Abortion ruling liberalizing 'viability'?

WASHINGTON — (NC) — The U.S. Supreme Court’s rejection of a Pennsylvania abortion law was has sparked a new debate over whether the court has backtracked on the power of the states to protect a viable fetus from abortion.

Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, and other abortion opponents agree with three dissenting justices that the court has backtracked.

BUT THE SIX justices in the majority on the court denied that the court has changed its view of the 1973 Roe decision that states may prohibit abortion after the period of viability, which it defined as the point at which a fetus is "potentially able to live outside the mother’s womb, albeit with artificial aid."

In the Pennsylvania case, the court, in a 6-3 vote, struck down a state law which subjected a physician performing an abortion to criminal sanctions if he failed to apply the same standard of care he would use for a fetus intended to be born to a fetus that "is viable" or if there is sufficient reason to believe that the fetus may be viable.

The law also required that the physician in such a case "...use an abortion technique providing the best opportunity for the fetus to be aborted alive."

The majority opinion said the law was unconstitutionally vague and did not provide sufficient notice to physicians of what actions could lead them to be prosecuted.

Bishop Kelly said the decision "...demonstrates an insensitivity and a hardening of the heart on the abortion issue that I had not previously wished to think possible."

"The decision serves only those who are determined that every abortion will result in a dead fetus, even in those cases in which present medical techniques would have spared that innocent human life."

THE COURT said in 1973 that viability generally occurs at 24-28 weeks of gestation, but many doctors today place viability at 20 weeks. An estimated one percent of all U.S. abortions, or about 10,000, are performed each year on fetuses 21 weeks or older.

Justice Harry Blackmun, who wrote the court’s 1973 Roe and Doe decisions, striking down most state restrictions on abortion, said in the majority decision that common interpretations of legislative language led him to reject the notion that "is viable" and "may be viable" meant the same thing as Pennsylvania had claimed.

Blackmun said the law did not sufficiently define the actions that could cause a physician to be prosecuted. He said the provision is "little more than a trap for those who act in good faith."

Justice Byron White, in a dissent joined by Chief Justice Warren Burger and Justice William Rehnquist, said "...the court now withdraws from the states a substantial measure of the power to protect fetal life that was reserved to them in earlier court decisions."

(Continued on Page 5)
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Dr. Ben Sheppard to be honored

In September of 1973, an outreach program for St. Vincent Hall, a maternity residence for unwed women, was founded and called the Sheppard Medical Clinic. In June of 1974, in cooperation with the City of Miami and funded in part by Federal Revenue Sharing, a recreational, educational and cultural program was opened in the old Miami Fire Station located on North Miami Avenue in the Overtown community.

In the early part of 1975, the Miami Bridge was opened as a refuge for runaway youth, near the Civic Center.

The two programs came under Dr. Sheppard’s direction during his tenure at Catholic Service Bureau. These programs are: Bethesda Manor, an alcohol rehabilitation residence, and the Uzarras Residence, an ex-offender program.

Dr. Sheppard has also been a member of the Dade County School Board and former Senior Judge, Juvenile and Domestic Relations Court.

For information regarding reservations for the dinners please call the Reservations Committee at 226-7605, 665-2838, 226-5290 (events after 5:30 P.M.) or the Catholic Service Bureau, 754-4444.

ABCD DINNERS

Monday, Jan. 15, 1979 OMNI International
Tuesday, Jan 16, 1979 Williamson’s, Fort Lauderdale
Wednesday, Jan 17, 1979 Williamson’s, Fort Lauderdale
Thursday, Jan 18, 1979 Williamson’s, Fort Lauderdale
Thursday, Jan 25, 1979 Marco Beach Hotel, Marco Island.
Monday, Feb. 5, 1979 The Breakers, Palm Beach
Tuesday, Feb. 6, 1979 The Breakers, Palm Beach
Wednesday, March 14, 1979 Williamson’s, Fort Lauderdale, Final Report Dinner.

Dr. Ben Sheppard in November of 1968 and recently celebrated its tenth anniversary in Perrine.

In January of 1970, a residential program for adolescent drug dependent girls, Genesis House, was opened on the grounds of St. Francis Hospital. In 1973, the program moved to its present location in Naranja, providing residential and outpatient counselling services for the youthful drug dependent.

In September of 1973, an outreach program for St. Vincent Hall, a maternity residence for unwed women, was founded and called the Sheppard Medical Clinic.
State abortion fund request criticized

The Department of Health and Rehabilitative Services has included $716,000 for the funding of elective abortions in its proposed 1979-80 budget request, and Thomas A. Horkan, Jr., Executive Director of the Florida Catholic Conference doesn’t want it. "We most vehemently protest and object to the Department’s proposal," said Horkan in a letter to Governor D. Robert Graham. "The proposed $716,000 will be followed by an additional $726,000 in the following year of Florida’s first biennial budget in ten years. It will come from Florida’s General Revenue funds, not federal funds, and will provide for abortions under much less stringent eligibility requirements than are mandated for Medicaid funded abortions." Horkan said. If there is $716,000 available, it can well be used in Children’s Medical Services Programs for the pre-natal and post-natal care of women and their children, and in other programs to lessen and ease those social pressures which force women to seek abortions. "There are many other programs for children and for those in need which are desperately underfunded and which need to be improved," Horkan said. "Children are not liabilities. They are our greatest asset. The application of a cost/benefit theory to them, or to any person, is destructive and must never become part of our public policy," he said. "The Washington Post, which is a strong supporter of abortion rights, said of this line of argument: ‘This is a terrible way to argue. The implications are monstrous…”

Hospital pavilion to be blessed

Mercy Hospital’s new surgical pavilion will be blessed at a groundbreaking ceremony attended by Archbishop Edward A. McCarthy at 10:30 a.m., Saturday, Jan. 13 at 3640 S. Dixie Highway.

Also participating in ceremonies to open the 8 million dollar structure, under construction for more than a year at the hospital administered by the Sisters of St. Joseph of St. Augustine, will be Sister Thomas Joseph, S.S.J., president of the board of trustees; Dr. Matthew Larkin medical staff president; and Herbert E. Long, executive director of the general hospital.

The two-story addition features a surgical suite with 12 complete operating rooms, two for specialized orthopedic procedures, one for heart and chest surgery, one for neurological surgery and others for other medical areas. The pavilion also features facilities for patients who will not require an overnight stay.

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(Continued from Page 1) they have been 'excommunicated' from the Church because of their divorce or separation. I think that is a mistaken understanding, and one of the challenges we have to them is to reach out and let them know that this is not the case.

"Those are persons who have left the Church because of a 'bad marriage,' and I believe the key issue is that we begin listening to those persons, and listening to their hurt. I believe that once they perceive the Church as willing to listen to the local parish—lay people as well as priests—teachers in the school, CCD people, etc. to some of their problems, challenges, hurt, they will perceive the Church as much more compassionate."

The Bishop denied that the Church looked upon such problems only from a stance of legalism and rule, adding that "the Gospel prevails."

The Gospel is very clear in the question of the life-long fidelity that the disciples of Christ are called to," he said. "So, I don't think the Church is dealing with legalism. I think we are dealing with a fundamental value of the Gospel when we are dealing with the fidelity that Our Lord calls us as a people in marriage."

"I BELIEVE THAT if we had a renewal and deeper understanding of what the meaning of baptism is—the focus of baptism in the life of the Church, especially in the lives of married people and their ministry—we will still have a renewal of what it means to be a community of faith.

"I would hope that the Bishop's Plan of Family Ministry would encourage more persons to become actively involved as ministers to one another, and then to other couples within the parish, so that they would begin to perceive themselves as actively engaged in working through the meaning of their baptismal vows."

"One of the signs of the vitality of the Church is our ability to engage as many of those persons as we can beyond Sunday liturgy. I believe that we are faced with an enormous, almost insoluble challenge in trying to engage a large number of people in parishes that have as many as three or four thousand families.

"So I think that the three priorities that the Bishops have established—evangelization, parish renewal and family ministry—are intimately connected. Parish renewal is, I think specifically designed to engaged as many persons in a community of faith in a meaningful way as possible. I believe that is to be engaging them not only at the time of Christus in the parish, but in times outside of the Sunday liturgy."

THE BISHOP SAID that the three most significant things to come out of the Vatican Council, "liturgically, at least, would be the renewal of the Liturgy, the Lectionary, and the revised Rite of Adult Initiation.

"One of the most promising areas of the renewal of parish life, the community of faith, is a re-introduction of catechumenate into parish life in which we again focusing upon the centrality of the paschal mystery in the life of the faithful, especially during the paschal season, beginning with Ash Wednesday and ending on Trinity Sunday.

"The centrality of baptism as the beginning of justification and sanctification in the Church, the involvement of various persons other than just priests or deacons, evangelists, catechists, married persons actively involved in the process of evangelization and catechesis—and the involvement of the catechumens themselves in administering to the parish through the process and witness value of their own conversion. So I believe that one of the most promising projects the renewal of the local parish is the renewal of the introduction of that ancient community—the catechumenate."
The Church in the World

The Archdiocesan program of evangelization is from now on an ongoing effort involving Chancery, parishes, families, and individually the Archbishop, the priests, the Religious and the laity. If it is to be successful, it will require lots of prayer, lots of study and lots of action. It will also mean a search for greater understanding of the decrees of Vatican II—the guidelines for our current efforts at institutional and individual reform and renewal.

One of the most significant results to come out of Vatican Council II was the acknowledgement by the vast majority of the Fathers that the Church is part of the world community—not aloof from it. Furthermore, it has come to be accepted that the faithful have an obligation to serve the world and that the lay person is the proper witness for the Church in the world. Through all this, the Council elevated the civic community into an area of serious religious concern.

This point was emphasized over and over again in the late, lamented Pope Paul VI’s first encyclical, ECCLESIAE SUAM (His Church) of August, 1964. He said: “This world exerts its influence on the Church in a thousand ways, and places conditions on her daily conduct. The Church, as everyone knows, is not separated from the world, but lives in it. Hence the members of the Church are subject to its influence: they breathe its culture, accept its laws and absorb its customs. This imminent contact of the Church with temporal society continually creates for her a problematic situation and an obligation of service which the world cannot comprehend, nor can it tolerate and demand without evil consequence. On the other hand, Christian life should not only be adapted to the forms of thought and customs which the temporal environment offers and imposes on her, provided they are compatible with the basic exigencies of her religious and moral programs, but it should also try to draw close to them, purify them, to ennoble them, to vivify and to sanctify them. This task demands of the Church a perennial examination of her moral vigilance, which our times demand with particular urgency and exceptional seriousness.”

The Council Fathers gave great stress in laity involvement in the world, both in the Constitution on the Church and the Decree on the Laity. The Constitution says: “The laity, by their very vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to God’s plan. They live in the world, that is, in each and all the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which they receive the material conditions of their existence. They are called there by God that, woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven.”

The Decree on the Laity asserts: “Formation for the apostolate means a certain human and well-rounded formation adapted to the natural abilities and circumstances of each lay person. Well informed about the modern world, the lay person should be an active member of his own society and be adjusted to its culture.” Reform and renewal is never easy—neither is it popular. In our own day the reformists are having as difficult a time as did their predecessors after all the other Councils. People set in their ways do not want change, even if it is merely of method and custom. The Vatican Council did not change the doctrine, only the way it is to be presented. It is basically one of adaptation to the needs of modern man. Our current efforts at evangelization must also take this into consideration.

Editorial

The Internal Revenue Service is demanding more school integration from Catholic and other religious schools than HEW demands from the public schools. If this isn’t a violation of the freedom of religion clause in the Bill of Rights nothing is, but that doesn’t mean the IRS isn’t going to get away with it.

Part of the mythology of liberal anti-Catholicism (and especially the anti-Catholicism of the black intellectual bureaucrats) is that parents are taking their kids out of integrated public schools and putting them into segregated Catholic schools. Hence, the arguments against the tuition tax-credit bill that Catholic schools were “rich segregated enclaves.”

In fact the charge is not true. Seventy-five percent of the children in Catholic schools in the country attend integrated schools. Catholic school enrollment does not go up in cities where there is one form of compulsory integration or another. In fact, in all such cities, Catholic enrollment has declined because the Catholic population is involved in migration to the suburbs and the church has been either unwilling or unable to build new Catholic schools to respond to this migration. The only increase in Catholic school attendance is an increase of urban blacks and Hispanics, and at least half the blacks are not Catholics. There is a painful irony in all this. The liberal anti-Catholic faith is that the Catholic schools are absorbing whites who are fleeing from integrated public schools when in fact blacks are fleeing bad public schools. I have repeated this finding (about whose statistical validity there is not the slightest doubt) over and over and over to black bureaucrats at HEW and they seem incapable of comprehending it. By definition, you see, Catholic schools are segregationist, so it is impossible on a priori grounds that black children should be flocking to these schools by the tens of thousands. The fugitives from urban school integration are in fact going to all-white or almost all-white suburban public schools. If the Internal Revenue Service was really interested in racial integration instead of anti-Catholicism, it would be concerned about those suburban public schools that have absorbed the fugitives from urban integration.

But the Supreme Court of the United States has already ruled that such schools are immune from racial integration. Therefore, the schools that are innocent of segregation are the ones that are immune from racial integration. What is the response of the federal government? You let the real fugitives from racial integration get off scot free and you go after the schools that are innocent of discrimination. Of course the innocent schools happen to be Catholic, and the temper of the federal bureaucracy now is that if you’re Catholic you’re guilty by definition. It is altogether possible under the proposed IRS regulation—it is likely—that a Catholic suburban school will lose its tax exemption, as will the attached Catholic parish, thus causing the suburban school to close, because it is not actively recruiting enough black students to achieve the IRS quota, when the public school down the street has no obligation at all to recruit a single black student. The public schools in the suburbs, in other words, richly supported by taxpayer’s dollars, are immune from any obligation to seek a racial quota, but the Catholic school down the street or even next door will be forced out of existence if it doesn’t seek a racial quota.

Furthermore, this monumental injustice will take place with the support of the American Civil Liberties Union, the Urban League, the NAACP, the National Council of Churches, and all the other so-called “liberal” organizations in the country. And it will take place while the Catholic bishops (with the exception of Philadelphia’s tough and realistic Cardinal John Krol) stand by and quietly accept the advice of their national staff members that there is (as Father Hehir puts it) “no conspiracy, only complexity.”

Bishops will be content with paying friendly visits to President Carter who reneged on his election promise to seek aid for Catholic schools, who had been assured by HEW Secretary Joseph Califano that Catholics don’t give a hoot about their schools.

MATTER OF OPINION

Being entrusted, then, by God’s mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no falsifying of God’s Word: it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God’s sight. (2 Corinthians 4:1-2)
As we move more deeply into this challenging period of evangelization in our archdiocese this year of 1979, we are going to be more and more influenced by the Apostle Paul. He comes at you through the pages of his letters with both arms and fists raised.

One thing about the people he met — or whom he bumped into on purpose — they never had the chance to shake them out of their rut — and not always gently.

HE COULD not stand to see his converts slip into the habit of merely going through the motions of following Christ. Lip service drove him up the highest wall. He faced his people squarely until the matter was threshed out.

Paul had the rare gift of being able to enflame hearts with his stirring words about Jesus and his sufferings. He was always reminding them of the price of the salvation of the soul. Jesus was the Victim. Because of this, he never let them forget that the gift of faith is the greatest gift one can receive. Any other advantage compared to faith is worthless. His listeners came to appreciate all this, and even today when we read his eloquent words, we can feel the impact of his argument and sense that he is speaking directly to us.

Paul never hesitated to talk about himself, if he had to get a point over. He even claimed he was boasting. And far from brushing off the miseries he endured to spread the faith, he lists them in painful detail.

"From the Jews five times I received forty lashes less one. Thrice was I scourged, once I was stoned, thrice I suffered shipwreck, a night and a day I was a drift in the sea, in journeys often, in perils from floods, in perils from robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labor and hardships, in many sleepless nights, in fastings often, in cold and nakedness."

"In Damascus the governor under King Aretas was guarding the city of the Damascenes in order to arrest me, but I was lowered in a basket through a window in the wall, and escaped his hands."

Paul was not looking for praise. He gloried only in his infirmities. But he was trying to awaken his people to a lasting appreciation of the faith. He drew for them a very vivid picture of what it cost to bring them the truth and love of Jesus. One can imagine the effect of his words.

That part of his letter to the people of Corinth is as meaningful for us as for them. Many of us have been influenced by watered down doctrines of current prophets and attracted by the easy, comfortable ways to heaven sponsored by them. So many among us lack enthusiasm for the Mass and prayer. So very many have never really experienced the reality of the presence of Jesus within them. At the end of the year, when we get a last shot in introspective than usual, we find no improvement spiritually, no thrill in possessing the good news of the Lord, no real adventure in living out the Christian life.

The sadness of it all is traced to lack of appreciation. We take it for granted. We do not assess the true value. We forget or we never really impressed with it what it cost others to bring the heritage of the Lord to us.

Think of the convenience of it all. The Church is always near, and so the Mass and the Blessed Sacrament and the privilege of daily communion. Adult education everywhere means anyone can improve his understanding of Christianity whenever he wants to. In sickness, a priest can be summoned at once. Catholic schools train young minds and hearts and wills.

IT ALL seems so simple it is no wonder we take it for granted. But we are blessed beyond the telling. And at what a cost. Paul was stoned and scourged, and others were martyred or lived through incredible sacrifices to spread the Word of God. Parish priests in Florida who pioneered in church-less areas can tell graphic stories of the sacrifices involved in trying to get a humble church up and a small school started.

As the program of evangelization unfolds in the archdiocese, we need to take this first step — to reassess the value of the faith and how much it cost others. Then the other steps of making the faith more effective and dynamic in our lives, of making Jesus more real through deeper prayer, of making love more fervent through greater concern for the service of others.

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**Respect life observances next week**

By DICK CONKLIN

January 22 marks again the anniversary of the 1973 U.S. Supreme Court decision that removed all rights of unborn children. As in previous years, memorial services are planned to ask God for his help in saving innocent lives, and to remind legislators of the urgency of passing pro-life laws.

**Miami — Candlelight Service**

The best known local observance is the March for Life in downtown Miami, which brings together hundreds of Christians and Jews in a strong show of support for the pro-life effort. Last year various youth, fraternal and religious organizations added to the spirit and color of an afternoon event by bringing their own homemade signs. People turned out from all over South Florida, and there was good TV and newspaper coverage of the speeches. This year's observance will be a lot different, but just as important. The liturgical action of the prayer vigil will be held at the Torch of Friendship on Biscayne Blvd., near Flagler at 8:00 P.M. on Monday evening, Jan. 22. People of all denominations will be led in prayer by Rev. Gruell from St. Matthew's Lutheran Church in Miami and Father Demincon of LaSalle High School. The theme of the vigil will be the woman considering the abortion of her child — her panic, fears, needs, exploitation, and the help and alternatives available to her. Volunteers for the Dade Crusade for Life and Comite Pro Vida are planning the service, and are extending an invitation for Catholics from all over South Florida to join them on the 22nd. Mark your calendar now.

**Washington, DC**

One hundred thousand people are expected on Capitol Hill on Jan. 22 for what has become the largest annual demonstration in the country. Yet still the national news media continue to ignore the event; entirely, or tries to portray it as a small, Catholic gathering. Several clergy and lay people from our area will participate. The event will be attended by representatives from all over South Florida to join them on the 22nd. Mark your calendar now.

**Naples**

Over 30 people from Naples are going to Washington this year, thanks to bake sales, garage sales, "supersaver" air fares, and the generosity of a Washington family who was so impressed by the Naples news that they noticed "NAPLES, FLA." signs waving in the crowd of pro-lifers at the capital one year and invited the Floridians to stay with them whenever visiting Washington.

**West Palm Beach**

What better way to honor the mother who chooses life than by supporting a fine pro-life facility like Mauvawood Residence, a home and couples from Broward and Palm Beach Counties are urged to attend.

**BROWARD COUNTY**

The Respect Life Committee of St. Vincent- Ferrer parish has invited Dr. Jose Espinosa, M.D., popular pro-life author and speaker, to give the homily at all Masses on the 20th and 21st, as well as teach an introductory session on natural family planning on Saturday night.

Dr. Espinosa, an expert in medical ethics and euthanasia (death with dignity), gave an entertaining talk at the last Florida Right to Life convention, and is sought after nationally as a speaker who can clearly present these normally difficult topics. His Saturday night introduction to the natural method of birth control will be presented in the St. Vincent's parish hall at 8:00 P.M., and couples from Broward and Palm Beach Counties are urged to attend.

Broward —

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Broward —

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**BROWARD COUNTY**

Right to life and hold its annual prayer breakfast on Jan. 20 at 10 a.m. at Cardinal Gibbons High School. 4601 Bayview Dr., Fort Lauderdale. Following the breakfast will be a rally and prayer vigil at St. John the Baptist Catholic Church next to the high school. Pro-life groups of all religious denominations are invited to participate in the prayer vigil which will be from noon to 12 midnight.
Sin is an offense against God

By FATHER DAVID BURRELL, C.S.C.

Most of us learned about sin early. We memorized what sin was and we acquired a list of sins. The list, we soon found out, reflected particular concerns of parents and teachers. So we revised it according to the amount of respect each of these came to command. Sometimes we revised it too quickly, as we recognized later, when we learned to respect those people a little more.

But it was the definition we memorized that has served us better over the long run: Sin is an offense against God. Each time we revised what sin was, it became more familiar with the Bible. As we have taken a giant step toward a forgiving God. But if we try to shift the blame (as Adam did, and then Eve), or describe our actions in a more flattering light, or otherwise dodge responsibility, then we are drifting from sins to sin.

The THE STATE OF SIN, then, looks like a massive cover-up campaign. It calls on every resource we have to avoid calling what we have done by its proper name, to deny any major part in the affair ourselves. Our human capacity to generate sentences baffles linguists; what should baffle us is the ease with which we use that capacity to generate excuses.

Each of us is ingenious at devising excuses. The total effect of these creates a situation in which truth can hardly survive — though it stands out starkly when we come across it. That is what John called “the world” or “darkness.” It is a frame of mind and an attitude of heart which had to banish the light from its midst, which could not tolerate Jesus.

What hurts God is whatever we do to compound that situation of avoidance, denial and cover-up. He is hurt because he wants so much that each of us become the person we are meant to become. He holds no blueprint of that person, yet denying our current engagements will keep us from recognizing the direction in which we are actually going, and so we will be unable to discover it.

THERE ARE WAYS OUT, but each one involves a mini-conversion — a turning around to recognize how we have been deceiving ourselves. We hate to admit that, yet we have known it all along. That is the irony, even the paradox of sin. And that is why asking for forgiveness is always asking for healing as well. For we are seldom simply asking to be forgiven for missing the mark, but for the path that is ours. By continuing to confirm a situation that hides us from the truth about ourselves, we can offend a God who wants one thing for us: that we become our true selves.

The state of sin looks like a massive cover-up campaign. It calls on every resource we have to avoid calling what we have done by its proper name. In this 19th century woodcut by John Everett Millais, the Pharisee proudly proclaims all the good things he is doing while the tax collector hides his head and says, “O God be merciful to me a sinner.”

SYNOPSIS

Sin, an offense against God, is something we each must learn to understand. Actually, it is not too difficult to know what is right and what is wrong. But we are masters at explaining our actions away — “editing an elegant version of ourselves” (Kierkegaard). Each of us has a need to pray for enlightenment to know how to ask for God’s forgiveness and healing.

The story of the exorcism which is told in Mark 5:1-26, Matthew 8:28-34 and Luke 8:26-39, underscores the power of the demonic forces conquered by Jesus. An in this story, the man from whom Jesus drove the demons is so grateful that he begs Jesus to let him join him. But Jesus tells him to remain in his own district and spread the good news. The man obeys. This illustrates for us that often Jesus’ plans for us are surprisingly different from even our most noble aspirations. If we are to recognize them, we must listen to them. And if we listen well, we will learn to discern what is pleasing to God. We may be one that when we behave in a manner pleasing to God, we are looking at ourselves, our behavior and our response with an open mind.
CIUDAD DEL VATICANO (NC) — Pocos días antes de Navidad el Papa Juan Pablo II confirmó que visitaría a México para inaugurar a fines de enero la tercera asamblea del episcopado latinoamericano en Guadalupe para esta importante reunión en Puebla sobre la evangelización de América Latina. Unos 300 obispos delegados de las 22 conferencias episcopales del continente asistieron a las deliberaciones para analizar problemas y formular programas de pastoral en respuesta al reto del mundo moderno.

Aunque no hay relaciones con el Vaticano, las autoridades mexicanas reciben al Papa Juan Pablo II como “huésped distinguido” cuando visite a este país. Unos 100,000 miembros de la Policía y el ejército reciben entrenamiento especial como guardias de seguridad de los siete temporales que frecuentemente el Papa: la basílica de Guadalupe, el seminario de Puebla donde se efectúa la reunión, algún estadio para celebrar una misa popular, y otros. “El Papa desea el mayor contacto posible con el pueblo,” dijo el arzobispo de México, Mons. Ernesto Corripio Ahumada.

La visita del Papa Juan Pablo II a México pone de relieve la catolicidad de este pueblo pese a leyes ant clericales surgidas de las luchas del siglo pasado y de la constitución revolucionaria de 1917. Un 96 por ciento de los 66 millones de mexicanos son bautizados católicos, 68 por ciento va a misa los domingos, el 76 por ciento de las parejas se casan por la Iglesia. La devoción a la Virgen de Guadalupe se mantiene y crece (millones acuden cada año a su santuario) y pese a leyes restrictivas hay escuelas católicas, el clero nativo es nume roso (8,000 sacerdotes, 2,000 seminaristas, casi 20,000 religiosos).

El estado es dueño de los templos aunque los administran la iglesia. Intentos de reforma social de algunos cristianos, deseo del pueblo expresado en momentos de política y economía, han sido contenidos por la mayoría de los obispos que aún recuerdan la persecución religiosa bajo Púcarco Elías Calles a fines de los años 1930.

Con motivo de la presencia del Santo Padre para el inicio de las reuniones generales del episcopado latinoamericano, la oficina de prensa del CELAM (Consejo Episcopal Latinoamericano), al frente de la organización, ha reducido el número de credenciales para periodistas. Anteriormente había habido credencial de prensa a unos 700 periodistas, pero el número ha quedado reducido a 300, aunque queda un centenar más por reconocer.

Con la muerte de Juan Pablo I y al volverse a convocar la conferencia de Puebla por el nuevo Papa Juan Pablo II la oficina de prensa del CELAM revocó las acreditaciones periodísticas concedidas anteriormente y adoptó las normas de acreditación de prensa del Vaticano, más estrictas y sólo aplicables a periodistas profesionales y en activo en publicaciones reconocidas.

Han recibido acreditación para informar a los católicos de USA, sobre la conferencia de Puebla, Richard W. Daw, director jefe de la agencia de noticias católicas, NC, quien durante seis años fue consultor en México para Prensa Asociada. También Jaime Fonseca, especialista en noticias latinoamericanas para NC, Jerry F. Filiau, redactor jefe de la oficina de Roma de NC, quien viajará con el Papa, y Araceli Cantero, editora de La Voz, que viajará a México desde Miami.

Por su parte el presidente Antonio Guzmán anunció que el Papa Juan Pablo II se detendrá de visita en la República Dominicana el 25 de enero de paso para México. Es probable que diga misa en la catedral de Santo Cristo, una de las primeras construidas en el Nuevo Mundo.

**Inaugurada Campaña de Caridad ABCD**

“Esperamos continuar nuestra labor caritativa según el tema de la Campaña ABCD que dice El amor tiene muchos rostros,” dijo el Arzobispo Edward A. McCarthy durante la primera cena de la Campaña, el pasado lunes 8 en el Hotel Omni Internacional. Ante cerca de un millar de personas del área Sur del Condado de Dade, el arzobispo expresó su gratitud por el entusiasmo de todos en colaborar con la campaña del pasado año en que los donativos rebasaron la meta de $2,750,000.

“Gracias a vuestra generosidad y de todos los católicos se mantienen las varias agencias de servicio y ayuda que atienden a la Archidiócesis,” dijo el Arzobispo. “Y gracias también a vuestra generosidad este año hemos acumulado dos hogares de ancianos más, que pronto quedarán listos para funcionar en los terrenos próximos a la Ermita de la Caridad,” y también en el condado de Broward.

El arzobispo señaló que la meta para este año es de tres millones de dólares, meta a la que se llegaría fácilmente si cada familia donase $15.00. Pero no todas las familias pueden admitir que son muchos los que necesitan ayuda, dijo.

Este año la campaña continuó bajo la dirección de Mons. Jude O'Doherty, Parroco de la Iglesia de la Inmaculada.

**Sin abandonar su chupete, esta jovencita a hombros de su padre contemplo la Cabalgata de Reyes que es ya una tradición de Navidad en la comunidad de habla hispana de Miami. A la derecha las figuras de los Reyes Magos, único vestigio religioso de la gran cabalgata, que cada año va cobrando más carácter comercial.**

**Otro Reyes Magos de carne y hueso visitaron la Misión de Santa Ana en Naranja y repartieron alegría entre los niños de trabajadores agrícolas que recibieron múltiples juguetes, donados por Católicos de la Archidiócesis.**

**El arzobispo McCarthy agradece la ayuda durante primera cena de la Campaña de Caridad ABCD el pasado lunes 8.**

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El amor es ayuda

Queridos hermanos en Cristo:

Ahora que empezamos el Año Nuevo les pido, de todo corazón, su apoyo para los miles de familias de trabajadores migratorios que vienen a la Florida y viven en gran pobreza.

La Arquidiócesis de Miami patrocina varios programas para ayudar a estas familias en sus necesidades básicas de subsistencia. Bajo la dirección de nuevos sacerdotes, legados hermanas y varios empleados, la Arquidiócesis mantiene guarderías infantiles, programas de educación para adultos y también provee alimentos e albergue a las familias necesitadas.

Nuestro amor a Dios sólo se mide por el amor que tenemos al prójimo. Los pobre se deben generar, como en el pasado, por esta causa tan digna de nuestra atención.

La Colecta para las Misiones de los Trabajadores Migratorios se realizará el domingo 14 de enero de 1979.

Con mi agradecimiento personal por su amor hacia los pobres, quedo de Uds. extendiendo la felicitación de Año Nuevo, para nuestros amigos y bienhechores.

M. Luisa Gastón

Conflictos de asimilación juvenil

WASHINGTON (NC)

"Cuando procuramos obtener una educación dentro del sistema norteamericano, encontramos un conflicto entre éste y nuestros valores tradicionales y de vida. Con frecuencia el conflicto se vuelve un problema de asimilación," opina María Teresa Gastón, 20, estudiante de filosofía en la Universidad de Marquette y miembro del Equipo Nacional de Trabajo sobre Juventud Hispánica, al comentar un estudio que presentará este grupo a los obispos para sus programas de pastoral juvenil. "Recomendamos al ministerio estudiantil, en que se tean vocaciones de apostolado entre los compañeros se preparan mejor, aquellos de las tradiciones aparecen su cultura a los demás grupos étnicos del país," agregó la joven. "Cuando se propone la asistencia en el Club Latino de la Universidad, donde se encuentra 960 jóvenes para discutir sus inquietudes y problemas. "El ejemplo de una vida cristiana puede mucho," agregó la joven cubana.

Piden más investigación en Jonestown

GEORGETOWN, Guyana (NC)

El obispo de Georgetown Mons. Benedict Singh ha pedido que se haga una investigación independiente del gobierno, de los trágicos sucesos de la secta Temple's People en parte para restaurar la imagen de descredito que causó al país. En una pastoral acusó al gobierno socialista de restringir el movimiento de sus sacerdotes, y citó el caso del P. Frederick Rigby a quien se imputó visitar al retiro rural de Kurukubara para decir misa de Nochebuena para los habitantes.

Inaugurada Campaña ABCD

(Viene de la Pág. 4) da en Hialeah asistido por el padre José P. Nickse, Director de la Oficina de Radio y Televisión y Coordinador asociado de la Oficina Diocesana de Desarrollo, junto con Monseñor John O. Dowse, Párroco de Epifany. Actúa como coordinador de la Campaña Don Livingstone.

Durante estos días continuaron celebrándose en diversas áreas de la arquidiócesis cenazones semejantes a las del lunes, en las que el arzobispo expone los planteles de la campaña y las metas a obtener.

Las cenazones también tienen el propósito de crear espíritu comunitario y entusiasmo común por ayudar a quienes necesitan.
La tragedia de Jonestown y el misterio de las sectas, I

AL HABLA EL PAPA

Más sectas en Colombia

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Miles podrán ver a Juan Pablo II

CIUDAD DEL VATICANO (NC) — Juan Pablo II empezará un viaje a la República Dominicana y México a fines de enero, según informes del Vaticano y del Seminario de Periodistas del Vaticano en México. El Vaticano aún no ha confirmado oficialmente el itinerario del Papa para esos días pero ya varios medios apuntan a que la Conferencia Episcopal de México y a la misma Iglesia en México para celebrar eventos relacionados con el lugar donde los primeros misioneros católicos celebraron la primera Misa en el hemisferio americano.

- 28 de enero: El Papa vuelve a Roma a Santo Domingo acompañado de ayudantes, oficiales del Vaticano y periodistas. En Santo Domingo celebrará una Eucaristía en el Santo Domingo de Guzmán y abrirá oficialmente la Conferencia de obispos y tendrá una nueva conversación con los periodistas. Después de Santo Domingo, el Papa visitará a la Plácida de Nuestra Señora de Guadalupe en Ciudad de México. Se espera que el Papa visite la Plaza de la Constitución, donde dirigirá sus primeras palabras al pueblo de México. El mismo día al mediodía el Papa visitará a la Universidad de la Altagracia de Puebla, a unas 70 millas al este de México, lugar de las reuniones de los obispos.

- 29 de enero: Recorrerá la ciudad, asistirá a una recepción en honor de los obispos de Puebla, saldrá a más de 20,000 ciudadanos en el auditorio de la Universidad de Puebla, abrirá oficialmente la Conferencia de obispos y tendrá una sesión de trabajo con ellos. (Existen informes contradictorios sobre si todo esto tendrá lugar el 27 o el 28).

- 30 de enero: El Papa visitará el Seminario Papa Francisco,飞跃 en la noche del 28. Otras indican que pasará la noche en el Seminario de Puebla.

- 31 de enero: Desde México volará a Oaxaca, ciudad de Benito Juárez, el Presidente mexicano que puso en vigor la reforma constitucional de separación de Iglesia y estado en México. Visitará la catedral y viajará 10 millas en automóvil a Montealban donde estarán esperándole millares de indígenas del Sur de México y Norte de Guatemala. De allí regresa a Ciudad de México.

- 2 de enero: El Papa vuelará a Ciudad de México, con posible aterrizaje en el hangar presidencial, y de allí en automóvil abrirá oficialmente la Conferencia de obispos y tendrá una nueva conversación con los periodistas. Los obispos y el Papa estarán usando sus muebles de indígenas, una nueva forma de mostrar el maletero a los rezos.
Horror of the possessed man

By Father John J. Castelot

If formerly unsympathetic scholars are now more willing to take the Gospel accounts seriously, it is true that ultra-conservative biblicists (especially Catholics) are more inclined to agree that the miracle stories as such show evidence of literary and theological embellishments. The account of the multiplication of loaves, for instance, is clearly cast in an unmistakably eucharistic mold.

An especially puzzling narrative is that of the exorcism in Mark 5:1-20, with parallels in Matthew 8:28-34 and Luke 8:26-39. As the basic datum was passed on in the pre-Gospel tradition, it seems to have picked up several picturesque details, some of them stemming from popular folklore. One encounters confusion from the beginning. The locale is on the eastern shore of the Lake of Gennesaret, in "Gerasene territory" (Mark 5:1). But this would be about 30 miles to the southeast, and the story tells us that after the exorcism the new frenzied swine "went rushing down the bluff into the lake," suggesting a spot overlooking the water. That this difficulty was noticed early is indicated by the fact that Matthew changed the site to the "Gadarene boundary," but this would still give the pigs a six-mile dash.

A LATER VARIANT for all three accounts reads "Gergesenes." However, it has long been recognized that, as part from the distinct possibility that the author of Mark was unfamiliar with the geography of Palestine, he often used geographical indications for theological purposes.

Here he would be intent primarily on telling us that Jesus’ influence extended beyond Israel even into Gentile territory.

The narrative has many elements of a good horror story. The possessed man is said to be living a scary existence among the tombs. All attempts to restrain him had proved futile. Not even chains did any good. They had tried handcuffs, too, "but he had pulled the chains apart and smashed the fetters. No one had proved strong enough to tame him. Uninterruptedly night and day, amid the tombs and on the hillsides, he screamed and gashed himself with stones" (Mark 5, 4-5). A truly dramatic challenge to Jesus’ power over the fearsome forces of evil.

The challenge is immediately forthcoming. The madman comes at Jesus, shrieking: "Why meddle with me, Jesus, Son of God most high? I implore you, in God’s name, do not torture me!"

HE HAD SENSED the stranger’s power as the agent of one stronger than the one who had subjugated him, and was at one and the same time asestruck, frightened and defiant. For Jesus had not said to him: "Unclean spirit, come out of the man!" And now Jesus asks an apparently irrelevant question: "What is your name?"

But it was a popular belief at the time that knowledge of a person’s name gave the possessor of that knowledge a power over the other which he would otherwise have had.

The demonic’s answer is even stranger: "Legion is my name." A legion was a Roman army unit of more than 6,000 men. It has been suggested, however, that in the earliest, the Aramaic, form of the story, he had answered, "My name is ligyona (‘soldier’), and I am just one of a vast army."

But the story had to be adapted to accommodate a whole army of demons.

BUT THE MOST fantastic detail of the story is Jesus’ transfer of the demons from the possessed man to a herd of about 2,000 swine. The frenzied animals stomped down the bluff into the lake and drowned. This is the sort of thing that makes for a picturesque folk tale, especially from the viewpoint of the Jews who first told it. It fitted in with their loathing of swine. And it underscored the power of the demonic forces conquered by Jesus.

The swineherds ran to tell the townspeople, who come out and are amazed at the complete transformation in the madman. But they are still more concerned about the loss of their pigs, and beg Jesus to go elsewhere. Apparently pigs meant more to them than people.

This was certainly not Jesus’ attitude, for the liberated man appreciated it deeply. He pleaded with Jesus to let him join him, but his Savior had other plans for him. He told him to stay in his own district and spread the good news. The missionary took his commission seriously.

Infrequently Jesus’ plans for us are surprisingly different from our most noble aspirations, but if we take him seriously, the results are simply amazing.

The Greatness of our God’s Creation

By Father Joseph M. Champlin

The beginning chapter of Alex Haley’s "Roots," that epic drama of one man’s search for his origins, captures both the reverence for human life and the worship of a transcendent God so prevalent in his ancestors’ West African village. Almost before the first crowing of the cocks, the village’s spiritual leader began with a nasal wailing, calling ‘men to the first of the five daily prayers that had been offered up to Allah for as long as anyone living could remember."

"But the moon and stars, alone with his son that eighth night, Omoro completed the naming ritual. Carrying little Kunta in his strong arms, he walked to the edge of the village, lifted his baby up with his face to the heavens, and said softly... "Behold — the only thing greater than yourself..."

I was struck while reading this book by the attitude of awe, wonder and adoration which seemed to permeate the five daily prayers and the delicate naming ritual. They both radiated gratitude, a sense of dependence, humble recognition of the Lord’s majesty and deep respect for the beauty within God’s creature.

In the words of the Roman Missal, "the Mass reaches the high point of the action by which God in Christ sanctifies the world and the high point of men’s worship of the Father, as they adore him through Christ, his Son." (No. 1).

More specifically, the ‘eucharistic prayer, a prayer of thanksgiving and sanctification, is the center... of the celebration... In the name of the entire people of God, the priest praises the Father and gives him thanks for the work of salvation... The praise of God is expressed in the doxology which is confirmed and concluded by the acclamation of the Creed" (No. 54-56).

Furthermore, one can detect parallels within the naming ceremony of Kunta and the baptism of a Christian.

"What name do you give your child?" are the very first words of the baptismal rite.

Later, the Blessed Trinity is invoked over those to be baptized. Signed in this name, they are consecrated to the Trinity and enter into fellowship with the Father, the Son and the Holy Spirit. (Christian Initiation, General Instruction No. 5).

The conclusion, the celebrant has the option of praying with these words: "May God the almighty Father, who filled the world with joy by giving us his only Son, bless this newly baptized child. May he/she grow to be more fully like Jesus Christ our Lord." (Baptismal ritual, No. 70).
**BROWARD**

St. Bartholomew square dance, 9 p.m., Saturday, Jan. 13, parish hall, Miramar. Light buffet. Proceeds benefit eighth grade graduation activities. For tickets call 434-4654.

Lauderdale Catholic Singles Club sports day, Noon, Sunday, Jan. 14, European Park, 1000 NW 39 St., Fort Lauderdale. For club information call 565-8739 after 8 p.m.

Catholic Widow and Widowers Club meets 8 p.m., Monday, Jan. 15, KC Hall, 3571 N. Andrews Ave., For information call 484-3094.

**Palm Beach**


**Dade**

St. Kevin women's Guild white elephant sale, 8:30 p.m., Monday, Jan. 15, meeting room.

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**Broward Catholic Service Bureau**

FOR THOSE who are caring for a disabled senior citizen at home beginning on Jan. 31.
Sessions will be held each Wednesday evening at 7:30 p.m. in room 22 of the Bureau, 1300 S. Andrews Ave. Interested persons should contact Rick Marsh at 322-2513.

**S. Florida Scene**

PRE-CANA

CONFERENCES

MIRAMAR— Pre-Cana Conferences for couples planning marriage in the next six months begin Sunday, Jan. 14 at 8 p.m. at St. Bartholomew parish hall.

The instructions, required for marriage, will include clergy and lay speakers, trained in various fields, and will continue on Jan. 21 and 28. Those planning to attend should register at the rectory.

PETITE CURSILLO

A petite Cursillo begins at 8:30 a.m., Saturday, Jan. 20 at St. Rose of Lima Church, NE 105 St. and Fourth Ave. Luncheon will be provided.

DISABLED ELDERLY

FORT LAUDERDALE - The Broward Catholic Service Bureau will sponsor a series of meetings to assist family members in coping with the stresses involved in caring for disabled senior citizens at home.

Pre-Cana conferences

FORT LAUDERDALE— A 12-hour course for parents begins at 7:30 p.m., Jan. 16 at St. Helen parish, Oakland Park Blvd and NW 39 Ave.

Courses during a six-week period will be conducted by Father Michael Flanagan, Catholic Service Bureau counselor and Mrs. Carol Farrell, mother of six and a staff member at the Family Enrichment Center, Miami.

For additional information call 651-0580.

The Palm Beach County Cursillo Movement is sponsoring a seven-week short course entitled "Evangelization in the Modern World," which began yesterday, January 11, and will continue each Thursday until March 1.

The program is being presented at Cardinal Newman High School each Thursday evening at 7:30 p.m. The following is the remainder of the program:


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## Difference in loving, and needing

*By Charlie Martin*

Sung by: Firefall
Written by: Rick Roberts
(c) 1978, Atlantic Records.

Firefall's music is steadily growing in popularity. Their recent release "Strange Way" has remained in the national Top Five records for several weeks. Their soft rock sounds provide the musical backgrounds for songs that ask important questions and convey significant ideas about relationships.

"Strange Way" follows this pattern. The story is sketchy, creating only a collage of images. Apparently a relationship has grown apart, yet one person looks to find support from the other in her dark and down times. The story implies that the only time this person shows interest in the relationship is when she is hurting. Consequently, the other doubts if she truly loves him. He feels used rather than loved.

The song draws attention to the difference between loving and needing another. We possess many needs and these needs surface in different situations. All of us can point to days when everything seems to go wrong. During these times, we feel like failures and doubt our self-worth. Our need is for affirmation, for someone who shows their caring through listening, touching and healing. We need mirrored to ourselves that we are worthwhile. We need others to love us even though we feel unlovable. There are times when we need to be held and be free to cry.

The story in the song recognizes these needs in us. But it also points out the differences in how we approach these needs. There is a distinction between saying to another, "I love you," and "I need you." The lyrics reveal the feelings we can cause in another when we do not respect this difference. Love is other-directed and asks that we risk to be involved in another's needs. Love allows the placing of our own needs as second to the needs of another. Love is unconditional. It does not demand that the other person fulfill our needs as we reach out to touch his needs.

It is important to realize that our needing is not a wrong or a weakness. To need support from another is to experience a fuller dimension of our personhood. Maturing persons realize they are not whole without others. For our needs are keys to open new doors to bring others more fully into our lives. Those who will no longer risk sharing their needs fail to experience or appreciate the way others can enrich their lives. The song challenges us to be more complete in the way we relate to others. We can invest both our needing and our loving. Acting with this type of investment in others demonstrates to others that we are interested in their whole selves, not only in what they can give to us. We grow beyond this level of receiving and place the goal of interdependence as a core aspect of the relationship. We receive strength and we give strength, and thus both people can grow through the mutual sharing of individual gifts and talents. There will be times when we need to give others the gift of our tears. But there are also times when we can share our joys, successes and dreams. Mutual celebration in a relationship is as necessary as mutual support. Each relationship is a gift from God. We can show how much we value these people-gifts by risking to share both our needing and our loving.

Thousands of people lined SW 8th St., to view the annual 3-Kings parade of the Feast of Epiphany. Replete with colorful floats, clowns and music brought a festive mood in the 3-hour parade. Pom-pom girls lead the marching band of St. Thomas Aquinas high school from Ft. Lauderdale.
$200,000 Catholic study of women

WASHINGTON - (NC) - The Leadership Conference of Women Religious is sponsoring a two-year national study to determine how Catholic women are serving the church and how the church is serving them.

The study, expected to cost $200,000, was developed by the organization's Ecclesial Role of Women Commission and will be implemented by the Center for Applied Research in the Apostolate and the Gallup Poll. Florence R. Rosenberg, a Washington sociologist and researcher will direct the project.

The goal of the study is to produce research data on the ministerial experience of Catholic women. Four main questions will be asked:

- In what ways do Catholic women experience themselves in ministerial roles?
- How do they evaluate that experience? What changes are desired?
- In what way do Catholic women experience the church's ministry to them?
- How do they evaluate that experience? What changes are desired?

"The renewal within Catholicism has heightened our awareness of the plurality of ministries existing within the church," said an LCWR representative. "We recognize the appropriateness of collegial modes of participation in church life. These factors, together with the impact of the women's movement, have combined to focus attention on the role of women within the church — a role changing from passivity to participation and meaningful service."

IN DIRECTING the study, Ms. Rosenberg will be assisted by a steering committee made up of Sister Margaret Berry, a member of the LCWR national board; Mary Burke, staff associate at the Center of Concern in Washington; Father Vincent Cushing, president of the Washington Theological Union; Sister Doris Gottemoeller, chairperson of the LCWR Ecclesial Role of Women Commission; Dolores Leckey, executive director of the U.S. bishops' Secretariat for the Laity; and Msgr. John F. Murphy, chairman of the college-university division of the National Catholic Educational Association.

Riviera Beach

The week of Prayer for Church Unity will be observed at St. Francis of Assisi Catholic Church in Riviera Beach from January 18th to the 25th with a service conducted by Father James Salvi, a member of the Franciscan Friars of the Atonement founded by his late Rev. Lewis Wattson while still an Anglican priest and who today is popularly known as Father Paul James Francis of Graymoor. The religious institution was corporately received into the Catholic Church in 1999.

The Week of Prayer was begun by Father James in his reception into the Catholic Church with his community. The church services will begin each morning at 8 a.m.

Abp. Lefebvre

ROME - Suspended Archbishop Marcel Lefebvre ordained six men Christmas Eve at his seminary in Econe, Switzerland, while in Rome unprecedented crowds attended a ceremony that the archbishop will meet soon with a top Vatican official in a reconciliation attempt.

Special mass honoring the Feast of the Epiphany was celebrated at St. Mary's Cathedral with Archbishop Edward McCarthy as chief celebrant followed by the Orange Bowl Holy Year celebration, joined once again to sing during mass.

Med schools hit over abortion

WASHINGTON (NC) - A survey by the Department of Health, Education and Welfare showing that 40 percent of the country's medical schools question applicants about their abortion stance shows the need for a law to protect pro-life applicants, said Sen. Richard Schweiker (R-Pa.), sponsor of the 1977 law mandating the survey.

Schweiker said he intends to introduce a measure prohibiting medical, nursing and osteopathic schools which receive federal funds from discriminating against prospective students who oppose abortion.

In 1977 Schweiker sponsored a similar measure, but it was killed in a House-Senate conference committee pending a study to see if such discrimination existed. The just-released HEW study was then ordered.

The study drew responses from almost 1,000 of the country's medical schools.

Knights of Columbus life drive

They are true social activists. They feed orphans. Build Newman Clubs. Award scholarships. Preserve shrines. Educate priests. House homeless boys. Help the aged.

And you can add "promote pro-life goals" to that list. "They" are the Knights of Columbus, the Catholic fraternal order of men founded nearly 100 years ago. They have 95 councils in Florida and 20,000 members.

In 1978 the Knights, led by State Deputy Lawrence McCarthy, founder of the Knights' Pro-Life Chairman Barrett Hauflman, raised $10,000 for the effort to save unborn children from death by abortion. The campaign, which enabled Florida Right to Life and its affiliated local chapters to step up their educational activities, is taking on even greater goals in 1979.

THIS YEAR the Knights are attempting to involve every one of the 95 councils in a "Rose for Life" campaign. The theme of the K of C men will be selling little rose applications that can be worn by men or women as a visual reminder of the cause they support. Their goal? $19,000 for pro-life. Perhaps even more significant is the fact that the leaders are urging the members to get involved locally — where the volunteer manpower is really needed — in a true "grass roots" fashion.

Many councils have set up their own pro-life committees, and more are expected. We'll be telling you more about some of the local projects as we learn of them.

The leadership has been in contact with several youth groups around the state, such as in Tampa where Elizabeth Hiltz, a member of the Life Community Group at Tampa Catholic High School, designed a promotional poster for the '79 drive.

This summer, in New Orleans, K of C Supreme Knight Virgil C. Dechant told delegates to the national convention that the Knights must renew their pledge to protect human life in all of its forms. He called abortion "one issue that won't be swept under the rug" because for a great number of American citizens it is "truly a matter of life and death."

AND LATER in Orlando, people attending the annual Florida Right to Life convention heard Executive Director Jean Doyle honor K of C pro-Life Chairman Hauflman for his organization's efforts. A special plaque was presented to Hauflman and several key state legislators who aided the pro-life cause during 1978.

So people who still feel that women's groups must shoulder the pro-life effort alone, or who think that a fraternal society is strictly for social entertainment, might take another look at the K of C. Their active involvement in a wide range of life-related efforts is a source of pride to Catholics everywhere.

F. Russell, father of pastor, dies

FORT LAUDERDALE - The Mass of Christian Burial was con-celebrated last Saturday at St. John the Baptist Church for Francis N. Russell, whose son Father David Russell, is a priest of the Archdiocese of Miami.

Archbishop Edward A. McCarthy presided at the funeral Mass for Mr. Russell who died at the age of 78 after a long illness.

Father Russell, pastor, St. Louis Church, was the principal celebrant of the Mass. Concelebrating with him were more than 50 priests of the Archdiocese. The Schola from St. Louis Church sang.

A 21-year resident of Fort Lauderdale, Mr. Russell came here from Minnesota where he was the founder of Russell Creamery, one of the largest dairies in the Midwest. He was active in St. Anthony parish, was a pioneer in St. Pius X parish, and at the time of his death was a member of St. John the Baptist Church.

A charter member of the Broward Serra Club, Mr. Russell has served as a regional chairman for the annual Archdiocese's Charities Drive and was a member of the Knights of Columbus, Coral Ridge Yacht Club, American Legion and the Elks Club.

In addition to his wife Margaret, he is survived by three other sons, Newell, Cocoa Beach; Charles, Fort Lauderdale; a brother, Raymond; a sister, Margaret; 18 grandchildren and four great-grandchildren.

Interment was in Our Lady Queen of Heaven Cemetery.
The good life--walking outdoors

By CAROL A. FARRELL

I had a very special day recently, especially because it was so very and simple, and partly because I experienced some ordinary things in an extraordinary way.

Like so many of you who work, I look forward to the weekend, not only for the break in the routine it offers, but also as the only time I have to tackle all the household tasks that I just can't manage to get around to during the week. The weekend becomes one long series of jobs, shopping stops and catching up. Life becomes...a series of things to DO. But on this weekend the breeze carried a special freshness and promise. It teased me. I puttered around the house all day Saturday not really accomplishing much, begrudging every minute of it, and upset with myself for not taking the time to be a part of all the world that was alive outside. But I resolved that Sunday would be different. And it was.

PAT was scheduled to work on Sunday afternoon and I knew the older children would be busy with their school work. I decided that I would take Kevin to Greyrock Park, a favorite family spot for many years. I had also decided that I would do no planning or place any specific expectations on my time there with him. I was just going to let it happen.

When we arrived, I told Kevin that he could go in any direction that he wished and I would follow him. We walked trails I had never hiked before, stopped to admire a squirrel, picked up pine cones, observed a bee travelling energetically from flower to flower; we circled the lake, watched fish jump, threw stones and rolled up our jeans to walk through the water. I felt so alive, and so free. And Kevin and I had time to talk as we walked and I listened to him, reflected on what a joy it is to be a child, and to be with a child and see the world through his eyes, to feel the excitement and wonder of what life is all about.

In the quiet moments when Kevin ran ahead to scout the surroundings, I had time to sift through the thoughts that Father's sermon that morning had stimulated: LIFE... respect for life... sensitivity to life at all its levels and ages... living life...

Life is...what are we alive to? What am I alive to? The lists of jobs to be tackled? Dinners, dishes, car repairs, phone calls, deadlines, reports, classes? Have I somehow reduced Life to an absurdity? Life is...THINGS to DO? Life is... a problem to be solved? How many others have done the same thing, I wonder, as I am overwhelmed at the sight and touch, the sounds and feel of what life can be. I revel in the sensuousness of nature and I feel very alive.

I feel like a blade that has been sharpened! But how did I ever get so dull, so insensitive? I wonder how much living in an "unnatural" world of concrete and steel, the air carefully controlled in its warmth or coolness, has to do with the de-sensitization process? I wonder if we unplugged all the technical marvels in our homes, walked more, talked more, observed more, felt more, if we would have a need for an organization which reminds us that we must respect life? Would we need to be fighting to protect the life that is unborn, the life that is imperfect, the life that is ebbing? Life is only for the chosen, the perfect?

How does it happen that so many of us lose our perspective of life's dimensions? How can we regain it? Each of us must answer for ourselves. But I know that I need time, scheduled but unstructured time, to be BE. I need time especially in a natural setting: in a park, at the beach or just walking in the evening under starry sky. There must be time for me to re-establish my identity as a part of God's creation, of Nature, from which I have often separated myself in favor of an alliance with a world which is artificial, mechanical and unreal.

I resolve to set aside time regularly, outdoors, and just let it happen. And it all possible, to share it with a child.

Life is...a precious gift to be enjoyed.

Abortion ruling is critized

(Continued from Page 1)

But Blackmun denied White's charge.

Since our ruling today is confined to the conclusion that the viability determination requirement is impermissibly vague, there is no merit in the dissenting opinion's suggestion that the court has "tacitly disowned" the definition of viability as set forth in Roe and Planned Parenthood. On the contrary... we reaffirm what was said in those decisions about this critical concept."

Blackmun also said the language requiring the use of the abortion technique offering the best chance of saving an aborted fetus was too vague.

White defended the Pennsylvania law against charges that it was a "trap" for those working in good faith.

"I agree with the state that there is not the remotest chance that any abortionist will be prosecuted on the basis of a good-faith mistake regarding whether to abort, and if he does, with respect to which abortion technique is to be used."
Catholics and Baptists plan interfaith service

SOUTH MIAMI—Catholics and Baptists in the Greater Miami area will participate in a special interfaith service at 7:30 p.m. Thursday, Jan. 18 at Epiphany Church.

The service, under direction of Epiphany Parish Council and the Interfaith Witness Committee of the Miami Baptist Association, is in observance of the opening of the annual Week of Prayer for Christian Unity, Jan. 18-25.

"We encourage all Catholics to invite and welcome their Baptist friends and neighbors to this celebration," said Mrs. Mary Louise DeWitt, chairman of Epiphany’s Committee on Ecumenism. "Hopefully programs like this will bring all of us closer together as Christians and members of God’s family."

"SERVE ONE Another to the Glory of God" is the theme of this year’s national observance begun in 1908 and sponsored by the Graymore Ecumenical Institute and the National Council of Churches.

The services at Epiphany will feature communal prayer, singing and music. As part of the celebration members of both the Catholic and Baptist congregations will explain their faith in Christ.

Msgr. John O’Dowd, V.F. pastor, and Father Brendan Dalton, assistant pastor at Epiphany, will be the principal celebrants.

Members of the parish Women’s Club will be hostesses during a fellowship encounter which will follow.
SOUTH FLORIDA
We pick up Copy each Monday at 2 P.M. - Room 307 Probate Division, FL 33138.

How to

Desiring to engage in business under the name JOSEPH H. MURPHY, 12/22, 1/5/79, 1/12/79, 1/19/79 in Miami, Florida, intends to register the said name number 225 N.E. 1st Avenue, in the City of Miami, Florida, pursuant to the FICTITIOUS NAME LAW.

All persons having claims or demands against the said estate of VIRGINIA DARE NEILL, whose address is Suite 9A-CRAFTS DADE, 2935 S.W. 3rd Avenue, Miami, Florida 33130. The Personal Representative of the estate is SAMUEL A. BLAIR, whose address is Suite 9A-CRAFTS DADE, 2935 S.W. 3rd Avenue, Miami, Florida 33130. The name and address of the attorney for the personal representatives are set forth below.

As Personal Representative of the estate of VIRGINIA DARE NEILL, whose address is Suite 9A-CRAFTS DADE, 2935 S.W. 3rd Avenue, Miami, Florida 33130. The name and address of the attorney for the personal representatives are set forth below.

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All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are requested to file their claims or demands on or before the 5th day of January, 1979, at the Circuit Court for Dade County, Florida, Probate Division, Room 307, 400 S.W. 2nd Avenue, Miami, Florida 33130. The name and address of the Personal Representative of the estate of VIRGINIA DARE NEILL, whose address is Suite 9A-CRAFTS DADE, 2935 S.W. 3rd Avenue, Miami, Florida 33130. The name and address of the attorney for the personal representatives are set forth below. As Personal Representative of the estate of VIRGINIA DARE NEILL, whose address is Suite 9A-CRAFTS DADE, 2935 S.W. 3rd Avenue, Miami, Florida 33130. The name and address of the attorney for the personal representatives are set forth below.

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ArchBishops Charities Drive

The sun is really rising...!

I don't know if there is a place or a diocese in the United States that does as well as our diocese in their commitment to the things that are represented by the ABCD, and I want to thank you from the bottom of my heart.

Those were among the words Archbishop McCarthy told over a thousand supporters at ArchBishop’s Charities Drive dinners at the Omni International in Miami and at Williamson’s restaurant in Fort Lauderdale Monday and Tuesday.

He cited a high 93 per cent collection rate on pledges of last year which surpassed the announced goal and rose to over $8 million.

"Each person here is a strong supporter of what we are trying to do for the Lord each year through the ABCD," he said, and mentioned three facilities for the aged now being built and a fourth being planned, as well as improved facilities in mission areas of the diocese.

Of course you saw some of the new things we have started — our Family Enrichment Center, our Lay Ministry, and of course all of you had wet haloes, but you did participate in our Holy Year program last year," the Archbishop said, referring to the rainy Orange Bowl celebration last October.

"We are determined to expand this year our pastoral services to the people of our diocese. It has to be a total program. Love takes many forms. Reaching out, of course, with the corporal works of mercy, but also the spiritual works of mercy that we are dedicated to.

"We are helping to grow and the diocese is going to expand, and flower and grow. The sun is really rising, thank God. Thanks to the work of the people who have come before us, like Archbishop Carroll, all the wonderful, devoted priests of this Archdiocese, the lay people in this Archdiocese who set the traditions, and it is beginning to flower, to bloom.

The theme of 'Love has many faces' is reflected in the montage of people at the ABCD kick-off dinner meetings.