Pope: no more victims

Decrees war at Hiroshima site

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

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

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

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

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

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

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

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

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100’s Meet, celebrate laity

By Sue Blum
Voice Correspondent

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

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

Fr. Donald Heintschel, J.C.D., a national authority on lay ministry, said in his keynote address that “Like Jeremiah, we the Church have been in a season of waiting, a time of expectancy, a time of transition . . . We are in a ‘second spring’ now after our own wrestling, struggling and waiting . . . .

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

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

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

“To look only at the governance of the church in Miami, and said “We have come of age as a people . . . We are a people of God who have come forward as adults to share with the ordained ministers the fulfillment of our mission.”

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

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

“Your ministry, then, “shared responsibility,” Fr. Heintschel said, “is a question of not just doing but of being . . . being there to care, to listen, to heal, to share the faith, to share the
Chaplain uses 'Navy way' to bring Gospel to 'boots'

ORLANDO, FLA. (NC) — "There's the right way, the wrong way and the Navy way," That's an old saying in the service and Father Joseph Romano, chaplain at the Naval Training Center in Orlando, has given it a new meaning.

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

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

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

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

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

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

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

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

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Food bank in S. Fla. forming

By Ana M. Rodriguez
Voice Staff Writer

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

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

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

ST. MAURICE has tentatively pledged $20,250 of the $100,000 estimated will be needed to run the food bank during the first year, and members are embarked on a campaign to recruit similar cooperation from other area churches, temples, synagogues and businesses.

Organizers say the food bank should be self-sufficient by its second year.

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

Businesses can deduct 100 per cent of the manufacturing costs of these goods plus 50 per cent of the difference between that and their fair market value. If the goods are destroyed instead of donated to charity, the tax credit only covers manufacturing costs.

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

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

Richard Walter, a member of St. Maurice parish who is on the yet to be completed board of trustees of Daily Bread, said the purpose of the food bank is to make use of the millions of pounds of food that are wasted annually at every stage of production.

In 1974, the latest year for which figures are available, the Comptroller General estimated that 3 million tons of food valued at $24 billion were wasted. That amount represented 20 per cent of the total amount of food produced in the United States that year.

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

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

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

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

A food bank is also seen as the way to more adequately make use of the food produced in the world, which is judged sufficient to feed all the world's hungry and more.

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

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

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

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

Lenten series in parishes

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

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

First, get together with your pastor or someone from your parish evangelization committee. Tell them you want to join a Lenten home-discussion group or begin one if no one else has. Then, get together with eight or twelve others, at most, and munch the food bank idea to other cities.

EVERY WEEK, beginning the second week of Lent, you will read a passage from Scripture, then sit down and discuss it with the others. Since the focus of evangelization this year is on the parish, the weekly theme deals with a different aspect of parish life.

The themes are:

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

Along with the readings come two groups of questions. The first set explores how Jesus was God's way to His disciples, the second how we are God's way to one another. It is hoped that be reflecting on Jesus' attitudes toward his community, you will also reflect on your attitude toward your parish, your second family, how deeply you are involved with it, and what can be done to improve its life of community.

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

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

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

"YOU ARE DUST, and unto dust you shall return." With these words, tens of thousands of Catholics all over South Florida will be marked with ashes this week on Ash Wednesday. The 40-day penitential period will begin with the 12:15 Mass at St. Mary Cathedral celebrated by Abp. McCarthy.

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"Serving South Florida Over 30 Years"
Vocations are there' – so is new Serra Club

by Dick Conklin

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

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

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

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

For one thing, the Serrans put on an Altar Boy Award program each year. They arrange field trips to the seminary for eighth grade boys and girls, and sometimes sponsor essay or oratory contests on the subject of religious and lay vocations are directed at Catholic school students in public schools, whom they call “the great untapped source of Church vocations.”

D’Anna was asked what he felt the Serrans most effective means of inspiring vocations has been. “Prayer,” he answered. “The power of prayer. We have a prayer for vocations and another one for perseverance – for those already ordained. We ask Serrans to say them every day.” He also recommends a parish project to get 31 parishioners to sign up in the thirty-one Club. That club is rather unique – no rules, dues, meetings, or newsletters. Each member is simply asked to pick a day, and on that day each month offer up a Mass for vocations. A large signup sheet is put on the wall of the church to attract new members.

But what of all the men and women leaving religious life? Can anything be done to turn the tide? D’Anna feels that the trend is reversing now, and locally things are looking brighter. There are currently 140 men enrolled in the two archdiocesan seminaries. Back around ten or fifteen years ago,” he recalls, “when priests started leaving the Serrans got involved. Someone would hear of a priest who was thinking about leaving, and we would get someone to talk with him. Many decided to stay.

Sam D’Anna, who has been a Serran for 23 years, remembered what it was like back then. “Twenty years ago it was easy. We had kids waiting to get in. Then Vatican II came and there was confusion. Many didn’t want to make the commitment.”

Today, the Serrans endorse a program of education that begins in the home and continues through grade school, and into high school and college. But is as active as ever.

Today, Sam D’Anna with a Thirty-One Club poster. Serrans believe in the power of prayer in the search for new vocations.

Former Serra International President Sam D’Anna was at the Boca Raton meeting: Father Al Victor, Associate Pastor at St. Mark’s in Boynton Beach. An insurance executive, he moved to Florida and joined the Serra Club in Broward County. Through the Serrans he became a priest at an age when most men would be enjoying retirement.

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

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

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

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

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

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

Hundreds of families at St. Boniface pairing off during Lent

By George Kemon

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

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

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

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

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

St. Boniface pastor, Fr. Michael Eivers says, “this year our program is bigger and better than ever and very much in tune with the Evangelization Program of the Archdiocese. The program is part of our parish response to the Archbishop’s call to deeper parish community life this year.”

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

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

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

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

In many cases couples or families new to the parish have been paired up with families with children of similar age, or parents with perhaps some similar interests and this has been beneficial to the new arrival in the parish — instant friendship through God, it might be termed.

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

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

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

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Miamia, Florida / THE VOICE / Friday February 27, 1981 / Page 5
"The greatest weapon we have" in the struggle against communism and materialism is the "spiritual power of prayer," a Benedictine abbot told participants in a conference in Louisville.

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

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

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

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

"IT MUST be accomplished during the 97th Congress or I am convinced it will not happen at all," he said.

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

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

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

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

**Solanus Guild Meeting**

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

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By Stephenie Overman

WASHINGTON (NC) — There never has been a better political climate for the passage of a tuition tax credit bill, said Frank Monahan, U.S. Catholic Conference legislative coordinator, Feb. 23 in Washington.

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

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**THE CATHOLIC NEAR EAST WELFARE ASSOCIATION**

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

Frank Monahan, U.S.C.C.
By Jo-Ann Price

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

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

“The bigger cults are flourishing in money and property,” Mrs. Rudin said. “THOUSANDS of people are being damaged permanently,” her husband added.

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

In doing the research for their book, which is published by the Fortress Press, a Lutheran publishing house in Philadelphia, the Rudins studied in detail the nine cults used by nine of the largest cults. They and other sociologists estimate that between 1,500 and 3,000 cults have sprung up in the United States, nearly half of them since 1965. There are about 3 million past and present cult members in this country, they estimate.

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

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

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

As one ironic development in the cult phenomenon, the Rudins pointed out that Shannon Jo Ryan, 28, whose father Congressman Leo J. Ryan of California was shot to death while attempting to investigate legal ways of escape for members of the Jim Jones cult, has herself joined a religious cult in India.

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

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

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

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

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

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

In appealing that decision, the state-run school has argued that the use of its facilities for religious purposes violates both the U.S. Constitution and The Missouri Constitution.

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

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

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

The University has argued that allowing free use of the student center for religious activities amounts to an establishment of religion.

But the appeals court concluded that the Constitution’s guarantee of free speech means that “religious speech” deserves the same rights at the political or social discussions conducted by other groups using the student center.

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Miami, Florida / THE VOICE / Friday February 27, 1981 / Page 7
DAYTON, Ohio (NC) — “Many priests would rather that we just ran the bake sales. But we’ll never go back to that world,” Kathleen O’Connor said of the role of women in church ministry.

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

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

Their recommendations included a call for a study of women’s experiences in seminary training; a program of ministry training in every diocese that would be open to all qualified people; money for ministry education to be distributed equally among all students; encouragement for church theologians to study crucial issues like women’s ordination; efforts toward finding a way for preaching to be done by the non-ordained, including women.

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

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

According to Florence Rosenberg of CARA, 75 percent of women’s ministries fell into the categories of education, liturgy or administrative support services.

Conclusions drawn by Ms. Rosenberg tended to show that although women are taking part in new and innovative ministries they involved a relatively small community of women.

The researcher pointed out that most women’s ministries were carried out on a parish or local level and that women were not represented at the diocesan and national level. She further reported that Hispanics and working class women were notably lacking in women’s ministries, suggesting that specific efforts might be needed to involve these women.

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

Mister Secretary Doris Gottemoeller of Cincinnati, chairwoman of the conference steering committee, noted that the purpose of the gathering was to design strategies for combating sexism and chauvinism in the church.
ST. JOHN OF GOD WAS BORN IN PORTUGAL IN 1495. HE RAN AWAY FROM HOME AND BECAME A SHEPHERD UNTIL HE WAS 22. FOR 18 YEARS HE WAS A SOLDIER AGAINST THE FRENCH AND LATER AGAINST THE TURKS. FEELING REMORSE FOR HIS WILD LIFE AT AGE 40, HE RESOLVED TO DEVOTE HIMSELF TO THE RANSOM OF THE CHRISTIAN SLAVES IN AFRICA. HE THEN WENT TO SPAIN AND SOUGHT TO DO GOOD BY SELLING HOLY PICTURES AND BOOKS AT BARGAIN PRICES.

AT GRANADA A SERMON BY BLESSED JOHN OF AVILA SHOOK HIM. HE BEGAN MINISTERING TO THE SICK AND SUPPORTED THE HOMELESS BY HIS WORK AND BY BEGGING.

ONE NIGHT JOHN FOUND IN THE STREET A POOR MAN WHO SEEMED NEAR DEATH AND CARRIED HIM TO THE HOSPITAL. IT IS SAID THAT AS HE PREPARED TO WASH THE POOR MAN'S FEET, HE NOTICED THEY WERE PIERCED WITH THE PRINT OF NAILS WHICH SEEMED TO GLOW. AS HE RAISED HIS EYES, HE HEARD THE WORDS, "JOHN... MINE ARE THE FEET YOU WASH/"

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


ST. JOHN OF GOD

By Fr. John Dietz

Jesus: true God and true man

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

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

A. Only up to a point. The comparison has too many similarities to an ancient heresy called Docetism, which cropped up in the early centuries of the church. Named from the Greek word, "dokesis," meaning an appearance or something imagined, Docetists asserted that Jesus was not really human. He seemed to be a man, through some sort of illusion, but he really was not.

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

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

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

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

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

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

The church has said, therefore, that where there is no hostility or enmity toward the church, Catholic laymen may belong to the Masons. Many Catholic men in our country now, as yourself, are Masons.

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

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

“Your house comes to live again at the holidays when my four children come home,” said one woman.

I echoed her feelings, commenting that my house sparkles when my five older children come home to join my younger son and me. The other woman, though agreeing, was concerned about her youngest son and me. The other woman said, “When my four children come home this year, I will feel sorry for the empty nest.”

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

It became quite obvious that only we single parents were limbo in our relationship with our children. With this revelation, the discussion moved to the serious question of how single parents face the empty nest.

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

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

We rush to get them ready for school and ourselves ready for work. When they are small, we worry about baby sitters. We worry about leaving them alone when they are adolescents. This total preoccupation has its repercussions. Our children are integral to our lives. We feel good when they do and are upset when they do not.

ONE WOMAN was a single parent for 15 years by the time the last of her four children left home. “That’s a long time to be busy and essential to others,” she said. And she had not adjusted to the loss of her role as a parent of children at home. She said that when her husband died, the worst thing was not that she became a single parent, but that she was left without a partner after the children grew up.

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

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

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

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

COUPLES FINISH is a full time job to be parents. But for single adults, it is a personally consuming way of life. I’ve been a single parent for 15 years. For many single parents the day is devoted to the care of children: Do they have food and clean clothes? Do they have good friends? Do they feel lonely or depressed because they do not have two full-time parents?

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

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

PERSPECTIFS IF may be said that kindness is not a sense. A person has identity and perhaps even idiosyncrasies, but no two persons are ever carbon copies of each other.

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

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

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

By Msgr. James J. Walsh

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

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

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

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

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

The need to do penance is as pressing as ever. Perhaps in a sense more pressing, since nowadays we are becoming more aware of our responsibility to our neighbor in need. The more we are willing to be our brother's keeper, the more we will be impelled to sacrifice for him — and this demands the right motive if it is to be worthwhile.

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

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

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

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

When is our renunciation worthwhile? When it indicates we are undergoing a little change of heart... a change toward sin... a change in generosity towards God... treating sin as a rejection of Christ... being truly sorry for having offended God.

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

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

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

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

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

Once this is grasped the field of penance enlarges immensely.

The myths of "Reaganomics"

By Msgr. George Higgins

It's a shame President Reagan's formidable rhetorical skills are not being put to better use. At a time when the nation's serious economic ills we face the hard facts, the president has a genuine opportunity to educate Americans about economic realities. Instead, he is reinforcing demand that we face the hard facts, the president time when the nation's serious economic ills wouldn't be so bad if we just cut taxes and simplistic solutions wouldn't be so bad if we just cut taxes and simplistic solutions wouldn't be so bad if we just cut taxes. When is our renunciation worthwhile? When it indicates we are undergoing a little change of heart... a change toward sin... a change in generosity towards God... treating sin as a rejection of Christ... being truly sorry for having offended God.

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

Reagan claims the proposed budget cuts have been spread among all income groups. But why should the poor bear any of the burden when it means the loss of such basic necessities as food, housing and employment? UNLESS SOME of these fundamental questions and assumptions are dealt with more directly, I'm afraid Reagan's rhetoric will soon begin to sound hollow.

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

Let's be 'brothers'

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

Pope pleads for world peace in Hiroshima

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

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

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

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

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

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

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

Later, representatives of the nation's 18-25 age group questioned the Pope about peace issues, exploitation of the poor and the attitudes toward the handicapped.

John Paul also asked Buddhist and Shinto leaders in Japan to join the Catholic Church in its fight for human rights and against abortion. While in the Philippines, the Pope had reiterated in no uncertain terms the teachings of the church on artificial means of contraception, abortion and divorce.

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

By Sue Blum
Voice Correspondent

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

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

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

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

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

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

Fr. Sheehan has studied at the prestigious Institute for Formative Spirituality at Duquesne University in Pittsburgh, holds a Masters degree in Philosophy and a Licentiate in Theology from Catholic University, Washington, D.C., and has pursued extensive coursework in marriage counseling. He is currently pastor at St. Michael Church in Vermont.

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

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

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

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

“All of us stand in the need of fundamental healing; we all carry within us, consciously or subconsciously, fear and non-acceptance,” he continued. “We need to be touched by the healing person of Jesus, and we need to be open to that experience that He is fundamentally a lover. Out of this, we can minister to others.”

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

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

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

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

Lay meet

continued from p. 1

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

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

“My greatest fear,” he confided, “is that we may become a winter people, keeping instead of giving. You must rise up and share, affirm, support and unite in being the Good News in the Church of Miami, in your parishes, and in your families, constantly ministering, giving of yourself, to each other, and to those among you who are alienated and suffering.”

U.S. bishops call laity

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

Archbishop McCarthy, of Miami, headed the bishops' Committee on the Laity until 1978. Although his term did not see the document completed, during his tenure work on the Vatican Council’s decree on the laity was established. As “a chosen race, a royal priesthood, a holy nation, a purchased people . . . you who in times past were not a people, but are now the people of God” (1 Pt. 2:9-10)” (Lumn Gentium, 9).

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

“After John’s arrest. Jesus appeared in Flesh, however, acceptable to God of this is the time of fulfillment. The reign of God is at hand. Reform your lives and believe in the Gospel” (Mk. 1:14-16).

JESUS established the church to bear witness to God’s kingdom especially by the way his followers would live as the people of God. “This is my command: Love one another as I have loved you” (Jn. 15:12).

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

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

While focusing on the laity, we wish to address the whole church. We affirm the vision of the Second Vatican Council and the importance it gives to the laity. We look forward to what is still to come under the guidance of the Holy Spirit, making the church more and more the perfect image of Christ. WE ALSO acknowledge that these continuing developments may require new concepts, new terminology, new attitudes and new practices. In prayerful dialogue with all our sisters and brothers we are prepared to make those changes which will aid in building the kingdom.

The call to adulthood

As the Decree on the Apostolate of the Laity of Vatican II says: "Indeed, everyone should patiently ready himself or herself personally for the apostolate, especially as an adult. For the advance of age brings with it better self-knowledge, thus enabling each person to evaluate more accurately the talents with which God has enriched each soul and to exercise more effectively those charismatic gifts which the Holy Spirit has bestowed on all for the good of others” (Apostolicam Actuositatem, 30).

To be continued.

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I just finished reading the official Lenten regulations and I reflected on the meaning of Lent and then upon the no-meal Fridays we parents were all brought up with, I thought, as well, of the other regulations we used to have. It wasn't too long ago that we were encouraged not to eat or drink anything before midnight on Saturday and until Mass on Sunday, or that we should go to Confession before receiving the Eucharist.

I ESPECIALLY remember Fridays in Milwaukee, Wisconsin. I remember all the restaurants that had fish-fries. They were mobbed on Friday nights and the beer and drinks flowed freely as well. I also remember that Fridays were often evening out to go on the town and if we, per chance, were able to go to a more expensive restaurant, we'd have lobster, crab, shrimp or scallops. But heaven forbid, that we'd have meatloaf instead. Yes, I believe that for many, no-meal Fridays was a cultural experience that had very little to do with sacrifice or self-denial. No doubt, however, that it was something very culturally "Catholic." Part of our Archdiocesan regulations state that all Fridays of Lent and Ash Wednesday are days of abstinence (no meat). Ash Wednesday and Good Friday are days on which we are to fast (two small meals, one large meal, nothing between meals.) Now if we follow the "rules" we can eat lobster of flounder stuffed with crab meat every Friday. We suggest your looking very carefully at the real purpose of Lent. It's a penitential season reflecting on Good Friday and preparing for Easter Sunday.

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

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

DURING LENT in our house we have a centerpiece that is placed on a purple platform. It is a molded clay cove with a little stone closing the opening representing the tomb of Jesus. The cave is surrounded by thorn branches. At every meal this centerpiece reminds us of the passion of Our Lord. We also try to have a secret person in the family to be especially kind to during Lent. I've been asked to that person's efforts in the unlikely event that they didn't already know it.

In addition to reflecting on the personal activities and sacrifices that you may wish to commit yourself to during Lent, you should plan what you wish to do with your family. It is important to offer personal prayer and sacrifice, but it is equally important to pay special attention to your community — family, friends, and parish.

Mardi Gras bits and pieces

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

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

OR that a Nebraska girl had "Go Big Red" inscribed on his mother's tombstone last year? Yep. When Gary Hamilton's mother, Mary, died, he had etched on her gravestone, "Go Big Red." The news story added, "Mrs. Hamilton died last Oct. 15, shortly after Nebraska's 1977 victory over Wisconsin."

OR that another TV innovation awaits us? We'll soon be able to summon more than one channel to our screens. Sets capable of two-channel split-screen, Sets capable of two-channel split-nels simultaneously. One for each member of the family, if you choose. Or maybe we can get 9 football games on at one time.

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

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

OR that a friend of mine was told after she sang at church for awhile, "I don't care what anybody says, I always enjoy your singing." OR that the Catholic Church is the third largest user of telephones in the U.S. Only the federal government and General Motors spend more in the aggregate taking on the phone that the $110 million the church spends yearly. So heard the bishops from experts at their November meeting. Makes us wonder how the Church survived nearly 1900 years without the yellow pages.

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

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

OR, finally, that when John Paul II was named pope, the Denver Post received a call from a woman who was angry over his selection. "He's all right, I guess," she said, "but I sure wish they would have chosen a Protestant. The Catholics have been in there too long."
Martinique Whittaker’s paintings faced stiff competition at the Coconut Grove Art Show while she faced our cameras and became a TV star.

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

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

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

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

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

Like the Coconut Grove Art Show, Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities.

Programming that’s both entertaining and informative.

Helping Miami residents keep in touch with, and participating in, the activities of the community.

We’ll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7666. When you call, be sure to say it’s regarding Operation Scrapbook.

Putting the city of Miami in focus.
Respect Life!
BISCAYNE COLLEGE AND THE RESPECT LIFE OFFICE INVITE YOU TO:

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A FIVE PART FILM SERIES THAT IS SWEEPING THE COUNTRY. EACH SERIES DEALS WITH CRUCIAL ISSUES THAT ARE FACING US TODAY IN AMERICA.

"WHATSOEVER HAPPENED TO THE HUMAN RACE?" IS BY FRANCIS A. SCHAFFER AND EVERETT KOOP, NEWLY APPOINTED SPECIAL ADVISER GENERAL OF THE UNITED STATES. THEY DISCUSS PRACTICES ONCE LABELLED "UNTHINKABLE"... ABORTION... INFANTICIDE... EUTHANASIA...

THE SERIES WILL BE PRESENTED ON THE MONDAYS OF LENT AS FOLLOWS:
8:00 Monday March 9 "Abortion of the Human Race"
8:00 Monday March 16, "The Slaughter of the Human Race"
8:00 Monday March 23 "Death by Someone's Choice"
8:00 Monday March 30 "The Basis for Human Dignity"
8:00 Monday April 6, "Truth and History"

YOU WOULDN'T WANT TO MISS THIS SERIES. THE FILM WILL BE PRESENTED AT BISCAYNE COLLEGE, 16400 N.W. 32nd Avenue, Miami, in CARROLL HALL.

By David Gibson
First of a series

Architecture sounds like a subject for the professionals. But when you think about it, architecture plays a role in everyone's life. The shapes of buildings viewed from the outside, and the ways they are laid out on the inside, tell something about the people who use them — what they think and how they live. This is especially true of church buildings. Down through the centuries, whenever Christians built churches, they tried to think how the architecture itself might make a statement about the purposes of Christianity. Think of the great medieval cathedral of Chartres, for example. Its exterior steeples and the stained glass high within carry our eyes upward, making, at the same time, a strong statement about the wonders of God's universe. The cathedrals demonstrate the church's "visual" manner of operation.

One of the most famous church buildings of the 20th century is the Abbey Church at St. John's Abbey and University near St. Cloud, Minn. As one enters through the front doors of the church at St. John's, a large baptismal font is the first thing to be seen. It is obvious that the placement of the font at the front of the church and its special construction is deliberate.

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

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

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

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

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

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

Baptism reminds us: Lent is for renewal.
By Paulette M. Martin
Black History Month Chairperson
Last in a Series

St. Philip's grew even without pastor

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

For a number of years, Mass was held in a vacant store in the Bunche Park Shopping Center, or in various homes organized by Mr. Ben Gaines, the builder of Bunche Park. No one priest was assigned to take over the small congregation, so from week to week the members met, never knowing whether a priest would show or not.

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

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

In 1953, this small but devout congregation was blessed with the late Father Joseph H. Devaney, (who was a Monsignor at the time of his death in 1964) and St. Philip's was on its way.

On March 1, 1954, St. Philip's Church was blessed by the late Archbishop Hurley of the Diocese of St. Augustine. Among those first families of the parish were: The Colebrooks, Washingtons, Prices, Strachans, Dunns, Smiths, and Bethels. Also, the Lewis, Davis, Palomens, Millers, Pridgoos, Finner, Ambros and Albert Families. Included in this group was the late Mrs. Gadshaw, mother of St. Philip's present pastor.

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

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

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

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

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

BENEFIT: POPE JOHN PAUL II HIGH SCHOOL

IRISH PUB NIGHT

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Irish TV & Entertainment Star
Michael "Jesse" Owens and his group

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* MUCH MORE

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MARCH 6, 1981
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Crystal Lago Country Club
Pompano Beach, Fla.

For information Call 994-8998

Hors d'oeuvres served

Cash Bar

Miami, Florida / THE VOICE / Friday February 27, 1981 / Page 17
Legion of Mary

On Saturday, February 28, from 2 p.m. to 4 p.m., three of a series of seven talks on True Devotion to Mary will be given at the Legion House, 8760 NE 2nd Ave., by Fr. J. Richard Soulier. All are welcome.

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

Court Regina has visit from State Regent

Court Maria Regina, No. 2022, Ft. Lauderdale, had the honor of a visit from their State Regent recently. Mrs. Dolores Longnecker, State Regent is visiting all the Courts of the State. She also visited Fr. J. Chester Schwab of Miramar who is Diocesan chaplain for the Catholic Daughters Mrs. Dorothy Carangi, is Regent of Court Maria Regina.

Secular Franciscans

St. Bernard Fraternity, Secular Franciscans will meet March 8, at 1 p.m., at St. Bernard's Church 6779 Sun. Strt, Sunrise, Fla., in the parish center.

Natural Family Planning Classes

The Family Enrichment Center will host a series of classes in a new method of natural family planning, beginning March 4. This new system has proven to have an effectiveness level equal to the pill or the IUD when practised properly, yet it is totally natural and is fully compatible with the Church's teaching on birth control.

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

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

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

International Day

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

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

Novena at St. Ann's

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

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

VNA Needs Volunteers

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

Miami Right to Life
Speakers

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

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

Mike Gordon

A TOUCH OF CANOE FOOD ON CANOE DAY

COCKTAIL LOUNGE
- MAIN MENU OYSTER
- NEW ENGLAND SEAFOOD CLOSED MONDAY
MIAMI'S OLDEST SEAFOOD RESTAURANT OUR 29TH YEAR

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YESTERDAY'S RETIREMENT MANOR INC.
700 S.E. 20th Street
Ft. Lauderdale, Fla. 33316
Telephone: 462-6500

Vivian Zaleta, Registered Nurse, owner and administrator

FR. WILLIAM O'DEA
Parish to mark Fr. O'Dea's 25th

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

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

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

Guest of honor and acting as Chaplain to the Jubilee Mass and Reception to follow in the church hall.

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

Right to Life Inc., P.O.Box 571033, Miami, Fla. 33157.
Machine saves infants from 'crib death'

By George Kemon

Jessica Meneses, infant daughter of Doris and Elias Meneses, of Homestead, has a rare but very serious malady - classified as Near Miss Sudden "crib death." More commonly known as Infant Death Syndrome, or "sudden infant death syndrome," the disease was available, but cost $760. A sum not within the possibility of attainment for the Meneses.

Fr. Dorrity learned of the need and wrote out a check for the machine. The Meneses want to pay the money back. The club hopes to pay for the Meneses machine and to be able to fund another and present both of them to Archer Smith Hospital. At present the hospital does not have any of the units and infants with the dread disease have to be taken to other hospitals who have a unit.

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

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

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

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

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

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

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

The Catholic Daughters of the Americas, Cl. Holy Spirit No. 1912, Pompano Beach, Fla., will sponsor a dessert card party on Feb. 28, at St. Elizabeth’s Gardens, 12 Noon. Donation $1.50. Refreshments served. For information call 941-5546. All are welcome.

Mardi Gras

Pot Luck Dinner

St. Boniface Women’s Club will serve a Mardi Gras Pot Luck and Donut Dinner on March 3, at 6:30 p.m. in the Parish Hall at 8330 Johnson St., Pembroke Pines, followed by their regular meeting at 8:00 p.m.

St. Brendan Festival

St. Brendan’s Annual Family Festival will be held this weekend, Feb. 27 through March 1. Times are Friday, 6 p.m. to 11 p.m. Saturday and Sunday 11 a.m. to 11 p.m. A variety of entertainment will be available as well as rides, games, booths and Hispanic and American foods. They’ll be three days full of fun for all. Proceeds from the festival will assist in completion of the new building. St. Brendan’s is at 8725 SW 32nd St., Miami.

Charismatics Meeting

The “Joy to the Lord” community meets every Thursday at 7:30 p.m. at St. Charles Borromeo Church, 123 NW 6 Ave., Hallandale. Hyms of Praise and Healing Service. Fr. Saghy, Pastor.

Dominican Day of Recollection

The Dominican Lay, Third Order of St. Dominic, will meet on Sunday, March 1, 1981, for a Day of Recollection at Barry College. Father Daniel Brady O.P.Will serve as the moderator of the Program and his theme will be Evangelization.

The day will be spent in Conferences, prayer, meditation, recitation of the Rosary, Mass and Benediction, offered in the College Chapel of the College.

The program for the day will begin with registration at 9:00 a.m. in Thompson Hall. Following Mass at 11:30 a.m. Luncheon will be served in the cafeteria.

Luncheon Meeting

St. Lucy’s Women’s Guild of Highland Beach will have a luncheon-meeting on March 3rd, at Bernard’s Restaurant, 1730 N. Federal Highway, Boynton Beach. Social hour at 11:30 A.M., lunch at 12:30.

The speaker will be Mrs. Vera White. Authors, Lecturers and Appraisers. Bring a small antique that you have questions about an get all the answers. Hostess — Mrs. Hattie Peszynski — 276-2150.

Annual Fish Fry

St. Bernadette Women’s Guild is sponsoring their annual Fish Fry Wednesday, March 4, 1981 from 4:30 P.M. to 7:00 P.M. at the church 7450 Stirling Road, Hollywood, Menu includes: Fish, potato salad, baked beans, cole slaw, rolls, coffee and dessert. Donation: $2.50 for adults and $1.50 for children 12 AND UNDER.

Mass and distribution of ashes will follow at 8:00 P.M.

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Saghy, Pastor.

SUNDAY!

The Church and The World Today

1 A.M. —Ch. 3 A.M. —Ch.
TV Mass for Shut-In
TV Mass for Shut-In

“IT is my impression
as I move around the
country and see
parishes which people
say are ‘great’ parishes.
I see lay leadership. I
find a parish council
that is concerned with
ministry. Not just
parking lot,
Father James Young.

Lenten Program

St. James

“Fully Alive Experience” by Fr. John
Powell will be presented by the Family
Enrichment Community of St. James,
at the Parish Hall, 131 St., and N.W. 5
Ave. First session is Sunday, March 8,
from 1:00 p.m. to 8:00 p.m. Donation
of $2.00 for materials. For information
and registration, call Lucie Schmидger,
685-6131, or Jeanie Mesler,
at 681-2163, by March 1st.

Mardi Gras Card Party

St. Michael’s Council of Catholic
Women are having a Mardi Gras Card
Party, on March 2, at 7:30 p.m. in the
Parish Hall. Bring your own cards or
game. Table prizes, door prizes, and
surprises. Refreshments. Call Alice
Sanders, 649-5747 for reservations,
tickets or details.

Members of the Catholic Educators’
Guild of the Archdiocese of Miami will
meet Sunday March 1, with many
community leaders and concerned
citizens of Retreats. The purpose in
order to foster the spirit of
Evangelization. The meeting, whose
theme is “The Community – Ob.
Commitment”, will be held at 3 p.m.
at Holy Redeemer Church – 1301
N.W. 71 street.

Annual Fish Fry

St. Bernadette Women’s Guild is
sponsoring their annual Fish Fry
Wednesday, March 4, 1981 from 4:30
P.M. to 7:00 P.M. at the church 7450
Stirling Road, Hollywood. Menu
includes: Fish, potato salad, baked
beans, cole slaw, rolls, coffee and
dessert. Donation: $2.50 for adults
and $1.50 for children 12 AND
UNDER.

Mass and distribution of ashes will
follow at 8:00 P.M.

It’s a Date

February 27, 1981

DEADLINE
MONDAY NOON
Social Security. You have the right to appeal any benefit determination that is not to your liking. The Social Security Administration will send you a letter that explains your rights. The letter will tell you how to appeal the determination, including the time limits and the way you can obtain a copy of the administrative record. You can appeal the determination by contacting your local Social Security office or by calling 1-800-772-1213 (TTY 1-800-325-0778). The Social Security Administration will schedule an initial hearing before an administrative law judge, but you can request a hearing before an Appeals Council if you are not satisfied with the initial decision. If you request the Appeals Council hearing, the Appeals Council will review the entire administrative record and make its own decision. You can request a hearing before an Appeals Council if you are not satisfied with the initial decision. If you request the Appeals Council hearing, the Appeals Council will review the entire administrative record and make its own decision.

If you are self-employed or receive disability benefits, you can also appeal to the Social Security Administration. You can appeal to the Social Security Administration by contacting your local Social Security office or by calling 1-800-772-1213 (TTY 1-800-325-0778). The Social Security Administration will schedule an initial hearing before an administrative law judge, but you can request a hearing before an Appeals Council if you are not satisfied with the initial decision. If you request the Appeals Council hearing, the Appeals Council will review the entire administrative record and make its own decision.

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Are you creative?

By David Gibson

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

But is that it?

Well, no. Stretched a bit, most people agree that they know a creative teacher. They know creative cooks, much admired by people who like to eat; creative workers who discover ways to make the earth produce well under trying economic circumstances. So the list grows. Perhaps there are more kinds of creative people than you think.

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

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

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

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

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

The painting, widely regarded as a masterpiece, is titled "Les Saltimbanques." Researchers have found that, underneath this kind of process. Writers, like the late Flannery O'Connor, have told how hard they worked to produce anything worthwhile. Along with the gift of imagination, it seems creative people need a gift for hard work. And-

- Creative people need a certain kind of faith. They believe it is possible for new things to be accomplished.
- Courage also seems needed for creativity - the courage to do something with insights, vision or intuition.
- Then, creative people seem to see in special ways, an action of love.

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

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

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

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

By Father Philip J. Murnion

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

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

Many parishes and their people take

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

It is a season when the church concentrates a lot on baptism and its rhythms have always

to God involve helping others.

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

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

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

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

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

Freedom is...
Pastor diets for dollars

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

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

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

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

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

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

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

But Father Barbette, who went from 185 pounds to 234 after becoming pastor of Our Lady of Good Counsel four years ago, absolved her. "She's a tremendous cook," he said. "People fed her about my weight, but she really cooks balanced meals. It was my heavy snacking before going to bed that did it."

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

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

Win or lose, Father Barbette is already 19 pounds lighter and said he feels "100 percent better" than he did before the weight-loss campaign. His loss is everyone's gain.
Jubilosos Filipinos Reciben al Papa

Manila (NC) - Aunque el Papa arribó a Manila hace unos días atrás de la hora señalada (6:55 p.m. de E.U.U.) desde Karachi, Pakistán, el día del día tenía dos horas de atraso en su itinerario. La razón del atraso fué la inmensa multitud que lo rodeó todo el tiempo para demostrarle su simpatía.

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

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

En 1973 el Papa, entonces Cardenal Wotjla, de Cracow, Polonia, celebró Misa en la Ermita, que le causó un interés que la visita de la primera vez lo llevó a su catedral en Puebla durante su visita a México hace algo más de dos años.

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

Durante el discurso en la reunión oficial Juan Pablo II dijo que "es el esfuerzo conjunto de todos los ciudadanos el que construye la nación soberana donde no sólo se promueven los intereses legítimos materiales sino también las aspiraciones espirituales y las tradiciones".

En una de sus más directas expresiones dijo que "nunca hay justificación para la violación de la fundamental dignidad de la persona humana. Aún en excepcionales casos que puedan surgir uno nunca podrá justificar la violación de los derechos básicos que salvan guardan esta dignidad". Indirectamente elogió la suspensión de la ley marcial al decir "recientes iniciativas auguran un futuro mejor porque manifiestan confianza en la capacidad del pueblo para asumir su justa parte de la tarea".

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

La encuesta también trata de un nuevo plan para combinar las clases con trabajo manual durante los fines de semana, una característica del plan de educación del gobierno manista de Cuba (que tantas protestas produjo entre los padres de nuestros hijos) como medio de alcanzar alguna meta.

"Sólo el amor transforma los corazones y no puede hacer adecuadas reformas sociales sin amor. La única violencia que lleva a la construcción del reino de Dios es la que se impone uno mismo en sacrificios y servicios nacidos del amor"

De la Ermita siguio rumbo a la Catedral en Manila para celebrar una Misa con sacerdotes y hermanos religiosos. El Papa se dio cuenta de la tremenda escasez de sacerdotes en Filipinas donde hay un sacerdote por cada 10,000 católicos. Repitió casi las mismas palabras que dijera en la Ermita y una vez más advirtió contra la actividad partidista en política de los sacerdotes y religiosos. La primera vez lo dijo en Puebla durante su visita a México hace algo más de dos años.

Por Raúl Orozco

(Voz de Nicaragua)

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

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

La Iglesia aparece en la lista de las 27 organizaciones que participarán en la encuesta pero los obispos declaran que hasta ahora no han sido oficialmente invitados a expresar sus puntos de vista.

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

La Cámara de Industrias de Nicaragua también tiene que se encargue de que los padres la libre elección. Lo mismo decimos en relación con la necesidad de educación para los adultos".

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

Alegan los obispos que para ofrecer sus puntos de vista en la encuesta, "debemos conocer las consecuencias de la nacionalización de la educación privada, un proyectado que permite ambigüedad. ¿Es ése una proposición o el Ministerio de Educación ha tomado ya medidas en esta dirección? Esto pudiera significar el final de la libertad de educación y del derecho de los padres a la elección libre de los que más convenga a sus hijos..."
Breve Biografía del Beato Lorenzo Ruiz

Lorenzo Ruiz nació en Binondo, una sección de Manila, en 1606, hijo de madre filipina y padre chino, ambos cristianos católicos. Durante su infancia sirvió de mandadero en el convento dominico de su parroquia, regida también por la Orden de Santo Domingo, y era además monaguillo. Fue su profesión la caligrafía, muy apreciada en la época por la escasez de personas que supieran escribir propiamente. Contrajo matrimonio y de esta unión nacieron dos hijos, y una hija. Poco se sabe de su familia excepto que su esposa vivió hasta 1690. Se fué a Japón con unos misioneros dominicos, quienes lo llevaron para salvarle de una acusación de haber dado muerte a un español, hecho que él negaba sinceramente. Diez de los beatificados con Ruiz habían sido martirizados ya cuando ellos desembarcaron en Okinawa pero él y los otros cinco, los padres dominicos españoles Antonio Gonzalez y Miguel Azoaraza, los padres Guillame Courtet, de Francia y Viocente Shiwuzuka, de Japón y el japonés Lazaro de Koto, un leproso, le siguieron en el mismo 15 meses después. Cuando Ruiz desembarcó en Japón, poco sabía él que llegaba a una nación donde un decreto de persecución general contra los cristianos era ley absoluta.

ALABANZA

"...ardian siente lâmparas de fuego... (San Juan Apoc. 4:5.)

¡Oh Señor, qué hermoso tú Días donde el aire maitines alza!
Plateadas hojas y nubes que se mecen de sol y lejanas que descubre mi mirada.
El sol de mi alimento traspasa.
Un ave también de plata va vestida.
El agua es una liquida luz
que me corre por las manos
como un rio que me nace
desde tu frente.
Cuando la obscurez en el valle secreto y lejano
no te oía cuando me llamas.
Te buscaba, de tu gloria, la luz-tu luz soñaba
de tu solo corazon.
Que me claravías a través
yo te pedía, no te escuchaba.
Que de latigazos mi cuerpo se marcaria de ti.
¡Y no quería cuando me llamas!
¡Yo una flor húmeda de luz
alabándote!

Angela Castellanos

Especially Salud al Papa en Karachi

Karachi, (NC) - Después de saludar a los representantes del gobierno y al pueblo pakistaní, el Papa Juan Pablo II se dirigió el lunes para celebrar la Santa Misa. Una gran sorpresa le guardaba en su trayecto.

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

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

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

Especial Salud al Papa en Karachi

La Comunidad Parroquial

Fasciné de la Serie de Estudios Hogareños

La renovación parroquial: comienza con la renovación total del católico

“Amo al blanco, al negro, al verde y al azul”, dice un niño

De modo que ustedes quieren hacer algo especial en la Cuaresma además de sacrificar las galletitas de chocolate, porque no gritarle a los niños sin motivos. ¡Quieren ustedes algo espiritual en sus vidas!

Pues bien, la Arquidiócesis de Miami, por lo tanto, lo quiere. Ustedes desean.

Primero, se unieron con el párroco, o con alguien de la comisión de evangelización de su parroquia. ¡Diganle a ustedes desean formar parte de un grupo de Discusión Cuaresmal Hogareño, o comenzar un grupo si nadie lo tiene. En
tonces reunían, con o doce personas como máximo y saboree y diga las Series de Cuaresma que su párroco, o el miembro de Comité de Evangelización, ya ha recibido.

Cada semana, comenzando con la segunda semana de cuaresma, usted debe leer un pasaje de las Escrituras, entonces sé que, según su parroquia, su segunda semana, el tema de semana tratará un aspecto diferente de la vida parroquial.

Los temas son:

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

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

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

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

Junto con las lecturas encontrará dos grupos de preguntas. El primer grupo explora cómo Jesús fue para Sus discípulos el camino de Dios; el segundo cómo nosotros somos el camino de Dios unos para otros. Esperamos que reflexionando sobre las actitudes de Jesús hacia su comunidad, usted también reflexione acerca de su propia actitud respecto a su parroquia, su segunda familia, cuán profunda es su participación en ella y qué puede hacer para mejor su vida comunitaria.

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

Si usted desea tomar parte pero no sabe a dónde dirigirse, o si sólo desea obtener una copia de estas series, llame a Marsha Whela, Oficial de Evangelización, al teléfono 757-6241, extensión 208 o 209.

EL PADRE DUFFY:

El Padre Duffy recientemente comentó sobre la política de la diócesis, algunos padres blancos han quitado sus hijos de las escuelas donde otros están en minoría.

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

El Padre Duffy es nativo de Charleston y activo luchador de los derechos civiles. Buen número de las cartas recibidas por el sacerdote fueron publicadas en el periódico católico de la arquidiócesis.
No Más Guerras para el Padre Joseph Cliff

Por Geroge Kemnon

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

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

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

Comenzó sus estudios para el sacerdocio a la edad de 16 años, en Inglaterra, con el deseo de ser miembro del clero diocesano pero se encontró que la economía de sus padres no alcanzaba para ello.

Supo que la orden vicentina lo acogería y de pronto se vio en España en el seminario de San Vicente, a los 16 años y a la puerta de una guerra civil.

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

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

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

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

Hicieron su viaje a través de Madrid, disfrazados de todo menos del traje negro y cuello romano que usaban en el seminario, hasta llegar a otro colegio Vicentino en León. Allí estuvieron hasta que fué posible regresar al seminario. Según Padre Cliff, unos 40 sacerdotes Vicentinos perdieron su vida en la guerra civil.

Además, cuando Franco atacaba un pueblo o uno de los frentes alrededor de Madrid, los sacerdotes y religiosos eran sacados de las prisiones y ejecutados en represalia.

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

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

El Padre Cliff hizo una interesante observación sobre la ayuda del gobierno inglés a las escuelas parroquiales mientras conversábamos. Dijo que, como inglés, encontraba lo comprensible que los americanos, que alardean de libertad religiosa, no proveían las mismas libertades que la tierra de sus abuelos. Explica que en Inglaterra, si una escuela parroquial puede dar cabida a 500 alumnos, el gobierno paga el 75% de los costos de construcción y mantendrá el exterior del edificio, fachada, techos y estacionamiento de vehículos así como muchos de los gastos de mantenimiento, tales como salarios de maestros, etc.

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

A su llegada comprendió que el país estaba casi en estado de sitio. Contrario a los planes con que regresó, el Papa pidió ir a Santiago de Cuba, para ver al Arzobispo, quien se hallaba en Oriente y le señaló sus obligaciones; debía regresar a la Habana y supo con pena que su viaje había sido casi de ida y venida hasta que el chófer tomando por lo menos seis meses que le dieran el pasaje de regreso, si al final podía conseguirlo.

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

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

Se asentó rápidamente en Miami, primero en la parroquia de San Juan Bosco y otras después, hasta que finalmente llegó a St. Monica. Ahora retirado, ayuda en St. Michael donde su español, una vez más, viene a pedir de boca.

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

Desde que llegó a St. Michael se dedicó a la reconstrucción de un costoso amplificador que fue robado del cielo raso de la vieja iglesia que usan hoy los católicos polacos. Aquí yó cuando al ladrón, que hula con el aparato en una motocicleta, se le cayó el instrumental al suelo. La policía lo devolvió hecho pedazos. Ya ha terminado el trabajo y el amplificador está de nuevo en su sitio.

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

El es feliz en su retiro, casi tan ocupado como cuando era párroco de St. Monica, pero sin guerras que le preocupen.
Piden al Papa Ayuda a Poner Fin a Turismo Sexual

Manila (NC) - En unacartatransmi da a Su Santidad Juan Pablo II y firmado por un grupo llamado Mujeres del Tercer Mundo, el grupo pide al Papa que “proclame vigorosamente el fin de una sociedad que ha convertido a las mujeres en un simple objeto de consumo sexual”. Los operadores de estas excursiones, principalmente en Japón, organizan grupos de turistas masculinos ofreciendo excursiones sexuales a mujeres. Los grupos piden al Papa que presione a los gobiernos para que regule este tipo de turismo sexual.

Opuesto lo Obispó... (Viene de la pág. 1A)

El arzobispo José Luis Rodriguez Saavedra, obispo de San Juan, Puerto Rico, expresó su desacuerdo con las excursiones sexuales organizadas para hombres en Asia. "No se ha sabido si el Papa recibió la carta o si fue una historia dada a la prensa con el propósito de llamar la atención”, dijo el obispo.

Reciben al Papa...

(viene de la pág. 1A)

St. Timothy Retiro Para Casados

Los santos maestros de la liturgia, que son el católico, para expresar su amor y devoción a Dios, se encuentran entre los que reciben al Papa en Miami. En el retiro de la parroquia St. Timothy, el arzobispo McCarthy y el obispo Padre O'Brien capellan del encuentro, dijo que unos 20,000 matrimonios han participado en el Fin del Seminario Divino de 1980, dedicado a la comunidad parroquial en la vida de los fieles. El retiro será dirigido por el obispo McCarthy.

TODO CUANTO UD. DESEA SABER SOBRE EVANGELIZACIÓN

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

Oficina de Evangelización,
Arzobispo McCarthy,
Miami, Fl. 33138

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

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