39 Lay Ministers commissioned

By ARACELI CANTERO

The whole congregation burst into applause Sunday, as Archbishop Edward A. McCarthy and bishop John Nevins finished laying hands on the first 39 lay Ministers commissioned for the Archdiocese of Miami.

The congregation had stood, minutes earlier, in dead silence, as the names of the candidates were called out, and each was given his or her assignment of service.

"Are you willing to be Lay Ministers in the Archdiocese of Miami?" the Archbishop asked them.

"I am," they responded.

"Are you willing to work together with your pastor, leader, and other team members in order to encourage a truly Christian Spirit in your parish, movement, organization or Archdiocesan office?"

"I am," they kept responding to the various questions.

As he approached for the laying of hands by the bishops, Benigno Galnares couldn't help but think of the first Christians, sent out by the apostles, and of his own commitment.

"I know that this event was not an end but a beginning," he said.

For Anthony Tucci, the laying of hands made him longer understand himself.

"For me it was reaffirming," he said.

Several times he returned to the相似 of the ceremony with that of ordination to the priesthood.

"This is a historical day," he said. "Now I understand better the thrill of the apostles at Pentecost;" he added as he thanked "everyone who had contributed to the success of the program."

After the ceremony, several Lay Ministers expressed their gratitude for the call of the Bishop and the formation received.

"It has renewed my vision of Church," said Benigno Galnares. "It has enlightened my spiritual life for the love and service of the community," added Monique Lambert (Continued on Page 5).

Pope John Paul II greets hundreds of thousands of cheering Poles at Gebarzewo.

Pope pleads for church freedom, unity

(Millions More, normally deprived by the Communist government of religious radio and television programming saw live coverage of a three-hour papal Mass and other ceremonies on June 2, the day of his arrival. In his public appearances during the first three days of his trip, the pope repeatedly stressed his own Polish roots and put even more emphasis on the Christian roots of the Polish nation.

Wherever the Polish-born pope went in his native country thousands gathered along the streets to see him. Crowds swelled into the hundreds of thousands for outdoor Masses in Warsaw, Gniezno and Czestochowa.

Several times the pope appeared to be almost overcome with emotion, but nowhere as much as at Jasna Gora, the site of the shrine to Our Lady of Czestochowa, patroness of Poland, where he publicly consecrated the church to Mary.

During the homily at the Mass on June 4, he spoke of being "here again with all of you" and with the "episcopate to which I belonged for 20 years as as brother bishop." He then paused and gazed down the line of concelebrating bishops, many of whom long-time close friends.

Several times he returned to the microphone as if to continue, and each time he backed away. Finally, some voices in the crowd broke the silence by starting to sing "Boze Cos Polske" (God Bless Poland) and the whole outdoor congregation picked it up.

His composure regained, the pope spontaneously expressed his thanks with a 20-minute digression from his prepared text. He was repeatedly interrupted by applause and singing.

Practically every window along the papal route from the cathedral to the shrine of Our Lady of Czestochowa (Continued on Page 2).
HONOR THY FATHER AND MOTHER
THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

WashingToN—(NC)—Pope John Paul II has issued new norms for Catholic ecclesiastical universities and faculties which encourage greater contact by theologians with non-believing scholars of other academic disciplines.

The greater contact should be part of efforts to evaluate new information and see if it can be helpful in communicating doctrine to contemporary people, said the pope in an apostolic constitution called "Sapientia Christiana" (Christian Wisdom).

"NEW SCIENCES and new discoveries pose new problems that involve the sacred disciplines and demand an answer," said the constitution.

"These engaged in sacred sciences would therefore maintain contact with scholars of other disciplines, whether these be believers or not, and should try to evaluate and interpret the latter's affirmations and judge them in the light of revealed truth," it added.

"From this assiduous contact with reality, theologians are also encouraged to seek a more suitable way of communicating doctrine to their contemporaries working in other various fields of knowledge," said the constitution.

"This will be very useful so that among the people of God religious practice and uprightness of soul may proceed at an equal pace with progress of science and technology," it said.

The constitution was signed April 15 but not published by the Vatican until May 25. It was issued simultaneously in the United States by the National Conference of Catholic Bishops in Washington.

The Chancery announces that Archbishop McCarthy has made the following appointments, effective on the dates indicated below:

THE REVEREND PATRICK MCABE — to Associate Pastor, Holy Family Parish, North Miami, effective June 2, 1979.

Archbishop Edward A. McCarthy after consultation with the pastor involved, has approved the parish boundaries of St. Rita, Boca Raton. With effect June 2, 1979, the parish boundaries are: North — Yamato Road; South — Broward County Line; East — 1-95; West: Florida Turnpike.

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Pope pleads for church freedom, unity

(Continued from Page 1)

had flags or banners decorated with religious images. Many windows displayed copies of the famous "Black Madonna," the icon of Our Lady enshrined at Czestochowa.

THE POPE'S trip started June 2 when he left Rome for Warsaw. Upon arriving, he kissed the ground at the Warsaw airport.

Hundreds of thousands saw the pope celebrate Mass in Warsaw and in the primatial See of Gniezno during his weekend activities June 2-3. His homilies contained strong pleas for religious freedom.

It is "impossible without Christ to understand the history of the Polish nation," said Pope John Paul in a homily in Warsaw June 2 in what appeared to be the keynote speech of his trip to Poland.

Standing below a towering 50-foot cross before a crowd of at least 170,000 Poles in Warsaw's Victory Square on the first day of his nine-day trip, the pope hurled out the basic challenge of the Catholic Church to efforts by the communist-government to institute an atheistic state.

In trying to view Poland without Christ and Christianity, the pope said, "We lay ourselves open to a substantial misunderstanding. We no longer understand ourselves."

He interpreted his own election as pope—the first Polish pope in history—as a call to Poland to become "The land of a particularly responsible witness" to Christ and the church.

The following day in Gniezno, the pope said he wants to play an important role in the unity of Christians from Eastern and Western Europe.

Pope John Paul said he is the world's first Slavic pope and declared himself an apostle of and to the Slava.

Speaking at Mass in Gniezno on June 3, the pope expressed a conviction that he has called him as pope, to play a particularly important role in the unity of Christians of Eastern and Western Europe.

IT IS THE will of Christ and the Holy Spirit that the election of a Slavic Pope "shuld in a special way manifest and confirm in our age the presence of these (Slavic) peoples in the church and their specific contribution to the history of Christianity," the pope said.

"It is not Christ's will, is it no what the Holy Spirit disposes, that this Polish pope, this Slav pope, should at this precise moment manifest the spiritual unity of Christian Europe?" he continued.

"Although there are two great traditions—that of the East and that of the West, to which it is indebted, through both of them Christian Europe professes 'one faith, one baptism, one God and Father of us all,'" said the pope.

CSB honors Mother, senator at awards

By ROBERT O'STEEN
Voice News Editor

The Catholic Service Bureau Inc. gave special honor to U.S. Sen. Richard Stone and long-time foster mother Nora Walsh Ricketts last Friday at its first annual awards luncheon at the Omni International in Miami.

Msgr. Bryan Walsh, director, also handed out plaques honoring 28 other workers and volunteers for their achievements on behalf of the CSB and its clients as several hundred staff members, associates and friends applauded their approval.

"I DON'T know if I deserve this," said a modest Mrs. Ricketts who has been foster mother to over 300 children in 31 years. She received a standing ovation as Archbishop McCarthy gave her the plaque and a hug.

Msgr. Walsh said Mrs. Ricketts still hears from many of her former children and is presently fostering 3 children.

Sen. Stone, who was also guest speaker, was similarly singled out among the honorees, for his role in the U.S. Senate and formerly in the state legislature, in supporting pro-life, human rights and various social measures.

"In recognizing Mrs. Ricketts, said the senator, "you are recognizing over 300 human lives that were NOT UNwanted. And it is imperative that we fight the lie that so many people are unwanted," he added, referring to the argument often given by pro-abortionists.

"Everybody is wanted by someone."

Turning to food stamp bearing he had held earlier in the day, Sen. Stone told of the hardships the elderly suffer because of a recent cutback of food stamps.

"Many people who are ill have to choose between medicine and food. Many live on soup made from water and ceiling," said the senator who is attempting to have food stamp cuts restored.

"Many old and young in this affluent society don't get enough for one good meal a day. "Your work," he said to the charities workers, helps fill that void so well...."

ARCHBISHOP McCARTHY said in concluding remarks that because of the work of the CSB "I am thrilled as a churchman, because when we talk of justice and charity, you are talking about pure church."

He cited Scriptural references that by such works of love are Children of God identified. "Those in Christs are giving witness of that love," he said.

In giving the director's report, Msgr. Walsh pointed out that the CSB is in its 48th year of service to the area and that Catholic Charities, as such, goes back in this country 250 years or more, at which time the Ursuline nuns were asked to open a children's home for orphans in New Orleans.

Msgr. Walsh added that they suspect similar work in St. Augustine pre-dates even New Orleans but proof has yet to be established.

OTHERS HONORED at the awards were Judge C. Clyde Atkins, Anthony Bix, Philip Coniglio, Louise Cooper, Rosemary Dillon, Helen Forgasch, Gladys Garcia, Thomas Grady, Frank T. Grimm, Helen Harris, Fred B. Hartnett, Claudia Harney, Mrs. and Mr. John Herzog, Bernadette Larkin, Ruth Mazurek, Louis J. Moellers, James W. McCaughan, Jeanne Niemoeier, Mary Alice Owens, Marie Palmer, Nora Jane Romansky, Mr. and Mrs. F. Laccoona, Tina Lchrader, Patricia Luzi, Catherine White, Virginia Wilson, Nora Wolf.
Archbishop asks you to share your concerns

My beloved in Christ:

As you have noted from the series of articles in the VOICE for the past two weeks, the priests of the Archdiocese have been meeting with me in a series of conferences which we held throughout the Spring. We sought to earnestly explore what is needed so that we, the people, religious and clergy of the Archdiocese, might:

58 wedding anny

St. Bernard Church parishioners helped Anthony and Josephine Kurlinski celebrate their 58th wedding anniversary. The couple were married in May, 1921 in Cleveland. They have two sons, Robert, Detroit and Walter, Sunrise, and seven grandchildren.

They conform more perfectly in our lives and activities to the teachings of the Gospel of Jesus. We have been reflecting on the Archdiocese, parishes, institutions, movements, agencies, families, and our personal lives.

During the Holy Year we have already received much input from the beloved faithful of the Archdiocese. Before, however, we proceed with our planning to bring the living of the Gospel more deeply into our own lives and to share it with those who are alienated or without faith. I would like to have more input from the beloved laity of the Archdiocese.

One means would be for you to reflect on the thinking of the priests, as it has been summarized for the last two weeks in the VOICE. In addition to your personal response, perhaps you might discuss it in family groups or at other meetings of organizations and movements, and then give us your reactions. We would like to know whether you are satisfied with these discussions adequately represented your needs to grow in your life of holiness and Christian living or if there are any additional concerns you feel should be considered.

I would be grateful for your response. We will add them to those that have already begun. Let us come in response to the first appearance of the questionnaire last week. Your communications may be sent to:

CONCERNS
c/o The Voice
PO Box 38-1059
Miami, Florida 33138

God bless you!

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Questions for you

Archbishop McCarthy has requested that as many people as possible read the priests' reports on their thinking in the May 25 and June 1 VOICE, and then answer the following questions. Your answers will be given to the Priests Senate. Please send the coupon signed or unsigned, to: Concerns; c/o The Voice; PO Box 38-1059; Miami, 33138.

1. What words might describe most priests I know?

2. I "belong" to the community of my parish; Always — Sometimes — Rarely — Never — Why? What is it?

3. Do I have a responsibility to my parish? What is it?

4. Do I benefit my parish? How?

5. Does it benefit me? How?

6. Do you now participate in parish activities other than Mass? Why or why not?

7. What would you like to see in your parish?

8. What would you like to be involved in?

9. Do you place Christ first in your life?

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2 Years ago, just a dream

By ARACELI CANTERO
Voice Spanish Editor

Two years ago, Dr. Mercedes Scopetta was seen by some as a dreamer. And so was the Archbishop of Miami Edward A. McCarthy, who appointed her to create a program for the formation of Lay Ministers.

Their dreams came true last Sunday, as the Archbishop laid hands on 30 men and women from all walks of life, empowering them to serve as the first Lay Ministers of the Archdiocese of Miami. "BUT IT WASN'T at all easy," she said, reflecting on the two years gone by.

"We have to struggle, in order to discover what the program ought to be," she said before the commissioning ceremony at St. John Vianney Seminary-College.

"We wanted to form people in the best possible way, and we had to start from zero," she added.

"In order to have ministry in the Church, to minister to the laity more aware of their rights to ministry in the Church, to offer training and support. To those not still involved he issued a call, an invitation to serve.

"We have had to change for the students," she said. "In a way this experimental stage has been more difficult because it has required adaptation and change for the students," she said.

"We feel we have to overcome the existing dichotomies of people versus buildings, power versus service..." In order to have ministering church we must overcome the idea that the clergy and the religious are the only ones who minister and the laity is only ministered to. We need to make the laity conscious of their responsibility," she said.

But her task, Dr. Scopetta has not been alone. With her from the beginning were numerous volunteers who taught courses and helped in designing the program. One of them was Sister Mary Mullins, O.P. who helped in the curriculum. The second year Zoliia Diaz brought into the Office, her expertise — many years as Director of Religious Education in various parishes. She is now Assistant to the Director and Coordinator of the formation program.

"I've always believed in training laity and adult education," she said. "Since we are dealing with adults, the feedback of the students is an important element," she added. "In a way this experimental stage has been more difficult because it has required adaptation and change for the students," she said.

Reflecting on the program she said it is now more experiential, and it offers more opportunity to create community among the participants. She explained that the students meet once a month in small groups, and two more times a month in small groups. The program, she said, is also culturally sensitized, according to the needs of the students. Classes are both in English and Spanish.

Called by name, Anthony and Jackie Tucci approach the ceremony, one of the first Lay Ministers to serve as minister of the sick at Mercy Hospital.

Ministers find meaning

(Continued from Page 1)

Lambert. "Now I know what the Church is about, I have an enlightened religion," she said.

A BRIEF reception followed the ceremony, at which Dr. Mercedes Scopetta Director of the Office of the Laity, asked for an standing ovation for the Archbishop and made special mention of those who had collaborated with her from the beginning, among others: members of the Teresian Institute who helped in the initial reflexion and lent their support. The program which lasts two years.

The Office also recognizes previous training, in which case their process may be shortened but all candidates must petition their commissioning in writing, committing themselves to serve for a minimum of three years.

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Lay Ministry Unique Role

Last weekend 39 persons from parishes throughout the Archdiocese were commissioned as lay ministers. Their role is a unique one, separate from the ministry of the religious life, but will be very important in the evangelization efforts of the Archdiocese. Our concern as laity is the saving of our own souls and the assisting of others towards the same goal. To do this we must be truly laity. We cannot cut ourselves off from the world. We cannot, for instance, be satisfied with a superficial piety—holding aloof from the rest of humanity as a Pilate, ignoring vital responsibilities. Indeed, we might quote St. Pius X who said: Lay Ministry “will not please certain timid souls, who though good living, are so attached to their habitual quiet and so afraid of every innovation that they believe it is quite sufficient to pray, because God knows best how to defend the faith, humiliate his enemies, and make the Church triumphant.

“But these good people, whom I would call optimists, will wait in vain for society to re-Christianize itself simply by the prayers of the good. Prayer is absolutely necessary because in the ordinary economy of salvation God does not concede graces except to him who prays...It is necessary, therefore, to join prayer with action.”

It is important to realize that we will not obtain sanctity by cutting ourselves off from our fellow human beings. Of course, here we are excluding the contemplative vocation. But, we are social beings and our sanctity must find social expression. Secularism has made such inroads on us that the words “ministry” and “social” are two separate entities.

Yet, we have been taught that ministry is the social expression of sanctity, that sanctity is vital and social— it is the ministry. If we understand this, we will realize more and more the joys and sorrows, the courage and militancy of the primitive Church and, as has been said before, “the charity of the apostolate age.” It is time, therefore, to examine many aspects of the Church today so we will be better fitted to face the community—the world—despite many secular and materialistic pressures. In this regard, the Sacraments have a special meaning in our ministry in the community.

How do we go about fitting all this into our lives? How do we go about influencing the world? It is obvious that there can be no influence until our own Catholicism in our own parish is real, full and vital. Nothing in the modern method of approach to the ministry being attempted in some areas in which religious live the lives of the masses in the cities and rural areas has done anything to impair the primacy of the first Christian unit after the family, namely the parish.

Yet, let us fact the fact that too many Catholic parishes today lack vitality. They are perhaps, units in the same way as a postal district or a local political ward is; but they are not unified, and more important, they are not a community. Not one in a hundred Catholic parishioners can define with anything like accuracy the limits of his own parish. The social, financial, educational and political divisions which mark the rest of our lives are obviously carried into our lives as parishioners. Though we are one in our faith, in loyalty to the parish priest; worship and receive the Sacraments in the same Church, we are not one in mind and spirit and action; we do not in our parishes form the living “fellowships,” the “brotherhood,” the community which St. Paul called “a Church.”

To be continued.

Bishop lauds editorial

To the Editor:

I want to thank you for your fine and telling editorial “The Boys of the Street” (The Voice, May 18, 1979), written on the occasion of the 1979 annual Catholic Relief Services’ Collection. Your editorial, though relatively brief, covered a lot of ground and made a number of points which we here at CRS think are of great importance.

In your opening paragraphs you make it clear the poor we work with are not an abstraction but real people in real situations and real places, be it Bogota or elsewhere. You then point out the fundamental motivation underlying all the efforts of Catholic Relief Services, and indeed the reason that Catholics should support it generously: i.e., that what we do for the least of our brothers, we do for Christ.

For the past several years, the annual CRS collection has leveled off at about $9 million. As you note so well this “amounts to only a few pennies per Catholic per year in this Country.” Our figures show that the national average donation of the American Catholic amounts to 24 cents a year, surely a surprisingly low figure. This level of giving of American Catholics to CRS has remained constant for a number of years despite the fact that the inflation, devaluation of the dollar abroad and the needs of the developing world have skyrocketed during the same period.

I suspect most American Catholics believe themselves to be among the most generous persons on earth in regards to helping their brothers and sisters around the world. But the facts belie this belief. For instance, the Catholic Church in West Germany receives $40-$50 million in a second annual collection Annual Appeal, even though the Catholics in West Germany number only one quarter of the Catholics in the U.S. Misereor, the agency which receives this collection also is granted a similar amount annually, from taxes collected by the Federal German Republic for church-related overseas assistance. Apart from this government contribution, it is clear that the voluntary contributions of West German Catholics compared to those of American Catholics is vastly superior. I don’t think American Catholics generally are aware of this.

I was also glad to see you stress that there is no need for American Catholics “to wallow in guilt” because they have been so blessed materially. Our response should not be of guilt: rather it should be a response of outgoing, ongoing generous love. We should be responding to the demands of justice due those who have so little and who are just as much sons of God as we are. As committed Catholics and believing Christians we should be going beyond the notion of charitable handouts and should embrace and champion the rights of the world’s poor to sufficient food, better working conditions and an opportunity to change their lives and that of their children.

I have taken this opportunity to respond to your editorial simply because I believe the points you make are important and need to be aired as much as possible in the Catholic press today. I am enclosing a copy of a pamphlet we have prepared here which seeks to link the Eucharist with the challenges in justice to communicate with Christ present in His brothers and sisters by promoting a just society and by helping all men and women to develop their total human potential.

Thank you for your help.

Bishop Edwin B. Broderick
Executive Director, CRS

(EDITOR'S NOTE: The editorial in question was written by Robert O'Steen, Voice News Editor.)

Wants religious articles

To the Editor:

This is the year of Children. Religious articles are of immense help in instructing the children and in getting them to the school. What we received in the past were shared by many Priests and Sisters. Will you help us by requesting the good readers to send me more rosaries, statues, medals, scapulars, religious Christmas and Easter Cards. Used clothes for the children and grown ups also are requested. Please mail them to:

Fr. Paul Cruz, St. Thomas Church, Sasthamkotta, P.O., Kerala—INDIA.
Doing good in an unrewarding world

By MSGR. JAMES J. WALSH

Loneliness, it is widely realized now, is a major problem of life today. Its twin reality is constant discouragement.

A few years ago, psychologist Eugene Kennedy in his news letter, "YOU," made these sharp comments: "The present climate of our country offers little encouragement for the faithful person. Indeed the man who tries to keep his commitments as best he can must get discouraged at times when he sees infidelity in so many forms rewarded. The non-hero, the adulterer, the deserter: we have found reason to praise them all of late. The real question must be: why are men faithful in a culture that fails to reward it?"

Kennedy's observations really are a throwback to another culture in an ancient era, a time when St. Paul in his anxious manner cautioned his converts from paganisms with this counsel, "In doing good, let us not grow tired...."

This is a perennial problem with the Christian. It will always be. He does good, an enormous amount of it over a life time. Even the so-called public sinner, whom no one would uphold as a character model, has a right to chait up to many good things to his credit.

I recall with amazement when reading Svetlana Stalin's account of her home life with her dictator father that she described the "tender, loving" attitude of the ruthless murderer towards his children. Even in the darkest rooms of the Kremlin, some good was found.

However, the point here is we get weary of doing good and being good. Our long list of broken resolutions proves this. Dozens of times, even the lowest among us broken resolutions proves this. Dozens of times, even the lowest among us (which means at times all of us) has taken a firm stand, laid down the law to himself, and for a short period became committed to a particular good thing or avoiding something which had become a bad habit. It started well, but weariness sets it.

St. Paul's reminder, born of experience, is that "for tomorrow — maybe tonight — we die. The past is gone — the future may never come to us. Take today, grab it with both hands — with gusto as the beer ad used to say.

The Christian was taught from the earliest times toward the pro-abortion side. He was given a theological reason for this, namely, that he believed in was a God of mercy and forgiveness, so he could rest secure in the conviction that the sins and failures and disgraces of the past could be forgotten. Moreover, he was taught confidence in the goodness of the God who clothed the lilies of the field and the birds of the air, so he could face the future without unreasonable fear.

Here's a blunder most of us make. Instead of confining our energy to the living of today, we have taken on our backs the triple burden of living the past over again, taking on the nonexistent future, while tempting to cop with the present.

This is enough to give more than ulcers or bring a coronary. If anyone should grow weary of doing good it is the drained Christian who is trying to spread eagle himself in three dimensions of time, so to speak. He digs up the past, tries to reassemble the dead bones of failures, sins, injustices. Then he allows his imagination, increasingly as fertile as an established poet, to give reality to the nebulous even though it does not exist, and very likely will never exist in the twisted creation imagined.

All this while trying to live the burden of each day in June of 1979.

This threefold existence is more than we were created to bear. The past was not meant to be relived — that is why we have the past. We do not have to anticipate the future insofar as prudence and common sense demand we plan for concrete needs, what we call "work".

ALL OF THIS should remind us of a wonderful aspect of divine mercy. God gives us only one moment of time to live, nothing more. There is no way of getting back a second of the past, nor can we borrow a half moment of tomorrow's expected allotment.

We are given a special grace only for this very moment. There is nothing for the past: none for tomorrow except God's promises. God, therefore, demands faithfulness only for now, and backs our efforts with all the strength we need for NOW.

This guideline cuts down the burden of living and enables us to avoid some of the weariness in seeking to do good.

Athlete goes to bat for unborn

By DICK CONKLIN

Spring training is over for this year and Montreal Expos shortstop Chris Speier is back on the National League circuit again. But Chris is more than just a good ball player and a father of three. He is also an activist, and an organizer of a new group called Athletes for Life.

He's in good company. Former heavyweight champ Joe Frazier, Joe Rudi of the California Angels, and Sal Bando of the Milwaukee Brewers have already asked to help.

Chris' approach is simple. "I ask a manager for permission to talk for about five minutes with his players before a game. So far they've been wanting to say, and ask them if anyone

Chris Speier's involvement in the pro-life struggle came about in a fairly typical manner. "In 1974 we were invited to a right to life function and from then on we stayed in contact with the group. I got involved, educated, and read as much literature as I could to find out more about the movement."

"We were blessed financially and we helped out the different organizations and so on. One year, it finally came to a head and we help fund the March for Life in Washington, DC, which is held each year on January 22."

"WITH ALL THIS, I kept asking myself what I can really do. I can do something financially, but what other thing can I do? So I decided that, well, since they have doctors for life groups, nurses for life, lawyers for life...so I thought it was time for athletes to stand up and let people know exactly what they believe on an issue like this."

He rejects the suggestion that as a ballplayer he should stick only to playing ball. "Life is more important than anything that goes on these white lines," he said, pointing at the white baselines from his dugout. "If I can help someone, if I can educate an unwed girl or one that's pregnant and save a life, it's much more important than winning the World Series..."

"I find this much more important than my job in baseball, and I would...if I had to come right down to it I'd given up this (baseball) and do the other because it is more important to me and I feel I have the responsibility."

Chris has been treated well by the national press — as a baseball player, but he sharply criticized the media for biasing its reporting of the issue toward the pro-abortion side. "There were at least 100,000 people at that Washington March (that he helped fund). Two of the national networks didn't even have coverage on it and the other said there were maybe 30,000 people. And even then, they showed a little press conference held by three or four people from the abortion proponents which got more publicity than the March."

He also took a swipe at what he called the double standard by the federal government on the abortion issue. "The biggest pro-abortion institute in the U.S. is Planned Parenthood, and they're funded by the federal government. They don't have to worry about economics while National Right to Life is dependent solely on donations. Planned Parenthood is in our schools...it's just involved so much in the society. We have to be a lot stronger and numbered. The only thing we have to hope for is that the silent majority now has enough of it — and show it at the polls."

A LOT OF PEOPLE say 'Don't impress your morals on me'. This isn't just a moral issue, it's a human rights issue. We were once as much an embryo as we were a teenager. Making abortion legal doesn't make it right, because the unborn baby hasn't been stripped of its rights, just like Blacks were stripped of their rights in 1857 when the U.S. Supreme Court made the Dred Scott decision and decided Blacks were not persons.

"In Nazi Germany, in 1939, that's when it really got started. Abortion, then infants, then the Jews. There are people around who say let's make it 30 days AFTER birth. If we do that, why not a year?"

Chris repeated his strong belief that athletes, like others, have to be involved in the pro-life issues. "...and to me the human life issue is the utmost importance, since we're all responsible for life, nothing else is important."

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Time - Immortal

By SUSAN MUTO

Time is an ever present human reality. We ask ourselves, "Why does it pass so quickly? How can I organize it better? What is the meaning of my birth, my life, my death? The answers elude us, for time is a mystery. The ancient wisdom tells us:

There is an appointed time for everything;
and a time for every affair under the heavens.

A time to be born, and a time to die;
A time to plant, and a time to uproot the plant.

A time to kill, and a time to heal;
A time to tear down, and a time to build.

A time to weep, and a time to laugh;
A time to mourn, and a time to dance.

A time to scatter stones, and a time to gather them;
A time to embrace, and a time to be far from embraces.

A time to seek, and a time to lose;
A time to keep, and a time to cast away.

A time to rend, and a time to sew;
A time to be silent, and a time to speak.

A time to love, and a time to hate;
A time of war, and a time of peace.

Ecclesiastes 3, 1-8

Before probing the problem of finding time to pray, we need to reflect in general on the mystery of being temporal beings. Man is the only creature who dates his beginning Temporal beings. Man is the only creature who dates his beginning and his end. When we dwell experientially on time as presented in Ecclesiastes 3, 1-8, we ask ourselves, "Why does time pass? The answers elude us, for time is a mystery.

The photographs do not lie. Time passes, but what lasts is the love that transcends here and now, the commitment to life that burns intensely every moment.

THE EXPERIENCE of ordering time has a ring of daily familiarity. It is a factor rooted in the functional, managing dimension of human life. Each person reading this page knows what it's like to set the alarm clock for seven, to pencil in appointments on his pocket calendar, to decide which events have priority and to schedule them in accurate chronological order. Perhaps most of our waking time is lived according to this discipline. From its demands emerges the question, "How can I find time to pray?"

Happily there are also moments of human life where time is transcended. We, like the poet, experience moments when time seems suspended, "when here and now cease to matter." Such times go beyond the chronological realm and enter the spiritual. We call them timeless moments like those in "Four Quartets":

Home is where one starts from. As we grow older
The world becomes stranger, the patterns more complicated
Of dead and living.

Only a lifetime, with no before and after.
But a lifetime burning in every moment
And a lifetime of one man only
But of old stones that cannot be reorganized.

Time passes, but what lasts is the love that transcends here and now, the commitment to life that burns intensely every moment.

AND, FINALLY, in moments of timeless presence, the prayer of transcendence may well be: "How good it is, Lord, to simply be in your presence. I love sharing with you this slowed down pace. It fills me with such intimacy. To see you, to feel the sand, to taste the breeze. Everything is caressed by you, myself included. How sweet is the mystery of life. Let me always retain something of this feeling."

In this way there is no time in which we cannot be praying.
Sexist language in liturgical books

Soon after the Second Vatican Council, those concerning about Catholic architecture and worship would often visit relatively new or recently renovated churches and groan in disappointment:

THEY DISCOVERED many buildings which had been rather permanently built or remodelled at substantial costs, but which were structures designed according to pre-Vatican concepts. A massive marble altar, for example, solidly fixed to the rear wall of the sanctuary; a celebrant's chair also fastened firmly at the side perfectly fulfilled then current notions of liturgical direction.

However, post Vatican II recommendations urged altars facing the people and a chair at which the celebrant might preside or lead the congregation in community prayer. A rearrangement of those sanctuaries often would have either been practically impossible, excessively expensive or pastorally disastrous. Thus, the disappointed moans. Had such construction or renovation been delayed but a few years, the projects would have taken a totally different direction.

SOMETHING PARALLEL has occurred with regard to sexist language in our liturgical books. The translation of Latin ritual texts into English was accomplished by a corps of distinguished scholars. Nevertheless, the feminist movement with its related issue, the use of sexist words or style in publications, had just begun in those days and did not have the impact on writers that it has now. Consequently, translators followed the then current tradition and employed terms like "man," "men," "brothers" in the familiar generic sense.

Those concerned about this matter likewise groan when they look at large, heavy, costly volumes used at the altar. Changing or updating the translation in these books eliminate sexist terminology means the removal of expensive rituals purchased only a short time earlier and the replacement of them with new ones. While not as impossible or impractical a task as a second renovation of the church, it does represent an obstacle to be overcome.

Is the effort and expense justified?

THERE SEEMS NO question about that point. Words and names are important: They convey the reality behind them.

For example, the term last rites or extreme unction and anointing of the sick denote the identical reality of one of the church's sacraments. But they are not communicate totally different views and suggest completely distinct approaches to the same sacred experience?

Do you feel annoyed or neglected when a person either does not know your name or mispronounces it or confuses you with another individual?

Are black people indifferent to the word "nigger" in the United States or "kaffir" in Africa?

IN THE SCRIPTURES we often find God changing the name of a person who was destined to play a particular role in the history of salvation. In addition, the new title contained an intimation of the function he or she would fulfill.

Abram became Abraham; his wife Sarai, Sarah. The zealous Saul was to be known as the Apostle Paul. Perhaps the most famous case is Simon of John renamed Peter (rock) by Jesus. "I for my part declare to you, you are 'Rock', and on this rock I will build my church." (Matthew 16,18).

Moreover, the church's pattern of prayer or worship has always reflected its manner of belief or faith and vice versa. The law of praying is the law of believing.

Thus names and words and language are important.

NEXT WEEK I will look at some specific applications in the liturgy of this sexist language issue. As an appetizer for that discussion, we might recall that one early saint, John Chrysostom called God, "Sister, Mother"; another, St. Anselm, prayed to Jesus as Mother.

Miami, Florida / THE VOICE / Friday, June 8, 1979 / Page 9
During the last three Saturdays we’ve had the rare treat of being a part of honoring Golden and Silver Wedding Jubilarians.

At St. Joan of Arc parish last Saturday, Archbishop McCarthy awarded over 90 couples with Scrolls for 50 years of marriage. We’ve also honored over these past weeks, at St. Ann’s in Naples and at St. Rose of Lima in Miami several couples who have been married over 60 years!

 Needless to say, they are all a great sign to us of perseverance, faith and love. We asked several of them what kept them going. They had a few preliminary jolts like “I never thought of leaving him, but I sure wanted to pop him sometimes,” or “It’s too late now, I can’t go home to mother because I’m a great-grandmother myself”.

WHEN THEY got serious they all reflected that without the Lord they could not have done it. It was and is their faith that kept them going. These beautiful couples are telling me something—that faith is probably the single most critical key in a lasting and effective marriage. The commitments of faith and the commitments in marriage are very much the same and they actually go hand in hand.

It also makes me reflect on my own Mom and Dad. Admirt the all the admiration and joy for all our jubilarians, I do have feeling of sadness. My Dad died when he was 50 years old, 14 years ago. He and Mom were married almost 25 years. They never married their 25 jubilees. How beautiful it would have been to see them come up and receive a scroll like so many of our beloved couples have these past weeks. They loved each other very much. My Mom lives and works in Memphis, Tennessee, and has 4 of her 13 grandchildren there to love.

With Fathers Day just a week away I reflect on Dad, his ways, and the love he had for us and most especially for Mom. I think too of how lucky so many, many people are to still have their Dad’s around. I also think that many of us don’t really appreciate our Fathers until after they’ve died. I know is that way with me.

This Father’s Day try to do something special for Dad, in words. Tell him that you love him. Maybe it’ll be hard on you but say “I love you”. Maybe he won’t know what to say back either, just accept that. Probably he won’t have the words. He might even surprise you and say I love you, too. If you’re not talking on the telephone and he’s face to face with you, he might even give in to a big hug — yes, believe it or not — Father and Son.

Terry Reilly

Fr. Robert E. Nilon, S.J., pastor of St. Ann’s Church, West Palm Beach will celebrate his Silver Jubilee on June 16. He was ordained in 1954. Fr. Nilon will celebrate a mass of Thanksgiving, Sun., June 10 at noon. Friends and parishioners have established a burs for his name and “the response has been very gratifying,” said Chris Lotz, burs, committee. Contributions may be sent payable to The Fr. Nilon Burs, St. Ann’s Church, 301 N. Olive, West Palm Beach.

By MIMI and TERRY RILEY

Family Picnic at Birch State Park. If you are a Graduate of either ’53, ’54, or ’55 and have not been contacted and are interested in attending please call Sandy Farrell at 972-7499 or Jerry McCormick at 491-3886.

St. Thomas Aquinas High School (formerly Central Catholic) will hold a reunion of classes of ’53, ’54, and ’55 for three days of activities, June 29, with an informal gathering in the school cafeteria, June 30,— a Dinner Dance at Sunrise Inn and July 1st — a Sunrise Inn and July 1st — a Second Order, Holy Name Province, Regional Congress June 29, 30, — a Dinner at 972-7499 or Jerry McCormick at 491-3886.

The theme of the congress in Unity. Speakers scheduled are Fr. Cyprian Sullivan, O.F.M. Liturgist and Fr. Kenan Morris, Gaineville, Fla.

The Secular Franciscan Order Congress set for Miami, Florida. I THE VOICE / Friday, June 8, 1979
From Auburn Street, Pittsburgh, to North Kendall Drive, Miami, is a great distance, and it has taken Margaret Budenz almost 50 years to get here — with various stops in other states and many other streets to live on.

Why this emphasis on “streets”? Well, that is the title of the recent fascinating autobiography by Mrs. Budenz. She describes her life as a Communist and as the wife of the celebrated former Marxist and late husband, Louis Budenz, post-war era. And for good measure, there is a forward to the book by her close friend and mentor, Archbishop Fulton J. Sheen.

“Street” is the type of book which one seldom gets hold of because few celebrated people tell it all as really was and why. Mrs. Budenz. Each place the Budenz family went and each street on which they lived is a story in itself. We lived in a world, in simple but living language, is the great depression of the 30’s, the machinations of the American Communist Party, the disillusionment with Marxist doctrine, the return to Catholicism of a one-time atheist boy and the acceptance of the same faith by Margaret Budenz and her children.

Mrs. Budenz lives in St. Augustine Parish in Coral Gables, and is Director of the High School at Carrollton — in reality, its Principal. Her field is history, and in a recent interview she said this was one of the reasons she wrote the book. “I like written records”, she said. “My first idea was to write a record for my children and grandchildren so they could see, perhaps understand, the processes which I went through during my lifetime — which has spanned most of the Twentieth Century. Because of the fact that my husband and I were at one time controversial, I thought it would be an interesting project for me to do.

“The aim of the book is to give an over-view of the years when my husband was active in Communist causes and then in the field of anti-Communism. I was very much party to his political views. I was perhaps not so active as he was. I was never the Editor of the Daily Worker as he was, but certainly I was totally aware of and cooperated completely in being a Communist. I believed in it as much as he did.”

I ASKED MRS. BUDENZ whether becoming a Catholic has changed her views not only politically, but in relation to community morals, family life and so on. She said: “—

“That’s a hard question to answer — that’s one of the problems I have had. Certainly you don’t become an adult convert to Catholicism without problems. You would have to be very stupid if you didn’t anticipate that you were going to have problems, because they’re fairly well set. I would say, in my own case, I considered myself to be an atheist, perhaps from the time I was in college.

“I think Louis was mad at the Church. They were two different things. He felt that social reforms in the Church were proceeding too slowly. Because I was an atheist, I could very easily accept the philosophy on materialism set down by Marx. It seemed to be a natural home. I would say that my becoming a Catholic had more to do with the fact that I was no longer an atheist than anything else.

Intellecutally, I no longer felt that I was an atheist. I felt that God existed. (Louis by that time had great desires to return to the Church.) In addition, we became quite disillusioned with many of the things that happened in the Communist Party. You might say that I became a Catholic because I decided that I believed in God. Now, I think that my attitudes towards family — while we were in the party we had three children — I think we were good parents and that our children were well brought up even though we were not subscribing to any religious kind of a doctrine.”

BEING AN EX-COMMUNIST has resulted in some pressures from people who still don’t accept the conversion as genuine. It is mostly attitudinal rather than verbal — but Mrs. Budenz has not given up her thirst for social justice or for causes on which she has strong convictions. She observed: “I am much opposed to abortion. There was a place in my book when I was pregnant with my third daughter — The Party tried to impose a discipline on us — to have an abortion, so we had to fling around that politically. But, I don’t think this has anything to do with equal rights.

“I saw my mother, for instance, who was widowed as a young woman, struggling to bring us up, to educate us, with all the inequality she had to face throughout her life. It’s this type of thing — this type of injustice. I believe in the ERA. We can deal with the draft, abortion, and all this type of thing — they belodge the issue of equal rights. You have the same kind of arguments against abolishing slavery.

“I certainly think that there are many, many Catholics who are committed to justice. But, there is a difference between lip service and the actual doing of it. For instance, I work also for Sacred Heart School. We are committed to certain goals that control really what we do and teach in our schools all over the United States. Goal No. 3 is a social awareness that leads to action.

“SOCIAL AWARENESS and social justice are subject to many kinds of interpretation. To some people, it means taking

canned goods and Christmas baskets — to us, it means that you try to do something to change society. But, I would say that the Church officially is committed to these things, but the Church is people like you and me who are really more concerned with our own daily bread than with the overall idea of justice. So, I think that social change comes about slowly.

“I believe I am no longer a revolutionist. I no longer want to overcome things violently as I did when I was a Communist, but that doesn’t mean that I have given up social change. I think as I have become older that social change always comes about slowly, and perhaps this is a good idea. Otherwise, we would be going huffing and puffing around following every new idea that came down the road.”

All this besides “Street” and perhaps another book in the future. There is nothing revolutionary about Mrs. Budenz — indeed, she is quiet-spoken, with an almost brimming with confidence and conviction.

“Streets” is a moving book and worth purchasing. It is published by Our Sunday Visitor, Inc. and sells for $11.95. You can get it through Catholic or other bookstores in the area.
St. James Forever Young Club will have their regular meeting, Weds., June 13 at 2:30 p.m. in the parish hall. Those attending are urged to bring a ‘Tasty Dish’ of your choice for a covered dish dinner. This activity is coupled to a farewell party for Adele Gonzalez, religious education coordinator. For further information call Mary Guilday 685-0957 or Lillian Murray 681-6649.

BROWARD COUNTY
St. Charles Borromeo Catholic Women’s Club, Hallandale, will hold their final meeting of the season on Tuesday, June 12th, 7:45 p.m. Next meeting in September.

PALM BEACH COUNTY
Catholic Daughters of America, Court Palm Beach 780 will hold their meeting June 9 at 2 p.m. at the Knights of Columbus Hall in the basement of the ‘MUSICANA’ on Marine Drive, West Palm Beach. Installation of new officers will be held before the meeting.

Msgr. Bryan O. Walsh, director of Catholic Charities, former pastor and head of Unaccompanied Children’s program (and a number of other things too numerous to mention) renewed vows before Archbishop McCarthy at a Mass honoring his Silver Jubilee as a priest.

Pope’s visit on T.V.
Two Miami television stations have scheduled special broadcasts of the visit to Poland of Pope John Paul II. Miami television station WLTV, Channel 23, will broadcast extended coverage of Pope John Paul II’s visit to Poland, via satellite, on Saturday and Sunday, June 9 and 10. The station will air highlights of the Pope’s visit to Holy Cross Monastery at Mogli, Poland, Saturday from 3 to 5:30 p.m. and ceremonies from Cracow marking the end of the historic 10-day visit on Sunday from 11 a.m. to 1:45 p.m. The station will carry a resume of all the Pope’s travels in Poland from 5 to 8 p.m. Sunday. All three broadcasts will be accompanied by commentary in English as well as Spanish. NBC is preparing a 1 hour program which will include the Papal Mass from Crakow, and will be aired by its Miami affiliate station Channel 7, on Sunday, June 17 at 11 a.m.

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It’s a Date
DADE COUNTY
St. Clement Parish will hold the annual Father’s Day Picnic on the Parish grounds, Sunday, June 17, from Noon until six p.m. A complete Bar-B-Q chicken dinner will be served from One until five p.m. Save 8.50 on pre-sale tickets after all Masses Sunday June 10, or at the Rectory during the week. For an afternoon of fun and games, music and dancing, horse-shoe pitching and kite-flying, conversation and relaxation...try St. Clement’s Father’s Day Picnic!!!


day, 2731 S.W. 11 meeting at Our Lady Queen of Singles Club officers invite members to ‘come out and be heard’ at the Sunday, June 10 meeting in September.

One hour program which will resume of all the Pope’s travels in Poland from 5 to 8 p.m. Sunday. All three broadcasts will be accompanied by commentary in English as well as Spanish. NBC is preparing a 1 hour program which will include the Papal Mass from Crakow, and will be aired by its Miami affiliate station Channel 7, on Sunday, June 17 at 11 a.m.

Charities clients hurt by rollbacks
WASHINGTON — (NC) — Budget cutbacks resulting from California’s Proposition 13, a sharp rollback in property taxes, have had “significant impact” on clients served by Catholic Charities agencies, according to an analysis prepared by the California Conference of Catholic Charities Directors.

By 1981-82 state social service funds could be only half the amount needed to maintain the current service level, the report said.

It also said cutbacks may lead to cancelation of Contracts with public agencies and urged Charities agencies to develop contingency plans for operating without public funds.

The report was based on survey responses from 27 of the state’s 85 Catholic Charities agencies. It appeared in Carebites U.S.A., the monthly magazine published by the National Conference of Catholic Charities in Washington.

The groups hurt by the budget cuts are the elderly, children in foster care, troubled youths, the developmentally disabled and those who need drug rehabilitation, community mental health services and supplemental food programs, the report said.

The report said Charities agencies should:
• Urge legislators “to maintain the level of services for the poor and needy.”

• “Do all in their power to educate themselves and the public on the real social costs of not providing needed services for the poor and needy.”

• “Prepare contingency plans for the time when they will not be receiving any public funds for the delivery of services.”
Ex-Miami Grad ordained to priesthood in D.C.

Fr. William L. Montgomery, son of Mr. and Mrs. William Montgomery of 1283 Northwest 72nd Street, Miami, was ordained to the priesthood by Cardinal William Baum, Archbishop of Washington, on May 19, at St. Matthew's Cathedral in Washington, D.C.

Father Montgomery attended Holy Redeemer Elementary and Holy Redeemer High Schools in Miami. He received his bachelor of arts degree from the University of South Florida. He was awarded a master of arts degree by Notre Dame University before undertaking theology studies at Mount St. Mary's Seminary, Emmitsburg, Md.

As a seminarian he served at Our Lady Queen of Peace parish, Washington, DC and St. Matthias parish, Lanham, Md. He celebrated his first Sunday Mass on Sunday, May 20th, at noon at Our Lady Queen of Peace Church in Washington.

Fr. William L. Montgomery

Although he attended Catholic schools, Father Montgomery did not convert to Catholicism until after he was 18 years old. "After some years I reluctantly decided that I had a vocation," he said. He was studying philosophy at Notre Dame University when "the moment of truth" came.

Former Miami seminarian ordained by Byzantines

Subdeacon Paul E. Edwards was ordained to the Holy Diaconate Sunday, May 6th at the Byzantine Catholic Seminary of Ss. Cyril and Methodius, Pittsburgh, Pennsylvania.

Rev. Mr. Edwards began his studies for the priesthood at St. John Vianney Minor Seminary in Miami in 1969. He completed his philosophical studies at St. Vincent de Paul Major Seminary in Boynton Beach in 1976. Rev. Mr. Edwards was given permission to continue studies for the priesthood in the Byzantine Rite of the Catholic Church.

Rev. Mr. Edwards is a member of St. Basil Catholic Church in Miami. He is the son of Mrs. Geraldine M. Finlen of Hialeah. The newly ordained deacon concelebrated the May 13 Sunday Liturgy with his pastor, Rev. Peter D. Lickman, and preached his first homily.

Rev. Mr. Paul E. Edwards

Serra Club of Broward County installed new officers (above) during a luncheon meeting for members, their wives and friends at the Harris Imperial House, Pompano Beach. From left to right, Philip Jansen, treasurer; C. Richard Lill, vice president; John H. DeVaney, chaplain; Corpus Christi Community Center, president. Not shown Clarence S. Klein, secretary. A plaque for “spiritual leadership” was presented to Fr. James E. Quinn (right) chaplain of Serra Club of Broward and pastor of Nativity Church, Hollywood, by retiring president Maurice F. Drayer, center, during installation ceremonies of new officers.

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Miami, Florida / THE VOICE / Friday, June 8, 1979 / Page 13
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA;

NAMES OF ALL PERSONS INTERESTED IN SAID ESTATE.

YOU ARE HEREBY NOTIFIED that the administratrix of the estate of SIMON B. WAX, deceased, file number 79-3659, is pending in Division 02, Circuit Court, in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, Miami, Florida. The personal representative of said estate is JAMES HOUSTON GRIBBLE, attorney for the personal representative, whose address is 130515381443.

YOU ARE HEREBY NOTIFIED that the administrator of the estate of JEANNE BERG WAX, deceased, file number 79-3659, is pending in Division 02, Circuit Court, in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, Miami, Florida. The personal representative of said estate is JULIUS RICH, attorney for the personal representative, whose address is 687-9516.

All persons having claims or demands against said estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file the same in writing and must indicate the basis for the claim. The name and address of the person presenting the claim shall be stated. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unmatured, the nature of the contingency or uncertainty shall be stated. If the claim is secured, the name and address of the creditor or the security shall be described. The claimant shall deliver sufficient copies of the claim in the order to enable the class to mail one copy to each personal representative. All persons having claims or demands against said estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file the same in writing and must indicate the basis for the claim. The name and address of the person presenting the claim shall be stated. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unmatured, the nature of the contingency or uncertainty shall be stated. If the claim is secured, the name and address of the creditor or the security shall be described. The claimant shall deliver sufficient copies of the claim in the order to enable the class to mail one copy to each personal representative.

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You should appeal! Former Soc. Benefits Notre Dame Academy 3rd Floor, Miami, Fla. 33140. The address of which is 3rd Floor, Dade County Courthouse, Miami, Florida, Probate Division.

YOU ARE HEREBY NOTIFIED that the administrator of the estate of JAMES HOUSTON GRIBBLE, deceased, file number 79-3659, is pending in Division 02, Circuit Court, in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, Miami, Florida. The personal representative of said estate is JULIUS RICH, attorney for the personal representative, whose address is 687-9516.

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Basketball camp ready

It's that time of year when boys from ages 8 to 18 can learn about basketball. Christopher Columbus High School will hold its annual Basketball Camp Sessions during June and July under the director of Brother Kevin, head coach at Columbus for the past 9 years.

Four 5-day camp session are scheduled beginning June 11, June 18, June 25 and July 2. There will be two sessions each day, 9 am to 12 noon for ages 8 to 13 and 6:30 pm to 9:30 pm for ages 14 to 15 years old.

The program will include individual instruction in all basketball fundamentals. For information call 552-1448, Brother Kevin.

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Miami, Florida / THE VOICE / Friday, June 8, 1979 / Page 15
Jesus 79 rallies unite Charismatics worldwide

N.C. News

In an all-out effort to spark more interest in the charismatic movement and celebrate the feast of the Pentecost, rallies were held in stadiums and convention halls throughout the U.S. and in nations around the world on June 2, the eve of Pentecost.

The “Jesus 79” rallies, as they were called, were a gathering of Christians from many denominations to proclaim that “Jesus is Lord” in cities such as New York, Seattle, Dallas, St. Louis and Oklahoma City. According to Archbishop Peter Gerety of Newark, N.J., there were 38 rallies being held simultaneously throughout the United States and in Ireland, England, South Africa and Australia.

Crowds estimated between 5,000 and 35,000 attended the all-day events.

The RALLIES drew young and old, people of different ethnic backgrounds, and people seeking a renewal of faith. The reports indicate that the crowds were generally enthusiastic and happy.

More than 35,000 people gathered in Giants Stadium of the Meadowlands, Rutherford, N.J., to participate in “Jesus 79.” That rally was a repeat event of the charismatic rally held there last year, called “Jesus 78,” which drew 60,000.

“We’re not talking the numbers game,” Archbishop Gerety said at Giants Stadium. “We’re talking about the manifest blessing of God on the charismatic movement and I’m happy to be part of it.”

Another happy participant of a “Jesus 79” rally was Cardinal Leon-Joseph Suenens of Malines-Brussels, Belgium, who has been a leading figure in the charismatic movement.

Cardinal Suenens told a crowd of 5,000 at the Myriad Convention Center in Oklahoma City, Okla., “I am here to give you a three-fold message: let us close the past, open ourselves to the present, and face the future together.”

The cardinal was the keynote speaker for the Oklahoma City rally. He spoke on the meaning of ecumenism and charismatic renewal and how this movement has brought Catholics and non-Catholics closer together.

“EVEN FIVE or 10 years ago Catholics and non-Catholics weren’t speaking. It was unthinkable that we should smile or embrace each other. But in spite of all this, and the four centuries of disunity, criticism, and incredible bitterness, today we see the miracle of love that comes from the Holy Spirit through charismatic renewal and ecumenism.”

The miracle of love and sharing was also present in a crowd of 35,000 people attending the Jesus rally at Shea Stadium in New York. There was much spontaneous singing and dancing in the aisles which eventually spread to the stage where speakers and hosts jumped up from their seats, raised their arms high and gave praise to Jesus.

Because Shea Stadium is so close to LaGuardia Airport part of the day was spent passing in the middle of speeches, prayers and songs to wait for the roar of jets passing overhead to subside. Eventually though, the crowd began to take those moments and make them an opportunity to shout the praises of the Lord.

Rev. Bob Mumford, a non-denominational Bible teacher, said the New Jersey “Jesus 79” rally was a prophetic gathering that was saying to “our nation and other nations that Jesus Christ is alive and well.”

Cardinal Suenens explained that the charismatic rallies were the dream come true.

News briefs

Abortion injunction stands

WASHINGTON — (NC) — The U.S. Supreme Court has refused to lift a lower court’s injunction which stops Illinois from enforcing a law restricting Medicaid abortion funding. The court’s action in the case could lead to the first Supreme Court review of the Hyde amendment, the federal law restricting Medicaid abortion funding.

WOMENS

Women’s ordination opposed

MT. RAINIER, Md. (NC) — A new Gallup poll shows that although a majority of American Catholics oppose women’s ordination, the percentage of supporters is increasing. This year’s poll found Catholics opposed to women’s ordination by 53-40 percent, compared to a 1977 poll which found opposition at 57-36 percent.

Concern for Taiwan people

WASHINGTON (NC) — Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, has asked President Carter and Secretary of State Cyrus Vance for additional assurances that U.S. recognition of China will not cause “harshness or indignity” for the 17 million people living on Taiwan. Bishop Kelly said in separate letters to Carter and Vance that he was writing because of concern expressed by the Catholic bishops of Taiwan in a pastoral letter they published last March.

Urges Israel recognition

SAN FRANCISCO (NC) — The time has come for the Vatican to recognize Israel officially, according to Father Edward Flannery, former spokesman for the U.S. bishops on Jewish-Christian relations. “I tend to believe that the U.S. bishops should be among the foremost voices leading this cause,” he said.

Opening for YOUTH MINISTER

The Archdiocese of Miami Youth Ministry has an opening for a Youth Minister working at Archdiocesan level, providing youth ministry training programs for teens and adults and coordinating parish youth ministry efforts. Religious studies background desirable.

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Ministros Laicos: enviados para el servicio

Por ARACELI CANTERO

La expectación y los aplausos se dieron cita el pasado domingo en el seminario diocesano. Al ser llamados por su nombre, uno a uno, fueron abandonando sus puestos junto a familiares y amigos, para acercarse al altar y recibir la imposición de manos del obispo.

"Estáis dispuestos a ser Ministros Laicos para la Archidiócesis de Miami?" les preguntó.

"Sí, estoy," respondieron.

"Estáis dispuestos a trabajar con nuestro párroco, dirigente, y demás miembros del equipo, para fomentar un espíritu verdaderamente cristiano en vuestra parroquia, movimiento organizativo o oficina de la arquidiócesis?" "Sí, estoy, volvían a responder, en primera persona, a cada pregunta.

"Al acercarse para la imposición de manos de los obispos, Benigno Galnares, el arzobispo, y Julio Crews tomó conciencia más clara de su compromiso público y también sintió gratitud por haber sido llamado. "Entonces me di cuenta de que esto no era algo privado entre Dios y yo, sino un compromiso con la Iglesia," dijo Monique Lambert.

"Para mi fue una renuncia," comentó Rosemarie Kamke, Directora del Colegio de Immaculata LaSalle. "Experiéntate a la Iglesia reconociendo oficialmente lo que ya ha definido como el sacerdocio de los fieles," dijo, señalando la semejanza de la ceremonia con la de ordenación de sacerdotes. Durante su homilía el arzobispo explicó algunas de las metas del programa de formación de Ministros Laicos. Los candidatos de primer año, abajo, recibieron una vela, como símbolo de su compromiso inicial.

En visita a país natal

Pide el Papa unidad, libertad religiosa

CZESTOCHAWA, Polonia (NC) — Con sus palabras pidiendo libertad religiosa, declarándose el mismo apóstol de los países eslavos y consagrándose él y a toda la Iglesia a la Virgen morena de Czestochawa, Juan Pablo II dejó pronto establecido el tono que quería dar a su visita a Polonia. Miles de peregrinos de toda la nación se han ido sumando a las grandes masas que han acompañado al Papa durante sus visitas a los diversos rincones de su país natal. Miles lo vieron personalmente durante las Misas de campaña en Warszaw, Gniezno y Czestochowa, y millones más pudieron seguir sus movimientos en las cámaras de televisión, que por una excepción, permitieron este tipo de reportaje religioso. Durante sus apariciones públicas los primeros tres días de viaje, el Papa mencionó repetidamente su origen polaco y las raíces cristianas de la nación. "Son raíces cristianas tan fuertes y profundas", dijo, que si las olvidamos o desmystamos "dejaremos de comprendernos nosotros mismos.

En varias ocasiones el Papa no pudo controlar su emoción, especialmente en Jasna Gora, lugar del santuario de la Virgen morena, patrona de Polonia, donde consagró la Iglesia a María, el día cuatro. Durante su homilía Juan Pablo II se apartó varias veces del texto preparado de antemano, siendo interrumpido frecuentemente por aplausos y canciones. En su discurso en la Plaza de la Victoria de Varsovia, el día de su llegada, el Papa señaló que veía su elección como el primer Papa polaco de la historia, como una llamada pa-
En Banquete de Caridades Católicas

Informe anual y homenaje a voluntarios

Durante 31 años Nora Ricketts ha hecho las veces de madre para más de 300 niños y niñas de la Archidiócesis de Miami.

Su trabajo no ha pasado desapercibido: cientos le dieron un caluroso aplauso mientras el arzobispo de Miami le entregaba una placa de reconocimiento durante el primer banquete anual de premios del Buró de Servicios Católicos de la Archidiócesis.

Además de Nora, otros 28 empleados y voluntarios de la Oficina de Servicios Católicos recibieron de manos del director, Mons. Bryan Walsh placas de reconocimiento.

Entre los homenajeados se encontraba el senador Richard Stone, quien recibió elogios por su labor en el Senado, y su apoyo a legislación en favor de la vida y los derechos humanos.

El señor fue el conferenciente del acontecimiento, y al recordar el homenaje, momentos antes, a Nora Ricketts, dijo: "Al honrar a la Sra. Ricketts, y al recordar el homenaje, mostramos respeto por sus derechos humanos.

Durante el banquete recibieron también homenaje por su servicio: el jue C. C. Atkins, Anthony Bix, Philip Coniglio, Louise Cooper, Rosemary Dillon, Helen Forgash, Gladys Garcia, Thomas Grady, Frank T. Grimm, Helen Harris, Fred. B. Harrett, Claudia Harney, Mrs. and Mrs. John Hertzog, Bernardette Larkin, Ruth Mazeski, Louis J. Moeller, James W. McCaughan, Jeanne Niemoller, Mary Alice Owens, Marie Palmer, Nora Jane Romansky, Mr. and Mrs. F. Lacour, Tina Leherder, Patricia Luzi, Catherine White, Virginia Wilson, Nora Wolf.

"Aquéllos empeñados en tareas de caridad y justicia, están dando testimonio del amor de Dios."

Monsenor Bryan Walsh leyó el informe anual, como director de las Caridades Católicas en la Diócesis, que cumple 48 años de actividad.

Al dirigirse a la asamblea de trabajo de los voluntarios, Mons. Bryan Walsh dijo: "Todos tenemos alguien que nos quiera," añadió.

En sus palabras finales, el arzobispo de Miami dijo que "no hay lugar en la historia de la humanidad que no ha sido testigo de la generosidad y la bondad de los voluntarios."

Arriba, el arzobispo McCarthy elogia la labor de los empleados y voluntarios de la Caridad y también a Nora Ricketts.

El arzobispo de Miami le entregaba una placa de reconocimiento mientras el arzobispo de Miami le entregaba una placa de reconocimiento.

"El deporte destruye la intransigencia y la venganza," refiriéndose así a la muerte de 14 estudiantes que fueron asesinados en Tailandia.

"Hago un llamado a la conciencia y al calor del amor de los dirigen-tes, que si no abandonan la intransigencia y buscan un rápido fin a esta cadena de hechos sangrientos, " dijo Mons. Romero.

MUNDO

* Denuncia situación de refugiados

ROMA (NC) — Si no resolvemos el problema de los refugiados, hay más numerosos que nunca y vivamos otro "holocausto" como el de los judíos a manos de los nazis, la humanidad retrocederá al salva-vaism, que se ve cada día más cerca, advirtió John McCarthy, de los Servicios de Migración y Refugiados. US Catholic Conference (USCC) al dirigirse a la asamblea de Caritas Internacional.

Al describir como ejemplo las condiciones de los refugiados en Tailandia y Malasia, citó el caso de una isla con 40,000 de ellos que ya no tiene un árboel en pie ni más espacio vital para su supervivencia. Hasta el momento las agencias religiosas han reasentado a cientos de miles de refugiados.

* Elige el deporte

CIUDAD DEL VATICANO (NC) — Al recibir a los equipos de fútbol de Argentina e Italia, el Papa Juan Pablo II alabó la practica del deporte por su contribución a la formación integral de la persona humana. El deporte desarrolla fortaleza, destreza, resistencia y armonía y fomenta el cultivo de la energía interior.

* Se ofrece de mediador

SAN SALVADOR, El Salvador (NC) — El arzobispo de San Salvador Mons. Oscar Romero ofreció su mediación para terminar con la violencia que crece "entre la represión y la venganza," refiriéndose así a la muerte de 96 personas a manos de tropas de seguridad, y de guerrilleros, que asesinaron a un ministro y a un diplomático.

"Estamos convencidos que nunca, y evitamos otro tipo de violencia," dijo Mons. Romero.

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Ministros laicos: enviados a servir

Virgilio y María Suárez, responden a su llamada para ser enviados como Ministro de los Enfermos en la Parroquia de St. Dominic.

Esperanza Lopez, ministro de evangelización recibe la imposición de manos del Arzobispo McCarthy y el Obispo Nevins.

Un sueño que ya es una realidad

Por ARACELI CANTERO

La creación de Ministros Laicos para la Archidiócesis de Miami parece un sueño hace sólo dos años. Pero el pasado domingo el sueño se hizo realidad, gracias a la iniciativa del Obispo McCarthy y del Obispo Nevins.

Después de la ceremonia de comisión de los primeros 50 Ministros Laicos de la Archidiócesis, la Doctora Scopetta, nombrada por el Obispo, para su creación del programa.

Después de la ceremonia, la Doctora Mercedes Scopetta, directora del programa y de la Oficina de Laicos, pidió un aplauso para el arzobispo y de la labor de McCarthy.

Durante una breve recepción después de la ceremonia, la Doctora Mercedes Scopetta, directora del programa y de la Oficina de Laicos, pidió un aplauso para los ministros de los enfermos.

ra el arzobispo y agradeció el apoyo de los primeros colaboradores, entre otros, los ministros de la Institución Teresiana, que ayudaron en la reflexión inicial y mantuvieron su apoyo a la tarea hasta el día de la ceremonia.

La ceremonia del domingo también incluyó la aceptación de 27 nuevos candidatos para el programa.

Los Ministros Laicos co-

Mullins O. P., que ayudó con el curriculum y a Carmen Fernández Aguiñaco que sirvió como secretario ejecutivo atendiendo a la numerosa correspondencia.

En el programa nuevo nunca es fácil, señaló. Mercedes es alegrías, pero empezar un nuevo programa con un líder no ha estado solo. Desde el comienzo se unieron numerosos voluntarios que enseñaron su apoyo y se unieron en el programa y reflexionaron sobre su contenido. Entre ellos la Hermana Mary Mullins O. P. que ayudó con el currículum.

Al iniciarse el segundo año, Zolia Diaz se unió al equipo proporcionando su experiencia en el programa del Programa de Formación de los Ministros.

Convencida hasta la medula de la importancia de un laicado bien preparado, también considera que "un programa de adultos debe dar gran importancia a la formación de personas". Por ello los estudiantes ayudan constantemente en la labor de coordinación.

Según Zolia, el programa era al principio más académico y ahora se ve que la tarea es a la vez, reducir el déficit de la arquidiócesis "pues la inflación nos mata," dice. "Pusieron a los parroquianos a costear gastos. El presupuesto reduce costos en educación, comunicación y administración, pero mantiene los servicios diocesanos a las parroquias y escuelas de barrios pobres, y a las minorías.

Abandonan templo para no divorcistas

WASHINGTON (NC) - Defensores de los derechos humanos interrumpieron una misa en el aniversario de la independencia de Argentina a la que asistían diplomáticos y militares en la catedral de San Mateo, reclamando por la fuerza de los divorciados, según informaron a la junta militar. Los funcionarios abandonaron el edificio después de celebrar el acto oficial, y también criticaron los "abuzos" de los gobiernos fuertes, el P. Sean Sullivan, valle, director del apostolado hispano en Washington, quien citó al efe.

Balance positivo de integración

WASHINGTON (NC) - Al cabo de 25 años del fallo Brown v. Board of Education de la Corte Suprema de Justicia contra la separación racial en las escuelas, dirigentes del cristianismo han hecho balance, con puntos desfavorables para los católicos en el país, pero en el futuro, dicen, el panorama parece más claro.

¿Hay una respuesta cristiana a la separación racial en las escuelas? ¿Cuáles son las soluciones posibles? ¿Podemos ir más allá del "integranismo" y necrosar la vivencia y el aspecto comunitario? Los estudiantes se unen una vez al mes, todo el día, para clases, y luego, dos tardes al mes, en pequeños grupos con un líder. El programa está sensibilizando a los estudiantes y a la comunidad católica sobre las necesidades culturales de los participantes, con clases en inglés y español.

Cualquier persona interesada en entrar en el programa, que es de dos años, puede obtener más información de la Oficina una planilla de matrícula. La oficina exige la recomendación del parroquiano y después envía a candidatos a la Oficina un planilla de inscripción más detallada. Con su respuesta debe incluir dos recomendaciones más, una de ellas de un seglar. Antes de la aceptación no hay lugar un test psicológico y entrevistado personal. El programa reconoce la preparación previa de los candidatos, en cuyo caso el proceso puede ser más breve, pero también puede expresar su deseo de ser comisionado.


Zolia Diaz, dcha., agradece a Carmen Fernández Aguiñaco su servicio como Secretaria Ejecutiva durante dos años.

Mercedes Scopetta, dcha., agradece a Carmen Fernández Aguiñaco su servicio como Secretaria Ejecutiva durante dos años.

Miami, Florida / THE VOICE / Viernes, Junio 8, 1979 / Página 3A
Resumen del padre James Fetsher, sobre la reflexión de los sacerdotes durante jornadas de diálogo con el Arzobispo durante las pasadas meses.

Tercera Parte

Nosotros los sacerdotes de la Archidiócesis de Miami, enfocamos el tema de "como" llevar a cabo nuestra misión desde tres puntos de vista diferentes: 1) la parroquia, 2) la Archidiócesis, y 3) la Iglesia universal.

Los puntos enumerados a continuación podrían servir de referencia para determinar las áreas que, en nuestro opinión, deben recibir especial atención para desarrollar un ministerio lo más completo posible. La enumeración de esos puntos corresponde más o menos al orden de frecuencia con que esos temas se mencionan en nuestros diálogos.

LA PARROQUIA

1. Mayor énfasis a una educación más amplia, tanto para los sacerdotes como para la educación más profunda y más completa de la parroquia. Trabajar por establecer relaciones en las que se reconozca que el trabajo de un sacerdote es el mismo que el de su parroquia. No tener que enfrentarse a la cuestión, si las necesidades pastorales ocupan un segundo lugar en lo que a la conveniencia del clero se refiere. De igual manera, no tener que enfrentar un desafío excesivo.

2. Mayor énfasis a un desarrollo más profundo y más profundo de la vida guerrera. En este sentido, debemos ser conscientes de esas decisiones que se han tomado, aunque nosotros seguramente podemos hacer frente al llamado a la obediencia, aunque nos coste mucho.

3. Mayor énfasis a la formación de los sacerdotes para el futuro. En particular, seguir el camino de un sacerdote que tiene que servir "por la iglesia en toda parte", y no en una parroquia concretamente.

4. Mayor énfasis a una mayor formación de los sacerdotes para la parroquia. Trabajar por un programa de formación que permita que los sacerdotes se conviertan en una pieza más de la estructura parroquial. En el futuro, estaremos en el camino de establecer relaciones con el clero, tanto como con la estructura general de la parroquia.

5. Mayor énfasis a la formación de los sacerdotes para el futuro. En particular, seguir el camino de un sacerdote que tiene que servir "por la iglesia en toda parte", y no en una parroquia concretamente.

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7. Mayor énfasis a la formación de los sacerdotes para el futuro. En particular, seguir el camino de un sacerdote que tiene que servir "por la iglesia en toda parte", y no en una parroquia concretamente.