the National Consumer Coalition, and several individuals.

The suit said Miller and Kurtz are “exceeding their authority by continuing to accord tax-exempt status to the Catholic organizations cited in the complaint.

Among the violations alleged in the complaint were:

• Publication in church newspapers of articles which identify specific candidates, and urge parishioners to vote for these candidates because the candidates oppose abortion.” No Catholic newspapers were specified in the suit itself, although an editorial from Today’s Catholic, San Antonio, Texas, was included with background material at a press briefing. The editorial is headlined, “To the IRS — NUTS!!”

The suit said that Catholic churches and organizations have engaged in partisan political activity against pro-abortion candidates and in support of candidates opposed to abortion.

The suit charged that Catholic churches and organizations enjoy tax-exempt status “to candidates for public office” in violation of the limitations set by the code.

The suit alleged violations of the IRS code cited by ARM were:

• A letter dated April 25, 1980, on near election time directed to members of churches throughout entire dioceses, warning thousands of church members that to vote for pro-choice candidates in the upcoming election could constitute a sin.

• Letters on church stationery by priests urging their fellow priests to work to defeat specific pro-choice candidates by organizing political activity in their communities.

The women identified as Catholic plaintiffs — Jane C. Delgado of New York City, Patricia Luciano of Seaford, N.Y., Jennifer Rose Lifrieri of Hastings-on-Hudson, N.Y., and Eileen Walsh of Seaford, N.Y. — said they believe their contributions to the church are being illegally used to intervene in political campaigns.

Among the specific examples of alleged violations of the IRS code cited by ARM were:

• A letter dated April 25, 1980, on stationery of St. John de Britto parish in Britton, S.D., attacking Sen. George McGovern (D-S.D.) from Father Thomas H. Burns, the Pastor, to priests throughout the state.

• The letter by Cardinal Humberto Medeiros of Boston before the Massachusetts primary in September urging Catholics to vote to save unborn children.

• An announcement in the bulletin of St. Raphael’s Church in East Meadow, N.Y., that the parish right-to-life committee would be collecting signatures to place candidates on the ballot for governor and lieutenant governor in New York state.

• A slate passed out in October, 1979, by Harvest Baptist Church of Jacksonville, Fla., endorsing pro-family candidates in Democratic party caucuses, including the Rev. Jeff Burmeister, pastor of Ridge Independent Baptist Church.

Continued on P. 6
Committee studies alternatives to prison

SEATTLE (NC) — The Moral Advisory Committee of the Washington State Catholic Conference (WSCC) has recommended establishing an interfaith task force on criminal justice to study prison conditions in the state and alternatives to imprisonment.

The committee called on church leaders, particularly the bishops and staff of the WSCC, which is an agency of the three Catholic dioceses in the state, to "make every effort to initiate responsible dialogue with state officials charged with care of prisons, with prison officials and others as far as possible, with representatives of the public."

The committee also recommended designing specific strategies to influence public policy as it relates to:

- Arrests, bail practices, pretrial release options
- Sentencing, including alternatives to incarceration
- The state parole process
- Legislation governing overcrowding in prisons, probation for offenders and other circumstances of incarceration, such as sudden and unannounced transfer of prisoners.

The committee called for the establishment of a state chaplains board to set criteria for prison chaplains, oversee selection and formation of men and women for prison ministry and develop procedures for monitoring the state of prison ministry.

The committee's recommendations were contained in a pamphlet entitled "Prisons and the Christian Conscience" published last month by the WSCC after approval by the conference's board of directors, which is composed of the state's bishops and their appointees. The Moral Advisory Committee consists of three priests and two nuns with expertise in dogmatic and moral theology and ethics.

The U.S. correctional system, the committee said, should seek rehabilitation of the offender, restitution for victims and protection of society.

Lima cardinal to mediate labor conflicts

LIMA, Peru (NC) — Cardinal Juan Landazuri of Lima said that because of his deep concern over violent labor conflicts he has started mediation efforts "to reach an open dialogue" between the government and striking workers.

He also voiced concern for the workers, who were occupying three churches in Lima and staging a hunger strike to press the government to get them jobs and to grant other labor demands.

"This long hunger strike can seriously hurt the health and life of the strikers," Cardinal Landazuri said.

A series of strikes in mining areas and in the industrial belt of Lima, plus strikes by office and bank workers, has challenged the new civilian government of President Fernando Belaunde, who was constitutionally elected earlier this year to succeed a military government.

The conflict has included bombing and skirmishes between government and striking workers. Under the martial law there were bloody encounters with troops when workers protested against inflation and unemployment.

The military blamed Marxists for the violence.

Committee issued for Anglican-Catholic marriages

LOS ANGELES (NC) Guidelines for marriage between Episcopalians and Roman Catholics issued jointly by Cardinal Timothy Manning of Los Angeles and Episcopal Bishop Robert C. Rusack of Los Angeles advised against joining the wedding ceremony to a eucharistic celebration.

"In the Episcopal Church and the Roman Catholic Church participation in the Eucharistic liturgy might appear to be a sign of disunity in the wedding ceremony for an Anglican-Roman Catholic marriage," the guidelines said. "Thus it is pastorally advisable not to have a eucharistic celebration."

The guidelines included suggestions for a non-eucharistic celebration.

The guidelines noted the agreement on doctrine concerning marriage expressed in 1979 by a special international Anglican-Catholic commission.
U.S. Holy Days proposal dropped

WASHINGTON (NC) — A proposal to end the obligation to attend Mass on several U.S. holy days has been withdrawn — at least for now — by a committee of U.S. bishops.

The decision to withdraw the proposal came despite the support for a change in holy days by two-thirds of the bishops who responded to a holy days survey, according to an announcement Oct. 2.

At the same time, the proposal was opposed by most Catholics who responded to holy days surveys published in several diocesan newspapers. The response to the unscientific newspaper surveys brought pleas to retain all six current U.S. holy days, along with several requests that even more holy days be added to the church calendar.

ARCHBISHOP REMBERG G. Weakland of Milwaukee, chairman of the bishops' Committee on the Liturgy (BCL), which released the proposal last May, said the decision to withdraw it was based in part on "widespread confusion" among Catholics on the nature and observance of holy days of obligation.

He said some Catholics evidently equated holy days with penitential practices, others were concerned about a "loss of their Catholic identity" if the holy days were changed, and still others were confused about whether dropping the obligation to attend Mass also meant dropping the feast itself.

He said instead of pursuing the proposal at this time, the BCL will develop an instructional program aimed at ending the confusion surrounding holy days and will continue to explore solutions to problems connected with the observance of holy days for future implementation by the U.S. bishops.

THE ORIGINAL proposal called for retention of only Christmas and the Feast of the Immaculate Conception (Dec. 8) as holy days of obligation.

But the approximately 130 bishops who voted for a change in the U.S. Holy Day schedule also requested that a third holy day, All Saints' Day (Nov. 1), be retained, according to Divine Worship Father Thomas Krosnicki, director of the bishops' liturgy secretariat.

One hundred and eleven of the approximately 350 active and retired bishops in the United States responded to the survey, the announcement said.

Sex Ed guides coming from U.S. Bishops soon

By Ana M. Rodriguez

Voice Staff Writer

The U.S. Catholic Conference of Bishops will soon publish curriculum guidelines for teaching sex education to children in Catholic Schools.

The guidelines will be contained in a 100-page booklet which will probably be released next month, and which also includes guidelines for teaching sex education in the home and the local church.

A committee of about 30 clergymen, theologians, psychologists, curriculum coordinators, and sexual educators formed three years ago by the USCC is responsible for the guidelines, which are still awaiting final approval from the Catholic bishops.

DR. DANIEL DOLESH, Dean of Continuing Education at Biscayne College, noted author and lecturer on the family and human sexuality, and project coordinator for the guidelines, said that since the late '60s, the U.S. Bishops have been unequivocally saying that sex education is to take place in every local community. But, he added, they have been criticized for not providing such a program. "Finally, the Church puts its money where its mouth is," said Dr. Dolesh.

Dr. Dolesh spoke last week at the Florida Catholic Administrators Conference, held on Miami Beach. He discussed the family's role in sexual education and the implementation of the sex education guidelines about to be published by the bishops.

While these are many negative responses for sexual education, Dr. Dolesh said, "the basic reason for sexuality and sexual education is a very positive reason, especially for the Christian. Sexuality is a God-given gift, something very good, something very beautiful, which we all possess and which is to be used in a creative and in an edifying, nurturing sort of way."

Dr. Dolesh called sexuality "the most important field of their children's education. When you talk sexuality, you're talking relationships between people, always."

But, he said, the three basic rules to sex education for children are "parents, parents and parents." Throughout the parents have to be involved, which is why the committee's guidelines include a section on sexual education in the home.

THE GUIDELINES, he said, are based on a theological principle of the new creation, from which are developed seven principles. These, in turn, become goals applied to each area of sex education, home, school and church.

Dr. Dolesh said that the guidelines call for dealing directly with such topics as intercourse, contraception, venereal disease, abortion and bestiality. "Sex education must be integrated," he said. The objectives for ages 9 through 11, for example, call for teaching that age group about the nature of sexual intercourse. Dr. Dolesh said that although that may shock some parents, statistics show that "12-year olds get pregnant," at the rate of 50,000 a year.

"CHILDREN ARE going to learn about sexuality very early in life, whether we do anything as adults about it or not. They are going to learn, not only the facts of life, but a whole value structure that goes along with it. They're going to learn it at the swimming pool, they're going to learn it in the playground, they're going to learn it in the bathroom at school," said Dr. Dolesh.

"By junior high, senior high, it's over." "We don't want adults and children that are dominated by the world, sucked bloodless by the world, but rather we would like to see adults and children that can stand over and against the world, and have a prophetic voice in it, in the very image of Christ. That's why we teach sex education."

In keeping with the U.S. bishops' actions, all the dioceses in Florida have established an ad hoc committee on human sexuality, to study the particular needs of each area and implement additional guidelines and programs.

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Sexuality recurring synod theme

(The writer is secretary for public af-
fairs of the National Conference of
Catholic Bishops — U.S. Catholic
Conference. He is serving as a special as-
sistant to the U.S. bishops during the
Synod of Bishops of 1980. Problems of
sexuality are a recurring theme of these
deliberations on modern marriage and
family life.

The issue for the 216 bishops and
other church leaders gathered here is
how to teach traditional doctrine in a
time of radically changed attitudes and
behavior. If, as many believe, merely
repeating antitheses against the Play-
boy mentality will not do the job, what
will?

IT WAS CLEAR long before the synod
began that it would have to face this
question. The church has anguished over
theological and pastoral questions concerning sexuality since the early
1960s — anguish dramatized, but so-
crude limited to, the bitter debate over contraception.

As the synod nears mid-point it would
be naive to suppose that it has devel-
oped the kind of new synthesis on
sexuality for which many, both conser-
vatives and liberals, hope. There is,
in fact, little chance that the synod
itself will be able to do this. But the
desire of some participants at least to
sketch out some of the outlines of such a synthesis is
apparent.

"The Church's teaching on sexual
morality is perennially valid," said Arch-
bishop Joseph L. Bernardin of Cincin-
nati, in the first intervention of the
synod.

"A MORE POSITIVE theme of
sexuality is needed, not to replace this
doctrine with one which is dis-
fendent in substance, but to help
people understand and accept what the
church teaches."

This notion, the need for a new theol-
gey of sexuality, could become one
of the central ideas of the synod. It
involves attractions and risks.

On the one hand it holds out hope of
making doctrine more understandable
and therefore more acceptable. On
the other, it can be taken as a code word for compromise. Holding out hope
without hinting compromise requires a
balancing act of exquisite sensitivity. As
Archbishop Bernardin put it:

"As the development of a more
positive theme of sexuality proceeds —
looking into account of course, the
reality of sin and its comitant,
concupiscence — it should become at
once more urgent and more feasible to
speak about and address issues on
premarital sex, homosexuality,
contraception and other questions.

IT SHOULD also become easier to
disseminate the notion that the
Church has nothing to offer relative
to sexuality and marriage except prohibi-
tions — against divorce and contracep-
tion for example — while also making
it clear that the prohibitions themselves
are needed to safeguard positive values.

The same approach was evident in
another U.S. intervention on the more
subjective side of contraception delivered by Archbishop John K. Quinn
of San Francisco, president of the
National Conference of Catholic
Bishops, while stressing acceptance of
the church's teaching on birth control, he called at the same time for the
creation of a "new context" for this
doctrine.

The first element of a new context,
Archbishop Quinn suggested, should
be greater emphasis on the church's
 teachings on responsible parenthood.
The second should be "a more compre-
hsensive teaching on human sexuality."

Such appeals within the synod have
the best possible support. Shortly after
the publication of the encyclical
"Humanae Vitae" (Of Human Life),
which reaffirmed the church's
condemnation of artificial means of
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more synthetic exposition" of the
moral issues with which it dealt.

FOR THE PAST year, furthermore, one
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Pope Paul John has done this in a
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But many who have followed the
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Bishops Ponder: Which way to go?

The summary said that there have been a "great number of references" to "Humane Vitae" and related issues in the synod discussions.

"As Paul VI said, this is not a complete treatment and it could be done in a more comprehensive way," the summary added. "There is expected from the synod a way of pastoral action in this intricate matter.

CARDINAL RATZINGER said speakers considered the social, economic, political and cultural situation of the Christian family, with many calling for the preparation of a charter of family rights.

But he seemed to see another split developing in the synod on the issue of marital consent before a priest can be reduced to a simple formality," the summary said. "If a concrete relationship between the customs and the canonical form is established, it is asked that the episcopal conferences be in charge of this."

Among the other major issues listed by Cardinal Ratzinger were:

- The admission of non-practicing baptized Christians "or even atheists" to the sacrament of marriage.
- The resolution of "certain serious problems" affecting mixed marriages, "in particular regarding indissolubility."
- The "unanswerable" rights of parents to educate their children without undue interference from the state.
- The need to encourage family prayer and other forms of spirituality.

A KEY THEME of synod interventions — and the topic likely to take up many hours in the small-group discussions — is "how to use the church's doctrines in men's lives."

And a main synod division concerns whether doctrine or pastoral experience takes precedence.

"The problem," said Cardinal Ratzinger, "is to reconcile these two tendencies so that they complement each other."

Continued From P. 1
Help for the Missions

Dear Friends in Christ:

Each year the Church reminds us that we are all called to be missionaries of the Gospel of Christ. We are all Evangelizers:

"Go, therefore, teach all Nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit."

In this spirit of Evangelization, the Church sponsors the Annual Mission Sunday Appeal which benefits the developing Church in rural America and also in other countries throughout the world.

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I ask your customary generosity to this important appeal which will be held next Sunday throughout the Archdiocese.

May our Blessed Lady, Queen of the Missions, bless you and your family, I am.

Yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Official

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. SEAN O'SULLIVAN — to Associate Pastor, St. Agnes Parish, Key Biscayne, effective October 15, 1980.

THE REV. THOMAS ENBERS — to Pastor, St. Thomas the Apostle Parish, Miami, effective September 25, 1980.

THE REV. PABLO NAVARRO — to Secretary of the Archbishop, effective October 15, 1980.


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- The Pro-Life Movement Today: At the Crossroads
- Handicapped Children
- Capital Punishment
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  - "Offering Alternatives to Abortion," by Lenore A. Malone. Practical suggestions for parish and community groups.
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Suit hits Church tax exemption

Who was then a candidate for the state Senate. At a news conference announcing the suit, Lawrence Lader, president of ARM, said, "The persistent pattern of violations seems aimed at overthrowing the very doctrine of church-state separation."

Lader said the action was not an anti-Catholic lawsuit. "We bring charges against the Catholic hierarchy today because its violations have sharply intensified in recent years," he said. He noted that a Baptist church had been cited in the plaintiffs list.

An attorney for the plaintiffs, Mrs. Constance Cook, a former member of the New York State Assembly and floor manager of the 1970 bill legalizing abortion in the state, said the suit may be amended to include fundamentalist churches.
State Catholic educators convene, ‘faith partners’

By George Kemon

Over 200 Catholic educators, principals, pastors who have schools, counselors, DRE’s, CCD instructors, and other interested people converged upon the Deauville Hotel on Miami Beach, October 1-3, to attend the Florida Catholic Administrators Conference.

The educators registered on Wednesday evening and heard opening remarks by Fr. Gerard La Cerra, Rector of St. Mary’s Cathedral. He discussed the importance of Religious Education, Chancellor of the Archdiocese, and pastor of the Cathedral School.

Fr. LaCerra addressed himself to remarks around the theme of the conference, “Partners in Faith Formation — The Family, The Parish, the School.”

“WE ARE DEALING in terms of change and the stakes really are pretty high. The basic presupposition is that each of us is called to be a disciple of Christ. We are then to be the instrument of His grace. Our entire educational program is aimed at helping the students to develop and change into the best possible person so that they truly are a reflection of the Greater, the glory that they are an insight, an image of God’s presence.” Fr. LaCerra stated.

“It seems to me that this is the basis of our entire educational enterprise, to be committed to the principle that each is created to the image and likeness of God, to be an instrument of grace, to be our students’ spiritual and social life, to make them into the best possible person so that they truly are a reflection of the Greater, the glory that they are an insight, an image of God’s presence.”

Sr. Benet addressed the subject of school boards in a subjective manner stressing the diversity of people contained therein, but, at the same time, making sure that they are moulded to the needs of the board they are serving on, and not bringing pre-conceived ideas and policies from other boards which have no place on school boards.

Sister Benet said that school boards could make or break a school. That they must be open to faculty needs and problems as well as those of the students in relation to faculty.

There were other workshops on Faculty Ministry, taught by Sr. Michael Marie of Gwynedd College, Gwynedd Valley, Pa. Another session on “Traditioning” and the Role of Adults in the school community, headed by Brother Miguel Campos.

THE HIGHLIGHT of the morning was a general session with Bishop Warren Boudreaux of the Diocese of Houma-Thibodeaux, in Louisiana. Bishop Boudreaux spoke on the “Historic Review of Impact of Catholic Education.”

“I may not come to teach you my good brothers and sisters, but if I can, to make every tomorrow a mission of hope, if God will let me. I want you to believe in the dignity of what you are doing.”

Bishop Boudreaux went on, “This is what education is all about. To teach about God. To teach about God. This is your mission as teachers — your vocation, your ministry — for the greater honor and glory of God for yourselves and your students,” the prelate stated.

FOLLOWING A lunch break, workshops continued, discussing such topics as “Goal Setting Shared Decision Making,” “Parent’s Role in Implementation of Sex Education Programs” and the “Student as Disciple.”

Late in the afternoon a highlight of the day was a concelebrated Mass with Bishop Boudreaux, Archbishop Edward A. McCarthy, Auxiliary Bishop John J. Nevin, Bishop Warren Boudreaux, and Bishop Rene H. Gracida, Bishop of Pensacola-Tallahassee.

Music was provided by Sister Mary Tinae, Sister Mary Helene, playing guitar and flute, and Mr. Tim Berlew, Organist of St. Mary’s Cathedral, over 20 priests celebrated the Eucharist with the bishops.

ARCHBISHOP MC CATHY in his homily spoke at length about teaching, teachers and duty and honor to God thereby.

“The whole of Christ’s life was, as ours must be, a continual teaching; His silences, His miracles, His gestures, His prayer, his love for people, his special affection for the little and the poor. His acceptance of the total sacrifice on the cross for the redemption of the world, and His resurrection, all are the “doing” of His “teaching”. So, the crucifix, not the desk, is one of the most popular and sublime images of Christ the Teacher. Only in deep communion with Jesus do we find the light and the strength for vitalizing and renewing our unique teaching ministry,” said the Archbishop.

He concluded, “My beloved Catholic Educators, each of us seek to, in some way, extend the ministry of the Lord Jesus Christ. You in your calling are called to be united with the Lord the Teacher, to witness to the Lord, to carry out his mission, in a rich and marvelous way. As we approach the Eucharist how on this appropriate Feast of the Guardian Angels, let us truly celebrate and give thanks for the vocation of Teachers…”

Following the concelebrated Mass the banquet was held. Speaker for the evening was Dr. Ford who addressed the subject of “Parent Partnership with Schools.”

DR. FORD advocated a five-year program of education for families as to their role in the Parish school and community. Dr. Ford did not see the task as easy. In fact, he saw it as being most difficult but a task that was essential to accomplish, else there will be no Catholic School in a few years.

Dr. Ford outlined a plan with increments added each year for five years — utilizing the best faculty available — even removing them teaching for a time, to concentrate on the family of the student to slowly bring them into the entire parish and school picture to support not only their child, but the school thereby.

The evening ended with some entertainment by a few very talented priests. And Bishop Boudreaux, who has a fine voice, sang “The Lost Chord.”

The three-day session wound up Friday morning, the 3rd with closing sessions and the Florida Catholic Administrator’s Conference became history.

Sister Carmella Therese, Assistant Superintendent of Schools, and Lynn Wilt and the other committee members worked long and hard behind the scene to assure the smooth sailing of this educator’s conference.
Synod facing important problems

The World Synod of Bishops meeting in Rome is currently considering many profound and difficult problems that go to the very heart of the Church’s effectiveness in the world today.

The central theme is the family, but that subject automatically cuts across practically every area of human experience and leads to many issues: sexuality, marriage, divorce, social conditions, Third World problems, sharing of wealth, and so on.

As the Synod story on Page One of today’s Voice points out, the Bishops are divided along two broad lines, one standing firm on doctrine as is, the other wanting further “development.”

The Synod is not intended to debate doctrine as such, but rather to consider pastoral, or practical application to the people’s needs.

However, doctrine often defines pastoral practice, and thus doctrinal questions have arisen.

But it should be understood that neither of the two sides have suggested that basic doctrine be overturned; rather, it is a question of emphasis, that is, whether to (1) re-emphasize established doctrine as the “medicine” for a sick world, or (2) emphasize the actual living experiences of people in today’s world and then find a way for doctrine to be more effectively applied.

The two views are not really as far apart as they may seem, and hopefully, as the days go by, wisdom will prevail in finding solutions, because very real problems may be affected for years to come by what the Synod is doing now.

In light of that, Pope John Paul, himself, has asked that everyone pray, especially this Sunday, Oct. 12, for the success of the Synod. For the occasion, he composed this prayer:

By Pope John Paul II

Lord God, from You every family in heaven and on earth takes its name. Father, You are Love and Life.

Through Your Son, Jesus Christ, born of woman, and through the Holy Spirit, fountain of divine charity, grant that every family on earth may become for each successive generation a true shrine of life and love.

Grant that Your grace may guide the thoughts and actions of husbands and wives for the good of their families and of all the families in the world.

Grant that the young may find in the family solid support for their human dignity and for their growth in truth and love.

Grant that love, strengthened by the grace of the sacrament of marriage, may prove mightier than all the weaknesses and trials through which our families sometimes pass.

Through the intercession of the Holy Family of Nazareth, grant that the Church may fruitfully carry out her worldwide mission in the family and through the family.

We ask this of You, who are Life, Truth, and Love, with the Son and the Holy Spirit.

Amen.

Joint Meeting Aid Migrants

WASHINGTON —(NC)— After two joint meetings the migration commissions of the U.S. and Mexican bishops’ conferences announced plans to establish border orientation offices to help migrants from Mexico and other Latin American countries. They also said a plan to share priests, seminarians, deacons and nuns is in the making.

Church in Politics for “Common Good’

LISBON, Portugal —(NC)— In a pastoral letter on coming elections amid social unrest the bishops of Portugal told voters that the church is in politics for the common good but leaves partisan issues to the laity.

Willebrand Honored

WORCESTER, Mass. —(NC)— Cardinal Jan Willebrands of Utrecht, the Netherlands, president of the Vatican’s Secretariat for Promoting Christian unity, will be honored at an ecumenical institute in Worcester. Other religious leaders to be recognized are from the Greek Orthodox Church, the American Jewish Committee, the National and World Council of Churches, and the Worcester Ecumenical Council.
More than 10,000 people showed up in Baltimore recently to apply for 70 jobs offered by the Social Security Administration. These were not high-paying, upper-level jobs, but entry-level positions with low wages in such categories as clerical work and warehouse duties.

Unemployed job seekers began lining up at 5 a.m. and waited as much as three hours for a chance to apply. Said one applicant as he stood in line: “I had to follow the hungry.”

“This scene stands in stark contrast to announcements that the recession is over. Some economic sages inform us that it has been a “mild” recession. While this may be true in terms of the aggregate economic statistics, one wonders how “mild” the recession has been, and still is, for the 10,000 people who lined up in Baltimore and for the 10 million like them in other parts of the nation.

NUMBERS DON’T begin to tell the whole story of unemployment, yet it is important to realize how widespread the effects of joblessness are in America. The total number of people in high unemployment in a given year is much higher than the number of unemployed in one particular month. Thus, in 1979 when monthly unemployment averaged about 6 million persons, it meant that about 20 million workers were jobless at one time or another during the year. In 1980 and 1981 that figure is expected to rise to about 25 million — nearly one in every four workers.

Beyond the tremendous economic costs posed by high levels of joblessness, we do well to reflect on the almost incalculable human and social costs involved. What does it mean when the breadwinners in millions of American families are jobless? It means social and community problems, personal and family tragedies. Dr. Harvey Brenner of Johns Hopkins University has been researching the impact of economic recessions on important social indicators such as the mortality rate, cardio-vascular disease, cirrhosis of the liver, suicides, homicides, admissions to mental hospitals and imprisonment. His conclusions should not surprise us! Every one of those social indicators rose significantly as unemployment increased.

Perhaps the most frightening aspect of high unemployment is that we seem to be getting used to it. The spoken assumption is that in order for the economy to operate efficiently in this age, it is necessary to have a permanent pool of unemployed workers. Some economists have even tried to argue that 7 percent unemployment is actually “full employment” — the best we can do.

The issues I raised in 1972 are not only still relevant; they are at the point of being getting used to it. The spoken assumption is that in order for the economy to operate efficiently in this age, it is necessary to have a permanent pool of unemployed workers. Some economists have even tried to argue that 7 percent unemployment is actually “full employment” — the best we can do.

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I suggest that such thinking is totally unacceptable in light of the church’s teaching on economic justice. As Pope John Paul II repeatedly and eloquently points out, the economy should serve the people. Moral and human values should govern economic decisions. Above all, attention should be paid to the dignity of work and its central role in personal well-being, family life and in the creation of a just society.

Pope John Paul’s words to workers in Sao Paulo, Brazil, this year makes this point unmistakably clear: “Your prime and fundamental aspiration is therefore, to be able to work. What sufferings, what anxieties and miseries are caused by unemployment! Therefore, the prime and fundamental preoccupation of all, of those in government, politicians, labor-union leaders and owners of enterprises, ought to be to give work to all.”

Our economic system — the mythical market — will not on its own produce a just result. It will not provide jobs for all our workers, basic necessities for all our families or an equitable distribution of wealth for our society.

Such goals will only be achieved by a conscious intervention in the normal workings of the market. Let us hope that such interventions will ultimately be governed by the principles which John Paul has suggested.

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The issues I raised in 1972 are not only still relevant; they are at the point of causing pain. The 1960’s brought a rush of change that shook the traditional securities preserved by religious institutions. In the 1970’s, we had to deal with the results.

Dealing with the results is a much slower process, with confusion and backtracking, detours and stalling. So we have such problems as the women’s movement turning into a controversy over female ordination, religious freedom linked with homosexual rights.

With solutions locked in controversy, the issues remain unresolved and still alive. Because of this, I could reprint the text I wrote in 1972 and find it still valid.

Respect Life!

Respect Life! PRAYER FOR RESPECT FOR ALL HUMAN LIFE

Heavenly Father:
your cosmic gaze focused on dust
and you fashioned in your image
and likeness
every man and woman:
give us, we beg you, a keen eye
to recognize that image
so that respect for all human life
becomes our way of life.
Grant us this through Christ our Lord.
Amen.

Committee for Pro-Life Activities
National Conference of Catholic Bishops
1312 Massachusetts Ave N W
Washington D C 20005

Drawing by David A Sampson, Atlanta, GA
“As a child, Theodore Hengesbach writes, “I imagined that grace was like the dust particles that are caught by the sun’s rays,” as “they seemed to be coming down from heaven onto the earth.” But “Grace describes a special relationship between God and humankind and forms the basis for our love of God and of one another.” (NC Photo)

Gracious Christians

BY THEODORE HENGEBSACH

Christians are people who believe that in a sense, they are like God. Christians are people to serve their fellow humans.

He indicated lay ministers at St. Michael's are learning “to share their gifts in the name of the whole community.” St. Michael's is a “family community of people who expect to serve actively in the parish. They see the parish as a way of belonging,” asserted Msgr. Gorman.

The large parish covers some 30 square miles with acres of forest preserve separating suburban subdivisions. According to the pastor, St. Michael's is a parish of 3,400 families. Most wage earners are employed in middle-management positions, in the trades or in sales. The parish celebrated its 100th birthday in 1968 by building a striking modern church.

Intimately involved in planning the new program, Boucek described himself as a longtime, "continuously active" parishioner at St. Michael's. He joined the parish as a high-school student 28 years ago when it was a small, mostly German parish. A bank vice president today, he has been married 21 years and is the father of three children.

Boucek said the program for pastoral lay leaders evolved from discussions held by about five couples and the pastor some five years ago. He credited his friend, Msgr. Gorman, with "possessing a beautiful vision of church" and for actively encouraging ministry.

Then, during 1978 the staff -- today three full-time priests among 11 lay and religious ministers, including Director Boucek -- proposed that the parish establish a steering committee to prepare a plan for new ministry structures.

According to Msgr. Gorman, the 18 leaders chosen for the committee were evenly balanced according to sex, views concerning the church and geographical location. During the following year, he said, staff and lay ministry pods included a broad spectrum of church topics, including the meaning of ministry, morality, sacraments and leadership.

Today, Msgr. Gorman occupies a statement explaining its mission and an elaborate plan detailing the multiple relationships of the 79 groups within the parish. Organized in a system of circles radiating outward, the pastor remains the "man on the spot," as leader of final authority in the parish, Boucek stated.

The plan is the parish's pride and joy. On display in a parish meeting room, it provides a visual reminder of how ministry in this parish works.

IN JESUS’, the bond between God and the people is manifested in a special way, one that even led to suffering, death and resurrection. This relationship is celebrated and renewed in the breaking of the bread. As a current, popular communion hymn expresses it: "God and man at table are sat down." As a mere child, I imagined that grace itself was like the dust particles caught by the sun's rays, drifting down from heaven onto the earth. But now I believe that grace describes a special relationship between God and humankind and forms the basis for our love of God and of one another.

The foundation of Christian behavior is God who has been and continues to be gracious toward us, his people. God gives and sustains life. God treats us with respect and courtesy by never removing our capacity for free choice. God does not overwhelm our sensibilities by gaudy display. God is unpretentious, as Jesus revealed by refusing to give in to the devil's request in the wilderness to turn stones into bread or to leap from the pinnacle of the temple. God does not force his hand on us, but draws us to him by kindness.

Gracious Christians Y
Christians: called to change the world

BY FATHER PHILIP J. MURNION

Christians are people who look at a troubled, agitated world and hope to change things. The concerns Christians have may range from the threat posed by nuclear weapons to the threat posed by families by unemployment or consumerism, from the challenges that face city to the problems of local neighborhoods, from the need for nations to speak with each other to the hope that the people of a parish will get to know each other.

The British author Rosemary Houghton has written about some of this in her book, "The Transformation of Man." Her point: Christians are called to be people who will transform their worlds as part of the effort to extend the kingdom of God.

But to accomplish this, Christians need preparation. We need a formation for transformation.

SOME PEOPLE do not like the word "formation." For them it conjures up the thought of leaders who might hope to manipulate the ways people think and act. But I think the word has value.

Through formation, people can be helped to reflect on their own lives, they can learn more about the meaning and consequences of faith, and they can acquire skills that will help them carry out Christian service in the world.

In Kansas City, Mo., a new Center for Pastoral Ministry is helping parishes train people for increased parish responsibility and for more effective Christian action in their daily lives.

The Parish Outreach Project of the National Conference of Catholic Charities is an effort to get local charities agencies involved in training parishioners so that they can be more helpful to each other in times of need.

The Interparish Adult Education program on Manhattan's Lower East Side offers training for a variety of ministries.

What does "formation for transformation" entail? What is required if people want to transform their own lives or the conditions of life?

First, people often seek guidance to help them analyze and understand their own personal lives. They may also seek insights on what is happening in society and why events occur as they do.

A new way of looking at life is a second goal of formation efforts. The perspective offered by Jesus can seem very much at odds with viewpoints dominating our culture. We become better formed, therefore, to the extent that we become more deeply aware of the significance of his message.

The kind of reflection that leads to a new way of looking at life also leads to some questions: What emphasis do we place on personal possessions? What value do we place on our relationships to other people, to our jobs or to various forces in society that are part of our lives? How much responsibility do people have for one another?

It is possible that the most powerful kind of change that can occur in our lives is a change in what things and people mean to us.

Training in skills for effective action is a third goal of formation efforts. People are sometimes hindered in their attempts to provide Christian service in the world because they are not careful enough when they set out. Therefore, formation programs can be opportunities to focus on ways of defining issues precisely and how to plan action that actually will address people's concerns.

Formation efforts have a fourth dimension to the community dimension. We form ourselves not simply as individuals but as part of a group that will share the tasks of transformation. We begin to think together about the meaning of our lives, the trust of Christ's message and the skills needed for effective action.

ALL BAPTIZED Christians have a predestined kind of task to perform: transforming the stuff of life in such a way that the relationship between human beings and God is deepened. Appreciation of the significance of that notion requires new reflection in each age. And there is a constant tendency to let this task of all baptized Christians slip away, to lose sight of it.

Christians are called to take their collective lives and change them in such a way that their relationship to God is deepened and that it is expressed in their lives — so that their lives become more grace-full.

The hope is that formation will lead to transformation of ourselves and of our worlds; that it will help to activate the power of our baptism.
When children toy with the truth

Dear Dr. Kenny: Why do children lie? My 6-year-old has started telling "whoppers." Most of them seem harmless, but I worry that he is getting into the habit of thinking that truth doesn't matter. How do I get him to stop? (Pennsylvania)

A. Lying, or perhaps better, playing around with the truth is a normal part of children's growth. It's a way for them to learn about the world and about themselves. Children do this because it's fun and they enjoy the challenge of stretching the truth.

Some parents feel that ignoring is the discipline of choice here. If the child "lies" to gain attention, don't give him the attention. Don't even give him an explanation of the difference between truth and imagination.

Children can sometimes see a problem in what is happening without you having to tell them. Sometimes parents worry that unless they correct the child he will grow up unable to distinguish between fantasy and reality. This is unlikely, and if it occurs, it will be because of the failure of parents to point out reality. All of us, including 6-year-olds, receive plenty of examples each day that help us to distinguish between what is real and what is imagined.

The child knows the difference. Frankly, I am more worried about the parent who has lost the ability to imagine.

Poor parents are so beaten down by everyday events that they have lost the facility for imaginary adventures. A wise parent may join his child in a fantasy story for a time, create events back and forth, then gently lead the child back to the less interesting real world.

Children of this age may also stretch the truth to gain attention. Here, the focus is not so much on fun and whimsy as on showing off or shocking. The child may present himself as having accomplished some marvelous task or having met famous people. To shock, the child may bring him home stories of horror or tragedy that prove inaccurate.

Getting the attention of others is a reasonable desire for anyone. However, there are many better ways to attract attention than by presenting imaginary achievements. Since the "lie" in this case is annoying but harmless, I suggest ignoring it.

Some parents feel that ignoring is being permissive. They want an authoritative confrontation. Actually, ignoring is the discipline of choice here. If the child "lies" to gain attention, don't give him the attention. Don't even give him an explanation of the difference between real and imaginary.

Better to have laughed and loved...
Fr. Lennon dies; worked with blacks for 35 years

By George Kemon

A concelebrated Mass of the Resurrection in which more than 50 priests of the Archdiocese participated was held Wednesday morning, Oct. 1, for Fr. John D. Lennon, SSJ, who died in the rectory of Holy Redeemer on Saturday, Sept. 27th. He was 61.

The eulogy was offered by Fr. Hugh P. Henneberry, a classmate and lifelong personal friend of Fr. Lennon, who spoke eloquently of simple terms of the life of Fr. Lennon and his devotion to his ministry and to the Black people he served.

"JOHN LIKED to have things in order and his life was the same. He saw orderliness and direction as essential to the smooth operation of his parishes. It was not often easy of accomplishment — but he worked at it," said his friend.

"He would have said of this service today "It's wonderful!" A favorite expression, and he would glow when he said it, because he meant it. And he would like to have people laugh and see joy and experience it in their life with God and their daily efforts in and around the parish," Fr. Henneberry said.


Fr. LENNON was a priest of the Society of St. Joseph and was pastor of Holy Redeemer for the past five years.

Fr. Lennon's ministry was exclusively to blacks during his 35 years of service to the Church.


In 1957 he was appointed pastor of Holy Family, Mitchelville, Md., and seven years later, in 1964, was transferred to St. Peter Claver Church, Tampa, Fla. After two years he was sent to Holy Redeemer, San Antonio, Tex., and then to St. Anthony, Dallas, Tex., in 1960. While there he developed an outstanding school, using the Montessori techniques of education. In 1974 he served as pastor of Holy Comforter — St. Cyprian Church in Houston.

Priests from all over the Archdiocese attended the Mass for the Resurrection for Father Lennon at Holy Redeemer.

Washington, D.C. for a year and then moved on to Holy Redeemer, Miami, where he remained until his death on Sept. 27.

THERE WERE three Masses concelebrated for him. The first was on Tuesday evening; the second, for the school children at 8:30 a.m., Wednesday, and the funeral Mass of the Resurrection at that moment.

Burial will be in the family plot at Calvary Cemetery, Queens, N.Y. Fr. Lennon is survived by his father and two brothers, James of Rockville Centre, N.Y., and Joseph of Potomac, Md.

Women oppose ERA, women's ordination

By Sue Blum

Two significant "Position Papers" were adopted on September 20, 1980, by the National Council of Catholic Women's General Assembly which met in San Francisco. Attending the Assembly from Miami were the Rev. Laurence J. Conway, Moderator of the Miami Archdiocesan Council of Catholic Women and the Rev. Joy Masso, President of the MACCW.

Father Conway stated that these position papers on "Women in the Church" and "Justice for Women" have been under consideration since 1977 when first introduced. Since then, discussion and clarification have continued until the recent adoption by the NCCW governing body.

The NATIONAL Council of Catholic Women, which numbers about 11 million women, states in its position paper, "Women in the Church," "recognizes that there is a movement in the Church to seek the ordination of women as the fullest recognition of ecclesial equality of women and as a viable way to expand the ordained ministry to serve the mission of the Church in harmony with its affirmation of the teaching Church, the Executive Committee of the NCCW accepts the "The Question of the Admission of Women to the Ministerial Priesthood," issued by the Sacred Congregation for the Doctrine of the Faith, The Vatican, 1976, states that the Church does not consider herself authorized to admit women to priestly ordination. Both Pope Paul VI and John Paul II have made pronouncements similar to the Declaration."

The Position Paper on "Women in the Church" continues, "We can realize that many who are working generously for the Church and who have made a formal commitment to pursue their mission as their primary apostolate do not affirm the Declaration and are pains by what they consider inadequate and inconclusive reasoning. We support their continuing reflection and respect their questioning... We think that the approach should be a profound one, in the spirit of love, prayer, and scholarly discipline, rather than one of confrontation and demand."

AFTER A LENGTHY summary of NCCW support of various legislation now in effect in the United States (such as the Equal Pay Act of 1963, equal Employment Opportunity Act of 1972, Equal Credit Opportunity Act of 1974, etc.), the NCCW Position Paper on "Justice for Women" suggests that members in the individual states should set up Task Forces to study current state laws affecting women.

"Some states are more progressive... In other states, a deep void of protective laws exists. Because of this, the following are some of suggested statutes to seek:"

- Right to own property in own name.
- Right to hold money in own name.
- Right to privacy in prisons, hospitals, mental institutions, etc.
- Establishment of a "Displaced Homemakers Act."
- Removal of discrimination for women in insurance.
Meeting on Cuban exodus this Sunday

A meeting will be held Oct. 12th at Immaculata-La Salle Cafeteria, sponsored by the Office of Religious Education and will deal with the Cuban exodus of the last few months at a socio-psychological level as well as at a theological level.

Bishop Agustin Roman said: "For several months now we have faced a crisis situation: approximately 80,000 Cuban refugees have remained and settled in South Florida. The pastoral problems presented by this massive exodus constitute a challenge for our local Church, which has already responded in various ways to this situation. I am deeply grateful for the cooperation received in this respect.

"The Archdiocese of Miami has committed itself to a process of evangelization. Within this framework we would like to place all these initiatives and efforts on behalf of the refugees. For this purpose, I invite you to participate in an evening of reflection about this reality.

"On Sunday, October 12th, at the closing of the Hispanic Heritage Week, we will gather from 5:00 p.m. to 9:00 p.m. at Immaculata-La Salle High School.

"In this bi-lingual program we will enjoy the contribution of Dr. Jose Ignacio Lasaga, who will present a general picture of the present Cuban exodus from a psycho-social point of view. His presentation will be followed by a panel of reactions who will share with us their experiences with the refugees. Finally, we shall place these reflections and experiences within a pastoral-theological framework which may facilitate our ministry.

"In union with the Holy Father, who has dedicated this Sunday as the World Day of Prayer for the success of the Synod on the Family, we, as an ecclesial family, will begin to work together behalf of the most needy of our brothers."

Lecture on Church Architecture

If you would like to understand why the architecture of Catholic churches is changing, you have a great opportunity this Sunday, October 12, at 10:00 a.m. in the Library of the College of Boca Raton. Patrick Quinn will present an illustrated lecture on history and theology of Church architectures.

FEAST OF ST. LUKE

Doctors, Dentists, Nurses
You all are invited!

Concelebrated Mass by Archbishop Edward McCarthy at the Mercy Hospital Chapel.

After Mass, there will be Cocktails and Hors D'Oeuvres

October 17 at 7:30 P.M.

Sponsored by the Catholic Physicians Guild of Miami

Funeral for Ex-Gesu nun

The Funeral Liturgy was concelebrated in St. Joseph Convent chapel, St. Augustine for Sister Perpetua O'Callaghan, S.S.J., a member of the faculty at Gesu School in downtown Miami for 23 years.

The Irish-born nun, who died on Sept. 30 after 77 years of service as a Religious, had also been a member of the staff at the Catholic Children's Home, Perrine, for three years. Her other missions included teaching positions at schools staffed by the Sisters of St. Joseph of St. Augustine in the city, Jacksonville, Loretto, Ybor City and Orlando. She was 93.

Congressman Hyde to Speak

Congressman Henry L. Hyde will be banquet speaker at the annual Florida Right to Life Convention to be held at Bahia Mar, in Ft. Lauderdale on Oct. 11. The convention starts at 9:00 a.m., and there is a $10.00 registration fee for the day. Last minute reservations may be made by calling Arlene Conklin at 498-3381.

Petite Cursillo

There will be a Petite Cursillo held at the Pastoral Activities Center, 7707 N.W. 2nd Ave., (adjacent to St. Mary’s Canonical parking lot) Miami, on October 11, 1980, from 8:30 a.m. to 3:00 p.m.

Bishops Unite in Criticism of Bolivia

OTTAWAY (NC) — The Catholic bishops of Canada have expressed solidarity with the Bolivian bishops and their criticisms of Bolivia's new military government.

Father Cahill’s father dies

LIGHTHOUSE POINT — The Funeral Liturgy was concelebrated last Friday in St. Paul the Apostle Church for Col. Frank E. Cahill, Jr., who died at the age of 80 after a long illness.

Fr. Frank E. Cahill, III, associate pastor, St. Vincent Church, Margate, was the principal celebrant of the Mass for his father, a resident of Florida since 1965.

Concelebrating with him were Fr. Frederick Brice, Fr. Louis Roberts, Fr. William Gunther, Fr. Joseph Carney, Fr. Robert McKee, and Fr. Ronald Demski.

A pioneer in the motion picture industry, Col. Cahill, was prior to his retirement, vice president of Century Projector Corp. He was intimately active in the development of sound in films, the three dimension and wide screen processes and theater television. In 1925 he joined First National Pictures as assistant to the vice president and treasurer. For three years he was assistant to the managing director of First National's Burbank studios. From 1929 to 1959 he was director of sound and projection and coordinator of all technical activities for Warner Bros. Pictures.

Col. Cahill, who was graduated from Manhattan College and Columbia U. Graduate School of Business, was on active duty with the U.S. Army Signal Corps as executive officer, Army Pictorial Services, from 1942 to 1945.

In addition to his son, Col. Cahill is survived by his wife, Elsa Browne Cahill, with whom he resided at 2121 N.E. 34th Ct., Deerfield Beach. Interment was in Our Lady Queen of Heaven Cemetery.
Racism mocks words of Jesus

Be with you as you claim... Then let justice surge like water, and goodness like an unfalling stream.

Today in our country men, women, and children are being denied opportunities for full participation and advancement in our society because of their race. The educational, legal, and financial systems, along with other structures and sectors of our society, impede people's progress and narrow their access because they are black, Hispanic, Native American or Asian.

"Indeed, racism is more than a disregard for the words of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the incarnation."

The structures of our society are subtly racist; for these structures reflect the values which society upholds. They are geared to the success of the majority and the failure of the minority. Members of both groups give unwitting approval by accepting things as they are. Perhaps no single individual is to blame. The sinfulness is often anonymous but nonetheless real. The sin is social in nature in that each of us, in varying degrees, is responsible. All of us to some measure are accomplices. As our recent pastoral letter on moral values states: "The absence of personal fault for an evil does not absolve one of all responsibility. We must seek to resist and undo injustices we have not caused, lest we become bystanders who tacitly endorse evil and so share in guilt for it."

Racism is a Fact

Because the Courts have eliminated statutory racial discrimination and Congress has enacted civil rights legislation, and because some minority people have achieved some measure of success, many people believe that racism is no longer a problem in American life. The continuing existence of racism becomes apparent, however, when we look beneath the surface of our national life: as, for example, in the case of school enrollment figures. In the second quarter of 1979, 49% of white Americans were unemployed; but for blacks the figure was 11.6%; for Hispanics, 8.3%; and for Native Americans on reservations, as high as 40%. The situation is even more disturbing when one realizes that 35% of black youth, 19.1% of Hispanic youth, and an estimated 60% of Native American youth are unemployed. Quite simply, this means that an alarming proportion of tomorrow's adults are cut off from gainful employment - an essential prerequisite of responsible adulthood. These youths presently suffer the crippling effects of a segregated educational system which in many cases fails to enlighten the mind and free the spirit, which too often inflames the emotional by which and which frequently graduates persons who are ill-prepared and inadequately trained. In addition, racism raises its ugly head in the violence that frequently surrounds attempts to achieve racial balance in education and housing.

With respect to family life, we recognize that decades of denied access to opportunities have been for minority families a crushing burden. Racial discrimination has only exacerbated the harmful relationship between poverty and family instability. Racism is only too apparent in housing patterns in our major cities and suburbs. Witness the deterioration of inner cities and the segregation of many suburban areas by means of unjust practices of social steering and blockbusting. Witness also the high proportion of Hispanics, blacks, and Indians on welfare and the fact that the median income of nonwhite families is only 63% of the average white family income. Moreover, the gap between the rich and the poor is widening, not decreasing.

Racism is apparent when we note that the population in our prisons consists disproportionately of minorities; that violent crime is the daily companion of a life of poverty and deprivation and that the victims of such crimes are also disproportionately nonwhite and poor. Racism is also apparent in the attitudes and behavior of some law enforcement officials and in the unequal availability of legal assistance.

Finally, racism is sometimes apparent in the growing sentiment that too much is being given to racial minorities by way of affirmative action programs or allocations to redress long-standing imbalances in minority representation in government and government-funded programs for the disadvantaged. At times, protests and demands for affirmative action programs should be treated equally as in the desire to maintain a status quo that favors one race and social group at the expense of the poor and the nonwhite.

Racism obscures the evils of the past and denies the burdens that history has placed upon the shoulders of our black, Hispanic, Native American, and Asian brothers and sisters. An honest look at the past makes plain the need for restitution wherever possible - to make a just restoration of restoration and redistribution.

(Next week: A Look at the Past)
Archdiocese Charismatic meet on Miami Beach

By Maria Jacobson

Largest gathering of Roman Catholics for a weekend of prayer in the Archdiocese of Miami took place last weekend at the first Charismatic Conference held in the Broward Community College North Campus.

The Holy Spirit really did something. He did something never seen before in the Archdiocese - 2,200 Bible-totin' Catholics converged in one place.

Charismatics were told it is time to remove themselves from conferences and prayer groups into being integrated into parish life and become servants of the whole Body and witnesses to the power of Jesus, that the charismatic renewal is too important to be a gnostic sect.

Father David Russell of St. Louis Parish led off the conference with a stirring message on "An Invitation to Grace," the theme of the conference. "Is Jesus enough for you?" he asked or "Is it Jesus and...?" Father Russell emphasized the need to know Jesus personally and let Him rule over your life. "You must be Born-again," he said.

"If you are, you will inherit the promises, you are going to see the Kingdom and praise God forever." But don't be like a bell with no clapper, he warned - "that is a Christian who doesn't know Jesus Christ." "Say 'Yes, Jesus - I praise you, Lord of Lords, King of Kings. yes Jesus, you are enough for me - you are enough for peace in my heart and joy in my spirit."

Archbishop McCarthy was the chief concelebrant and homilist at the Eucharistic celebration on Saturday morning in honor of St. Francis of Assisi. The Archbishop put it to the charismatics squarely that they must unite in their parishes and be the light, salt and yeast. They must be the FFL of their parishes. (That is Faith, Prayer and Love.)

Charismatics are a people of faith - natural evangelizers, the Archbishop said. They have a deep sense of community and have grown in a deep faith together. And to be true followers of Jesus Christ, they must unite now with the Body of Christ in Parish Renewal.

How angry Satan must be, Archbishop McCarthy said, to see the loyalty of the charismatics to the Church inspite of demonic forces against the renewal. Evangelization is gospalization and that is Christianization, he continued and asked that each person renew his own life of faith and prayer and love, as well as their life of discipleship.

Balancing the elements of the Holy Spirit in Church is extremely essential, said Father George Montague during Saturday's sessions. He explained that each person is a spirit, soul and body and must nourish each accordingly with Spirit and His Gifts for the spirit, the Word of God for his soul and the Sacraments for the body. Body, he said, is a brotherhood, a solidarity with all man, earth, flowers as well as the body of flesh. As the Body of Christ, Jesus Christ can be experienced personally in community as well as one's own personal experience. he warned that to disregard one or two of the elements could lead to 'routine', 'magic' or the 'occult.'

He said we have two special gifts from the Father given to us in the Spirit to enable us to live the balanced Christian life, Jesus and His mother. Jesus is needed for salvation; Mary symbolizes love that stood at the foot of the cross and never went off and did her own thing. She did not understand, but stood anyway. It was there she heard her Son say, "Mother, behold your son, "Mother, behold your son, and John, behold your mother." Mary stands by her own. She stood by Jesus and she will stand by each person who receives her as 'mother.'

Father Robert DeGrandis shared his Gift of Healing and taught that each baptized person has the power of healing because it is a gift of the Holy Spirit. It is poured out as an answer to prayer. We are all called to be pray-ers, so we are also called to be healers. "Pray for one another", Father DeGrandis admonished the charismatics. "This, he said, is a mandate from Jesus Christ." Invest yourself in Prayers Continued on P. 20
St. Brendan's school celebrates 25 years

BY JOSE P. ALONSO
Voice Spanish Editor
Archbishop Edward McCarthy will concelebrate a special Mass at St. Brendan parish, 8725 S.W. 32 St., Miami, in honor of the school's 25th Anniversary, Sunday, Oct. 19 at 1 p.m.

Msgr. Thomas O'Donovan, St. Brendan's founding pastor, will be present, as will priests who have served in the parish through the years and priests from other parts of the Archdiocese.

ST. BRENDAN'S parish was founded in 1954. Until that time, it was part of St. Therese of the Little Flower parish in Coral Gables, and of the diocese of St. Augustine, then under Bishop Joseph P. Hurley.

In the beginning, Msgr. Donovan had two options: build the church first, or build the school first; he chose to build the school. True, until the current auditorium was built, Masses were said outdoors or in an old warehouse.

After groundbreaking ceremonies in 1954, September 1955, saw the school open its doors with eight classrooms and 275 students enrolled in Kindergarten through fourth grades. The next year, as enrollment increased, another second grade class was added, as well as a fifth grade. In 1957, sixth grade was added along with another third-grade class.

ORIGINALLY, the school was staffed by Sisters of the Holy Family of Nazareth, whose mother house was in Illinois and who came to Miami at Msgr. O'Donovan's invitation. They were the first sisters from this order to come to Florida. Currently, they staff St. Gregory's School in Plantation.

Sister Christine was the first principal, and she worked with three more sisters and a number of teachers. In 1956, three more sisters and a few lay teachers were added.

At the same time, the school offered CCD classes to 200 students from the public schools.

on December 13, 1957, eight more classrooms were dedicated and the school expanded to include seventh and eighth grades.

Today, St. Brendan's provides education for more than 1,000 students, with 600 more on the waiting list.

CCD classes serve more than 1,400 students, and this year alone 124 catechists were commissioned.

THE SCHOOL also consists of a cafeteria that serves as an auditorium, a science and audiovisuals room and the Ella D. Barton library, with more than 6,000 volumes.

To date, Masses are held in the original auditorium but a permanent church build is being constructed. The auditorium will then be turned into eight more classrooms.

Msgr. E. Bushey, current pastor, is pleased with the accomplishments of the school, but always remembers that 600 more children dream of someday studying at St. Brendan. This is his first wish, to enlarge the school, an enlargement that might soon become a reality.

A Rosary for the hostages

When it seemed that the entire world stood still in shock over the taking of the American Embassy in Iran, and the imprisonment of 53 American, a housewife and mother from Tampa, Marina Ruffolo, took action.

"It came to me that there were 53 hostages in Iran and 53 Hail Marys in the Rosary, and that the Rosary has always, in the history of the Church, been the weapon of prayer used to obtain help from God through the intercession of Our Mother.

"I used the image of Our Lady of Guadalupe because she is called the Queen of the Americas, and the hostages are American. An artist friend drew the design of the Rosary around the image of Our Lady, and the name of each hostage (which I obtained from Washington), was printed next to each bead. I presented a copy of this painting to our Holy Father in Rome last June, and he seemed quite pleased and impressed.

"One hostage, Richard Queen, has been released (and by the way, I was told he was wearing a Rosary around his neck when he came off the plane), therefore the Rosary is now being offered with 52 Hail Marys of petition and one of Thanksgiving."

This 'campaign of prayer' for the release of the hostages was recently brought from the West Coast of Florida to the East Coast by members of St. John the Baptist Church in Fort Lauderdale. With the encouragement of their pastor, Father Manning, and the enthusiasm of all who heard about it, the parishioners are offering their personal prayers and rosaries during the month of October for this specific purpose: The Release of the Hostages. A copy of the painting presented to our Holy Father will be on display in the Church, and the Rosary will be prayed before Mass each morning at 8:30 A.M. Cardinal Gibbons High School and St. Coleman's school have also joined the prayer effort.

It should be noted that Marina Ruffolo is not an ordinary breed of housewife, for the love and concern of this Catholic woman prompted her to edit "The Dynamic Voice of Vatican II" a paraphrased version of the 16 Documents of Vatican II, especially for lay people. Recently this same concern for her world and her church blossomed into her second book "Religious Freedom and the Dignity of Woman".

For copies of the painting of our Lady of Guadalupe and the Rosary Rosary, or more information about this 'crusade of prayer', persons can contact St. John the Baptist Church in Fort Lauderdale.
It's a Date

St. Michael's MACCW Receives Award

The Dade County X Citizens Safety Council has awarded its "distinguished Service Award" for Outstanding Participation in the field of accident prevention, to the St. Michael group of Miami Archdiocesan Catholic Women. Gene Landry is Safety Chairman and Mary Anne Wiley, President. St. Michael's parish is at 2987 W. Flagler St., Miami.

Women's Clubs

The October meeting of the St. Agnes Woman's Club will be held on Oct. 15, at 8:00 p.m., in the Parish Hall. 100 Harbor Drive, Key Biscayne. Barbara Reilly will present a slide program.

On October 12, 1980, the Cathedral Women's Guild, St. Mary's Cathedral, 7525 N.W. 2 Avenue, Miami, will sponsor a cake sale in the Old Parish Hall across from the Cathedral. Please support your church, its guild and its many charities.

St. Kevin's Women's Guild will receive Communion in a body at the 9:00 a.m. Mass on Sunday October 12, a breakfast will follow at Lumm's Restaurant, 107 Ave. and S.W.8th St., friends, parishioners welcome. Therese Guibl meeting will be held on Oct. 13, at 8:00 p.m. in the Meeting Room.

Handicapped Singles

If your are a disabled college student or working full time, the goal Handicapped Singles Club (18-50) is for you. Come join us for a wonderful Sunday afternoon picnic on October 12th at Oak Grove Park. – For more information, contact John Winters, 995-7777.

Weekend Retreat

Weekend Retreat for Women will be held at the Dominican Retreat House, 7725 W 1234th St. Kendall, beginning at 7:00 P.M., Friday, ending on Sunday at 11:30 a.m. For reservations call Sister Peggy at 238-2717.

"The Mystery"

Catholic Campus Ministry at F.I.U., presents a multimedia meditation on 'The Mystery' with Fr. George A. Garcia at University House, 213 East. Tuesday, October 14, at 12:30 P.M.

Memorare Society

The Memorare Society, a social club for Widows and Widowers will hold their monthly meeting at St. Louis Church Center, Friday, Oct. 10, at 8:00 p.m. For information please call 274-0244.

Film Festival

The Parishioners Guild of Resurrection Church, Dania will start the winter program of Family Night Film Festivals, on October 10, at 7 p.m., in the parish Hall. Adults $1.00, children under 12, $.50. Refreshments available.

Rummage Sale

Blessed Sacrament Parish will hold their Annual Rummage Sale Oct. 17-18, 9:00 a.m. to 5:00 p.m. in the Parish Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale. Articles will be accepted from 10:00 a.m. to 12:00 Noon, Monday, Tuesday, Wednesday and October 13, 14, and 15. For information call 565-2976.

Men's Club

1st Annual Father and Son Communion Breakfast, Sunday, Oct. 12, at St. David's Church, Davie, 7501 SW 29 St. Mass at 8:45 a.m. Breakfast at 10:30 a.m. Arrowhead Country Club, Guest Speakers Dolphin Denry and Partner.

Western Day

Western Day will be held at St. Helen's Church on Oct. 18, from NOON to 6:30 p.m. Country picnic from Noon. Barn Dance in the evening 9:00 p.m. to 1:30 a.m. Country music. Western music Square Dance caller. Tickets available at St. Helen's, please call 731-7314.

Divorced/Separated

St. Bartholomew Ministry to Divorced and Separated will present a talk by Fr. John Fink, "Compassion in the Church." St. Bartholomew's is located at 8001 Miramar Pkwy, Miramar. For information please call 983-1124 or 625-0269.
‘St. Bikini’ Church of Biscayne Boulevard

By Ana M. Rodriguez
Voice Staff Writer

The church on U.S. 1 that used to be the Bikini motel has come a long way in 10 years. From a first Mass with 11 people in attendance to eight Masses a week in three different languages with 200 people in attendance.

To the parishioners of St. Martha’s, at 114th and Biscayne Blvd., “St. Bikini Church” has become “Our Basilica on the Boulevard.”

And as they celebrate their tenth anniversary this month, most of them have mixed emotions, at once looking to the future and reminiscing about the past.

NEXT YEAR, perhaps, St. Martha’s will lose its distinction as the only church in S. Florida that is really a motel. Plans have been in the works to move to a new building on 93rd Street and Biscayne, this time an ‘original’ church built especially for St. Martha’s.

It will be the “only church on U.S. 1 in Dade County,” but for Pastor John McLaughlin and many of his parishioners, the move will be a bit sad.

“They always have memories of the first place where you started out,” said Fr. McLaughlin. But the old motel is ailing; it is no longer big enough for the growing congregation. Inadequate air conditioning that doesn’t function quite as well contributed to the decision to move.

“IT HAS GROWN to the point where we’re really in need of a church,” said Fr. McLaughlin, who took over pastor’s duties from Msgr. Bryan Walsh, currently Director of the Archdiocese of Miami’s Catholic Service Bureau, in 1978.

Father says he likes the “simplicity of the parish, the warmth and the intimacy” of a church which is really seven consecutive motel rooms with the walls and the bathrooms knocked out.

Charismatic Meet

Continued From P.16

of Praise, they are essential to healing,” he said.

The second part of his formula for healing is forgiveness.”

“Praise and Forgiveness equal Healing,” Father DeGrandsis said. “Every Mass should bring forth healings.”

There is no reason for this not to happen.

On Sunday morning, Father Michael Evers of St. Boniface parish brought the entire charismatic renewal to its place in parish renewal with the Blessed Mother as hostess.

First of all if “your own on-going spirit is renewed, your own fire can set fire to your parish. This is the key,” he said “to Parish Renewal. The most basic ingredient, the most essential pillar if you are really serious about spiritual renewal and union with Jesus is consistent, prime time, face to face prayer.”

He defined as silent, allowing the Lord to love you, no Bible, no book, no intercessions, no liturgy, no prayer on the run, but a silent contemplative prayer life.

The second pillar he said is “Nourishment in God’s Word.” He explained this is on a parish level or prayer group level and moves out of the ‘hors’deouvres room to the real banqueting table where the real meat of the Word is taught.

His third pillar is “Being Molded by Eucharist. Father quoted St. Thomas Aquinas, “In the Eucharist is the whole good of the Church.”

The fourth pillar is “Mothering of Mary.” In his parish, Father Evers said, one of their members had a vision of Mary as the hostess of the prayer meeting, so she now holds the title of “Hostess at St. Boniface.” She is so integral to the Good News, Father said, that without her, the Good News is incomplete. She is the “Yes, woman” lived out.

The fifth pillar Father Evers considered basic to the renewal of the parish is “Service to the Parish.” Service should be our middle name, he said, Jesus is all service. He showed us how at the Last Supper and as Father Mike said, Jesus said, “Do the same.”

The sixth and last pillar is “Support of Your Pastor.” See him as an ordinary human being called by Jesus. He has a very large family and is responsible for discerning the Will of God for his family. This is a great spiritual responsibility and he NEEDS your affirmation. Pray for him, love him into Life.

Bishop Rene Gracida celebrated the Sunday Liturgy and was the main homilist. “Cry out like Habakkuk and say ‘How long, O Lord? I cry out violence, you do not intervene’.” We are not the only ones to become discouraged. The apostles also asked Jesus to “Increase our faith to accomplish your work.” And Jesus answered that they only needed faith the size of a mustard seed. “You will be empowered by me,” Jesus said. Bishop Gracida said the Invitation to Grace was also given to the apostles and this grace is an open-ended grace that just goes through and nothing in return. The Bishop reviewed the history of the structural aspect of the Church and emphasized that Vatican II brought about the radical vision of Pope John XXIII that the Pope, the Bishops, the Priests, the Religious and the Lay People are “united in a common bond and relationship all praying, living and acting together.” “Take this opportunity now to live in Praise and then use it to perpetuate it in our lives,” was Bishop Gracida’s final word.
Sínodo: Resumen de la 1ra. Semana

La Educación Sexual Para los Niños

Por Ana M. Rodríguez

La Conferencia Católica de los Estados Unidos muy pronto publicará las normas para los programas de educación sexual a los niños de las escuelas católicas. El libro tendrá unas 100 páginas y será distribuido próximamente. Contiene además las normas para enseñar el tema sexual en los hogares y en las iglesias locales.

La semana pasada se reunió en Miami Beach la Conferencia de Administradores Católicos de la Florida para discutir el papel de la familia en la educación sexual y la implementación de las normas.

El arzobispo Daniel Dolesh, de San Francisco, dijo que desde fines de la década de los 60 “los obispos de los EE.UU. han estado inequívocamente diciendo que la educación sexual debe ofrecerse en las comunidades locales. Pero han sido críticos por no haber tomado programas. Al fin la iglesia está poniendo su dinero donde está su boca.

“Una razón para las normas son las alarmantes estadísticas de todo el país que muestran estos hechos: Los jovencitos y jovencitas ya han sido introducidos en la porografía antes de cumplir los quince y los 17 años respectivamente.

“Una tercera parte de las muchachas y un cuarto de los varones han tenido contacto sexual con adultos antes de la pubertad.

Una de cada diez adolescentes femeninas, un promedio de un millón al año, caen en esta degradación: solo el 28% de las de esta edad que tienen sexo saben cuando es posible la concepción.

“Estas razones negativas pero la razón básica para la educación sexual es que el padre debe ofrecerse en la familia. Y los niños y las niñas no pueden aprender de sus padres. Conocer esto es que se han descuidado estas normas. Ellos saben que en la escuela pueden aprender a este tema. Para que puedan aprender a este tema deben ser educados para ello.

Realizados en Estados Unidos que aseguran que los 80 por ciento de las mujeres católicas casadas usan medios articulares para evitar el embarazo, y que sólo un 29 por ciento de los sacerdotes consideran tales métodos “morales” de aborto.

Se complica la labor pastoral empeñada en aplicar las enseñanzas de la Iglesia (sólo por medios naturales) pues abunda la literatura sobre el aspecto doctral; pero también muchos teólogos están abiertamente en desacuerdo,

“El sesgo positivo de la educación sobre la anticoncepción, con acento positivo en el sexo y la procreación, y a iniciar un diálogo con los teólogos sobre la anticoncepción y con el Papa Pablo VI se encontró que la reproducción de los métodos artificiales. En términos similares hablo el arzobispo Mons. Joseph L. Bernardin, arzobispo de Cincinnati, al decir que “la anticoncepción es una teología positiva del sexo” entendido como don de Dios para con tramar a quienes lo denigran.

El Cardenal Terence Cooke, de New York, explicó algunos puntos al Arzobispo John Quinn, de San Francisco, durante una de las exponencias del Sinodo.

El sexo influye en todas las relaciones humanas — los casados, los solteros — por su dimensión social, los órganos del cuerpo deben servir “con generosidad al amor y a la vida sin engaños ni decepciones, capaces de decorar y engrandecer el matrimonio y el divorcio, agregó Mons. Bernardin.

Los obispos de todo el mundo, reunidos en Sínodo general, marcaron una pauta ayer para el divorcio de los padres y las madres. Al final la Iglesia pide que el papa Juan Pablo II se declare ante el papa en la conmemoración del 1500 aniversario de San Benito, patrono de Europa.

Ante unos 25,000 fieles y parroquianos venidos de todo el mundo, el papa Juan Pablo II presidió en la Basílica de San Pedro la solemne conmemoración de su inmediato predecesor, en la que participaron los obispos venidos para analizar el papel del matrimonio y la familia en el mundo moderno.

El Cardenal George Basil Hume, arzobispo de Westminster, Inglaterra, y presidente del Consejo de Episcopalas, presentó la declaración de los obispos de Europa de hoy y de mañana, que entregó con la venia del papa, a seis periodistas que representaban las lenguas polaca, francesa, española, alemana, inglesa e italiana.

Su contenido es un llamamiento “por una Europa más humana”, a favor de los derechos humanos, especialmente en lo que se refiere a la protección de la vida, los refugiados, los padres y la muerte sanitaria.

(Sigue en la pag. 4A)

Colecta Anual para Misiones Rurales

Queridos hermanos en Cristo:

Todos los años, la Iglesia nos recuerda que todos somos llamados a servir discípulos de la palabra de Cristo. Todos somos llamados a Evangelizar.

Vayan, entonces a todas las Naciones y bauticen en el nombre del Padre, del Hijo y del Espíritu Santo.

En este espíritu de Evangelización, la Iglesia lleva cabo la colecta anual para las Misiones Rurales en América y en otros países del mundo.

Miles de Misioneros Católicos; sacerdotes, monjas, hermanos, hermanas y voluntarios laicos son ayudados por medio de esta colecta anual para que puedan llevar sus extensivos programas de Misión a todo el mundo.

Ustedes son parte del gran Apostolado Misionero de la Igle sia cuando ayudan generosamente a esta colecta. Nos pido su usual generosidad para esta colecta que tendrá lugar el próximo domingo.

Que nuestra Bendita Señora, Reina de las Misiones, bendiga a ustedes y a sus familias.

Devotamente en Cristo
Edward A. McCarthy
Arzobispo de Miami

La Voz
OCTUBRE 10, 1980
Publicación oficial católica de la Arquidiócesis de Miami, 6201 Biscayne Blvd., Miami, Fl. 33138, Tel: 758-0543.
Carta del Arzobispo Quinn a los Obispos de América

Su Excelencia:

A pesar de la pobreza de los artículos de la prensa, la Iglesia ha realizado virtuosamente milagros durante las pocas últimas semanas creando oportunidades de reasentamiento para los nuevos refugiados cubanos. De los aproximadamente 60,000 que nos pidieron asistencia, hemos encontrado patrocinadores para unos 54,000, la gran mayoría, decentes y trabajadores, buscando una nueva vida de libertad en este país. Los 6,000 restantes, están situados en cuatro bases militares y en Miami. El Arzobispo McCarthy, muy al tanto de esta situación, está de lo más ansioso por verla resuelta lo más pronto posible.

La relocalización no ha sido fácil. Muchos de los recién llegados han tenido una vida muy inestable en los pasados veinte años y en algunos casos particulares, ha sido difícil para nuestras oficinas de reasentamiento encontrarles un patrocinador. No obstante, las oficinas de reasentamiento han hecho una labor sobresaliente, exigiendo entonces los patrocinadores se retractaron, tuvieron que hallar nuevos patrocinadores en corto tiempo. A pesar de todo esto, las oficinas trabajaron maravillosamente, especialmente si se tiene en cuenta la limitada asistencia económica disponible.

Como usted sabe, la Conferencia Católica de Estados Unidos sirve de canal para el uso de fondos del gobierno dedicados al reasentamiento de refugiados en las diócesis. Hasta el momento, con una asistencia adicional, creemos que este grupo de refugiados pueda ser adecuadamente relocalizados.

Aún con estos fondos, necesitamos de vuestra ayuda y esfuerzo para el personal de la oficina diocesana de reasentamiento. Confío que usted animará a su director diocesano a hacer todo lo que el pueda para ayudarnos a relocalizar a estos infortunados refugiados.

Sincerely yours in Christ, Mons. John R. Quinn
Presidente de NCCBUSC.

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Santa Teresa de Avila

Nació Teresa en 1515, en Ávila, en la que es hoy provincia de Castilla, hija del hidalgodon Alfonso Sánchez de Cepeda. De niña le entusiasmaban las lecturas sobre los mártires de la iglesia. Dotada por el Señor de una inteligencia extraordinaria y una espiritualidad refinada, llegó a ser considerada una de las grandes de la literatura castellana y la iglesia la tenía como uno de sus más grandes doctores y médicos.

A la edad de 20 años entró en el convento de la Encarnación de la Orden del Carmelo, en Ávila. La Orden, de severas observancias, había mitigado en lo tocante a las reglas causaron la reforma de la orden.

Su poesía, de la más pura esencia, es un manco de florones al gran amor de su vida: Jesús. Muchos de sus poemas se usan como himnos en el libro de oraciones de la iglesia universal. La Liturgia de las Horas. Sus obras espirituales hacen de ella la guía perfecta en la vida de unión con Dios.

Murió el 15 de Octubre de 1582 en Alba de Tormes.

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Santa Margarita María Alacoque

Margarita María nació en Autún, Francia en 1647. De una naturaleza naturalmente callada y reservada, fue en lo tocante a la oración y la devoción al Sagrado Corazón de Jesús, una joven con un gran amor. Dotada así por el Señor, Jesús la escogió para una misión especialísimas.

Tenía 23 años cuando, huída de un matrimonio inadecuado por una mujer de amplias ideas, se retira al convento de las Carmelitas descalzas de ambas ermitas, cuyas reglas causaron una reforma de la orden.

La Orden se fundó por la oración y la devoción al Sagrado Corazón de Jesús, una joven con un gran amor. Dotada así por el Señor, Jesús la escogió para una misión especialísimas.

Tras 23 años de un elemento de humildad, Margarita María entra en la Orden de la Visita, en Paray-le-Monal, recibiendo el nombre de Margarita Maria y la iglesia la tiene como una espiritualidad refinada. En esta misma, su vida espiritual se desarrolla durante las tres apariciones de Jesús, donde le dio a los fieles una visión de la Inmaculada— La Salle, efectiva desde Septiembre 25, 1980.

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Invita Mns. Román a Jornada de Reflexión

Este Domingo 12 de Octubre, Día de la Hispanidad, tendrá lugar en el Parroquia de St. Agatha el lunes 13 de Octubre a las 8:30 p.m. sobre "El proceso de la anulación de matrimonio". Todas las personas interesadas están invitadas.

Hablará P. Escala sobre Anulación de Matrimonios.

El P. Rafael Escala hablará al grupo de personas separadas y divorciadas de la Parroquia de St. Agatha el lunes 13 de Octubre a las 8:30 p.m. sobre "El proceso de la anulación del matrimonio". Todas las personas interesadas están invitadas.

Misa de la Liga Orante Vocacional

La Liga Orante Vocacional cierra sus actividades el Domingo 12 de Octubre a las 1 p.m. en la Iglesia San Juan Bosco, W. Flagler y 13 Avenida, a la 1 p.m. y el Domingo 19 de Octubre.

OFICIAL ARQUIDIOCESE DE MIAMI

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho los siguientes nombramientos:


Bodas de Plata de la Escuela St. Brendan

Por José P. Alonso

El próximo Domingo 19 de Octubre, a una de la tarde, el Arzobispo de Miami, Excelentísimo Edward A. McCarthy celebró la Santa Misa en la Parroquia de St. Brendan, 87 Avenida S.W. y Calle 32, para conmemorar el 25 aniversario de esa Parroquia.

Especialmente invitado el párroco fundador de la St. Brendan, Monseñor Thomas O’Donovan, con celebrará la Liturgia junto al Arzobispo y al párroco actual Monseñor David Bushey, los sacerdotes de la parroquia y muchos sacerdotes que asistirán en tan señalada ocasión.

St. Brendan comenzó su vida parroquial en 1954, hasta entonces fue parte de la parroquia de St. Theresa (Little Flower) de Coral Cables y de la parroquia de St. Augustine cuyo Arzobispo era Mons. Joseph P. Hurley.

Monseñor O’Donovan tenía dos opciones en aquel momento: comenzar construyendo la iglesia o la escuela para seguir con la otra. Optó por construir la escuela primero, y continuar con la iglesia pero el dinero era escaso y la iglesia fue establecida en lo que se pensaba sería el auditorio de la escuela. Mientras, decían las Mismas en un kiosco y los fieles, al aire libre, atendían la Liturgia. A mediados de 1954 se abrió la tierra en solemnne ceremonia y Septiembre de 1955 abrió sus puertas la nueva escuela para ochenta y una matrícula de 275 niños para un kindergarden, dos primeros grados, uno de segundo, tercero y cuarto grados. Al año siguiente se añadieron otro segundo y un quinto grado debido al aumento de matrículas y en 1957 se creó el sexto grado y se añadió un nuevo tercer grado.

El personal original de la escuela fue constituido por las Hermanas de la Sagrada Familia de Nazareth, con casa matriz en Illinois y que vinieron a Miami por invitación de Mons. O’Donovan. Fueron las primeras en la Florida de esta orden, hoy atienden también la escuela de St. Gregory en Ft. Lauderdale. La Hermana Christine, CSFN, fue la primera Directora fundadora de la Escuela junto a treinta hermanas más y algunos maestros. El cuerpo de maestros se vio aumentado al año siguiente, 1956, con tres nuevas hermanas de la misma orden y algunos maestros laicos más.

Al mismo tiempo, en la misma escuela, se daban clases de religión por el programa de C.C.D. a 200 niños que estudiaban en las escuelas públicas. Diciembre 13 de 1957 vio la inauguración de otra aula de 8 aulas más que incluyeron séptimo y octavo grados. Hoy la otrora pequeña escuela de St. Brendan, provee educación para más de 1000 alumnos y tiene una lista de espera de otros 600. Las clases de religión del CDDL tienen unos 1400 niños provenientes de las escuelas públicas y este año cuenta con un cuerpo de catequistas y auxiliares que suman 124.

Además cuenta la escuela con una enorme cafetería que sirve también de auditorio, un aula de ciencias y audiovisuales para asistir a los alumnos y la biblioteca “Ella D. Barton” con una existencia de más de 6000 volúmenes permanentes y unos 300 temporales.

La Iglesia en el antiguo cuarto se mantuvo las tradiciones y la actual iglesia se convertirá en unas ocho aulas más.

Monseñor Bushey se siente muy satisfecho de los logros alcanzados por la escuela, pero siempre tiene presente que hay otros 600 niños cuyos padres sueñan con poderlos matricular en St. Brendan; y esto es su gran preocupación, ampliar más el colegio. Creemos que tal extensión será muy pronto una realidad.

Programa Inmoral

La organización religiosa American Cause y hace una exhortación a todos los cristianos a unirse y trabajar para defender los valores morales y la familia. Para que este programa inmoral “Adam and Ives” no pueda ser transmitido deben escribir inmediatamente expresando su protesta a la ABC-TV, Mr. Elton Rule, President, 1330 Avenue of the Americas, New York, N.Y. 10019 y a la Federal Communications Commission, Chairman Charles D. Ferris, 1919 A. Street, Washington DC 20554.
Lo que no se dice y todos saben

Por Pilar Lamadrid

Leyendo u oyendo las discusiones sobre el aborto a favor o en contra, estamos de acuerdo en que es un tema de gran trascendencia, y que se trata de un tema de connotación moral y legal. Es un tema que nos afecta a todos, ya sea en forma directa o indirecta.

Así pues, vemos que la causa principal del grave problema de hoy el aborto, o sea matar a las criaturas antes de que nazcan, es un problema traido por un grupo de mujeres irresponsables que a sí mismas se llaman "liberadoras" y que se han destruido, y siguen destruyendo con su continua propaganda, el concepto de la sana moral que antes era la mayor gloria de la feminidad de una mujer que se consideraba honesta.

Está claro pues, que la causa del aborto homicida en muchos casos tiene sus raíces en el ridículo concepto ultramoderno de la igualdad con el hombre, que en todo, propagado por las modernas "liberacionistas" que luchan con todos los medios a su alcance por desmoralizar a la mujer haciendo creer que su libertad está en vivir una vida de libertinaje sexual, sin responsabilidad, sin preocuparse de lo que les pueda suceder físicamente, como es el salir embarazadas y de que al interrumpirla, se somete al acto que antes era la mayor gloria de la feminidad de una mujer, cuya naturaleza no le es solamente distinta a la del hombre, ni siquiera toman en cuenta las consecuencias que a si mismas se las van haciendo.