

NEW SAN MARCO Church on Marco Island was dedicated by Archbishop Coleman F. Carroll Sunday.

Archbishop blesses newest church in Archdiocese at Marco Island

MARCO ISLAND — A church is a house of God set aside for the faithful to receive God into their souls and is also a place for them to adore God and benefit from the graces of the sacraments, Archbishop Coleman F. Carroll reminded parishioners of San Marco Church following dedication ceremonies last Sunday.

Hundreds of West Coast residents participated in the Mass which was concelebrated in the new structure located at the corner of State Rd. 92 and Landmark St.

Auxiliary Bishop Rene H. Gracida was the principal celebrant of the Mass with other members of the clergy who had served as pastors in St. Ann parish, Naples, when San Marco was a mission, as well as in the parish after it was established.

Pastors, people praised

Receiving a round of applause from the congregation for pointing out that he was determined to be present for the dedication despite a leg injury received during the recent Archdiocesan pilgrimage to Rome, Archbishop Carroll extended his gratitude to Bishop Gracida, other former pastors, and to Father Leonard Puisis, present pastor, for their work during the years when the new church was being planned.

"This afternoon in this church when the Bishop and those concelebrating with him held up the Host and pronounced the words, 'This is My Body,' the sacramental system and our Almighty God changed the bread into the Body and Blood of Christ. That is the teaching of our Church, that is your belief," Archbishop Carroll said.

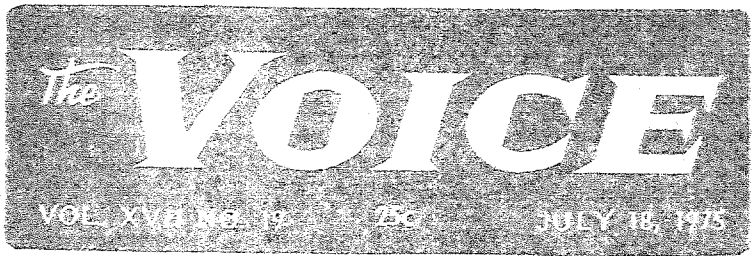
"Those of you who received Holy Communion not only were in the presence of God Himself under the form of bread and wine but when you came and received Holy Communion you received into your souls Christ Himself, God Himself."

Zeal, enthusiasm lauded

He urged the congregation, which included visiting priests from other areas of the Archdiocese, to offer prayers in adoration to God for His "kindness and determination to give us the opportunity to receive such graces under this form, to give us the opportunity to pray before Him in adoration." The Archbishop added that the gifts which God has given to the faithful are great as are the opportunities which Catholics have to receive the Sacrament of the Eucharist.

During his homily, Father Puisis praised parishioners for the cooperation given to him during the more than three years he has been pastor at San Marco.

Continued on page 6



Permanence of marriage cited by Bishops' official

WASHINGTON — (NC) — In the face of an "atmosphere of permissive divorce" in the United States, the Church must "strongly emphasize that marriage is meant to be a permanent union," according to an official of the National Conference of Catholic Bishops (NCCB).

In a statement reflecting on recently published national divorce statistics, Msgr. James McHugh, the NCCB's secretary for pro-life affairs, suggested strongly that selfishness or an inability to give or love might be among the primary reasons for marital breakdowns.

HE NOTED that the U.S. divorce rate has nearly doubled within a decade, from 2.3 divorces per 1,000 married couples in 1963 to 4.4 per 1,000 in 1973.

Experts, he said, provide various explanations, with some citing the increased independence of women because of smaller family size and increased educational and employment opportunities, while others cite other causes: "the greater social acceptance of divorce, the relaxation of opposition to divorce by some religious groups, greater equality among the sexes and the reform of divorce laws."

URGING a strong Church stand on the permanence of marriage, Msgr. McHugh said, "It is meant to be a mutual partnership in which each person develops his or her human attributes and talents, and in which each partner contributes to the stability of the union."

This requires "mutual respect, fidelity and an investment of self," he said, and "considerable input and sacrifice by both partners, the development of communication and intimacy, and the common sense to recognize that satisfaction is proportioned to the mutual effort involved."

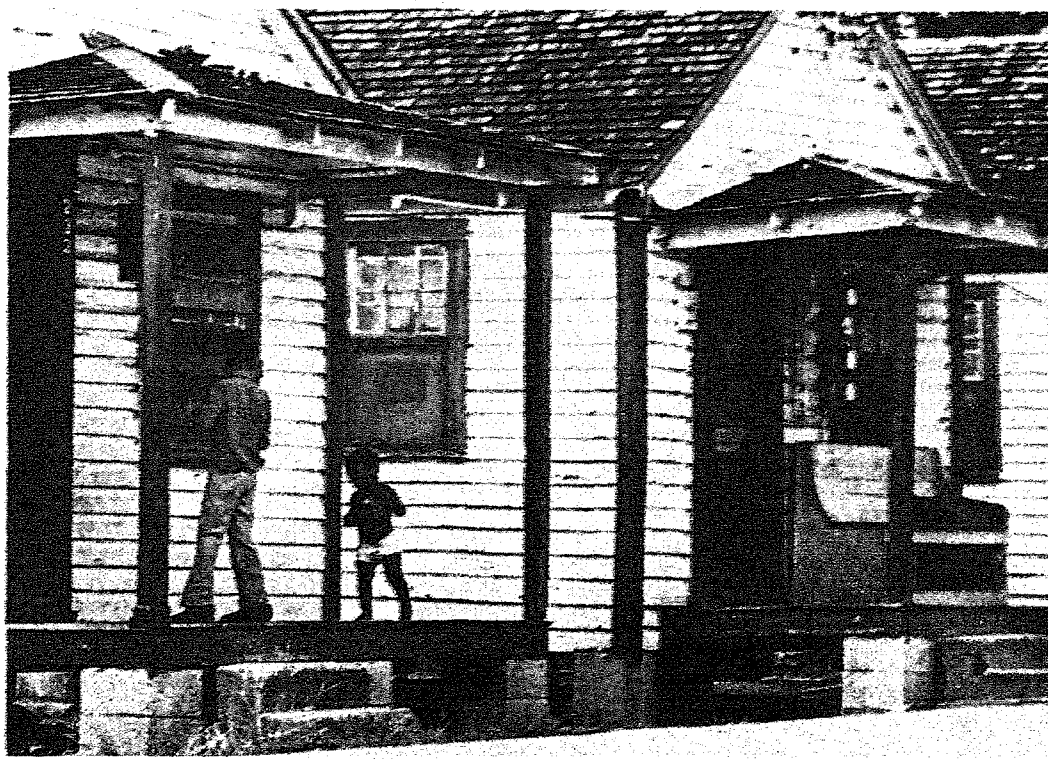
He also scored a purely self-centered approach to marriage arguing:

"MARRIAGE WILL not endure as a closed relationship. Couples must be open to childbearing and childrearing, to the needs of aging parents and relatives, and to a more general responsibility to improve the society of which they are a part."

Continued on page 20



THROUGHOUT the country and within the Archdiocese of Miami, the poverty-stricken residents of the inner city must cope with poor housing, lack of food and medical care, and too often lack of the spiritual encouragement they need to keep them going through the rocky times. Children, especially, suffer — because it is they who have their whole lives ahead of



them, often with little hope for improving their situation. The annual collection for Inner City Missions, being taken up in parishes in the Archdiocese of Miami Sunday, helps fund programs by dedicated priests, Religious and laity in their efforts to relieve those in impoverished areas in our own Archdiocese. See Archbishop's letter, page 2.

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THE VOICE, P.O. Box 38-1059, Miami, Fla. 33138

ARCHBISHOP'S LETTER:

Inner City Missions need your assistance

To the Priests, Religious and Faithful of the Archdiocese of Miami:

We are reminded by our Holy Father, Pope Paul VI, who, in his pastoral letter entitled "A Call to Action," said that "... in the social sphere, the Church has always wished to assume a double function: first, to enlighten minds in order to assist them to discover the truth and to find the right path, to follow amid the different teachings that call for their attention; and, secondly, to take part in action and to spread, with a real care for service and effectiveness, the energies of the Gospel."

The annual collection for the Inner City Missions will be taken up throughout the Archdiocese on Sunday, July 20th, 1975. I ask you, therefore, to take part in action by contributing generously to the special programs conducted by dedicated priests, Religious and laity in their efforts to relieve those who live in the impoverished areas of our Archdiocese. Above all, the missions located in these areas of blight and neglect are a beacon of hope by bringing Christ and the sacraments to those trapped within them. Consequently, our response to the needs of our less fortunate brothers and sisters will demonstrate our solidarity in the one family of Christ.

In the name of all the people of the Inner City Missions, I express my sincere appreciation for your help and assure you of my constant prayers. Imparting to you my paternal blessing, I remain,

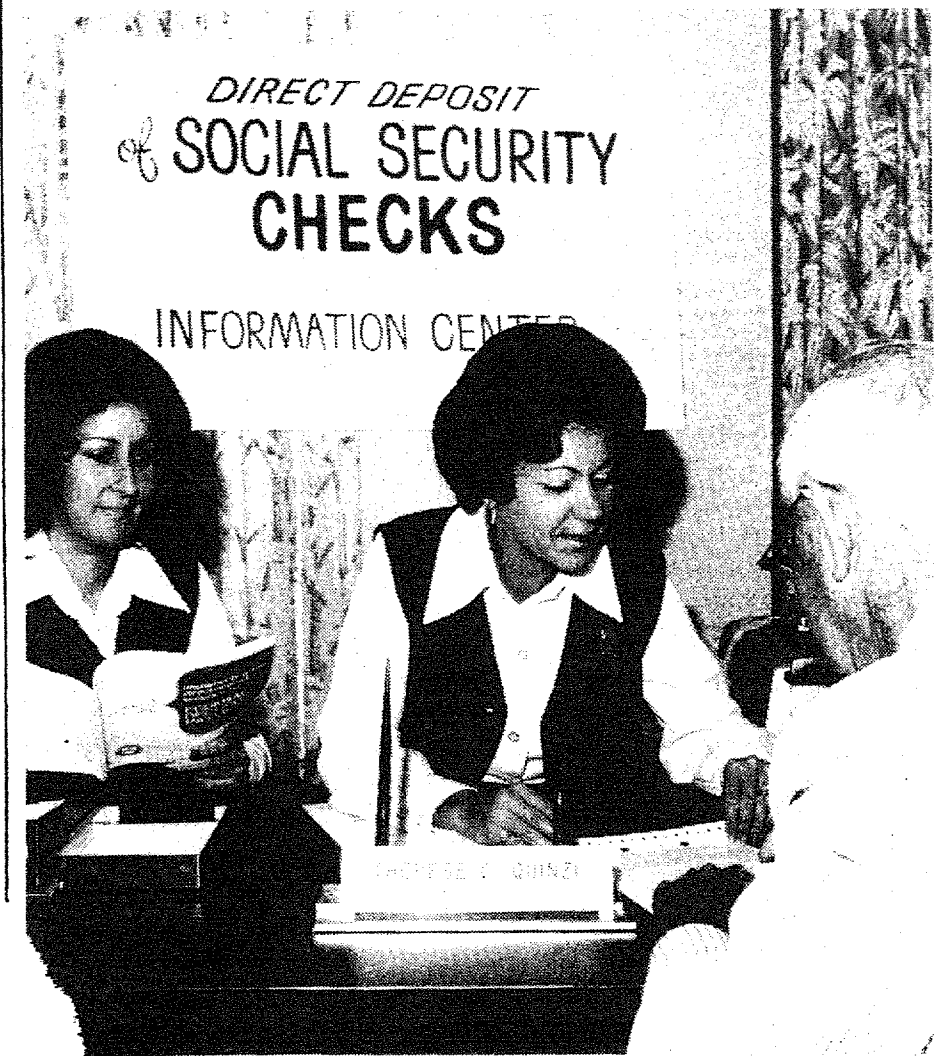
Sincerely yours in Christ,

Coleman F. Carroll

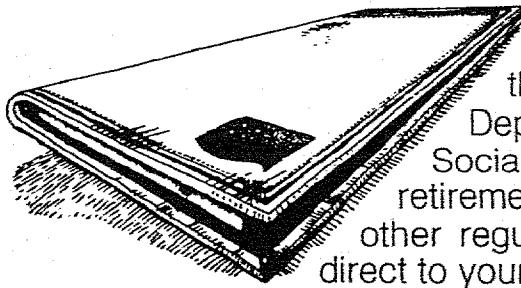
Coleman F. Carroll,
Archbishop of Miami



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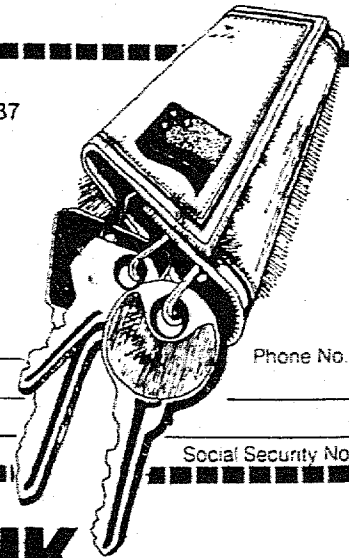
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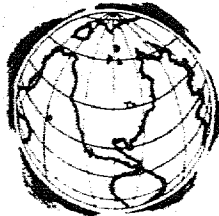
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Our World

Deliberations to start

The Senate subcommittee on constitutional amendments will begin deliberations on proposed anti-abortion amendments to the Constitution in executive, or closed, session in the "very near future," according to Sen. Birch Bayh (D-Ind.), subcommittee chairman. He announced the upcoming session at the close of the 16th and probably final day of hearings on the amendments. Bayh told NC News he could not speculate on what the subcommittee would eventually decide.

Israel 'a problem'

Diplomatic recognition of the state of Israel by the Vatican is not probable in the near future, said Jesuit Father Robert A. Graham, a California-born historian who has worked at the Vatican secretariat of state for 10 years. He said in Albany, N.Y. that recognition of Israel at this time would compromise the Vatican's usefulness in the Mideast, "blow our chances to do anything good in the areas of peace and reconciliation." He added, "Israel is the problem" in the Mideast, and for the Vatican to recognize Israel would be to take sides.

'Be concerned

A Lithuanian Catholic priest has urged the U.S. bishops to "be concerned about those who cannot help themselves in the struggle for religious freedom and human rights," the people of the communist countries of the world. The priest, Msgr. John Balkunas, president of the Lithuanian Roman Catholic Priests' League of America, said that those concerned about the captive nations asked that the Catholic bishops of the United States and their counterparts in other confessions place the cause of the captive nations on the agenda of their peace and justice commissions.

Moral decline

The Navy's former senior prisoner of war in North Vietnam has said the decline in morality in the United States is "the greatest threat to national and international security." R. Adm. Jeremiah A. Denton Jr., shot down over North Vietnam in 1965, was isolated from the mainstream of U.S. life for seven and half years in a POW camp on the outskirts of Hanoi. In an article in Columbia, the Knights of Columbus magazine, Denton said he was especially discouraged by "the signs of dwindling national respect for God and his laws in our public education system, commercial TV, movies, literature, plays, song lyrics, abortion mills, abandoned, mistreated and confused children." He also cited "an ever-growing erosion of the institution of family life and a deterioration of law and order, both natural and inevitable consequences of abandoning God and His laws."

Parish Pacesetters

St. Agatha Parish

By MARJORIE L. FILLYAW
Local News Editor

Ask Richard Devine why he's involved in activities in St. Agatha parish and he'll quickly respond, "It's a challenge!"

A South Floridian for the past 15 years, he explains, "It's a challenge that relates to my own challenge as a father to help pull the parish family together."

And when Devine talks of family, he knows whereof he speaks since he and his wife Mary Ellen, who came here in 1960 from Rockford, Ill., are the parents of 10 children ranging in age from nine to 26.

FORMERLY employed in the promotion department of a Miami daily newspaper, he is now a technical writer in the Engineering Dept. of Cordis, manufacturers of cardiac pacemakers. When they first arrived in Miami the Devine family were members of St. Brendan parish. When St. Agatha parish was established during the summer of 1971, "Rick" as he is usually called decided to volunteer his services to do whatever he could to build the parish community.

For the past two years he has been president of the parish

conference of the St. Vincent de Paul Society which he is quick to point out includes members who do not need to be directed in their jobs. "They all know what to do and they do it," he said. "Being president doesn't mean that I have to give any directives. In fact the St. Vincent de Paul Society is a family within the family of the parish community."

He also serves as chairman of the Religious Education Committee of St. Agatha Family Guild and as such is a member of the Guild's board of directors.

UNDER his guidance last summer hundreds of adults participated in a week-long "Bible Vacation Journey" which was sponsored by the parish Guild and held at St. John Vianney Seminary. An "encore" followed in the Fall when the group presented a "Bible Awareness Happy Hour." Latest project of his committee is the planning of a program of weekly Scripture study on a year-round basis.

Since St. Agatha is one of the many bi-lingual parishes in the Archdiocese of Miami such programs feature lectures by both English and Spanish-speaking persons well qualified

in their respective fields. Emphasizing that for the most part the so-called "language barrier" is non-existent in St. Agatha's, Devine said, "We try to develop a 'sharing' in both languages. A significant number of our Spanish-speaking parishioners participate in our programs and although many do not speak or write English they do understand what's going on." Rick, who doesn't speak Spanish, cites as an example, "When I hear Scripture in Spanish I can understand it even though I don't speak the language."

In the parish adult education is also injected into other activities such as a recent parish picnic where a choral group entertained with spiritual songs and folk songs carrying a spiritual message.

RICK also finds time to serve as an usher at two of the five Masses celebrated on Sundays at Miami Coral Park High School where he and other ushers act as sextons. "One of the ushers sets up the altar for the first Mass," he said. "I take it down after the last Mass."

Although he, like others in the parish, are looking forward to building a parish church,



RICHARD DEVINE

Rick is of the opinion that some of the "best qualities" of parishioners are exhibited despite the fact that they participate at Masses in a nearby school.

"We do not have a building but we do have the most important part of a parish," he declared, "the spirit of community. I've received much personal joy from my work. Everyone has the responsibility to help the pastor unite the parish family," he said.

Eucharist Congress coordinator named

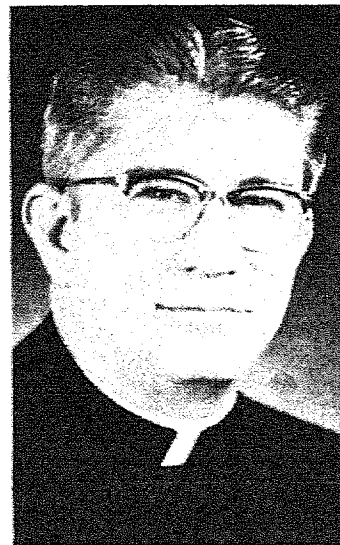
Father Charles Ward, Chancery Librarian, has a key role in promoting throughout the Archdiocese of Miami the most historic spiritual assembly in the U.S. in the past 50 years.

Recently appointed by Archbishop Coleman F. Carroll as Archdiocesan Coordinator for the 41st International Eucharistic Congress scheduled to be held Aug. 1-8, 1976 in Philadelphia, Father Ward is also a member of the Archdiocesan Worship Commission and is chaplain at the novitiate of the Sisters of St. Joseph Cottolengo.

Purpose of the International Congress, last held in 1973 in Melbourne, Australia, is to deepen faith in and devotion to Christ in the Holy Eucharist. The meeting is a gathering of Catholics and other Christians from every part of the world. The last Congress in this country was in Chicago in 1926.

Father Ward, who has a Doctorate in Sacred Theology awarded him at Catholic University of America in 1963 and a Doctorate in Philosophy earned at the Gregorian University, Rome, in 1955, told The Voice this week that a "committee of priests, Religious, laymen and laywomen, is now being formed to implement a program of Eucharistic renewal within the Archdiocese in preparation for the Congress."

"In addition," he pointed out, "this committee will be of assistance to those from South Florida planning to travel to Philadelphia and participate in the Congress itself."



FATHER WARD

Vatican rep sums up Women's Conference

VATICAN CITY — (NC) — The chief of the Vatican's delegation to the recently concluded International Women's Year Conference in Mexico City said the importance of the meeting "lay primarily in that it took place at all, and with 135 countries participating."

Bishop Ramon Torrella Cascante, who is also vice president of the Vatican's Justice and Peace Commission, also described the Vatican's contribution to the conference in an interview on Vatican Radio July 9.

"The Holy See's contribution was above all a witness of solidarity toward this movement, these just aspirations of the promotion of womanhood and especially a solidarity with poor women — with women left to one side," he stated.

"Mother Teresa of Calcutta gave a living witness of this and there was a proposal by the Holy See delegation under the heading 'Women and Development.' Poverty and misery are obstacles to the development of women."

He described the Vatican's outstanding contribution as "that of being a universal voice, a voice above blocs, above ideology, but a voice which was not neutral but prophetic, a voice of the Gospels."

Bishop Torrella noted that the political aspects of women's problems could not be overlooked since several delegations, especially those from Third World countries, considered politics linked to the contemporary problems of women.

Does Bible mention Purgatory?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 33-1059, Miami, 33138. From these he will select those to be answered in this column.)

Q. Can you tell me where Purgatory is mentioned in the Scriptures?

A. Although the doctrine of Purgatory is not explicitly mentioned in the Bible, it is intimately related to the Biblical doctrines of divine judgment, the forgiveness of sins, the mercy of God, and the temporal punishment due to sin.

The only Old Testament passage that can be cited directly in support of the doctrine of Purgatory is 2 Mc 12:39-45. In this passage we find Judas MacCabee and his men sending 12,000 drachmas

to Jerusalem to have expiatory sacrifices offered for those who had fallen in battle.

What is

your question?

According to the traditional interpretation of this passage, the inspired author believes that those who had otherwise led good lives were purified by prayer and sacri-

fice from their sins.

In rabbinical literature, besides the everlasting punishments of Gehenna and the punishment of sinners, the idea was current that some people would remain only for a time in Gehenna, where they would be purified.

Several New Testament passages can be understood as referring to Purgatory at least indirectly, e.g., Mt. 12:32, where mention is made of certain sins "which will not be forgiven either in this world or in the world to come." Also, Paul's prayer for Onesiphorus (2 Tim 1:18), "may the Lord grant him to find mercy from the Lord on that day," seems to imply the existence of Purgatory.

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Editorials

Let's get back to Earth about peace!

The world watched in fascination this week as spacemen from Russia and the United States experimented in linking their ships in outer space.

The ease and accuracy with which both nations launched their space vehicles underscored the fact that the Soyuz and Apollo craft, technologically, are old hat. Very little new about their performance is to be learned.

THIS WAS apparent from the outset when Nixon and Brezhnev, several years ago, agreed to the joint venture. It is quite apparent that both sides wanted the most dramatic possible public demonstration of detente in action.

Another indication of this was Secretary of State Henry Kissinger's statement on the day of the launch when he said, the "joint manned mission in space is symbolic of the distance we have traveled."

Bluntly, the obvious conclusion to be drawn is that the importance of this week's space gymnastics is primarily political.

THE ARRANGEMENT that the two nations' astronauts communicated in each others'

language has a special symbolic significance. It points to the need for both sides to understand each other thoroughly and to try to look at the world through each others' eyes.

Pope Paul VI, who has made numerous exhortations for world peace, must have been delighted to see the world's strongest adversaries undertake this joint venture.

However, there is evidence during the current space mission of the distance both countries still have to go before they reach genuine friendship and trust. The place from which the Soyuz rocket took off — the city of Leninsk — does not appear on any map in general circulation of the Soviet Union. All Russian references to it carry the name Baikonur which actually is a place some 200 miles away.

Had it not been for U.S. spy satellite pictures of the Soviet Union, this country might not even know the exact coordinates of the point from which the Soyuz craft took off.

SIMILARLY reflecting fanatical Soviet security was the Russians' refusal to permit any American newsmen to watch the Soyuz launch.

The mission is a major step forward toward greater cooperation between the two major powers involved. But it is a limited island of intimacy in the great, troubled ocean of Soviet-American relations where there are also areas of deep political cleavage.

In the Mideast, and in the very heart of Continental Europe, as well as in the Far East the two nations are in bitter confrontation.

MISSILE BASES dot the U.S. and Russian countryside awaiting the possibility of planting their mushrooms of death on each others' soil.

The great danger is that the Soyuz-Apollo mission might sow the seeds of complacency, an event which could arouse unrealistic expectations here.

By all means let there be progress in detente; but the crucial tests, at least in the near future, will take place here on earth.

We can but echo the words of Pope Paul as he addressed the United Nations: "No more war, war never again! Peace, it is peace which must guide the destinies of people."

Letters to the Editor

Better understanding

EDITOR: The special feature, "Know Your Faith" which appeared in the June 13th issue of the Voice is a positive contribution to Catholic-Jewish relations.

You and Archbishop Coleman F. Carroll are to be commended for this effort to achieve a better understanding and appreciation of Judaism by members of the Catholic community.

Walter P. Zand
Florida Area Director
American Jewish Committee

than the care of our patients. Nothing could be further from the truth. I will agree that most physicians earn an above average income, but so do lawyers, bankers, business executives and any one else who earns a professional degree — in much less time than it takes to become a doctor. Why should a doctor be singled out for the income he earns and has worked hard for, and not these others? And in most all other jobs when a man goes home, that's it. A doctor is continually responsible for his patients. I receive calls all hours of the night, Sundays, holidays, and even Christmas morning. And I might add there is no charge for phone call advice.

As far as the elderly being stripped of all their money, in many cases that is their own fault. In his younger years a man can take out a very low premium major medical policy with a small deductible to cover any catastrophic illness up into the hundreds of thousands of dollars. But do most people do this? — No — they would rather take the money and spend it on the luxuries of life.

In regards to admission of students to medical schools, Father Catoir charges that the AMA has stifled medical school enrollments. Not so. Medical school positions have more than doubled in the last ten years with the help of the AMA. I have first hand knowledge that the majority of students that have been turned down either don't have the intellect for medical school, or have not proven themselves in their pre-medical studies. Do you want a second rate doctor who has your life in his hands? Not I.

I think if the Father will look into any parish, he will see that a large portion of the financial support comes from its physician members. And, indeed also most physicians give of their time free to work in charity clinics.

Father Catoir suggests that our medical system be overturned politically. I submit that in the same light, this kind of thinking in government will go one step further, and close all of our Catholic churches.

Charles A. Dunn, MD
Miami

Enemies are attitudes

EDITOR: Monika Hellwig's story about our Jewish friends could not be published in a better paper and be so truthful. I don't know where she got all this information, but as a repairman of all kinds of appliances around different types of nationals for 40 years, I can say I have never read a truer story. These are my exact feelings after working all my life with people who believe there is only one God and He represents us all. Our only enemies are attitudes towards one another which can only be taught in the home by our parents.

Salvatore Cavallaro

LETTERS TO THE EDITOR

All Letters to the Editor must be signed. If you wish your name withheld, please make a notation to that effect on your letter.

Please keep letters short, as The Voice is limited in space and would like to include as many letters as possible to show the varying viewpoints of our readers. The Voice reserves the right to edit letters within context for reasons of space limitations.

Opinions expressed in Letters to the Editor are those of the letter writers and do not necessarily reflect the editorial position of The Voice.

Father Catoir uses the old no-house-call argument against doctors. House calls were at their height when all a doctor could do is hold the patient's hand and watch him die; because that is all he was able to do. House calls today are purely time-consuming social visits, which are made in certain terminal totally disabled cases. For me to make a house call today takes an average of one hour per call. What am I to do? — Turn away sick people at my office while I'm off making social visits? And when I get to the house what can I do? — very little. I can't carry my X-ray machine, EKG machine, lab or office help. In essence, I can't make an accurate diagnosis, and that I feel is a disservice to the patient.

By JOE BREIG
William B. Shockley, the Stanford University physicist, goes around the country delivering lectures in which he alleges that black people are less intelligent than white people, and that the reason for this is genetic. That is to say, he claims that blacks are of a lower level of intelligence because of their ancestry; because they are born that way.

In reply, I am tempted to be a bit blunt and to say that I question Dr. Shockley's intelligence. I say this because he bases his position on statistics which, he says, show that black people have an average Intelligence Quotient (IQ) about 15 percent lower than the average among whites.

IT DOES not require any extraordinary intelligence to realize that IQ tests do not really measure intelligence, and that in truth intelligence is something that is ultimately immeasurable and cannot be reduced to statistics or quotients.

What the IQ tests principally do is to measure a person's aptitudes for coping with education as education is administered by the educators — or should be call them educationists? — of our time. The IQ tests can predict, rather accurately, how well a person will do in the classrooms which prepare people for the world — the society — in which we find ourselves.

That is about all that the IQ tests can do. The tests were invented, and are prepared, by persons of only average intelligence, or of less than average humility, or both. Otherwise, the tests would never have been presented as measurements of intelligence: for any highly intelligent and reasonably humble person knows that intelligence is

Dr.'s appointment

EDITOR: After reading Father John T. Catoir's diatribe on doctors, I suggest that he make an appointment to see one.

Joseph F. McAloon
Miami

High IQ is no measure of intelligence, Dr. Shockley

something that escapes all measurements and probings.

PERSONS who score well in IQ tests are normally persons who have been given excellent educational opportunities, not only in schools but above all in the home. They are people who were educationally fortunate in their choice of parents, brothers and sisters and other relatives, and general environment, and who enjoyed all kinds of help in developing their knowledge and understanding.

Even a person of ordinary intelligence should know that by and large, those opportunities and that kind of environment have been enjoyed much more by white people in America than by black people. The whole thing boils down, pretty much, to this: we deprived the black people of opportunity to prepare properly for the IQ tests which we invented; then, because the unprepared black people did not score high, we have the spectacle of Prof. Shockley alleging that they are lower in the scale of intelligence than white people.

No one has any intelligent right to say anything of the kind. No one can really define intelligence; no one can grasp it, measure it, weigh it, or pin it down. I am confident that were I to prepare an intelligence test for Dr. Shockley in religion, he would flunk it miserably; just as I would flunk his test in physics. That would not be because of intelligence, but because of education and preparation.

Among the most highly intelligent persons I have ever met have been persons with very little education; but thank God I have had enough intelligence to appreciate their intelligence and to listen to their wisdom. Dr. Shockley's lectures are not intelligent.

Reply to Fr. Catoir

EDITOR: I wish to answer, I hope in a constructive way, the attack made by Father Catoir in the VOICE on the medical profession. Always feeling that I work with the clergy on the spiritual and emotional well being of my patients, I hate to see a gap form between our two professions that would create distrust in the people we trying to help most; thereby negating each of our efforts.

The AMA and the rank and file physician in the United States are not as outlined by Father Catoir. He paints us as being more interested in the financial aspect of medicine

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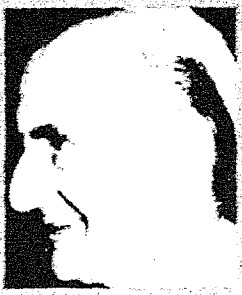
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'Love holds secret of perfection, sums up whole duty of man'

Saintliness possible

Not all can be canonized saints but all can be saintly, Pope Paul VI told some 60,000 persons at his weekly general audience in St. Peter's Square July 9.

The Pope said the basic demand not only of the 1975 Holy Year but of Christianity itself is sanctity. He argued that it is possible to live everyday lives in such a way as to attain sanctity.

"FIRST OF all it is not true that sanctity is impossible. Read the lives of the saints and see how they experienced our same difficulties, our weaknesses, and how they succeeded, apart from extraordinary miracles and charism, to earn the designation of saints."

The Pope added: "There is a sanctity we may call ordinary because, while it too is woven into an extraordinary dual design, is accessible to all."

Spelling out the two elements of this "dual design," Pope Paul stated: "The first is grace, the state of grace, the life of grace which faith and sacraments give one and which prayer feeds and expresses . . ."

"SECOND IS our desire, that is to say our personal moral life. Our religion does not merely impose precepts and threatened punishments upon this life but also infuses light, energy, comfort, charism into it."

The Pope said holiness "demands this very first duty — to desire it."

He added: "To desire this means to love. Human love, sparked by divine love, which is charity, holds the secret of perfection and sums up the whole duty of man and all natural honesty. This is the sum and the first precept of Christ: Love God, love your neighbor."

Use vacations

Vacations are necessary but holiday-makers should also use this leisure time to examine their own lives, Pope Paul VI said at his regular Sunday talk to crowds waiting in St. Peter's Square to pray the Angelus with him.

"Such moments of relaxation are necessary and wise," the Pope began.

"They may serve to provide a psy-



WHITE ROBED nuns from Algiers greet Pope Paul VI during an open-air audience in St. Peter's Square July 9. They were among 60,000 persons whom the pontiff told that although not all can be canonized saints, all can be saintly. The Pope said that the basic demand of the Holy Year and of Christianity itself is sanctity.

chological, spiritual inner probing. A science precious above all is that of knowing oneself, of reflecting, almost dreamlike, on one's own conscience, of freely building one's own personality."

Pope Paul, speaking July 13, talked of various physical sports, and the sea, mountains, and travel. He added:

"We say simply that the world of faith, of prayer, of the Word of God is a very wide area and fecund in strong, lucid, new, human, very human ideals. We hope young people on vacation will discover it with rapture and with joy for the life which begins again on the morrow."

Urges drought aid

Pope Paul, receiving a group of 160 Ugandans in a special audience here July 11, made an appeal for aid to drought-stricken areas of Africa. He also urged work to halt the southward march of the Sahara Desert.

"Today we wish to draw attention to a natural disaster, one that has been talked about in recent years but which no longer seems to attract the interest that it previously had," the Pope said. "We

mean the disaster of drought, and particularly the drought that has struck Africa."

Pope Paul outlined the vast areas that are stricken, and warned that the drought which struck the vast semi-arid Sahelian region on the southern edge of the Sahara, is spreading into arable lands.

"The work of consolidating the struggle against the advance of the desert is still as urgent as ever," he said.

Recalling that earlier droughts had brought response from both Christians and non-Christians, he said, "We propose these pressing needs of Africa to all men of good will."

Pope's anniversary

World wide celebrations commemorating the 12th anniversary of the coronation of Pope Paul VI on June 30 have been reported by the Vatican daily newspaper, L'Osservatore Romano.

The paper reported that in most places where the anniversary was celebrated, from Europe through Africa to the Middle and Far East, solemn Masses were offered.

IN VIENNA, Cardinal Franz Koenig, presided over a solemn Te Deum in the Cathedral of St. Stephen. Present were non-Catholic churchmen, government officials and members of the diplomatic corps. Following the Te Deum, a reception was given by the papal nuncio to Austria, Archbishop Opilio Rossi, for representatives of the Austrian bishops, the government, Russian and Armenian Orthodox churchmen, and members of United Nations agencies in Vienna.

In the United States the apostolic delegate, Archbishop Jean Jadot, gave a reception at the apostolic delegation in Washington for members of the diplomatic corps, of the U.S. government, and laity and clergy of various faiths.

In Paris, Cardinal Francois Marty concelebrated Mass with a number of French Bishops and priests in Notre Dame Cathedral. Cardinal Marty explained that the Mass was being celebrated for two intentions: To thank God for the abundant graces of the past 12 years and to pray for the future of Pope Paul's pontificate.

IN BRUSSELS, Cardinal Leo Suenens concelebrated Mass in the Cathedral of St. Michel. It was attended by a representative of King Baudouin, members of the government and the diplomatic corps.

In Luxemburg, members of the Jewish, Anglican and Lutheran communities were present at a Mass concelebrated by Bishop Jean Hengen.

In Lusaka, Zambia, a commemorative Mass was celebrated on June 29 by the papal nuncio, Archbishop Lorenzo Antonetti, assisted by Archbishop Emmanuel Milingo of Lusaka. Three native choirs took part.

In Kinshasa, Zaire, Mass was concelebrated in Lingala, the local language, by a large number of bishops who were in the capital for a meeting of the national conference of bishops.

The Vatican daily also reported that Masses celebrated in the cathedrals of Khartoum, the Sudan; Bangkok, Thailand; Tokyo and the Latin-rite pro-cathedral of Teheran, Iran, were attended by government and diplomatic representatives.



By Father
John T.
Catoir

Let love, compassion be guide — not guilt or fear

In an article by Irving Kristol, which appeared in the Wall Street Journal, January 20, 1975, the question was asked — why is there a food shortage in the world today? Mr. Kristol reminds us of the fact that over the past quarter-century, the world food supply has been growing almost twice as fast as population, and he gives us what he considers to be the three main reasons for the current

"The proportion of arable land to population in India is not much different from what it is in France . . . Only a few years ago India was close to self-supporting in food; indeed, official Indian economists were predicting a gradually improving condition in the years ahead, even taking population growth into account."

What happened to these forecasts and

more food, distributors lost any incentive to market food, etc."

Here is a viewpoint which looks kindly on the American system of free enterprise and scorns the failures of the Socialist states. I think this perspective is important today, when Americans are made to feel more and more guilty because of the world food shortage. We downgrade ourselves too much, and we take the blame for things we have not caused. Nevertheless, we cannot ignore certain facts which put us in an unfavorable light.

Of the total U.S. budget, 55-59 cents of every dollar is requested for military spending, while less than 2 cents is devoted to economic aid for less developed nations. In the carnage of World War II, the death toll of all participants of every nation was approximately 53 million. As incredible as this may be, it is probable that 50 million people in the world will die of starvation in the next 12 to 18 months. The world

population in 1930 was 2 billion; in 1974 it was 3½ billion; by the year 2000, it will be approximately 7 billion.

We have a serious problem. I don't think that clobbering the American public with guilt feelings is going to solve that problem. We have a system that produces — we need not be ashamed of that. But we do need to advance our techniques for sharing our bounty with those in need.

As followers of Christ we have to be concerned about others — not because of guilt or fear — but because of love and compassion. An organization called Catholic Relief Services has done an admirable job in distributing food and clothing to the poor of the world. If you would like to help, and have the means, think of C.R.S. as a trustworthy organization. And let us thank God every day that we do not have the problem of hunger in our own life. What a privileged people we are.

Msgr. James J. Walsh is on vacation

food shortage and the threat of world famine which it evokes: "These three reasons are: (1) Russia, (2) China and (3) India. If the Soviet Union and China were not importing food and if both were instead exporting food, a significant portion of today's world food shortage would simply not exist." As far as India is concerned, Mr. Kristol asserts that population growth has nothing to do with it:

expectations? Well, according to Kristol, what happened is that the Indian government "mucked them up, by a stubborn and doctrinaire insistence that the nation's economy be subordinated to a vague set of 'Socialist principles.' Agricultural prices at all levels were fixed so as to provide 'cheap food for the masses' — with the inevitable result that the farmers lost any incentive to grow



WEST COAST residents who are members of San Marco parish flocked to their new church for Mass of Dedication last Sunday. Father Leonard Puisis, pastor, right, preached the homily at the afternoon Mass.

New Church is dedicated by Archbishop

He commended their zeal, enthusiasm, their love for one another as Christians and cited as "tremendous" their participation at Mass, their prayer life, and their efforts in making the new church a reality.

Masses formerly offered at Marco Beach Hotel will be celebrated in the new church at 5:30 p.m. Saturday and on Sundays at 8, 9:30, and 11 a.m. Daily Masses are scheduled to begin at 8:30 a.m.

Established as a mission of St. Ann parish in 1966 by Archbishop Carroll, San Marco parishioners participated in the first parish Mass on Feb. 6 of that year. Bishop Gracida offered the Mass at the Marco Beach Hotel which provided facilities for Saturday Vigil Masses and Sunday Masses for

more than four years.

SITUATED on a five-acre site donated by the Deltona Corp., developers of the island, the new church was designed by Pompano Beach architects, Joseph Romano and Associates, Frank Shropa and Dale Ayers. Alberto A. Alejandre of Miami was the general contractor and liturgical furnishings and art were provided by the Carl J. Moser Studios and El Dolph, artist.

Marco Island itself dates from the late 1800's when Catholic families were few and

were visited several times a year by a missionary priest traveling by boat from St. Mary Star of the Sea Church in Key West.

These missionaries visited settlements along the coast wherever there were Catholic families. A ferry linked the northern tip of Marco Island to the mainland and it was not until 1938 that a wooden trestle-type span linked Marco with the mainland.

For Catholic families the bridge provided a way to go to Mass in Fort Myers which was

a long trip. The official opening of Marco Island by the Mackle Bros. was announced early in 1965 and the following year Archbishop Carroll established San Marco Mission.

The parish is named after St. Mark, the evangelist, using the Spanish form "San Marco" in recognition of the Spanish explorers who tried in vain to land their troops on the island after its discovery in the 16th century when the Caloosa Indians were the island residents.



My house shall be called a house of prayer, says the Lord; ask here and you shall receive, seek and you shall find, knock and the door will open. (Matthew 21:13; Luke 11-10)

san marco catholic church

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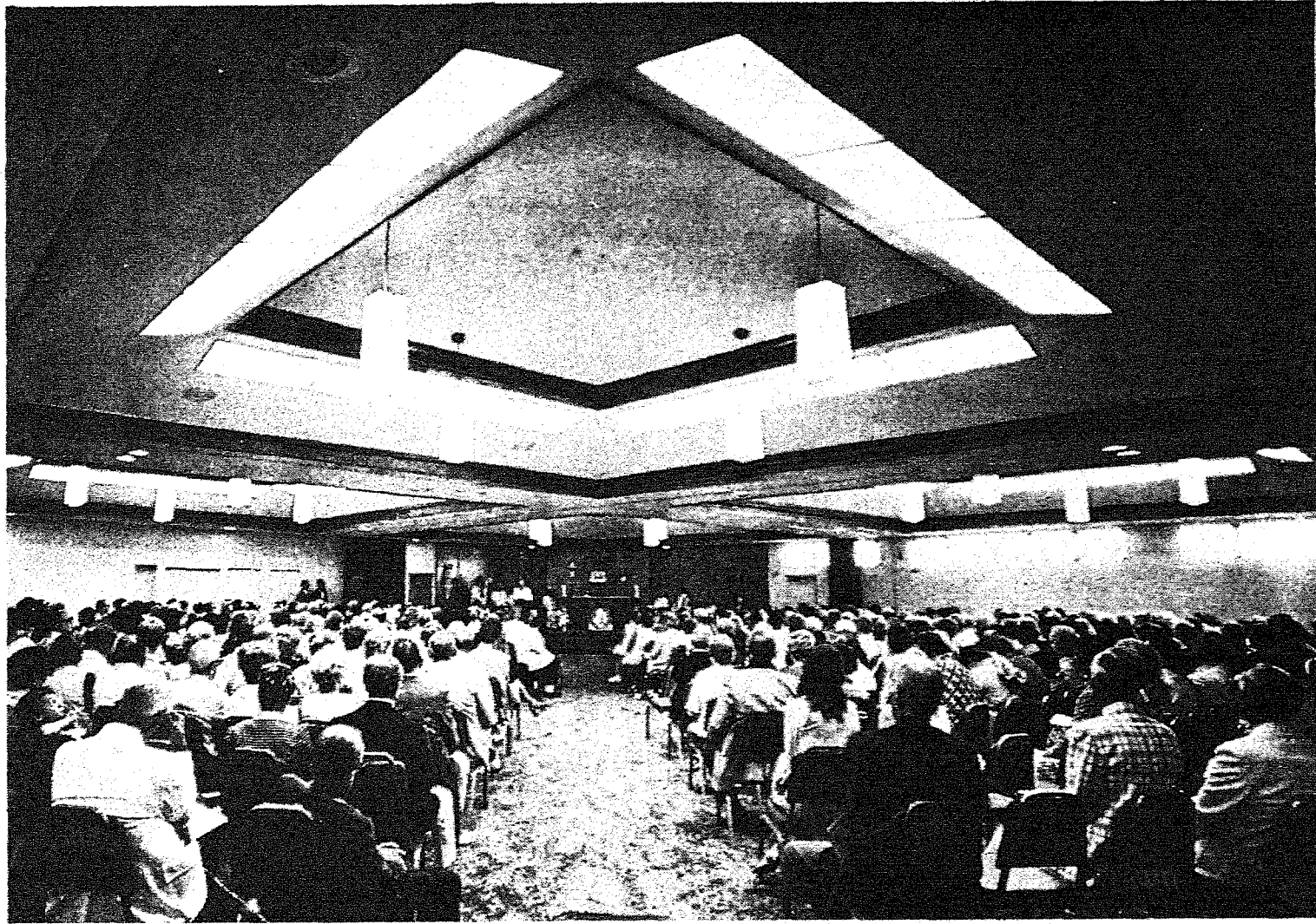
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New church for 'island in the sun'

INTERIOR VIEW of the new parish church of San Marco dedicated last Sunday by Archbishop Coleman F. Carroll. Hundreds of parishioners as well as members of other West Coast parishes participated in the Mass which followed the blessing of the newest church in the Archdiocese.



HIS BLESSING was given to the congregation by the Archbishop of Miami during the recessional after Mass.



MIAMI'S ARCHBISHOP presided at the Concelebrated Mass of which Auxiliary Bishop Rene H. Gracida was the principal celebrant. The altar was donated by Frank Mackle, Jr. and Robert Mackle, Sr. in memory of their father and mother, Francis and Theresa Mackle.



TWO OF FIRST parishioners of San Marco parish, Mr. and Mrs. Walter Armitage, left, look over special Mass booklet. At right Father Leonard Puisis, pastor, greets his parishioners.



VISITING PRIESTS of the Archdiocese of Miami joined throngs of parishioners at the church entrance for dedication ceremonies.

Reception followed blessing ceremony



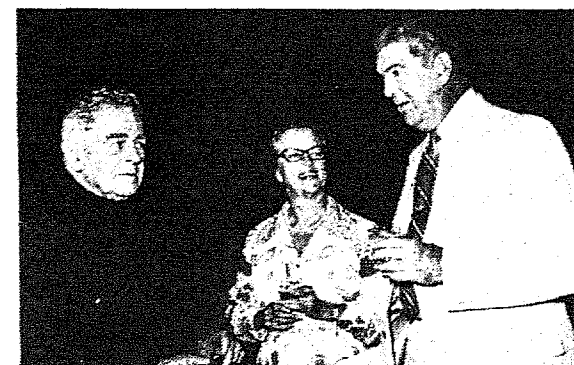
FORMER PARISHIONERS of Father James Reynolds, pastor, St. James Church, N. Miami, welcome him to Marco.



FORMER PASTORS of St. Ann parish, Naples, of which San Marco was once a mission were present. Auxiliary Bishop Rene H. Gracida, right, chats with Father Samuel Delaney, left; and Father Laurence Conway.



NEW NAPLES parish pastor, Father Michael Hickey, St. Peter's, talks with Mrs. Thelma Mathers and Mrs. Pat McGory during festivities.



Archbishop Carroll greets Mr. and Mrs. Gene Murray



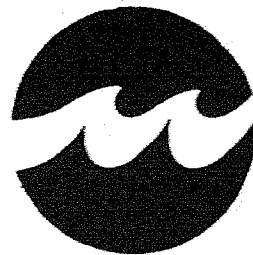
RECEPTION for all parishioners and friends of San Marco parish followed dedication of the new parish church last Sunday afternoon. Hundreds attended the social hour and buffet supper at the Marco Beach Hotel.

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ANTHONY QUAYLE as Aaron, the brother of Moses, exhorts his people not to worship a golden idol, in the fifth presentation in the "Moses — The Lawgiver" series of specials, Saturday, July 26 (10:00-11:00 p.m., ET) on WTVJ, Ch. 4.

'Lawgiver' — an old story, but has modern parallels

"'Moses — The Lawgiver' is a parable of our time," explains producer Vincenzo Labella. "We have in no way updated the Bible. Still, when you look at the series of special programs, in a large sense, you are looking at today."

Labella is discussing a project that took him to locations in Italy and Israel, working with a cast of international stars, to create "Moses — The Lawgiver," a series of major drama specials. The last two presentations will be shown Saturday, July 26 and Aug. 2 (10:00-11:00 p.m., ET) on the CBS Television Network. Burt Lancaster stars as Moses, with Anthony Quayle as Aaron, Ingrid Thulin as Miriam, and Irene Papas as Zipporah.

"OUR THEME is the contrast between law, authority and the right of individual freedom," continues Labella, discussing a concern he feels has been with humanity since the beginning of the earliest social order.

"Our parallel is with oppression everywhere today," he says. "It is with whatever rebellion man feels he has to make against repressive law and hypocritical con-

vention. Our story emerges from the absolute need of man to achieve some sort of self-imposed discipline. We all want freedom, yet freedom for the sake of freedom is not enough."

The story line followed by the specials, which are taken from the Book of Exodus, tells of the plight of the Israelites who were an enslaved nation, used by the Egyptians to build pyramids. They are led out of bondage by Moses. But they are led almost reluctantly . . . fearful of the unknown and frightened of their harsh leader.

"THE REAL innovation of 'Moses — The Lawgiver' is that we show Moses, the man," Labella says. "We show him as an anti-hero, one very human, and very great man."

Labella and his script writer, famed British novelist Anthony Burgess, personalized the age-old drama.

"Moses doubted the laws he followed," Labella concludes. "He doubted his wife. He was brutal to his people. This is why he was permitted to see the Promised Land, but not enter at the head of his nation."

Beguile, survive or switch — on TV movies this week

SUNDAY, JULY 20
8:30 p.m. (ABC) — **THE BEGUILLED** (1971) — Clint Eastwood, Geraldine Page and a creaky old Southern mansion star in this hopeful gothic horror film from the hand of director Don Siegel. Geraldine Page is quite at home both in the decaying mansion

television

where she runs a school for young ladies and in her satan-sweet. The story concerns the fight for survival of a Union soldier found wounded near the school grounds. In order to survive, Eastwood must beguile each of the resident ladies in turn, to prevent them from turning him over to the patrolling Rebs. Tensions build to a double climax in which, first, Eastwood fails to keep his appointed rounds one trebly demanding night and is pushed down the stairs for his efforts, and second, he turns on his captors and pays dearly for his ingratitude towards Miss Page's sick brand of Southern hospitality. For addicts of the murky genre, **THE BEGUILLED** offers some glimmers, but those unwilling to witness a gruesome amputation scene had best be warned away. (A-IV)

TUESDAY, JULY 22
8:30 p.m. (NBC) — **THE LAST SURVIVORS** — Classic (or hackneyed, depending on how you look at it) remake of the tried-but-true "moral dilemma" theme hav-

ing to do with the lifeboat with room for nearly everybody, but not quite everybody. Martin Sheen is a ship's officer who does not go down with his dead captain's sinking ship, but rather chooses to sink or swim by commanding an overcrowded lifeboat. The crux of the matter is: who gets to stay aboard and who goes to join the flotsam and jetsam? The movie is based on an actual disaster that occurred in 1841 off Newfoundland — but don't count on that fact getting in the way of the hysterics.

8:30 p.m. (ABC) — **LET'S SWITCH!** — Coy waste of time based on a misguided adventure in social role-switching: two women, one a magazine writer, the other a suburban housewife, agree to switch places in life — trade each other's job, marriage, home, lifestyle. The results are surprising for the two ladies, disastrous for TV viewers with a low tolerance for silly titillation.

WEDNESDAY, JULY 23
8:30 p.m. (ABC) — **UNWED FATHER** — Television movie

tries to grapple with a teen-age boy's manly attempts to shoulder responsibility for his girl-friend's pregnancy. Trouble is, in this day and age, the cards are stacked against him — he's the only one who wants to have the child, much less care for it. Topical, explosive theme — and who knows how well done? Approach cautiously.

THURSDAY, JULY 24
9:00 p.m. (CBS) — **WHO'S AFRAID OF VIRGINIA WOOLF?** (1966) — Controversial (then, at least) film based on the Edward Albee play amounting to a high-then-low-level encounter group session involving two college-faculty couples who thrash out their bitterness and frustrations during a semi-drunken evening. The couples are Richard Burton and Elizabeth Taylor, George Segal and Sandy Dennis, with the main focus on Burton and Taylor as George and Martha, the empty couple of the year. As the two (and then four) go at each other's throats, verbally, the air turns rather blue. (A-IV)



HENRIETTA HIPPO and Charlie Owl are just two of the stars to appear in "The New Zoo Revue," a new children's program which premiered Monday, at 6:30 a.m. on WTVJ, Ch. Four. The series will be televised Monday through Friday preceding The Skipper Chuck Show.

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LOVE AND DEATH

Woody Allen gives his version of a classic Russian epic



WOODY ALLEN, as a Russian swept up in the turbulence of Tzarist Russia, bungles a duel in typical fashion — that is, by shooting his rival — in a scene from Allen's new mock-epic, LOVE AND DEATH, A United Artists release.

Woody Allen's latest comedy, *Love and Death*, is an ambitious and delightful spoof of Russian literature. Allen turns his wit on the most turgid aspects of Dostoevsky and Tolstoy, mocking both the characters and the heavy philosophy. As usual in Allen's films, one-liners predominate as he declaims on God, on love, and on death. When Allen hits the mark, e.g., his village idiot convention, his adventures in snow cookery, and his disquisitions on war, the film is uproariously funny. After a while, however, the jokes do

movies

seem to become somewhat forced, thus marring the total effect.

Allen depends more on parody in *Love and Death* than in most of his earlier films. Mimicry of other films becomes, in fact, the key visual gag in the film. Eisenstein's famous lion statues from *Potemkin*, for example, suggest in *Love and Death* the fatigue that attends a too ardent pursuit of love. Similarly, the cloud scenes and long walks down tree-lined avenues so central to the Russian film version of *War and Peace* provide Allen with a backdrop for heavy thoughts on trivial subjects. Bergman's death figure from *The Seventh Seal* becomes Allen's maypole as he dances his way out of the film. Even the merged faces of Bergman's *Persona* are echoed in *Loved and Death*. And tying the whole film together is a musical parody. While Allen is deflating the myth of the noble peasant and Russian folk heroism, S. Prokofiev's thunderous "Alexander Nevsky" reverberates in the background.

For Woody Allen fans, *Love and Death* displays his demented genius at its very best. His bespectacled nomad seems more at home in 19th century Russia and much wittier than he did in the futuristic America of *Sleeper*. For audiences less attuned to Allen's almost neurotic musings and his wild associations, *Love and Death* will remain a rather rarefied comedy, trying perhaps a little too hard to be naughty and nice, funny and ferocious.

(A-III)

'Getting into' a role can be rough on an actor

By J. HERBERT BLAIS

Saint Francis of Assisi was his favorite saint as a child, because he loved animals.

Now, in his latest play, he is made to strike six "horses" blind with a spike, eight times a week.

IT'S SUCH a psyche-wrecking experience, Richard Dunne leaves the Coconut Grove Playhouse stage after nearly every performance of the award-winning, record-shattering play, "Equus," and is sick in his dressing room.

Dunne plays the role of Alan Strang, an emotionally-disturbed stableboy whose religion-based, all-consuming love for horses is short-circuited by extreme guilt, driving him into insanity.

The damage wrought by the role to the actor, Richard Dunne, was considerable at first, he says. After he was given the part in New York, he met for two weeks with Bryan Murray, who is doing Doctor Dysart, the psychiatrist who analyzes Alan's mental breakdown. They examined both characters in depth before coming to Miami for rehearsals with the other players in "Equus."

"BEFORE EVERY performance," Dunne says, "I have to dig deep, finding

things in myself I don't like, emotions to twist, to make me Alan. He's a very instinctive boy. I can understand him directly, without any need for psychology."

But Dunne didn't sleep for three nights before the opening of "Equus" on May 13. He knew his lines and the timing and the psychodrama itself. He wasn't sure he could get all of it across to the audience. That he does so, commandingly, is due as much to his continual pre-curtain preparation as to his own very real talent.

"I was physically and emotionally exhausted after that First Night," he reveals. "And it isn't very much easier now. I'm always trying to be better, to learn more about Alan. . . . I get so I'm thinking 'Alan' when I'm out on the street."

HIS FIRST show was "The Mikado," when he was in the eighth grade. But he didn't really get serious about being an actor till he did J. Pierpont Finch in "How to Succeed in Business —" when he was a senior at Horace Mann High School in the Bronx.

"That's when I first felt a rapport with the audience. I began to feel I had something to give them."

Then he was a freshman at Fordham University's Lincoln Center campus, and winning a regional competition with Eugene O'Neill's "Long Day's Journey into Night." They took the show to Washington, where it won Best Play, and Richard won an American College Theatre Festival Award of Excellence.

"IT WAS a big thrill," he recalls, "as a freshman in college, standing on the stage of the Eisenhower Theater."

The Dunes are devout Catholics. Before Horace Mann, where his mother is Director of Student Activities, Richard went to St. Nicholas of Tolentine, New York, taught by the Dominican Sisters. But he entered Fordham not because it was formerly Jesuit-run. His father is the Bursar at Fordham.

The only thing Richard's parents object to, about his chosen profession, is its interference with family get-togethers during religious holidays. Christmas last year fell on a Wednesday, while Richard was playing "Joe in the Rock-Genre 'Joe's Opera,'" at St. Clements Theatre, 46th Street (Off-off-Broadway) in New York. They played Christmas Eve and the afternoon and evening of Christmas Day. And Mrs. Dunne, at Mass on Christmas morning,

asked God to bless her working son. Not forgive him; bless him. The senior Dunes sing with the Welch Chorale and put in a lot of extra hours for the church.

WHERE DOES the talented 21-year-old go from here? "Equus" is scheduled to close at the Coconut Grove Playhouse the end of July, but might run through August, according to Public Relations Director John Prescott, if demand for seats continues to exceed capacity at every performance.

Richard Dunne would like to finish at Fordham and get his degree. But it would be a B.A. in Theatre. . . . and what would a degree get him now?

"If 'Equus' goes to another city from here, I'd like to go with it," he says. He went on the road a while as Jesus in "Godspell," and loved it.

"Equus" has closed in London, and Anthony Perkins has taken over the Dr. Dysart role on Broadway, but that run may close for the summer soon. There is talk of a South Africa company — back to where Bryan Murray was born — and others. But only producer Kermit Bloomgarden and author Peter Shaffer know for sure.

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"There are a sufficient number of timely and controversial articles written each week to keep my family in dinner-time discussion material from one publication to the next."

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"One needs a mixed and balanced news diet, and The Voice supplies a pleasant supplement to the sometimes biased and inaccurate secular press."

*Quotes from the 1975 VOICE Reader Survey

Kool - Tite "Home of the Week"

Repeat Business Proves Kool-Tite Customers Are Pleased With Coating

MORE REPEAT BUSINESS from satisfied customers than any other roof cleaning, sealing, and coating firm is the claim of Kool-Tite, Inc. The tile roof on the home of Mrs. L. E. Brundage, 5550 N.W. 2nd St., Miami was cleaned, sealed and coated by Kool-Tite six years ago. In May, 1972, Mrs. Brundage contracted with Kool-Tite to clean, give a free brush seal and give one coat of paint to the tile. Mrs. Brundage still is pleased with her Kool-Tite roof. Naturally, since the original Kool-Tite coating was in good condition, this repeat coating did not cost as much as the original coating. Many homes in South Florida have roofs which still look clean and new . . . even though their Kool-Tite was applied as much as five years ago . . . with no mold, mildew or fungus on the tile. The exclusive coating Kool-Tite uses stays brilliantly white for years. In fact, the Kool-Tite coating is much whiter than the paper this photo is printed on. "Not only is the roof still free of mold and fungus," states Jesse Scalzo, owner of Kool-Tite, "but the roof still is brilliantly white as you can see in this recent photo. The exclusive Kool-Tite process takes four days to complete. On the first day, the flat tile roof was cleaned; the second day we brush sealed the roof free of charge; on the third and fourth days, lasting Kool-Tite coatings are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. Our men are not just 'put to work,' they first are thoroughly trained in the application of the Kool-Tite process at our factory. We guarantee all work unconditionally for 18 mos. and give you a five year warranty. We also coat gravel, flat tile asbestos shingle and slate roofs. The white coating we use is formulated in our own plant exclusively for Kool-Tite's Dade County customers. Kool-Tite has two-way radios in all trucks for fast service. Free estimates may be secured with no obligation by calling Kool-Tite at 754-5481 in Miami. Scalzo explained, "Do not accept a substitute! The material used by Kool-Tite, Inc., is exclusive with us. . . . it is not available in any stores or from any other roof cleaning firm. Nothing else has been proven to be as good as Kool-Tite. Kool-Tite specializes only in the finest roof cleaning, sealing and coating." Financing is available.

"Free estimates at your convenience, with no obligation, may be secured by calling 754-5481."

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know
your
faith

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'Multi-Ethnic in Catholic
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From article by Mary Maher.

CATHOLIC EDUCATION:
A BICENTENNIAL CHALLENGE

Breaking the melting pot myth

By MARY E. MAHER

A whale's stomach is not a likely digestive pot. For two centuries, the American educational melting pot myth has brought with it a kind of whimpering, narcissistic Jonahism. There has been a marked tendency to stay inside the comfortable walls of an educational model that is mostly Anglo-American. In Catholic education this forced the Gospel to be proclaimed in a mono-cultural fashion.

We now approach the Bicentennial and many options for reunderstanding Catholic education lie before us. It is root time. Being root time, we, like Jonah, are asked to get out of our comfortable mono-cultural patterns and parochialisms (whales' stomachs) and see what our multi-ethnic backgrounds offer to and for Catholic education and education in general.

HISTORICALLY, Catholic education offered an identity support for cultural minorities, largely Irish or Polish or German Catholics. This was perhaps appropriate to our nation's beginning for in any infancy period the protection of the species is critical. We are not in the period of beginnings now. We are thinking about action that will make us grow into more mature American forms.

Two options seem open. One is the retreat into the myth that ethnic differences are melted down by faith in Christ. That myth is dead since we now know that the meaning of the Church is like the meaning of a Gerard Manley Hopkins poem — there is beauty in each culture that expresses the salvation and growth that Jesus brings us. The Church is to invite out that beauty and growth, not stylize it into forms appropriate to one or two cultures.

The other option is looking forward to the 21st century and trying to create through growthful understanding a mosaic where ethnic, racial and religious identities and traditions can invite global survival. Like it or not, the Nineveh we are now spilled into has all the perils that quaked Jonah's nerve, too. We need a hard look at group identities and conflicts, the pollution of our environment, depletion of energy, non-

renewable national resource waste, rampant population growth, the growing gap between rich and poor. The whole globe is interdependent. The community identities we huddle to find in small groups are shaped, as are our self-images, by the world about us, by the ethnic backgrounds we bring into our present settings.

To be a Catholic educator in the United States at the time of Bicentennial is to reconcile and, in instances, reverse two centuries of cultural incubation and in a gesture as broad as the cross to seek convergence rather than conflict with our Polish or black or Irish or Jewish brothers. "Catholic" is a good word for it touches down into the Biblical reality of its root meaning of "universal."

THE WORD "Catholic" implies pluralism. Catholic education is in a unique position to act according to its nature: belief that Jesus is incarnate in all mankind. If the riches of such pluralism are to be found in our education in a renewed way, education must assume a new form. Textbooks have tended to dissolve cultural differences by underplaying them. Much curriculum has been mono-cultural and has tended to assimilate children into the Anglo-cultural form. The overriding purpose of schools was to make of newcomers from many nations one people with one culture. Yet God's people are multi-cultural.

Little actual pluralism was encouraged in schools. Learning about great Negro or Jewish figures is not the same as accepting the great good in each of these cultural communities. Thus, much that has been called "multi-ethnic" in Catholic education has been but symbolic tokenism.

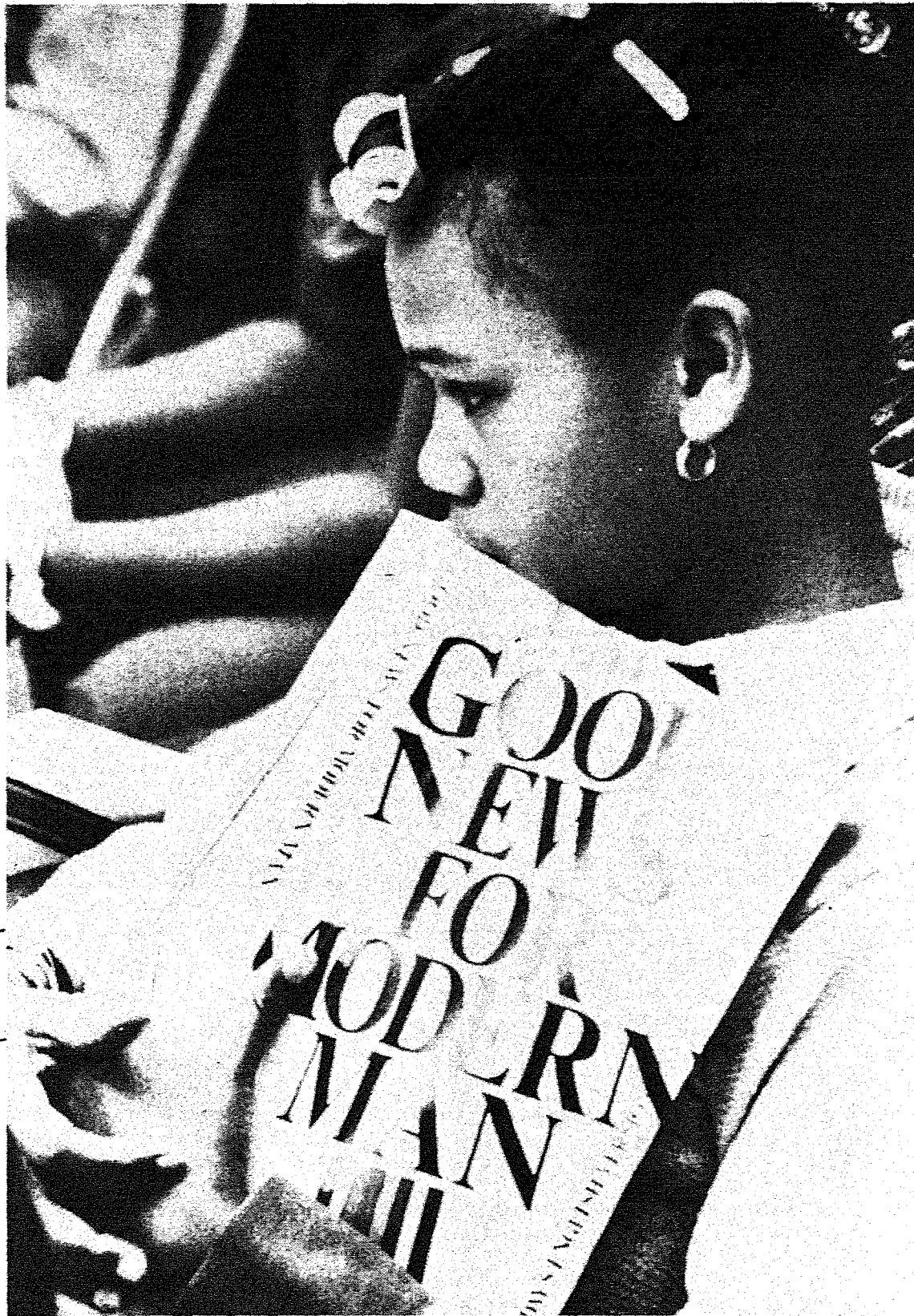
Intercultural education is not offering facts about many cultures: Spanish or French versions of Dick and Jane. We have been in the peculiar but subtle position of making inter-cultural education an additive, not the base of Catholic education. It has somehow become a 1970 version of our 1950's version of making Catholic math books "Catholic" by adding saints and statistics to each other.

Catholic education, when true to its roots, attempts to assist children to understand and value different expressions in which men fulfill human needs. Octavio Paz, the Mexican poet, will present the spirit of his people, in a different way than Rilke. Yet both are enormously rich in cultural diversity. Catholic education is tonal, the lived expressions of the belief that the Lord is incarnate in all cultures inviting them to fullness of Life.

EDUCATION which is based on a culturally pluralistic approach is able to prepare children to reflect upon their lives in a multi-cultural society. It asks that concepts be learned from experience that is true to whatever culture one is a part of. We know the damage that has been done by asking children of Mexican-American heritage to learn Anglo patterns of behavior. We know, too, that the Anglo suburban family settings have been normative in much that our Catholic educational system has provided. Other cultures, while not called deviant, have indeed, by tone or omission, been subtly considered as such. This form of education has fostered conflict among groups in our society. Polarizations have arisen and often schools, Catholic and public, have been used as instruments to realize cultural equality and desegregation. Their position must be altered from that of instrument to that of initiator of the new pluralism that genuine Catholic faith is about.

We know that cultural pluralism is a positive force for the psychological development of the individual. Educational experts (Piaget and others) have realized that growth comes when one comes into contact with ideas of experience which challenge one's present way of viewing the world. Uniformity is gradually waning as the assumed foundation of unity. Different cultures and behaviors are expressions of our oneness, our common humanity.

The Word became flesh, mankind incarnate. Catholic education in the future will be marked by this glory if it remains true to its roots: self-esteem and acceptance of the true human values in every culture as the base upon which any experience of Gospel can happen.



know your faith

Evangelization at home

By REV. CARL PFEIFER, S.J.

"I can see the man in the moon!" shouted four-year-old Thomas. Neil, aged three, added, "God is up in the moon!"

We were driving back from an outing to an ice-cream parlor. The children were excited to be out beyond their usual bedtime. The full moon was captivating and seemed to follow us as we drove. Thomas and Neil were fascinated.

The trip to the ice-cream parlor climaxed an evening of babysitting. My two friends, Bill and Roddy, had gone to a wedding. They asked me if I would take care of the children. It was a harrowing, but enlightening, experience for me to babysit two energetic little boys.

IT ALL BEGAN with tears as the parents left the house. Next there was an argument about what to eat. We arrived at a compromise. Then we played — so much energy so late in the evening! We were mailmen, carpenters, bookstore managers, and firemen within little more than a half hour. Finally I suggested we go out for ice cream. After the ice cream we walked around a shopping mall, where they wanted to touch everything and ride up and down the escalators. The drive home was climaxed by wondering at the moon. Then to bed. And quiet.

I was grateful for the time to think about the evening before Bill and Roddy returned. Neil's comment about God being in the moon stayed with me — whatever meaning it had to three-year-old Neil at the time. It symbolized for me the immeasurable influence of the home on children's attitudes to life and growth in faith.

WHEN I COMPARE those few hours with almost any formal religious educational experience — e.g., classroom or church — it seems so evident that the home is by far the most significant educational environment. What children experience in the family, in the home, is of immeasurably more importance for Christian faith and life than other educational experiences — no matter how vital they also may be.

Just in those few evening hours the two boys and I shared a wide variety of ordinary experiences that ultimately involved basic attitudes to life, to nature, to other people, to decision making, exploring new segments of reality, wondering at natural beauty, enjoying an outing, and praying at bedtime. These same kinds of experiences are the rich potential for Christian growth that occur every day at home.

Religious educators, including myself, have for years believed that parents are the primary influences in their children's education in general and religious education in particular. Sociologists have concluded that unless formal religious education programs build upon and are reinforced by what happens in the home, neither parochial schools nor CCDs nor other forms of religious education have a significant, lasting effect.

THAT EVENING brought the educational theories and sociological data home to me in a very practical way. By age three and four these two boys have amassed a wealth of knowledge about life and about God's caring involvement in life. They have acquired the beginnings of basic Christian attitudes — wonder at nature's mysteries, respect for others, grappling with selfishness, and the place of prayer in daily life.

Bill and Roddy are giving Thomas and Neil a valuable foundation for a Christian life — a foundation that I, other teachers and preachers can build upon. Perhaps even more important, we can encourage and support Bill and Roddy as they raise their family. We might help them and all parents to realize how great they are, or can become, as Christian educators.

Neil's comment about God being in the moon may have been fleeting, perhaps even meaningless words to him. But it suggests that God is quite at home in Neil's family.

EDUCATION: What's the role of the home?

By RUSSELL SHAW

It was a small incident, but it has stuck with me over the years.

The young woman and the little girl boarded the bus at a downtown stop and took the seats just in front of me. As children will do, the child hunkered up on her knees and stared at me over the seat back.

She was a pretty little thing, a toddler just beginning to talk. For several minutes she babbled while I idly tried to decipher what she was saying.

THEN SUDDENLY it came through to me. Smiling in an innocent and engaging manner, she was repeating over and over an obscene phrase which, as they say, could not be printed in a family newspaper.

I do not mention the incident for the sake of moralizing. Certainly by itself it tells little or nothing about the young woman and the little girl. But perhaps it does have a point in relation to "education and the home."

Let us begin with the obvious. Like it or not, for good or ill, education does occur in the home. Children, especially the very young, are learning constantly from what they hear and observe. And the adults whom they hear and observe most

steadily and most intimately are their parents.

For a parent this can be a rather frightening thought. Every parent wants to give his or her children a "good example." But it would be a mistake to leave the matter at that. What sort of "good example" are we talking about? If it comes down in practice to "Do as I say, not as I do" we are skating on thin ice.

FOR INSTANCE, what do we teach our children about education — the process of learning — itself? Do we convey the idea that it is a worthwhile and even pleasurable activity? Or, without intending it, do we communicate the message that it is really something onerous — a burden to be borne when necessary but avoided whenever possible?

Many parents are quite conscientious about seeing to it that their children do their homework. But some undermine their own efforts by indicating, in deeds if not in words, that nobody engages in intellectual activity unless he must. Is it possible that there are homes in which children never see their parents reading a serious book or engaging in a serious conversation just because they want to? Are there homes where the only adult pastime

consists of mindless hours in front of the television set? Unfortunately there are.

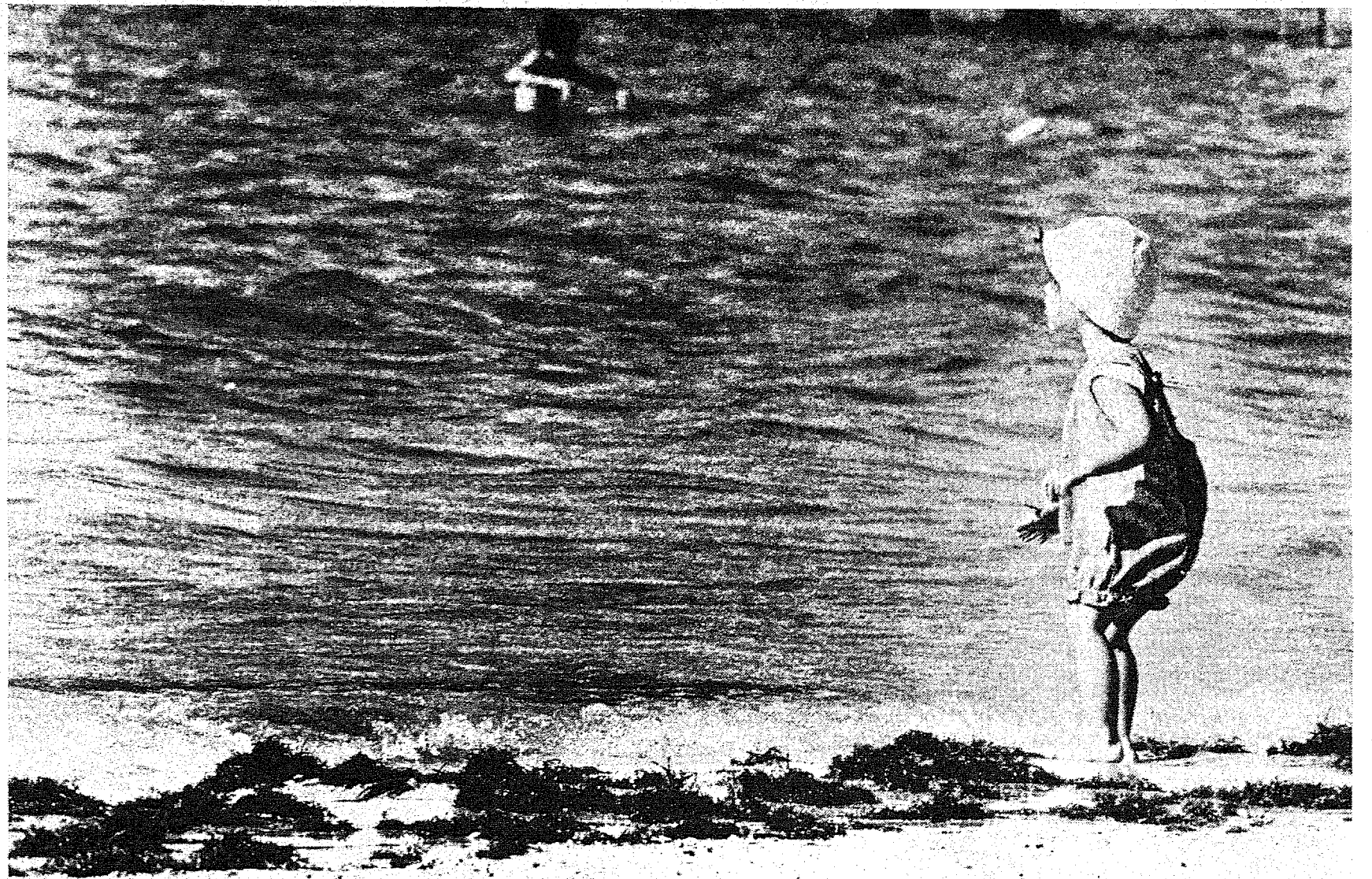
OF COURSE the other extreme is no more desirable. There is something bizarre about efforts to turn the living room into a miniature classroom. At the age of three John Stuart Mill, the 19th century English philosopher and economist, was being taught Greek by his father. Under the father's direction, his boyhood was given over almost exclusively to books. The elder Mill proved that it could be done — his son was an unquestionably precocious scholar — but very few people, then or since, have agreed that his approach to the education of children was right.

On the contrary, one of the most important contributions the home can make is to provide children with a bit of welcome relief from the rigid organization of their time. Children need opportunities to do nothing — or at least what appears to adults as "nothing."

Today a great deal of the typical child's time is highly organized for him or her, and the schedule is one imposed by adults. School, clubs, lessons, chores — these things set up well defined patterns channeling the



"Daily Catholic living also includes symbols like a sign of the cross, a genuflection in church, a pair of rosary beads, a medal around the neck, a statue in the home." From article by Father Joseph Champlin.



"When is a child going to use his imagination, except in those 'idle' moments which adults usually deplore?"
From article by Russell Shaw.

child along through the day. The implicit message is that time not devoted to "productive" activity is time wasted.

But is it really? What about the kind of learning and growing that do not correspond to the sometimes narrow categories established by well-meaning adults? When is a child going to learn to use his imagination, except in those "idle" moments which adults usually deplore? How is a child going to learn how to organize his time for himself, except by having some time to organize?

THIS IS NOT an argument for idleness, nor a plea for parental irresponsibility. A good balance is needed — between careful organization of children's time and activities, and a reasonable amount of "free time" when children can learn and grow more or less on their own. The realities of life today make the home the best — and possibly the only — place for the latter to occur.

In the final analysis, the role of the home with respect to education is to be an environment: a place within which things can happen. Whether we intend it or not, that is

what the home is anyway. Parents "teach" children most effectively by example, as well as by giving them opportunity to learn and grow themselves. With a bit of forethought and sensitivity to children's needs — needs which may not always coincide with what adults think they are — the home can be an environment in which the things that happen are the best things.

From Pearl Harbor to Eucharist — An education in symbols

By REV. JOSEPH
M. CHAMPLIN

Five torpedoes and an uncounted number of aerial bombs hit the U.S.S. Arizona on December 7, 1941 as that huge battleship lay at anchor in the Hawaiian Island's magnificent Pearl Harbor.

The explosions ripped the ship in two and within nine minutes it settled to the bottom, entombing 1,100 men in a watery grave.

THEIR BODIES still remain in the rusting hulk of the Arizona, but above the ship spans a remarkable memorial. The building encloses an assembly area large enough to accommodate 200 persons and in that space is a model of the battleship, a bell recovered from the sunken vessel and a shrine listing the names of those killed during the attack.

A pole rises from the side of this white structure and each day a Color Guard raises and lowers the flag as a symbol the Navy sentimentally considers the Arizona still in commission.

At the base of the flagpole, a bronze plaque reads: "Dedicated to the eternal memory of our gallant shipmates in the U.S.S. Arizona who gave their lives in action 7 December 1941 . . . May God make his face to shine upon them and grant them peace."

AS YOUR tour boat slowly cir-

cles to give the guide an opportunity for an explanation of the Memorial, visitors are asked to pause for a moment of silent prayer in memory of those buried beneath the waters and within the U.S.S. Arizona. The manner in which 300 pleasure seeking, Scotch or beer drinking tourists suddenly became quiet and followed the suggestion was rather amazing.

The Memorial and its various components — the flag, the shrine, the bell, the buoys indicating the sunken boat's extremities, the model ship — are symbols. They remind us of a past event, make it present to us during the current moment, and perpetuate its memory for the future.

As symbols they also have the power to touch us, to move our inner selves. We not only learn about what happened nearly three decades ago, we may also find ourselves in certain ways inspired by the example of those who died for the sake of a cause. It can move us consciously or unconsciously to act in the future with a similar heroism and unselfishness.

HOWEVER, for those too young to recall that fateful Sunday afternoon in 1941, the Memorial with its symbols would cause little internal excitement unless they had received some previous education or on-the-spot explanation about the ship's sinking. Further, if this explaining becomes too long or com-

plicated, a pause by the Arizona probably would produce little inspiration.

There are some parallels here with those many symbolic objects and actions of the Church.

They speak to us about the past, make the previous event present, and promise something for the future.

The Eucharist does this in obvious ways. Holy Week liturgies are filled with such symbolic objects (palms, candles) and actions (washing of the feet, unveiling the cross). Daily Catholic living also includes symbols like a sign of the cross, a genuflection in church, a pair of rosary beads, a medal around the neck, a statue in the home.

A **LITTLE** explanation about them may occasionally be necessary. However, normally those objects and actions ought to speak by themselves.

If, however, these require a lengthy, involved commentary, they tend to lose their power to move a person and no longer are effective symbols.

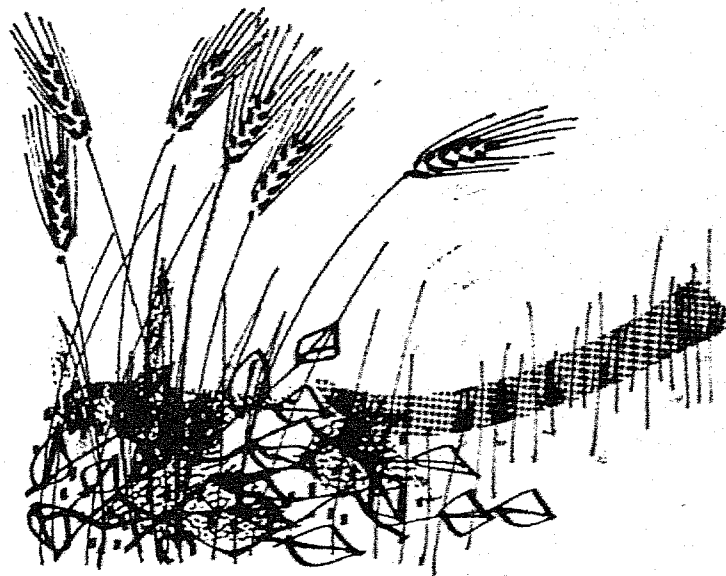
Still, if our basic religious symbols are to help us grow spiritually, children need to have them explained at an early age and adults every now and then will benefit from a brief refresher course in the meaning of such symbolic objects and gestures.

"Daily Catholic living also includes symbols like a sign of the cross, a genuflection in church, a pair of rosary beads, a medal around the neck, a statue in the home."
From article by Father Joseph Champlin.



By Father
Eugene H. Maly

REFLECTIONS on the Sunday Gospel



GOSPEL (Sixteenth Sunday of the Year; July 20, 1975).
Wisdom 12:13-16-19; Romans 8:26-27; Matthew 13:24-43.

The part of the book of Wisdom from which our first reading is taken has been described as a homily on the exodus from Egypt. The author is writing for Jewish people living in Egypt in the first part of the first century B.C. He recalls the events of old, some twelve hundred years earlier, in order to show his readers how God had treated His people then. He wants to renew the faith of this people, surrounded as they were by pagan philosophies and religions.

THE MAIN thrust of this section of the book, and of our reading, is the justice of God and His fidelity to His people. It is directed to God Himself as a kind of prayer so that the readers might be caught up in this contemplation of the just God. This would provide a basis for their trust in Him now in time of crisis.

In our verses there is a constant oscillation between God's

power and His mercy. His power "is the source of justice," not of arbitrary actions. This is important, for He can punish His own if they rebel against Him. There is always a reason for punishment. Thus, the age-old question of retribution is discussed anew. But divine justice is the operating principle.

But the same God can show mercy and clemency to those who repent of their sins. And His actions in history teach the people that they, too, must be both just and merciful. In other words, the norm of their behavior must be the just and merciful God Himself, a constant biblical theme.

THE PASSAGE is an enlightening meditation on the one God, on His relations with mankind, and on mankind's response to that God. It serves as a fitting introduction to the Gospel reading with its three parables on the Kingdom.

The thirteenth chapter of Matthew's Gospel is a collection of parables that expound the mystery of the Kingdom. The first of the

ones in our reading is about the weeds sown by the evil one in the field that also contains good seed. The question is asked whether the weeds should be removed at the present time. The answer is that they are to be left until the harvest time when they will be burned and the wheat gathered into the barn.

The emphasis here, as in the first reading, is on God's justice and on retribution. The evil will be punished, but in God's own time. Perhaps there is intended also that

God allows times for repentance, although the parable does not lend itself easily to that explanatory detail.

AS MATTHEW understood it, it seems that Jesus is telling His disciples that it is not for them to judge and punish, but for God alone. This would be in accord with what Paul writes in First Corinthians: "so stop passing judgment before the time of his return. He will bring to light what is hidden in darkness and manifest the intentions of hearts. At that time,

everyone will receive his praise from God" (4:5).

The second parable is that of the mustard seed, the smallest of all seeds, that grows into the largest of shrubs. A contrast is being made between the humble beginnings of the Kingdom in Jesus and His ministry and the final glorious completion of it at the end of time. In the context of the preceding parable we can suppose the implication that it is God's power, not man's, that will bring this about.

The third parable, of the yeast that leavens a whole mass of dough, likewise contrasts the beginnings of the Kingdom with its final stage. And again it is implied that God's power will bring it about.

Thus, the first and third readings provide us with valuable insights into the justice and power of our God. In times of strain and anxiety we need these faith convictions. We need also the conviction that Paul offers us in the second reading, that "the Spirit himself makes intercession for us . . ." We are indeed in good hands as God's people.

Seton canonization will reflect simplicity

EMMITSBURG, Md. — There will be no band, no trumpets, no plumes or fans at the canonization of Mother Elizabeth Ann Seton, the first American-born to be canonized a saint.

But the splendor of the ceremony will still awe the thousands of spectators at the ceremony in the Vatican Sept. 14, reflecting the Church's new Declaration of Simplicity, according to Father Sylvester Taggart, C.M., vice postulator for the Cause of Mother Seton.

A PAINTING of Mother Seton, measuring 18 by 13 feet and painted by the Italian artist Ciotti, will be displayed over the Loggia outside the Basilica.

One of the major innovations will be the participation of the Emmitsburg Community Chorus. Comprised of about 66 persons (about 75% non-Catholics), the Chorus was formed 8 years ago by Emmitsburg residents who meet weekly simply for the joy of

singing. It has since expanded to include others from surrounding towns and cities. Sister Jane Marie Perrot, D.C., is the director. In order to sing at this event, a taped audition was approved by the Vatican.

The Emmitsburg Chorus will supplement the famous Sistine Choir, and will sing about 25 to 35 minutes prior to the arrival of Pope Paul, which is scheduled between 9 and 9:30 a.m. (Sunday, 3 a.m. EST), and during Communion. When the Pope prepares to leave after the Mass, while seated in the chair in which he is transported, "he will turn, fix his gaze at the choir to acknowledge and honor them," says Father Taggart.

THE PROCESSION will start from the rear of the Basilica and will consist of the Papal household (about 50 prelates), a few Swiss Guards and the Holy Father. Members of the Diplomatic Corps will have been seated indi-

vidually as they entered by laymen ushers.

After the Supplica and the decree have been read and the saint extolled, the Holy Father will be asked to accept and canonize the Beata. "At this point, explains Father Taggart, "the Holy Father will stand and give the solemn Formula of Infallibility, speaking with the authority of Christ, St. Peter and the Apostles, and proclaim Mother Seton to be . . . a citizen of Heaven and worthy of veneration by the Universal Church."

The Offeratory procession will have eight persons bringing symbolic gifts to the altar. These gifts will include two candles, two bundles of flowers, two small wine casks with the crests of the Seton and Bayley families on each, and two birds. Six persons in the procession will probably be the high ranking Mother Generals of the Federation of Daughters of Elizabeth Ann Seton. The remaining two will be Mrs. Anne Hooe (pronounced Ho) and Carl Kallin (a Lutheran convert to the Church),

both of whom were recipients of Mother Seton's miracles. Both of them will be presented to the Holy Father.

THE DISTRIBUTION of Communion is another innovation from past canonization ceremonies. To accommodate the numbers expected, there will be 100 priests to distribute the Sacrament.

Immediately following the canonization ceremony, there will be a brief Papal audience at the rear of the Basilica or in one of the smaller side rooms.

Prayer of the Faithful

16TH SUNDAY OF THE YEAR
July 20, 1975

CELEBRANT: God is almighty and all-provident, yet He is merciful and lenient. His mercy is more urgent than His judgment. He exercises His power in the strangest ways, especially in His forgiveness and love. Let us hope for His mercy and pray that we may share in His power to forgive and reconcile.

LECTOR: The response today will be: "Lord, let your mercy prevail."

COMMENTATOR: For all God's people, but especially for Pope Paul and the college of bishops, that in keeping God's word they may be instruments of his forgiveness and healing love, let us pray:

PEOPLE: Lord, let your mercy prevail.

COMMENTATOR: For all who are trying to live as God's children that they may be aware of the power of the Holy Spirit in their lives and conscious of His activity in the Eucharistic Celebration, let us pray:

PEOPLE: Lord, let your mercy prevail.

COMMENTATOR: For all whose office is to sit in judgment or enforce justice, especially judges, police and prison workers, that they may be motivated by the love, mercy and leniency of God, let us pray:

PEOPLE: Lord, let your mercy prevail.

COMMENTATOR: For the victims of injustice, of prejudice, of hatred, of war, of hunger and of exploitation that the Spirit may console them and that their crying may not fall on deaf ears, let us pray:

PEOPLE: Lord, let your mercy prevail.

COMMENTATOR: That the Spirit may help all of us in our weakness and move the separated and alienated to repentance and reconciliation, we pray to the Lord:

PEOPLE: Lord, let your mercy prevail.

CELEBRANT: Almighty Father, You are good and forgiving; You abound in kindness to all who call upon You. Listen to our pleading and help us to know the saving power of the Resurrection of your Son. We make our prayers through Christ, our Lord.

PEOPLE: Amen.



The Daughters of Charity
invite the public to join them in honoring
the canonization of their foundress
Elizabeth Ann Seton
at one of the Eucharistic Celebrations in the
Chapel, St. Joseph's Provincial House
Emmitsburg, Maryland
on Sunday, September 14, 1975

Time	Principal Celebrant
9 AM	Bishop Joseph H. Hodges, diocese of Wheeling/Charleston
11 AM	Bishop Michael J. Begley, diocese of Charlotte, N. C.
1 PM	Bishop Walter F. Sullivan, diocese of Richmond, Va.
3 PM	Bishop Ernest Unterkoefler, diocese of Charleston, S. C.
5 PM	Bishop F. Joseph Gossman, diocese of Raleigh, N. C.
7 PM	Bishop T. Austin Murphy, archdiocese of Baltimore

Clergy are invited to concelebrate. Notice of the intention to participate, stating the preferred time, would be appreciated. Please address the Planning Committee, St. Joseph's Provincial House, Emmitsburg, Md. 21727. Participating clergy are requested to bring their own albs and cinctures.

SHRINE TOURS • SHRINE CENTER • GIFT SHOP

Light refreshments will be sold in the Student Center.

He's both giving of himself and taking a view of future



PLANNING the music for a Spanish Liturgy, George Sardinias talks with Zoila Diaz, Adele Gonzalez and Sister Maria Elena Mundet during a break in classes in the Religious Studies program now in session at St. John Vianney Minor Seminary.

By GLENDA WALKINSHAW
Voice Features Editor

For most people, a summer job is a summer job. Probably unsatisfying and low-paying, a "necessary evil" to earn money for next year at school or to make the payments on that new car.

But for George Sardinias, seen daily scurrying around the grounds of St. John Vianney Minor Seminary doing half a dozen things at once, this summer is different.

AS ASSISTANT to Father Gerard LaCerra, director of the Graduate Program in Religious Studies sponsored by Barry College and the Archdiocese of Miami, major seminarian Sardinias is both giving and receiving in his work.

Giving, by helping to plan Liturgies and serving as a consultant on programs for the Spanish-speaking, among other duties; and receiving, by getting to know — and feel as a part of — the clergy working in the program.

"This is more than just work to me," said the Cuban-born seminarian, in his third year of theology studies at St. Vincent de Paul Major Seminary, Boynton Beach.

"I FEEL at home, like a junior member of the clergy. I'm learning the practical side of the theory I've been taught at the seminary," he added, explaining that his work is part of the apostolic work program of the seminary. This program puts seminarians to work in many areas where they will need experience as priests, such as parish work, counseling and catechetics.

"The apostolic work program gives us a global view of the diocese, so everything is not totally new to us when we are ordained. It gives us a sort of preview of the future."

The summer's work is not all glamour. It involves running errands, lugging a whole library of books from the North Dade Catechetical Center to the South Dade seminary and being generally available for anything.

BUT ALONG with the rewards of getting to work closely with the priests, Sardinias feels that the most significant part of the job is the contribution he can make to developing and understanding programs for the Spanish-speaking.

"Father LaCerra consults me on how a program would go over for Latins. As one who comes from the whole phenomenon of the Cuban culture in Miami, I think I can help the Church better serve their needs," said Sardinias, who came to Miami from Cuba alone when he was 10 years old. His mother followed him, but his father remains in Cuba, a prisoner of the Castro government until recently.

As a young man with strong feelings about the needs of the Latin community in relation to the Church, Sardinias is well suited to

"Any genuine religious experience has to be ultimately based on everyday experiences... otherwise, religion becomes divorced from daily life."

his job as consultant in such matters. His English is flawless and unaccented, but his familiarity with the Latin culture in South Florida is respected.

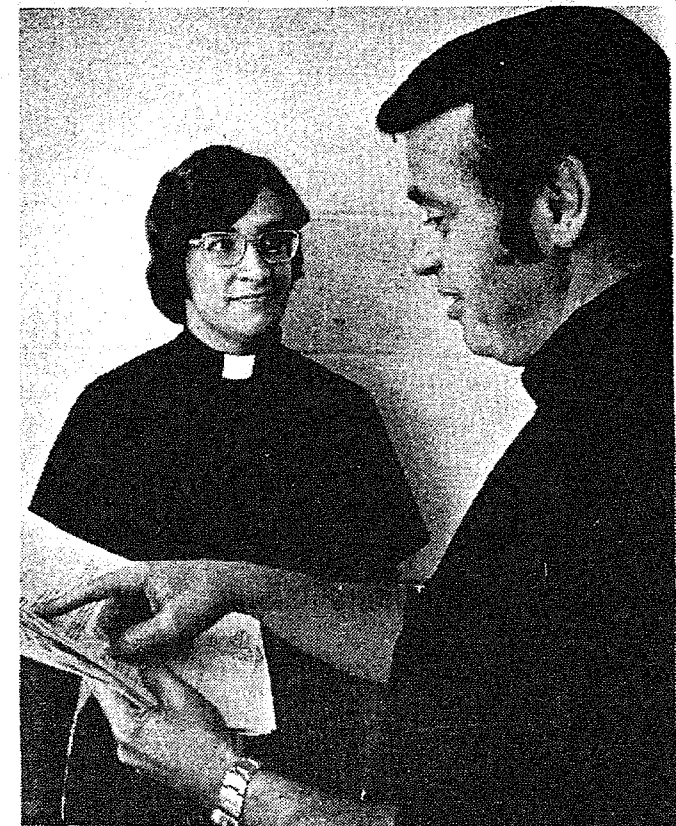
"ANY GENUINE religious experience has to be ultimately based on everyday experiences," he said. "Otherwise, religion becomes divorced from daily life, which is not consistent with post-Vatican II thinking."

Although language is not a problem for most Latins any more, it and other elements of the culture make for a more signifi-

cant Liturgy or learning experience, Sardinias pointed out, stressing the Spanish music as an important factor.

"A young American-born child of Cuban descent is very conscious of his Latin roots. This idea of having a sense of pride in your ethnic roots is important for catechesis, for the Liturgy, for a deepening of faith.

"YOU DON'T try to superimpose something that wouldn't be authentic for the person. You can try to make him American, but not Anglo-American," he said, reflect-



AS ASSISTANT to Father Gerard LaCerra, director of the program, Sardinias meets with Father LaCerra to give his views on how various aspects will affect the Spanish-speaking community and how the community might react.

ing the prevailing attitude among ethnic groups that they should retain their identity rather than melt into a nebulous American mainstream.

"So many beautiful cultures in the United States have lost their flavor. But this is what should make America so great — so many cultures with their own outlooks, living together in the same country."

Sardinias pointed out that one course, "Catechesis and Culture," being taught in the summer program by Father Juan Sosa, specifically deals with cultural needs in catechesis. Father Sosa, assistant pastor at St. Mary Cathedral, is a Cuban "who has lived the Miami experience," the ingredient Sardinias finds so important in relating to the Latin community in South Florida.

VOCATIONS among the Latin

youngsters are vital and something that should be stressed, Sardinias said.

"These people would ideally be able to lead the Church in this difficult time. I hope we can get more in the seminaries who have lived the Miami experience, because there is a whole new culture rising here.

"A priest should ideally be a man taken from among the people he will serve."

Sardinias must interrupt his flow of thoughts on the needs of the Latin community to do something about it — to meet with a group to plan a Spanish Liturgy. As he is greeted by the priests, Sisters and laymen with whom he will work, his face reflects the pride he feels both in being considered a valuable member of the group and in being able to contribute his knowledge of his people and culture.



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Liberation in the Russian-held Fifth World

By MICHAEL NOVAK

ROME — We hear much about "liberation theology" for the Third World (including the richest nations of the world, the Arab nations), and the Fourth World — nations so poor they can hardly survive. But there is a strange hardness of heart among theologians concerning what we may call "the Fifth World": the scores of millions of human beings from Estonia through Ukraine and Poland to Czechoslovakia and Yugoslavia. Here, too, people live without elementary human rights. Here is the largest, most efficient, and most sophisticated colonialism in the world: Russian imperialism.

At a meeting of the Slovak World Congress in Rome late in June, I talked with exiles living all over the world, in diaspora from their homeland, Slovakia, that eastern state in the federation of Czecho-Slovakia. Slovakia is the land of Dubcek, who tried to give socialism a "human face," until Russian tanks imprinted their tracks upon it.

OF THE SIX million Slovaks, over one-third have been forced to emigrate during the last 100 years. Poverty, oppression, and foreign imperialism have forced them out.

Last summer, I visited Slovakia — went through the barbed wire, past the dogs and machine guns and armored cars, visa in hand — in order to see for the first time the villages my grandparents left so many decades ago. A roadside crucifix put up by my grandfather when he was 16 still stands on a hill, in a meadow across from where my cousins now live.

We could not talk of politics, my cousins and I. It was too dangerous.

It seems that their material lot is better than it has been, perhaps, for a thousand years. The road to the village has been paved. Their homes are new and substantial. While

their relatives in America modestly prospered, they, too, have advanced. But freedom? It still has not come, although Slovaks have waited for it a thousand years. Sitting in beautiful valleys at the crossroads of Europe — North-South and East-West — they have constantly been overrun by neighboring empires.

WHEN I HEAR good, compassionate people plead for the poor in Africa, Latin America, and Asia, I think of my cousins. I remember the cemeteries. I see writers, scholars, artists, and liberal politicians deprived of their jobs and forced to work in mills and factories. The new oppression is sometimes more sophisticated than brute murder and jail. Censorship, deprivation of position and opportunity, and internal exile to menial jobs are the present syle.

Alexander Solzhenitsyn has recently told Americans that the Third World War has already been won, by Russia. I do not believe in encouraging hostilities. I am not a "cold warrior," I recognize that in any new war my family in Slovakia would be among the first to suffer. I know that only "detente" — that policy mainly of mirage and illusion — allows me to hope to visit my family again, taking my children with me, so that they may see the beautiful mountains and villages of their ancestors.

But Solzhenitsyn is correct. The shroud of authoritarian regimes around the world spreads itself ever wider, year by year, without war. To my mind, it is not plain that democracies like Italy, France, Great Britain, Israel, Japan, or India will still be in existence by 1984. It is not absolutely certain that there will still be a democracy in the U.S. 30 years from now.

THE TIMES are much more dangerous than our prosperity and longing for peace per-



mit us to note. I would like to see "liberation" advance, not retreat. I would like to see the Fifth World freed from the joke of colonialism, before yet another generation must live out its life unfree.

We Slavs are patient people. We wait. But we do not believe in lying to ourselves. Cynicism is our liberty. We are cynical about a "liberation theology" that ignores the colonialism of Russia. We are cynical about American policy, too. But America is still the world's best hope. Including Slovakia's.

'SLOVAKIA is the land of Dubcek, who tried to give socialism a "human face" until Russian tanks imprinted their tracks upon it.' Angry Czechs painted a Nazi sign on a Russian tank as a symbol of defiance when the Soviet Union invaded Czechoslovakia in 1968.

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It's a Date

Dade County

"Birthday Night and Fish Fry" will be featured at 6:30 p.m. today at the CORAL GABLES KC Hall, 270 Catalonia Ave., Coral Gables. New officers will be installed by the Council Saturday evening, July 19.

New officers will be elected by FLORIDA CHAPTER I of the K. of C. at 8 p.m., Monday, July 21 at the Father Lawrence J. Flynn Council Hall, 545 W. 51 Pl., Hialeah. Delegates from the 10 Councils which comprise the chapter are urged to attend.

Broward County

A spaghetti supper under the auspices of OUR LADY QUEEN OF MARTYRS Women's Club will be served between 5 and 8 p.m. on Thursday, July 24 at North Lauderdale Elementary School, Kimberly Blvd., North Lauderdale. Folk music will be provided. Proceeds will benefit the parish building fund.

CATHOLIC WIDOWS & WI-

Columban priest dies

The Funeral Liturgy was celebrated Saturday in St. Lawrence Church, North Miami Beach, for Columban Father Michael Halford who died here at the age of 65 after a long illness.

Father Hugh O'Rourke, S.S.C., superior of the Society of St. Columban, Omaha, was the principal celebrant of the Mass for Father Halford who had served as an assistant in St. Lawrence parish for the past four years. Concelebrating with him were other Columban Fathers and priests of the Archdiocese.

Ordained in his native Ireland in 1935 Father Halford was missioned for the first 15 years of his priesthood in China. Following his expulsion in 1951 by the Communists he came to the U.S. and joined the faculty of St. Columban Seminary, Milton, Mass., where he stayed until 1958 when he joined the staff at the Columban seminary in Bristol, R.I. He subsequently taught at the seminary conducted by his order in Silver Creek, N.Y. and at St. Columban College, Oconomowoc, Wis.

Burial was in Providence, R.I.

DOWERS meet at 8 p.m., Monday, July 21 at St. Coleman parish, 2250 SE 12 St., Pompano Beach. For additional information call 772-3079 or 565-3149.

Newly organized Ladies Club of OUR LADY QUEEN OF HEAVEN parish, North Lauderdale, will sponsor a spaghetti supper from 5 to 8 p.m., Thursday, July 24 in the parish hall, Kimberly Rd. and State Rd. 7.

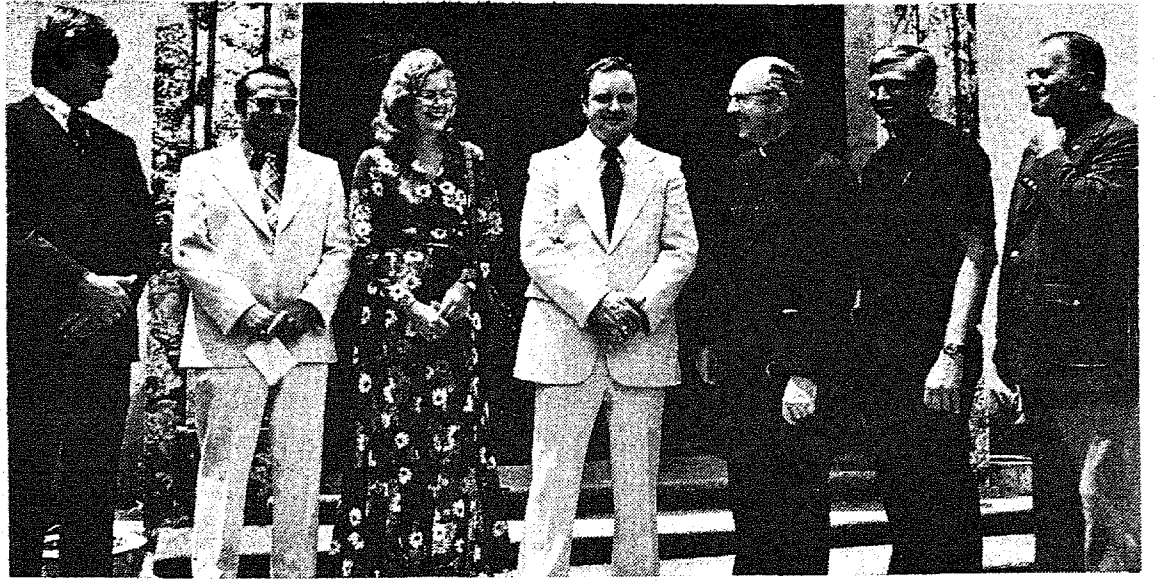
Henry Riggenbach has been elected president of the Men's Club in NATIVITY parish, Hollywood. Other officers are Raymond Leary, vice president; Eugene Clark, secretary; and Frank Hovorka, treasurer. The club meets at 8 p.m. today (Friday) in the parish hall where Florida Sen. William Zinkil will speak on "State Legislation." Refreshments will be served.

Palm Beach County

South Florida families are invited to attend the beef barbecue sponsored by OUR LADY OF FLORIDA RETREAT HOUSE from noon to 6 p.m. on the grounds at 1300 U.S. 1, North Palm Beach, on Sunday, July 20. Music will be provided by Mickey Dalessio and his combo.

Mrs. L.A. Kalil has been elected grand regent of CATHOLIC DAUGHTERS OF AMERICA Court 780, West Palm Beach. Other new officers are Mrs. George S. Fablach and Mrs. Paul A. Steinborn, vice regents; Mrs. John Clogan, finance secretary; Frances Fischer, treasurer; Mrs. Helen Bechtel, recording secretary; Mrs. G. Cartwright, lecturer; Ann Flanigan, monitor; and Mrs. Patrick Cannon, Mrs. Vincent J. DiMarco, and Mrs. John Gueric, trustees.

HOLY SPIRIT Women's Guild are making an appeal for new or used card tables in good condition to be used for card parties sponsored throughout the year. Those who have tables to donate may call 588-7085 or 585-4829.



NEW OFFICERS of the Catholic Guild of Police and Firemen were recently installed by Msgr. John J. Nevins, chaplain. Left to right are Robert Lang, Miami Bureau, FBI, sergeant-at arms; Metro Police officer Gerry Reichardt, secretary; Metro Police officer Cathy Thomas, treasurer; Lt. Arnold DeLuca, Metro Police, president; Metro Police; Msgr. Nevins; Father Thomas Engbers, Miami Fire chaplain; and Charles Zmuda, retired, Miami Police Dept. Paul Gurdak, Metro Fire Dept., first vice president, was not present.

1975-76 School Calendar Archdiocese Schools in Martin County

Aug. 25	Teachers Report
Aug. 26	Teacher Professional Day
Aug. 27-29	Teacher Workdays
Sept. 1	Labor Day Holiday
Sept. 2	Classes Begin
Oct. 3	Teacher Workday-No Classes
Oct. 17	Teacher Professional Day-No Classes
Nov. 6	End First Quarter
Nov. 7	Teacher Workday-No Classes
Nov. 11	Veterans Day Holiday
Nov. 27-28	Thanksgiving Holiday
Dec. 22-Jan. 2	Christmas Holidays
Jan. 5	Classes Resume
Jan. 29	End Second Quarter
Jan. 30	Teacher Professional Day-No Classes
Feb. 6	Teacher Workday-No Classes
March 12	Teacher Workday-No Classes
April 1	End Third Quarter
April 2	Teacher Workday-No Classes
April 12-16	Easter Holidays
April 19	Resume Classes
May 31	Memorial Day Holiday
June 16	Classes End
June 18	Last Teacher Day

New pupils must take a physical

Florida State Law requires that all children entering a parochial, private, or public school for the first time this Fall, must have had a medical examination and have a certificate of immunization.

Immunization must include Diphtheria, Pertussis, Tetanus known as DPT, Polio, Measles, Rubella.

Parents are urged by local health departments to contact their family physicians as soon as possible to begin immunizations, some of which require more than one "shot" and to obtain the required certification of medical examination.

Both the examination and immunization are available free of charge at the County Health Dept.

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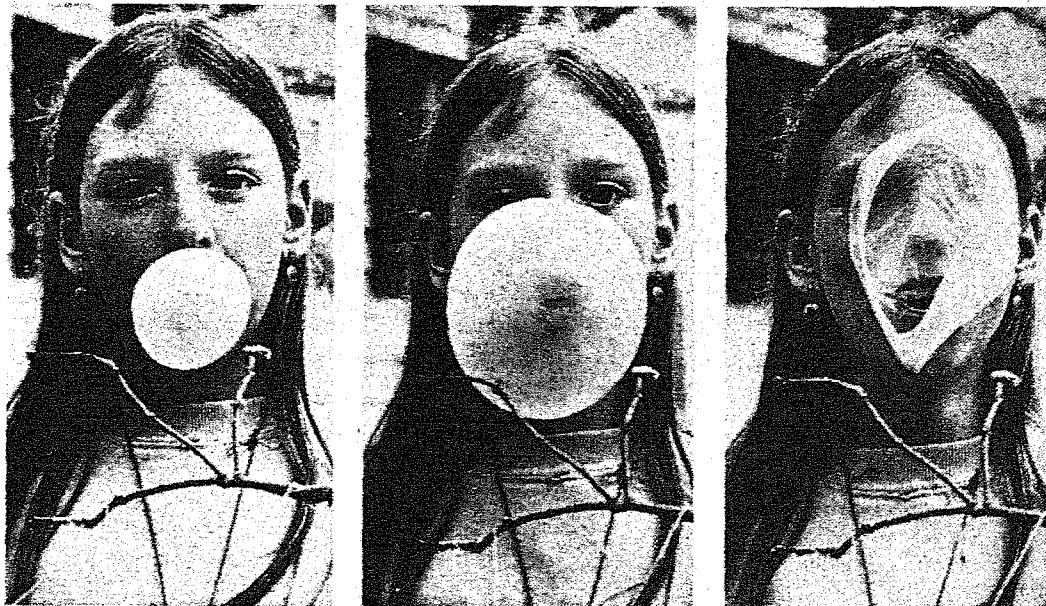
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POP PHILOSOPHY — Will the world end with a bang or a whimper? That sticky philosophical question might give Tessie Hebron of Normandy, Mo. something to chew on. But the sixth grader seems unconcerned with the outcome while she attends camp during the summer.

Buy a cake, wash a car, give a toy

Summertime and the livin' is easy . . . A lot of people are either away on vacation or baking in the sun at the beach, so there aren't too many activities planned. We hear everyone enjoyed the CYO picnic last Saturday — and there may have even been some who showed up Sunday, since that's what the headline in last week's paper said. Oops! Well, hope they had a good time, too.

YOUR CORNER

People sure must like bakes a lot, because quite a few people are selling them. Sacred Heart parish, Lake Worth, is having a bake sale Sunday after all morning Masses in Madonna Hall. So buy a bake (or some cookies, or a pie, or a cake) and help some hard-working young people.

Down in the other end of the Archdiocese, young adults at St. Timothy parish will get your car nice and clean just in time for the afternoon thunderstorm Saturday. They'll be scrubbing bubbles at the Citgo station at 87th and Bird between 8:30 a.m. and 3 p.m. that day.

C'mon now, aren't you getting just a little old for that teddy bear? Wouldn't you like to give it to a Marine? There is a whole bunch of Marines who are really anxious to get their hands on some toys.

Actually, the toys aren't for the Marines, but for the children

the Marine Corps Reserve helps through their Toys for Tots program.

The Miami Toros soccer team is helping the cause by admitting

all young people free to their July 25 game with Washington if they bring a new or used toy to be donated. A paying adult must accompany all young people, but one adult can bring in an unlimited number of toy-bearing minors, so your whole club or organization can get together and see soccer for the price of a toy each.

Straight talk

Rich Church — right or wrong?

Answering you questions during July is Father Richard Sudlik, O.M.I. Address all questions to him c/o Straight Talk, The Voice, P.O. Box 381059, Miami, Fla. 33138.

Dear Father,

I've been reading the voice for some time now. I am troubled because I read an article that asks for donations to charity but yet the Catholic Church spends so much money on making things out of gold and buying expensive things for the Church. The Pope lives in an enormous house and rides around in a limousine with a chauffeur. I don't think it is fair. God made each man and woman equal so we can help each other, but yet the Pope is sitting in his chair with so much class instead of helping the poor. Can this be what God wants?

Jane

Dear Jane,

The question you ask is a very important one. I hope I can give you an answer. Maybe a comparison might help. A senior prom is a very special time. The gowns and formals and flowers and ballroom

are very expensive. Yet they are necessary if the prom is not to be just another dance. The things worn and the place used make a person realize what an important occasion a prom is. People need that. What we do outwardly influences what we feel inside.

When a person comes to God he comes to the creator of the world: he comes to the most magnificent and powerful and important person there is. To help us realize this we express our love of God in the best we have. We try to express our relationship with God with what is most important to us, because He is most important to us. A beautiful church is not needed to worship God, and yet a beautiful church reminds us that we are about to do something important: we are about to give glory to God. A chalice does not have to be made out of gold, and yet a gold chalice reminds us that it is not merely wine we receive but the blood of

Christ. Our respect for the Pope is shown in the same way. Pope Paul is the representative of Christ on earth. The respect we give him reminds us of his importance and his place in our lives.

In no way does what I have said mean we should forget the poor. Our obligation to them is very evident in what Jesus taught. It is not a matter of choosing a gold chalice or the poor. Both are necessary if we are to know God as He is present in glory and power and as He is present in the unfortunate and suffering.

In closing we might remember the gospel story where the woman poured the expensive perfume on the head of Jesus. The disciples said it should have gone toward the poor but Jesus saw it as an expression of love toward Him. Jesus spent His life with the poor and yet He saw the good in this extravagant action. I think it is important that we do the same.



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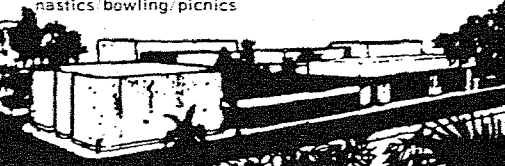
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OUTDOOR and indoor activities shown left and above were included in the one-week long camp for teenage girls conducted at the Dominican Retreat House in Kendall. Arts and crafts and Scripture studies rounded out the sessions.



PRE-SCHOOL youngsters are among those enrolled in the annual summer camp sponsored by Gesu and St. Francis Xavier parishes. Outdoor play (left and above) is conducted in the Gesu school yard amidst skyscrapers in downtown Miami.



ST. PATRICK'S gymnasium is the scene of arts and crafts classes (below) in a program which will continue through Aug. 8. Children bring their lunches (left). Swimming and sports are also included.

Permanence of marriage cited by Bishops' official

Continued from page 1
Affirming a belief in the endurance and adaptability of the family, the NCCB official said. "Many of the circumstances of contemporary life that are frequently described as threats to marriage — education, mobility, increased equality for women,

changes in the perception of marital roles — can in fact be highly supportive of marriage and family life.

"In many ways," he added, "the demonstrated ability of the family to adapt to new challenges is the greatest assurance that the family will out-live its critics. And it will do so not by giving way to every new alternative structure, but by maximizing its capacity to meet the perennial human needs for intimacy, community and independence from the overall society."

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Although the bishops of North and South Vietnam staunchly opposed the communist regimes in the past, some are now acknowledging them as the legitimate governments and affirming the benefits of their programs. "Everyone in North Vietnam now has enough to eat, sufficient clothing and shelter," Coadjutor Archbishop Joseph Marie Trinh Van Can of Hanoi said here. "There have been no attacks against religion on the radio or in the newspapers. The government is pursuing a politics of tolerance. I believe in the sincerity of the government," he said.

Catechetical directory 'will be valuable asset'

WASHINGTON — (NC) — If major improvements are made in the present draft of the National Catechetical Directory, then it will be a valuable asset in shaping the educational and theological direction of the Church, a consensus of participants in the spring regional meetings of the National Conference of Catholic Bishops (NCCB) reported.

Specifically, they said, an improved directory will help guide religious education in the dioceses, provide sufficient guidance for taking a position on controversial theological and social justice issues, and will upgrade religious education programs and textbooks in the United States.

These conclusions are contained in a report on the spring regional meetings compiled here by the NCCB general secretariat. The overall report is based on reports submitted individually by the regions where bishops, priests, Religious, and lay persons met last April and May to discuss the present draft of the directory.

Commissioned by the NCCB in 1972, the National Catechetical Directory will contain general norms and guidelines for the teaching of the Catholic faith. It is intended for parents, catechists, Religious, deacons, priests, and writers and publishers of catechetical texts.

Participants in the regional meetings generally approved a directory for the United States. They also applauded the consultation process — the largest ever initiated by the Church in this country — that has accompanied its development.

A NUMBER of questions were posed by the NCCB to the regional participants to solicit input for the final directory. The questions covered such topics as the major catechetical problems in the United States, general and specific recommendations on content, and whether the NCCB should authorize catechisms and textbooks based on the directory.

Among the more frequent concerns expressed by the regions were the issues of adult, parent, and family education; the communications gap, and the resulting tension between parents and teachers; the continuing education of the clergy; religious indifference and apathy; conscience formation; sex education; understanding racial and ethnic groups; training and certification of religion teachers, including clergy; and understanding the roles of parents, religious educators, priests, school boards, and bishops in religious education.

One region said religious education is important as "a counter-cultural prophetic voice" to challenge the American experience. Another said the basic problem of the Church is to move "the entire Catholic population in the direction of Vatican II."

ONLY THE first chapter of the draft directory received mostly negative comments, while comments on the others varied widely. Many regions did not agree with the first chapter's description of the contemporary American scene, finding it inaccurate or inappropriate for a catechetical directory.

Chapter Two, "Mystery of Revelation," was generally found to be satisfactory, although more non-bishops than bishops were in agreement with this section. Chapter Three, "The Catholic Church and the Invitation to Community," received evaluations ranging from best in the directory to petitions calling for a complete restudy and rewriting.

Very little attention was given to Chapter Four since it was not included in the discussion questions. Chapter Five, "The Christian Message," was said by some to be an inadequate treatment of the sacraments, lacking in recognition of the dynamic nature of faith, and dated because of its pre-Vatican II theology. Other regions said it should be included in the directory without alteration.

PARTICIPANTS in the regional meetings generally agreed that the directory should be a contemporary document, reevaluated and updated possibly every three years. While the evidence is not clear, the NCCB report said, a

majority of participants at the regional meetings do not appear to favor the preparation of catechisms and textbooks by the NCCB. But there is strong support for the establishment of a national-level committee, under the bishops' guidance, to evaluate religious education textbooks and audiovisual materials, before their publication.

A careful analysis of all recommendations from the regional meetings is now in progress. The results of this analysis will be reported to a 12-member directory committee and an eight-member bishops' committee on policy and review. The first draft will then be revised, more Church-wide consultations will follow, and another draft written.

After a final revision by the bishops' committee on policy and review, the directory will be submitted for approval to the NCCB and the Vatican's Congregation for the Clergy. Publication is expected some time next year.

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FILADELFIA — Dos importantes portavoces de la comunidad Hispano-Americana del país han sido nombrados a puestos claves del 41 Congreso Eucarístico Internacional.

Son ellos: Monseñor Roberto F. Sánchez, Arzobispo de Santa Fe, N.M., y Paul Sedillo, Jr., director de la División de Habla Española de la Conferencia Católica de los Estados Unidos, localizada en Washington, D.C.

El Arzobispo Sánchez, como miembro de la Junta Directiva del Congreso; y el Sr. Sedillo, como miembro del Comité de Renovación y Preparación Espiritual.

El Congreso Eucarístico es la asamblea espiritual de mayores proporciones de Católicos y otros Cristianos, y se reunirá en 1976, del 1 al 8 de agosto, en la ciudad de Filadelfia.

La Junta Directiva la componen 44 miembros escogidos entre los líderes eclesiásticos, cívicos, y negociantes de todo el país y supervisa la planificación y la ejecución de todos los programas y eventos del Congreso. Su Eminencia, el Cardenal John Krol, Arzobispo de Filadelfia, dirige dicho grupo legislativo.

El Comité de Renovación y Preparación Espiritual lanzará este próximo otoño un programa de renovación espiritual de un año término y amplitud nacional, como preparación del Congreso. El Comité está dirigido por Monseñor Eugene A. Marino, Obispo Auxiliar de Washington, D.C.

El Arzobispo Sánchez, de 41 años de edad, es el más joven de los preladados de los Estados Unidos y el primer arzobispo nativo de Nuevo Méjico, en la historia de la archidiócesis de Santa Fe. Conocido por su trabajo entre el pueblo Hispano e Indio del suroeste, es un dedicado campeón del pobre y del oprimido, especialmente de los migrantes campesinos.

El Arzobispo Sánchez fue consagrado en 1974, habiendo servido previamente como párroco de la iglesia de San Felipe de Albuquerque. Fue educado en el Colegio Norteamericano de Roma, donde recibió su título de B.A. en filosofía y su S.T.L. en teología. Estudió, también, Derecho Canónico en la Universidad de Washington, donde obtuvo su J.C.B.

El Arzobispo Sánchez ejerció, a nivel de graduado, la Dirección y Consulta en las Universidades católicas de Albuquerque y Nuevo Méjico. Fué ordenado en 1959.

El Sr. Sedillo, nativo, también, de Nuevo Méjico, está sirviendo como director nacional de la División de Habla Hispana en la Conferencia Católica de los Estados Unidos desde 1971.

Recientemente acompañó al Secretario Ejecutivo del Congreso, el Rdo. Padre Walter J. Conway y al Rdo. Padre Thomas P. Craven, director del Apostolado Hispano de Filadelfia, en gira de visita a seis ciudades, con el objeto de promover el Congreso Eucarístico entre los católicos de lengua española de los EE.UU.

El Sr. Sedillo es miembro de las Juntas del Centro Cultural de Mejicanos Americanos, de la Conferencia Nacional de Caridades Católicas. Pertence, además, a la junta ejecutiva de la Conferencia de la Casa Blanca para Ancianos y sirve como presidente de la Coalición Nacional del "Task Force" de Habla Hispana.

El Sr. Sedillo, graduado de la Universidad Highlands de Nuevo Méjico, de Las Vegas, N.M., ejerció como graduado en dicha Universidad. Estudió, también,



Arzobispo Sánchez



Paul Sedillo

en el Instituto de Administración Pública de la Universidad de Fordham, de Nueva York.

El 41 Congreso Eucarístico Internacional será el primero en 50 años, que se celebrará en los Estados Unidos. Más de un millón de personas se espera asistirán, representando muchas razas, naciones y grupos étnicos y culturales y también la participación de muchas de las Iglesias Cristianas.

El Congreso ha escogido como tema de estudio: "La Eucaristía y los hambrientos de la Familia Humana."

Por hambre se entiende, el hambre física, del alimento de cada día y el hambre espiritual, las más básicas son: hambre de

Dios, de libertad y justicia, de espíritu, de verdad, de comprensión, de paz, de amor y de Jesús, el Pan de Vida.

Cada uno de los ocho días del Congreso, los participantes concentrarán la liturgia, conferencias, cursillos y estudios en una de estas necesidades de la Humanidad. Se han asignado días especiales para rogar por los que sufren, por los ancianos, por la juventud, por los grupos étnicos y nacionales, por la familia y por los clérigos y religiosos. Además del aspecto religioso y teológico del Congreso, otros programas especiales de música, arte y exhibiciones se pondrán disponibles a los asistentes.

MISAS EN LA DIVINA PROVIDENCIA

Comenzando esta semana las misas para la parroquia de Our Lady of Divine Providence (Nuestra Señora de la Divina Providencia) se ofrecerán en el edificio del 9130 Fontainebleau Boulevard, en la urbanización Fontainebleau Park, según informa el párroco, Padre Ernesto García Rubio.

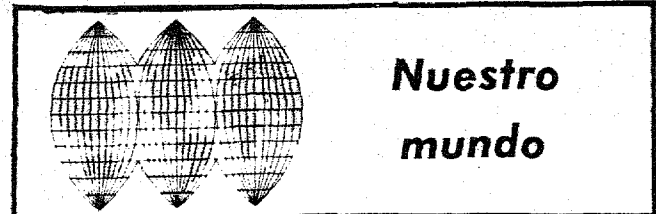
Las misas se ofrecerán en el siguiente horario: Sábados: 6 p.m., inglés; 7 p.m. español y con guitarras; Domingos: 9:30 y 11 a.m. en inglés, 12 del día, español. Se trata de un amplio salón con aire acondicionado con capacidad para unas quinientas personas cedido por la administración de Fontainebleau Park. Anteriormente las misas se ofrecían en Seminole Elementary School. La rectoría de Nuestra Señora de la Divina Providencia está situada en 10420 S.W. 4 St., teléfono 226-5583.

Encuentro Familiar

Para los días 2 y 3 de agosto se está organizando un Encuentro Familiar bajo la dirección del Padre Florentino Azcoitia S.J.

Los encuentros familiares son un método de apostolado especialmente diseñado para matrimonios con hijos adolescentes, con el empeño de unir más a la familia, evitando las grietas generacionales entre padres e hijos.

Los interesados en mayor información sobre este encuentro deben llamar al 261-2389, familia Aragón.



Nuestro mundo

Destaca Roma importancia del Congreso de la mujer

En Ciudad del Vaticano Mons. Ramon Torrella Cascante, vicepresidente de la Comisión Pontificia pro Justicia y Paz, dijo al regresar de la conferencia mundial en México sobre el Año Internacional de la Mujer que "su importancia reside en el mismo hecho de que se efectuara, y con la participación de 135 países." En su entrevista con Radio Vaticana, Mons. Torrella agregó que la Iglesia "mostró ser solidaria del movimiento por la reivindicación de la mujer y la realización de sus justas aspiraciones," particularmente las que viven en la pobreza.

Radio Vaticana elogia Movimiento Carismático en E.U.

En una radiodifusión del 4 de Julio, fecha de la independencia de Estados Unidos, la Radio Vaticana elogió la renovación de la Iglesia en ese país, como lo indica "el floreciente movimiento carismático" que equivale a un rechazo del materialismo y al cultivo de valores espirituales, particularmente entre la juventud. El movimiento carismático o pentecostal cultiva sobre todo los dones del Espíritu Santo.

Siguen protestando Obispos de Portugal

Los obispos de Portugal protestaron contra una resolución del Consejo Revolucionario que gobierna al país, de nacionalizar la radio católica Renascença junto con las demás radioemisoras, y lo acusaron de dejarse llevar por la presión de minorías violentas. Negaron además que la ocupación de la radio por un pequeño grupo de 16 comunistas, se debiera a dificultades laborales. Ochenta empleados de Renascença apoyaron a los obispos, y acusaron a los comunistas de privarlos de su sustento. Por otra parte los socialistas amenazaron con paralizar con una huelga al país si no les devuelven su diario República, también ocupado por comunistas, esta vez impresores. Poco después los socialistas abandonaron sus dos puestos en el gabinete y acusaron al gobierno de dejarse dominar por extremistas.

Numero de hijos: ¿Decision de individuo o pareja?

CIUDAD DE MEXICO — (NC) — La delegación vaticana al congreso mundial del Año Internacional de la Mujer se opuso a una resolución contenida en el Plan Mundial de Acción — supuestamente para reivindicar los derechos de la mujer — porque en su texto otras delegaciones otorgaban poder a un individuo solo, no a la pareja, para decir cuántos hijos y cuándo podrían tener. "Esto más bien hace que el hombre se sienta libre de sus obligaciones para con la mujer y los niños," observó un delegado. Ha sido siempre doctrina católica que toca a ambos, marido y mujer, decidir en conciencia todas las cuestiones de la prole, pues comparten la responsabilidad como padres. El texto original del Plan reconocía "la libertad de la pareja (los dos) para decidir el número de hijos y cuándo los tendrían." Noruega, Suecia, Gran Bretaña y otras naciones dijeron que esto perfudicaba los derechos del individuo a tomar decisiones sobre la prole, y cambiaron el plan.

Obispos de Chile ripostan informacion del N.Y. Times

En respuesta a publicaciones en Time y el New York Times dos preladados chilenos, el Cardenal Raul Silva, arzobispo de Santiago, y Mons. Carlos Camus, secretario de la Conferencia de Obispos de Chile, declararon que por una parte la Iglesia no ha abandonado de ninguna manera la defensa de los derechos humanos y la ayuda a los necesitados — prisioneros políticos, refugiados, gente sin trabajo, familias abandonadas —, y que por otra la Iglesia no se embarca en una oposición sistemática a la Junta Militar que preside el General Augusto Pinochet. Los comentarios de la prensa estadounidense se referían a la campaña de represión del gobierno contra los seguidores de Salvador Allende, el presidente marxista derrocado por la Junta en setiembre de 1973.

consagrar Rusia a la Virgen

El Ejército Azul de Nuestra Señora de Fátima, cuya devoción fomenta en Estados Unidos, anunció su apoyo al movimiento que prepara una petición al Papa Paulo VI para que consagre la nación rusa al Corazón de María y cumpla así el deseo que la Virgen de Fátima expresara a Lucia dos Santos, cuando junto con sus primos pastorcillos se le apareció en 1917.

LA VOZ

Suplemento en Español de "VOICE"

Exposicion de Alcover

Una exposición de acuarelas del pintor cubano Wildredo Alcover se presentará en los salones de la Asociación Fraternal Latinoamericana, 2255 W. Flagler St. del 25 al 31 de julio de 9 a.m. a 5 p.m. La apertura será el miércoles 25 a las 8 p.m. Pintor autodidacta, Alcover nació en la Habana. Se dedicó a la ilustración de libros y revistas de ciencias y medicina. Sus obras se han expuesto en el Capitolio Nacional de Cuba y el Palacio de Bellas Artes de La Habana. En Estados Unidos ha participado en distintas exhibiciones.

Buscar la Santidad

(Extracto de la catequesis del Papa del 9 de julio)

Nosotros, discípulos de Cristo, nos preguntamos: ¿cuál es la verdadera perfección, la que debemos preferir? Inmediatamente nos viene a la mente una de esas palabras, sublimes y desconcertantes a la vez, que son características del Evangelio. Dice Jesús, en efecto: "Sed perfectos, como perfecto es vuestro Padre celestial" Nos sentimos exaltados: tener a Dios como modelo de perfección! Qué elevación la del hombre, qué estímulo a ser semejantes en la realidad a ese Dios cuya inefable imagen está impresa en nuestro rostro! Pero inmediatamente después un cierto desaliento nos deprime: ¿cómo, cómo

imitar a Dios, tan grande, tan misterioso?

Este es, hermanos e hijos carísimos, el obstáculo que hemos de superar: no debemos temer; es Cristo quien nos propone esta verdadera estatura del hombre, este auténtico tipo de superhombre; más aún, es la Iglesia la que nos invita a tan alta perfección y la que nos recuerda que no es facultativa, sino obligatoria para todo discípulo de Cristo! recordad el Concilio! y sabed que el Año Santo hace suyo este programa evangélico, exhortándonos a descubrir en la renovación de nuestra vida religiosa el gran compromiso, la gran energía, la gran esperanza de nuestra perfección humana y

cristiana.

Esta paradójica perfección, nos preguntamos, ¿tiene algún nombre? Sí, tiene un nombre, vosotros lo conocéis: se llama santidad. Santidad, otro término oceánico, que a muchos infunde más espanto que atractivo. ¡Cuántos se refugian en la fácil declaración: yo no soy un santo! para justificar la propia mediocridad espiritual y moral y para sustraerse a la obligación de una profesión cristiana íntegra y coherente! Pero esto no vale para nosotros que queremos ser fieles sinceros, y no sólo de nombre, es decir, hipócritas.

¡Es inmensa la doctrina sobre la santidad! ¿Cómo va

a ser posible aplicar a nuestra vida real una fórmula tan exigente indudablemente superior a nuestras posibilidades?

Veamos. En primer lugar no es verdad que la santidad sea imposible; leed las vidas de los Santos y veréis cómo ellos han sido los primeros en experimentar las mismas dificultades que nosotros, las mismas debilidades; y cómo han conseguido, aparte los milagros y carismas extraordinarios, merecer el título de Santos. En segundo lugar, no a todos los cristianos se obliga a comprometerse en la experiencia de esos fenómenos extraordinarios que caracterizan algunas figuras excepcionales de

hombres y mujeres, entre las muchas que la Iglesia eleva al honor de los altares.

El amor humano animado por el divino, es decir, la caridad, posee el secreto de la perfección y resume todas las obligaciones del hombre y todo la honradez natural; éste es el supremo y primer precepto de Cristo; amar a Dios, amar al prójimo.

Esta es la santidad. La que el Evangelio nos predica y hace posible. La única que salva al hombre, edifica la Iglesia, renueva el mundo.

Obispo Pironio:

Sembrar optimismo en un mundo que se cansa

Por ARACELI CANTERO

"Ciao Pironio" le saludan los niños al encontrarle por las calles de Mar del Plata, y es que aunque muchos le llaman profeta, realmente el se siente "uno de tantos."

"No creo ser profeta, si por ellos se entiende algo raro," nos dice, "aunque como todo cristiano si trato de descubrir, desde la fe, los signos de los tiempos."

Bajo el aspecto sencillo del hombre, se esconde la figura discutida del obispo, pero Eduardo Pironio sabe bien que el papel del profeta no es fácil. En la Biblia "los verdaderos profetas escapaban de su misión, y casi todos acababan mal," comentó mientras con un gesto muy suyo se pasaba la mano por la frente, en un intento, quizás, de alejar las preocupaciones. Y es que como Presidente del CELAM (Consejo Episcopal Latinoamericano), Pironio lleva "siempre consigo las solicitudes de todas las iglesias."

"Cierto que el mundo anda mal," afirmó durante su reciente estancia en Miami, para las reuniones Interamericanas de Obispos, "pero las cosas cambiarían si los cristianos se comprometieran a hacer algo positivo."

La esperanza es el tema favorito de Pironio, y el mismo reconoce que es en él "una idea que surgió hace casi 30 años. "Entonces sentía la necesidad de inyectar un poco de optimismo en un mundo que parecía cansarse, ahora tiene en mi otras perspectivas," comentó mientras explicaba "Con frecuencia nos acusan a los cristianos de ser hombres que se evaden del compromiso con la historia y con los hombres... La esperanza no es solamente mirar desde la orilla a ver si el bote que lucha con las olas, llega o lo tumban. No. La esperanza es compromiso, actividad, creación. Algo tengo que hacer yo para que el mundo cambie."

"Y digo esto porque fácilmente nos ponemos en una actitud muy crítica, muy contestataria de instituciones y personas, pero ¿qué hacemos nosotros para que se haga esa Iglesia o ese mundo que deseamos?"

Cuando se habla de la Iglesia, el rostro de Pironio se ilumina. No puede negar que la ama entrañablemente.

"Para mí la Iglesia lo es todo," nos confiesa rotundamente, "Y amo a la Iglesia así como se da, con sus manchas y sus hombres concretos. Por eso me

duele tanto cuando sistemáticamente se le ataca." Además, yo siento muy profundamente, como Obispo, que a pesar de mi pobreza, la semilla apostólica está en mí. Siento que voy continuando la línea de uno de los apóstoles... Pablo, Andrés, o quizás Juan.

"Sería muy fácil creer en una Iglesia de Nicodemo el intelectual... pero el Señor quiso una Iglesia de Pedro el pescador, de Pedro, que a veces no entendía las cosas difíciles que decía Pablo... Y esa es la Iglesia que yo amo."

El antiguo Secretario General y actual Presidente del CELAM ha recorrido muchas veces su continente y el mundo entero. Como el mismo afirmó al llegar a su diócesis de Mar del Plata, "al obispo no se le puede exigir que permanezca atado a la diócesis, porque él es ante todo obispo de la Iglesia universal."

"Yo no tengo vocación de bombero — apagador de fuegos, y no creo que la misión del obispo es la de solucionar problemas," comenta sonriente, "Además yo se que no sirvo para eso."

Para él la función del obispo, como la del sacerdote es la "del hombre que orienta, que reza, que hace la animación de la comunidad. Ha de saber escuchar y buscarse colaboradores en quienes delegar responsabilidades. Ellos han de ser los expertos en solucionar problemas," aclaró con cierta picardía.

Aunque nació en el interior a



Pironio le encanta el mar. Le gusta caminar por la playa, sólo o conversando con algún sacerdote.

"En el mar encuentro las respuestas, pues siempre puedo decir, "mira que pequeño tu problema, comparado con esta inmensidad."

Pironio ha dicho muchas veces que cada diócesis tiene su personalidad y misión característica, dada en parte por su situación geográfica. "La mía está junto al mar," nos dice mientras reflexiona en alto "como el mar, yo quiero que sea profunda en la oración, fuerte en el servicio, y abierta en esperanza a las necesidades y los problemas de todo el mundo."

Durante sus casi 8 años en el CELAM, los viajes de Pironio a Roma han sido frecuentes. También lo han sido sus contactos con el Santo Padre.

"Yo siento al Papa como mi roca, mi seguridad, pero no una roca sobre la cual simplemente me apoyo, sino que siento por él verdadero afecto. He tenido la suerte de descubrir a Pablo VI no sólo como padre sino también como hermano, además le veo sufrir tanto, incluso temperamentalmente me siento muy cerca de él," confesó con cierta emoción, comentando sobre el privilegio de haber sido el predicador de los últimos ejercicios espirituales para el Santo Padre y la Curia Romana. "Era como si Dios hubiera puesto la Iglesia en mis manos por unos días. Además sentí realmente actuar al Espíritu Santo," exclamó con cierta expresión de sorpresa, "hasta mi italiano salió bien." — Pironio había preparado todo en español, y sólo el día antes se enteró de que debía hablar en italiano.

Nacido en Argentina hace unos 54 años, Pironio es el último de 22 hermanos. Desde los 13 años en el seminario, su sueño era el de llegar a "simple cura de aldea," pero las responsabilidades se fueron rápidamente sucediendo: Profesor del seminario, clases de teología en la Universidad... aún joven, Obispo auxiliar de la diócesis de Mercedes.

Los nombramientos como obispo de Avellaneda y Secretario General del CELAM fueron casi simultáneos.

Entonces Pironio era conocido como "hombre de centro y teólogo de probada espiritualidad."

Antes de Medellín, Pironio ya había participado en el equipo de reflexión teológico-pastoral del CELAM, y en 1968 fué designado por Roma para presentar ante los Obispos reunidos en Medellín, la

interpretación teológica de los signos de los tiempos en Latinoamérica.

"Fué durante mi reflexión sobre el tema, cuando vi que uno de los signos de los tiempos en nuestro continente era la aspiración a la liberación."

"La idea no era realmente nueva en mí pero entonces profundicé más su perspectiva bíblica y totalizante," nos dijo, confesando no haber cesado desde entonces en la reflexión sobre el verdadero concepto de liberación encerrado en Medellín.

"Cuando la Biblia habla de liberación no se trata de algo meramente político o sociológico," trata de explicarnos, "Dios saca a los israelitas de Egipto... porque quiere hacer de ellos su pueblo. Y a la raíz de la cautividad en Babilonia, la Biblia señala la infidelidad a la alianza — el pecado."

Pironio no niega la necesidad de liberación en Latinoamérica, pero sí le preocupa la interpretación que su pensamiento y la doctrina de Medellín, reciben en el mundo. "Con frecuencia tengo que afirmar ante la imagen de Latinoamérica que encuentro por ahí: "Esa no es la Iglesia Latinoamericana que el CELAM representa."

Como hombre que constantemente recorre su continente, Pironio reconoce en muchos una actitud fatalista que "no tiene nada que ver con el evangelio. "Hay que despertar a la gente para que tome conciencia de su dignidad," nos dice mientras expresa su preocupación por los métodos a emplear en la concientización.

"Realmente hay que preguntarse hasta que punto



puede un cristiano concientizar, si sabe que en el despertar los únicos canales disponibles van a ser los de la violencia..."

Por eso Pironio está convencido de que los únicos capaces de concientizar en cristiano son aquellos que "plenamente evangélicos, viven totalmente comprometidos con el poder liberador de las bienaventuranzas."

Con frecuencia se habla de liberación a base de un cambio en la estructura... para Pironio — "De nada vale cambiar las estructuras... si no hay cambio en el hombre."

Es por eso que Pironio ve al profeta como aquel que no se cansa de llamar a los hombres a una continua conversión.

La escuela parroquial de



se complace en anunciar que tiene plazas vacantes en todos sus grados

Grados del 1 al 8, bajo el profesorado de las Religiosas de San Jose, en el 130 N.E. 2nd Street, Miami

Nuestro servicio de autobuses transporta al 80% de nuestros estudiantes.

Llamar al Sr. Bustamante, 379-2061

Aqui mismo: 'Un llamado a la oracion'

A los sacerdotes, religiosos y fieles de la Archidiócesis de Miami:

En su carta pastoral **Un Llamado a la Acción**, nuestro Santo Padre Pablo VI nos recuerda que "... En la esfera social, la Iglesia siempre ha querido asumir una doble función: Primero, iluminar las mentes ayudándolas a descubrir la verdad y encontrar el camino correcto a seguir en medio de las diferentes enseñanzas que les reclaman atención; y, en segundo lugar, tomar parte en la acción y difundir, velando por el servicio y la efectividad, las energías del Evangelio."

La colecta anual para las Misiones en las barriadas pobres de la ciudad (Inner City Missions) se efectuará el 20 de julio de 1975. Os pido, por tanto, que participéis en la acción contribuyendo generosamente al sostenimiento de los programas especiales conducidos por sacerdotes, religiosos y seglares en sus esfuerzos por ayudar a cuantos viven en las áreas pobres de nuestra Archidiócesis. Esas misiones en las barriadas pobres de nuestras ciudades son un faro de esperanza en medio de la penumbra, llevándo a Cristo a cuantos se encuentran atrapados en medio de una situación económica y social tan lamentable. Consecuentemente, la respuesta a las necesidades de nuestros hermanos menos afortunados mostrará nuestra solidaridad en la familia de Cristo.

En nombre de cuantos viven en las Misiones de la llamada "Inner City," os expreso mi sincero aprecio por vuestra ayuda y os prometo mis continuas oraciones. Impartiéndooos mi paternal bendición.

Sinceramente en Cristo,

Coleman F. Carroll

Coleman F. Carroll
Arzobispo de Miami

LA VOZ

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Festival de San Juan Bosco este fin de semana

Este fin de semana es el festival de San Juan Bosco. Desde hoy viernes hasta la medianoche del domingo la esquina de Flagler y la 13 Avenida se convertirá en una concentración humana como

ha ocurrido en los once años anteriores.

El festival de San Juan Bosco ofrecerá su tradicional gama de entretenimientos para grandes y chicos y su cafetería con comidas

cubanas y españolas. Valiosos obsequios podrán ser obtenidos por los que cooperan al sostenimiento de las obras sociales de esa parroquia.

El párroco, Padre Emilio

Vallina al anunciar la tómbola dijo entre otras cosas:

"Los fondos que se recauden serán destinados a mantener nuestro Programa Educativo Religioso Cívico-

Patriótico, que atiende de lunes a viernes, y de 2:00 a 6:00 p.m. a todos aquellos niños y adolescentes de Kinder a Doce Grado interesados en: 1ro.) incrementar su instrucción religiosa; y 2do.) mantener los ideales patrios de la tierra que los vio nacer, así como el idioma Español patrimonio de ese bagaje cultural. Igualmente les impartimos como asignaturas obligatorias: Urbanidad, Deportes y Educación Física.

"Este pasado curso ampliamos el programa en dos aspectos: primero: recibiendo a todos los niños, todos los días. Y segundo, brindándoles a nuestros muchachos, además de las asignaturas mencionadas: una serie de materias opcionales que brinde oportunidad al niño y al adolescente de desarrollar aquellas dotes que recibió del Creador, como son: Guitarra, Piano, Dibujo y Pintura, Trabajos Manuales, Judo, Corte y Costura, Bordado, Tejido, Mecanografía y Matemática."

COMENTARIOS EVANGELICOS

El trigo y la Maleza

por el REV. JOSE P. NICKSE

Les propuso otro ejemplo: "El Reino de los Cielos es como un hombre que sembró buena semilla en el campo. Pero cuando todos estaban durmiendo vino su enemigo y sembró maleza en medio del trigo. Cuando el trigo estaba echando espigas, apareció la maleza. Los obreros preguntaron: "¿Quieres que la arranquemos?" "No", dijo el patron, "no sea que al arrancar la maleza arranquen tambien el trigo. Dejen crecer juntos el trigo y la maleza. Cuando llege el momento de la cosecha yo dire a los segadores "Corten primero la maleza y en atados echenla al fuego, y despues guarden el trigo en las bodegas."

Mt. 13:24-43

¿Por que existe el mal en el mundo?

Todo hombre que tome en serio su fe tarde o temprano se enfrenta a esta pregunta. Cuantas respuestas se han formulado a traves de los siglos. Pero la pregunta mantiene la misma vigencia.

Ante el sufrimiento, nuestra primera reaccion es "¿Por qué yo?" Se escucha a menudo "¿Por que sufren los buenos y prosperan los malos?"

El evangelio de este domingo nos habla del trigo y la maleza. El bien y el mal conviven en el mundo como el trigo y la maleza. No es la explicación del problema del mal. Simplemente expresa una realidad.

Hay quienes quisieran hacer como los obreros, arrancar la maleza de raíz. El peligro es arrancar también el trigo. La cosecha se encargara de separar el trigo y la maleza. No olvidemos que somos responsables ante Dios de nuestros actos. Algun día seremos trigo o maleza en la cosecha. Pero no olvidemos que por ahora los buenos y los malos comparten una misma tierra y una misma vida.

Tenemos que reconocer la realidad del mal. Inclusive reconocer que hay males que nosotros mismos fabricamos. Una carta publicada recientemente en una revista nacional decia que el tiburón de la película "Jaws" parece un perrito de juguete ante la crueldad de los hombres. No vivimos en el Cielo. Aunque reconocer la existencia del mal no quiere que lo incorporamos en nuestras vidas. El trigo es trigo y la maleza.

Es imposible vivir un cristianismo antiséptico. El mismo Cristo nos dice que aunque no somos del mundo estamos en el mundo. Aunque vivimos una comunidad de amor (Iglesia), también vivimos en un mundo de odio, rencor y violencia. Si somos la levadura de la masa, no tenemos otro camino sino estar dentro de ella. Antes del Concilio nos hablaban de la Iglesia militante en esta tierra. ¿Militante por qué? Porque trata de vivir una realidad evangélica en un mundo que ignora o persigue el evangelio.

Que fácil sería ser cristiano si no tuvieramos que enfrentarnos al problema del mal. Lo difícil es perseverar en nuestra fe a pesar de los golpes de la vida, a pesar de las traiciones y desengaños, a pesar de sufrimientos y enfermedades. Es como fuego que purifica y limpia nuestra fe.

Trigo y maleza creciendo juntos son simbolo de la presencia del mal en el mundo hasta el fin de los tiempos. Cada uno de nosotros decide, según su compromiso cristiano si va a ser trigo o maleza. ¿Que abunda mas en nosotros el odio o el amor? ¿La entrega o el egoismo? ¿La fe o la apatía?

La gracia de Dios nos convierte en trigo si nos abrimos a la acción de Dios. El evangelio nos enseña que el bien puede triunfar sobre el mal. Que podemos ser trigo y no maleza.

PROGRAMA EN TV POR LA INDEPENDENCIA DE COLOMBIA

Festejando al aniversario de la Independencia de Colombia, el Departamento de Televisión en Español de la Junta Escolar del Condado Dade pondrá en las pantallas, el domingo 20 por el canal 17 de WLRN-TV, un programa en el cual intervendrán distintos grupos bailables, musicales y vocales colombianos. El Sr. Cónsul General de la República de Colombia en Miami, Roberto García, además, hablará acerca de la significación de la fecha y sobre los patrios cuya lucha denodada hizo posible que Colombia ganase su libertad.

The Spanish Impact Here

THE VOICE
Special Section

How the Archdiocese is meeting the challenge

About the author

(Msgr. Bryan O. Walsh is Archdiocesan Director of Catholic Charities and former Episcopal Vicar for the Spanish-Speaking Peoples in the Archdiocese of Miami.)

Msgr. Walsh, who has a Master of Arts degree in Sociology, has been involved in the Spanish-Speaking Apostolate since 1956. Previous articles written by him on this subject have been published in *America*, *Journal of Inter-American Studies* and *World Affairs*, *The Caribbean Review*, and *The Voice*.)

"Let them manifest their concern for all, no matter what their age, condition, or nationality, be they natives, strangers or foreigners." (Vatican Council II.)

The Holy See, following a long tradition, in August 1969 established guidelines to help Bishops fulfill this responsibility of providing for the spiritual care of immigrants, "who are not only entrusted, like the other faithful, to their pastoral ministry, but who, owing to the special circumstances in which they live also demand particular care, precisely in keeping with their needs." ("Pastoralis Migratorum," Pope Paul VI, August 15, 1969.)

These two quotations establish and specify the Bishop's responsibility for the care of the immigrant, a responsibility accepted and recognized by Archbishop Coleman F. Carroll from the very foundation of the Archdiocese of Miami in 1958. The Church in Miami is the Church of the newcomer.

The unprecedented growth of the 1940's and '50's was brought about by a migration from the North. It was this migration which caused the number of parishes in what is now the Archdiocese of Miami to increase from 11 in 1938 to 39 in 1958 when the diocese of Miami was established.

THE SIXTIES ushered in a new migration from the South into the Miami Metropolitan area (Dade County), while the migration from the North continued into Broward and the other counties.

The number of parishes grew from 39 in 1958 to 127 and four missions in 1975 and made Miami one of the fastest growing dioceses in the country. In 1968, Miami was made an archdiocese as the Holy See recognized the continuing growth.

A new pastoral response

The migration from the South introduced a new element, groups that differed in language and culture from those already here and the Church was faced with developing a new pastoral response for the Spanish speaking newcomers. It was the Archbishop, more than any other person in Miami, who recognized this from the very beginning and provided the leadership both in the community and the Church to see that the social and spiritual needs of the newcomer in an emergency situation were met.

HE RECOGNIZED, in the words of Pope Paul, "that it is not possible to fulfill effectively this pastoral care if the spiritual patrimony and the special culture of the migrants not taken into due account. In this respect, the national language in which they express their thoughts, their mentality and their religious life is of great importance." (Pastoralis Migratorum.)

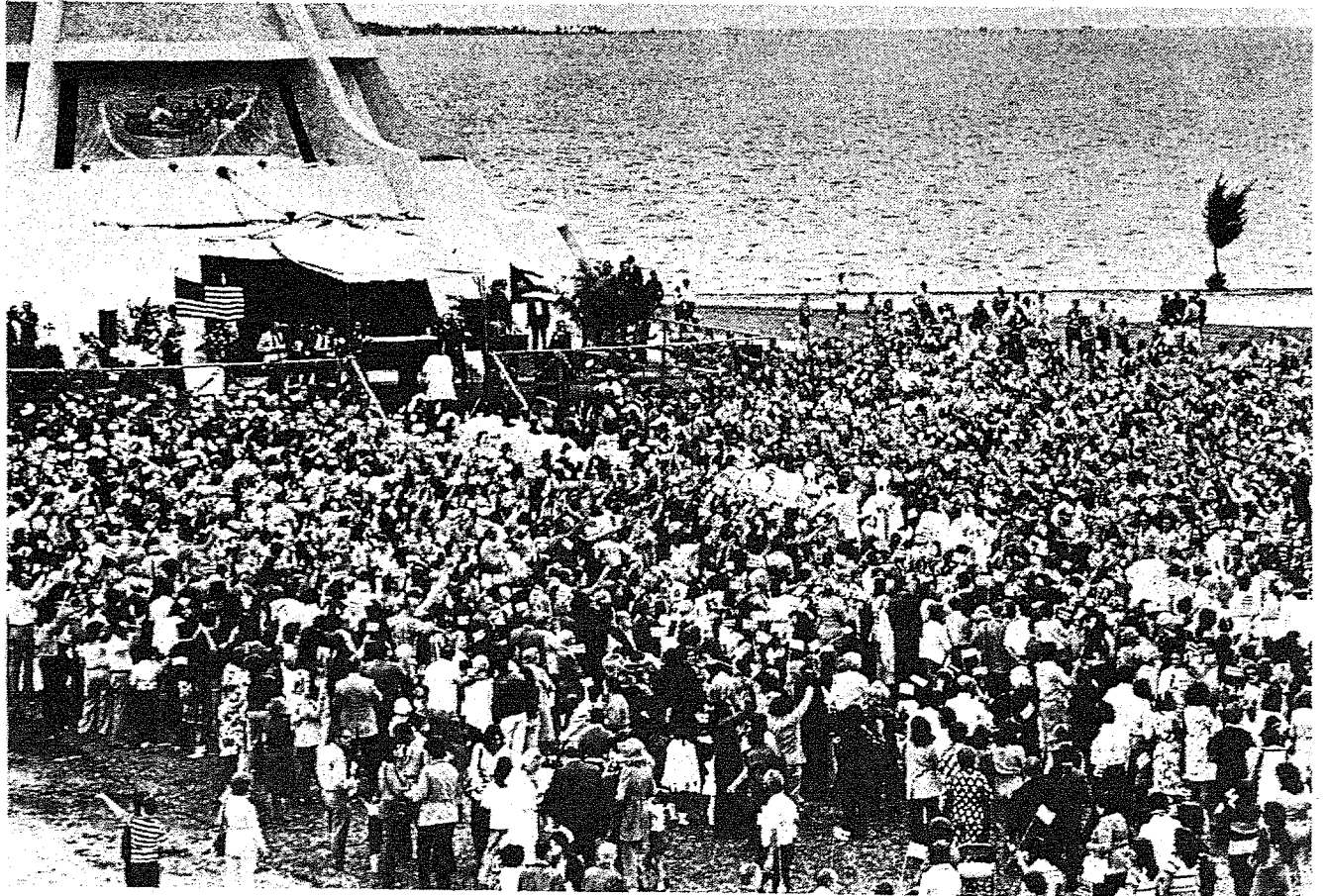
In 1958, the Spanish-speaking colony in Miami numbered about 40,000 persons. Most of them were long-time residents well integrated in the community. A number were temporary residents because of unsettled political conditions in their homelands.

Many of these returned to Cuba in 1959, when the Batista regime fell and Castro took over the government. Their presence in Miami had had no visible impact. The few practicing Catholics who were not English speaking, were concentrated around St. Michael and Corpus Christi parishes where native Spanish speaking clergy had been working since 1953.

Special needs recognized

In 1959, Archbishop Carroll, recognizing that the Spanish speaking newcomer had special needs in the social and welfare field, established a new multi-function social service agency, the Centro Hispano Catolico. At that

HUNDREDS of Cuban refugees arrived in Miami on rafts and makeshift boats in the early 1960's (right), risking their lives to escape the Communist government. Today, the Shrine of Our Lady Charity of Cobre (below) stands on the Miami Shore adjacent to Mercy Hospital, honoring the patroness of Cuba. Money for the shrine came from many of these people who left all their possessions behind and came to Florida penniless.



time, the newcomers were not eligible for any government-funded social service or health care because of residency requirements. Services furnished by the Catholic Spanish Center included medical care, day care, counseling and direct aid, in the form of food and clothing to needy families. The Spanish Dominicans were asked to provide a priest to serve as Chaplain. At the time of the opening, there was not yet a Cuban refugee problem. It was simply recognized that a continued growth in the Spanish speaking population could be anticipated, given the geographical location of Miami and the growth in air services to the South.

RECOGNIZING the need for bilingual priests, Archbishop Carroll arranged for two of his priests, the author of this article, Msgr. Bryan Walsh, director of Catholic Charities, and the late Father Hugh Flynn, the director of Centro Hispano Catolico, to spend the summer of 1960 at the Catholic University of Puerto Rico, studying the Latin culture and learning the Spanish language. By the time of their return in August of 1960, the situation in Miami had changed dramatically.

Exodus increased dramatically

Events in Cuba during the summer and fall of 1960 gave rise to an exodus which quickly became a daily flood of Cubans into Miami. On June 29 the Cuban government confiscated the oil refineries; on July 6, the expropriation with compensation of all U.S. property in Cuba was authorized; August 6, U.S. owned sugar mills, as well as other U.S. business concerns were taken over by the Cuban government; Oct. 14, the Urban Reform Law was enacted, confiscating urban rental property. These events in rapid succession caused more and more people to make the decision to leave for Miami.

THIS LED in turn to the imposition of increasing restrictions on what people leaving Cuba could take with them. Most of the exiles arrived in Miami destitute for all practical purposes. The burden of assistance fell first on their own relatives and Cuban friends already established in Miami. Then they turned to the Centro Hispano Catolico, the only agency in the community, public or private, available to the Spanish speaking newcomer.

Through a series of meetings beginning in

September 1960, the Archbishop and the Centro staff alerted the community to the presence of a rapidly increasing number of refugees in Miami with insufficient resources.

Community leaders quickly recognized that the problem was beyond their capacity to solve and appealed to the Federal government on the basis that the exiles were here because of U.S. national policy and that Miami was simply the most convenient point of entry.

The result of these efforts was the establishment of the U.S. Government Cuban Refugee Emergency Assistance Program on March 1, 1961.

Catholic agencies bear costs

MEANWHILE, the Catholic agencies, hospitals and schools in those first months of the influx rendered one million dollars worth of assistance and services to Cuban refugees. Despite the Government program, this grew to approximately \$2.5 million by the end of 1965 and today the annual budget of the Centro Hispano Catolico amounts to \$250,000 a year, rendering services to the total Spanish speaking community worth at least double that amount.

"The spiritual care of the faithful, and those of the immigrant people, falls most especially on the shoulders of the pastors of the parishes within which they live. These shall one day give an account to God regarding the fulfillment of their duty." (Pastoralis Migratorum.)

Meanwhile, the pastoral care of the newcomers was the first concern of the Archbishop. The first Religious forced to leave Cuba arrived in Miami in January 1961 and were invited by the Archbishop to help staff the Centro Hispano, where Sisters of the same Community were assigned from its beginning.

AS THE EXODUS of clergy continued, through the spring and summer of 1961, Archbishop Carroll invited them to stay in Miami to help care for the compatriots in exile. Some accepted the invitation, although the majority were assigned by their religious superiors to other work in Spain and later America. In 1960, there were 694 priests in

Cuba. By September of 1961, the number was reduced to less than 200. Forty-nine of the exiled priests ended up working in the Archdiocese of Miami.

"Those people are to be treated with special understanding who have been forced to leave their homeland because of ideological strife or political partisanship, as well as any exiles who have been driven from their homes or deported. Those persons do not easily or quickly adapt or conform to the new society in which they are accepted." (Pastoralis Migratorum.)

The first years of the exile were characterized by the general conviction that the stay in Miami would be temporary in nature. It was confidently expected that within a few months, the Castro regime would be overthrown and that there would be an equally large migration back to Cuba.

EVEN TODAY, 15 years later, this attitude still prevails in certain sectors of the Cuban population and is kept alive by the Spanish language media. However, this attitude in the early 1960's made any idea of permanent planning impossible. Indeed, the very idea of long-term planning in this regard was regarded by the Cuban colony as a lack of faith in their ideal of a return and amounted to an attack on their patriotism.

Successive disappointments in this regard such as the aborted Bay of Pigs invasion in April 1961 and the "Missile Crisis" of October 1962 convinced Church authorities at least that more permanent provisions had to be made.

Exiled priests assigned

Meanwhile, provision had been made for the pastoral care of the newcomers by assigning the exiled priests as pastors in existing parishes. In 1961 and 1962, more English speaking priests were sent to Puerto Rico to study Spanish.

By the end of 1962, seven parishes had special Masses with sermons in Spanish. At that time the concentration was in the central area served by the parishes of Sts. Peter and Paul, St. Michael, Corpus Christi and Gesu.

However, the move to outlying areas such as Hialeah had begun and as people moved, the parishes added Masses with ser-

Spanish Impact

mons in Spanish. By 1966, there were 80 Spanish speaking priests, with 16 parishes having Masses in Spanish.

THE FIRST arrivals quickly filled up the space available in Catholic schools. The number of Spanish speaking children enrolled numbered 5,382 by the end of 1962. Though further growth was frustrated by lack of space, today there are 8,042 Spanish speaking children enrolled in the Catholic schools and constitute 45 per cent of the total in the 32 Catholic schools of the Miami Metropolitan area.

"Not least in its right to consideration is the mother tongue of emigrant people, by which they express their mentality, thoughts, culture and spiritual life". (Pastoralis Migratorum).

The official policy of the Archdiocese is that:

"Bilingual programs are an integral part of the curriculum of the Catholic schools and they intend to support the overall goals of education: development of the individual and socialization in the community within the religious and secular spheres. Bilingual programs aim at strengthening the child's motivation for academic achievement and at emphasizing that this is not done at the expense of his home language, his cultural heritage and his very identity. With respect to socialization, bilingual programs tend to recognize the role of the mother tongue in the community — Dade County, the social reality that English and Spanish are functionally equivalent — and the wider role of the mother tongue as being a serious vehicle of cultural values. Bilingual education is seen as a broad sociological movement involving both the school and the community, with strong and mutually supportive interaction between these two."

There were 66,439 Spanish surnamed children in the public schools in 1974, compared to 8,042 in the Catholic schools. Two new high schools for boys were established in 1961, directly as the result of the Cuban influx, La Salle and Belen, and one for girls, Carrollton. These were staffed and operated by Religious from Cuba.

Figures difficult to estimate

BASIC FIGURES on the Spanish speaking population of Miami have always been exceedingly difficult to even estimate. Estimates of the permanent resident Spanish speaking population including Cuban refugees range from 400,000 to 600,000. The inadequacies of the U.S. Census in counting migrant groups is well documented.

Dr. Wooten, of the University of Miami's Center for Research on Cuba and the Caribbean, says with regard to the Cuban Refugee.

"No agency has been keeping account of a category of 'Cuban Refugees' by any definition of the term. The Cuban Refugee Center enumerated refugees by registered case numbers, individuals and families receiving service. A substantial number of the Cubans, especially before the Center was established (March '61) were never registered. Other agencies — the Immigration and Naturalization Service of the Department of Justice, The Bureau of the Census of the Department of Commerce, the Department of Justice through the alien registration program and related agencies of the State of Florida, Dade County, and the City of Miami counted refugees in dissimilar categories not comprehending the refugee population."

This situation is all the more true of the total Spanish speaking population which in addition to Cuban refugees includes native-born Americans, naturalized Americans, emigrants and refugees (parolees) from Latin America, and illegal aliens. The problem is compounded by the fact that the Miami

area receives more than 400,000 tourists each year from Latin America (Miami Herald, Sept. 6, 1975).

Strategy Research Corporation recently published a study which provided the following: (See Table I at bottom of page.)

Dr. Wooten provides estimates of the Cuban Refugee Population from 1960 to 1967. Estimates are for the beginning of each year:

Table II

1960	4,200
1961	12,900
1962	76,500
1963	124,000
1964	123,000
1965	119,000
1966	121,000
1967	128,000

It will be noted that between 1963 and 1966, there was a net decline in total numbers as a result of the combination of no direct travel between Cuba and the U.S. and the refugee resettlement program.

ANOTHER factor which affects the pastoral work of the Church is the migration of Spanish speaking people within the metropolitan area, with the result that each year, more parishes are faced with the task of adapting to the needs of the increasing number of Spanish speaking parishioners. Strategy Research Corporation states:

"The data shows significant shifts in the density of the Latin Community as well as the percentage of the total within the various four areas of the county. In 1970 the Latin population made up approximately 29% of the total population in the central area. This had increased only slightly by 1974 to approximately 30%. The West Dade area showed the greatest increase in density of Latin families, moving from 25% in 1970 to 40% in 1974. Strong growth was also registered in South Dade, moving from 8% to 16% over the same period of time. North Dade showed relatively little increase, moving from 14% to 17%. Overall Latins increased from 19% to 24% of the total population."

This internal migration very directly affects the pastoral work of the Church. It means that new parishes have to be established as the density of the Catholic population goes up and it means that older parishes have to adapt their pastoral programs to the needs of the newcomer. Both of these necessitate the transfer of priests, leading to the complaint that "Hispanic priests were being constantly transferred from one parish to another, which was affecting their morale and quality of work."

BY 1963 it was evident therefore to the Archdiocesan authorities, if not to the Cuban people and clergy that large numbers of the exile colony would remain in Miami, no matter what happened in Cuba. The first new parish specifically planned to meet the needs of the Spanish speaking concentration in the "Little Havana" area of Miami was opened. The Diocese converted an existing building into a modern Church seating 1400 persons. San Juan Bosco Parish has had a Cuban pastor since its inception and serves a territory which is 95% Cuban, in the heart of Little Havana.

This was followed by more parishes opened directly as a result of the growth and shifts in the Spanish-speaking population: St. Dominic (1962); St. Kevin (1963) St. Kieran (1967); St. Robert Bellarmine (1968); St. Raymond (1969); St. Agatha (1971); St. Cecilia (1971); St. Joachim (1972); Our Lady of Divine Providence (1973) and St. Benedict (1973).

IT SHOULD be emphasized that these parishes are territorial, not national parishes and are intended to serve the needs of all their parishioners who live in the area. However, these parishes were founded as a direct result of the growth in density of the Spanish speaking population and thus the Catholic population in these areas.

Of the 11 parishes, nine pastors are native Spanish speaking, two are bilingual North Americans, and one does not speak Spanish. However, he does have a Spanish speaking assistant pastor, as do the two other Anglo pastors. All parishes have English

Table I

MIAMI METROPOLITAN AREA POPULATION BY ETHNIC BACKGROUND

YEAR	TOTAL POPULATION	LATINS		BLACKS		ALL OTHERS	
		Number	%	Number	%	Number	%
1950	495,084	20,000	4%	64,947	13.2%	410,137	82.8%
1960	935,047	50,000	5.3%	137,299	14.7%	747,748	80%
1970	1,267,792	299,217	23.6%	189,666	15%	778,909	61.4%
1975	1,487,800	(Est.) 488,500	32.8%	233,800	15.7%	765,500	51.5%



FOR MANY YEARS Cuban refugees received food dispensed free of charge at the Spanish Center (top photo). Archbishop Coleman F. Carroll and Miami Archbishop (shown above) during a recent visit to the Center where volunteers make layettes for newborn infants. A dental clinic was one of the first medical services speaking needy at the center.

speaking assistant pastors to serve their English speaking parishioners.

Voice had 1st Spanish section

The Archdiocesan newspaper, The Voice, began a column in Spanish in 1959 and quickly expanded it into a special section with its own staff. It was the first Diocesan newspaper with a regularly edited Spanish section in the country.

Sept. 8, 1961, the Feast of Our Lady of Charity of Cobre the Patroness of Cuba, was marked by a huge outdoor Pontifical Mass, celebrated by Archbishop Carroll in the Miami Stadium. More than 40,000 people attended. This has become an annual event, drawing large numbers each year on the Feast Day.

In 1966 at the Mass, Archbishop Carroll suggested that it might be appropriate for the Cuban people to erect a Shrine to Our Lady of Charity on the shores of Biscayne Bay. The Archdiocese made a suitable site available and on Dec. 2, 1973 the Shrine, paid for by the Cuban exile colony, was solemnly dedicated by Cardinal Krol, the President of the U.S. Bishops Conference.

"It also seems affective to provide houses to which immigrants have access as their own, so that there they may cultivate goals and values of their cultures." (Pastoralis Migratorum).

In 1970, neighborhood centers were opened under Catholic agencies in two of the most deprived neighborhoods of the Spanish speaking areas — San Juan de Puerto Rico in the Northwest and Centro Mater in the Southwest. These facilities foster and encourage the mutual support and sense of identification so important in immigrant communities.

Operation 'Pedro Pan'

In December 1960, the Catholic Service Bureau inaugurated the Cuban Children Program to provide foster care for Cuban refugee children who found themselves in the United States without the care and protection of their parents.

During the past 15 years, 8,342 such children had been cared for under this program with the cooperation and support of the U.S. Department of Health, Education and Welfare.

For almost two years, December 1960 to October 1962, the Catholic Service Bureau was the base for Operation "Pedro Pan," a program designed to help Cuban parents send their children to the U.S. to avoid Communist indoctrination. During these 20 months, 14,048 unaccompanied children reached a safe haven in Miami. With the airlift of children begun in 1965, the Catholic Service Bureau was able to re-unite the vast majority with their parents in Miami.

TODAY in Miami and throughout the U.S., there are young Cuban men and women successful in every walk of life who owe their presence here and their successful careers to these programs. It is safe to say that without these two programs, most of these children and their families would still be in Cuba.

"If it seems necessary, let there be a particular office for emigrants constituted at the episcopal curia in the dioceses to which immigration takes place. A vicar episcopal and other suitable priests should be placed in charge of this office." (P.M.).

For some years the Diocese had a special branch Chancery, specifically adapted for dealing with the unique problem of the newly arrived Spanish speaking clergy and laity. It was headed by a vice chancellor, a bilingual North American priest, Msgr. John J. Fitzpatrick, now the Bishop of Brownsville, Texas.

As the Spanish speaking community adapted to American ways, this was phased out and the practice grew of having Spanish speaking associate directors and staff in the various Archdiocesan departments and agencies, such as the Tribunal, the Department of Religious Education, the Department of Radio and Television, the Archdiocesan newspaper, the Catholic Charities, the Department of Education, the Department of Youth Services, the Vocation Office, as well as in the Chancery itself. The shortage of Spanish speaking clergy has made it difficult to do as much along these lines as was desired.

Episcopal vicar named

The Archdiocese of Miami appointed the first Director of the Spanish Speaking Apostolate in 1959. With the publication of the Papal document, "Pastoralis Migratorum," in 1969, the then Director of the Spanish speaking Apostolate, Msgr. Bryan Walsh, was appointed Episcopal Vicar for Spanish speaking peoples. At the end of his term of office in 1973, he was succeeded by Msgr. Orlando Fernandez, a Cuban-born priest of the Archdiocese of Miami.

"Let all immigrant people be invited to join some group of apostolate association of lay people. Those among them who were already members of some association in their homeland should cooperate in this." (P.M.).

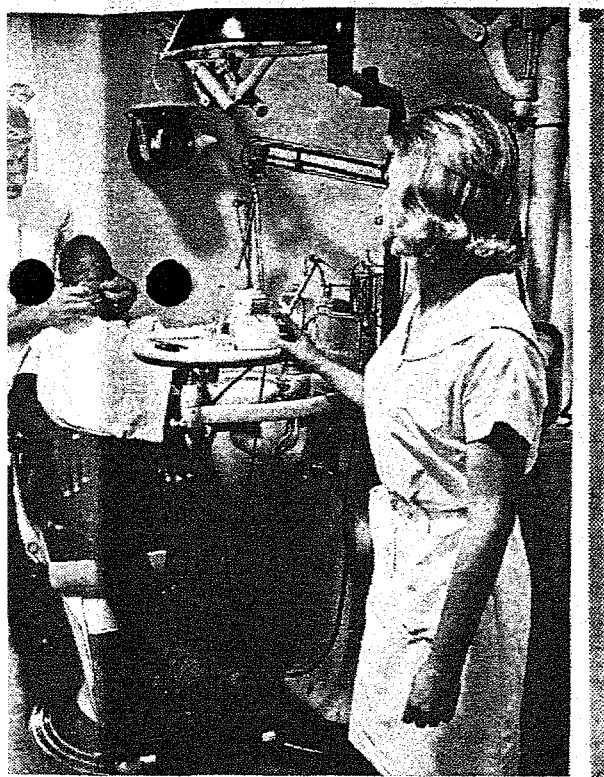
The growth of the lay apostolate has been one of the outstanding features of the Miami experience.

At the present time there are six principal movements active in the Archdiocese: Cursillos; Encuentros Familiares, Movimiento Familiar Cristiano; Impacto; Camino; Legion de Maria. Three have international affiliations and three originated in Miami. Together they have some 4,000 active members, and reach approximately 10,000 persons.

"Among the signs of our times, the irresistibly increasing sense of solidarity among all people is especially noteworthy. It is a function of the lay apostolate to promote this awareness zealously and to transform it into a sincere and genuine sense of brotherhood. Furthermore, the laity should be informed about the international field and about questions and solutions, theoretical as well as practical, which arise in this field, especially with respect to developing nations." (Pastoralis Migratorum).

The Archdiocese of Miami has been a leader in the community and in the nation in promoting inter-American understanding. The Archdiocesan Latin American Affairs Office was opened in 1967 with the express purpose of promoting greater understanding and appreciation of Latin American culture in Miami. Beginning with the Pan American Day Masses, in the early 1960's, this work has fostered annual celebrations such as Inter-American Week, the Pan American Art Festival, poster and essay contests, aimed at increasing cultural awareness among the people of this community.

Continued on page 3A



of charge at the Catholic
Orlando. Hernandez are
make layettes and other ar-
services offered to Spanish-

Continued from 2A

"Let priests be sought who are of the same language or country as the immigrants. Yet if particular circumstances indicate, such as an insufficient number of these priests, let the ordinaries use the work of other priests who are versed in the language of the immigrants, and let them strive with the forces available that their new sons succeed in overcoming their crisis and any dangers to the practice of the Christian life." (P.M.)

At the present time, there are 51 parishes in the Miami Metropolitan area (Dade County), where the vast majority of Spanish speaking Catholics live. Of these, 13 or 25 per cent, have pastors of native Spanish speaking origin. Among the other 38 are nine Irish-born; one Maltese; one English-born; and 27 native North Americans. Eight of those of English speaking origin are bilingual, making 21 bilingual pastors out of 51.

It is interesting to note that of the 51 parishes in Miami, six are staffed by Religious orders and the pastors are selected by their Provincial Superiors. Therefore, of the 45 Pastors directly appointed by the Archbishop, 12 are of Spanish speaking origin and 33 are of English speaking background. (See Table III and Table IV, below.)

Besides the 13 native Spanish speaking pastors in Metropolitan Miami, three are pastors in other areas of the Archdiocese, making a total of 16. Of these, eight are Cuban-born and eight are from Spain. All except one were ordained before coming to the United States (See Table IV).

BESIDES the 49 Spanish speaking assistant pastors in Metropolitan Miami, there are eight assigned to parishes in other areas. This makes a total of 57 assistant pastors who are native Spanish speaking. Some 18 of these are Cuban-born. However, nine were ordained priests since leaving Cuba. Four came to Miami as teenagers and entered the Seminary here. Twenty-seven assistant pastors are members of Religious orders.

All parishes in Miami are territorial, i.e., serving all Catholics living in a particular area, irrespective of language and culture.

This means that in an area where there are significant numbers of Spanish speaking people, the pastor should be bilingual.

However, it is essential that he be English speaking. At present there are a total of 177 priests holding parish assignments in the Metropolitan area. Of these, 44 per cent are Spanish speaking and 56 per cent are English speaking. Most of the Spanish speaking priests have the ability to speak some English; many are completely bilingual.

In Miami, 16 Spanish speaking priests are full-time in special work, such as teaching and hospital Chaplains, etc., compared to four English speaking priests; as of June 1, the total number of native Spanish speaking priests on active duty is 94.

The assumption has been made that there is a predominantly Irish clergy in Miami. Archbishop Carroll is a native American of Irish stock, while Bishop Gracida is a native American of French-Spanish background. Of the top six positions in the Archdiocesan administration, there are two Irish-born, three native Americans, one Cuban-born. Of the three native Americans, one is of Italian background, one of German, and one of French. Of the 51 pastors in Metropolitan Miami, nine are Irish-born.

Need for priests

There is no question but that more Spanish speaking priests are needed. But the question is, where are they to be recruited?

Depending on which figure one accepts of 400,000 to 600,000 Spanish speaking Catholics in Miami, and allowing for the fact that about 90 per cent may be at least nominal Catholics, we have a ratio of priests to people which ranges from one for 5,000 to one for 8,000, in round figures. These figures (Table V, on p. 4A) are comparable to the one per 8,000 ratio for Latin America as a whole and one per 7,500 in pre-Castro Cuba.

The question is, how can the Church in Miami in good conscience draw priests away from Latin America where they are so desperately needed? It is therefore only under the most extenuating circumstances that a priest from Latin America should be accepted here. The need for his services is too great at home. (See Table V).

Miami therefore must rely on itself to produce the Spanish speaking, and indeed, bilingual and bi-cultural priests it needs. From the beginning of the Cuban influx, young Cubans have entered the Seminary in Miami. Five have been ordained from St. Vincent de Paul. Four others have been ordained from other seminaries and are now working in Miami. Five others who left Cuba as seminarians, were ordained and are working in Miami now.

SINCE 1967, when the Archdiocese took over the administration of the major seminary, the official policy has been the development of an adequate bilingual and bi-cultural program of studies and formation to prepare future priests to work in a bilingual and bi-cultural country. Of the 80 seminarians currently enrolled, 21 (27 per cent) are truly bilingual—16 native Spanish speaking and five native English speaking. Half of these are studying for Puerto Rico or other Florida Dioceses. Some 30 per cent of the faculty is bilingual, six Cuban, one Spanish, and two Anglos with experience in Latin America. Nine courses are offered in Spanish and it is the stated policy that all candidates of the Archdiocese of Miami are expected to be bilingual by the time of their ordination.

Table III

METROPOLITAN MIAMI NUMBER OF PRIESTS BY NATIVE LANGUAGE AND ASSIGNMENT			
	English	Spanish	Total
PASTOR (ADM.)	38 (75%)	13 (25%)	51 (100%)
ASST. PASTOR	57 (52%)	49 (48%)	106 (100%)
CHAPLAINS, ETC.	4 (20%)	16 (80%)	20 (100%)
TOTAL	99 (56%)	78 (44%)	177 (100%)

Table IV

ARCHDIOCESE OF MIAMI NATIVE SPANISH-SPEAKING PRIESTS BY INCARDINATION STATUS AND ASSIGNMENT				
	TOTAL	PASTOR (Administrator)	ASST. PASTOR	SPECIAL ASSIGNMENT
INCARDINATED	19	8	7	4
NON-INCARDINATED	34	7	23	4
RELIGIOUS	41	1	27	13
TOTAL	94	16	57	21

NOTES:

1. The four incardinated Priests on Special Assignment are the Episcopal Vicar, one in graduate studies, one in Rome and one in Santo Domingo.
2. The four non-incardinated Priests on Special Assignment are the Director of the Shrine, and three Seminary Professors.
3. The 13 Religious on Special Assignment are teachers and Chaplains.
4. There are four retired Priests, making a total of 98.
5. There are four Assistant Pastors who previously served as Administrators.

Vocations shortage

Miami shares with most of the Catholic world a severe shortage of vocations. Moreover, its Spanish speaking families are almost all recent arrivals, undergoing themselves the stress of cultural change with consequent strains on family life. Such conditions are hardly conducive to the fostering of vocations.

IT MUST be acknowledged that there is a shortage of Spanish speaking clergy, which Miami shares with all other Spanish speaking communities in the Americas. Compared to the rest of the U.S. (Table V) with approximately 500 native Spanish speaking priests for up to 15 million Catholics, a ratio of one per 30,000, Miami is well-off. However, when it is compared to the overall U.S. ratio of one for each 850 Catholics, the situation is serious.

"Experience shows that the Christian faithful in these circumstances, perhaps because of an inadequate 'interiorizing' of the faith, are subjected to a danger of relaxing their practice of the Christian life and gradually abandoning it; they can lose the great treasure of the faith practiced up to now. This happens all the more easily as their human and cultural heritage, with which immigrant people's religious faith is usually close bound, is put in danger." (Pastoralis Migratorum).

A figure of 40,000 conversions to Protestantism was quoted recently in both The Voice and the New York Times; "Approximate statistics recently cited by an unnamed Protestant pastor from Miami indicate a number of conversions to Protestantism of some 40,000 Cubans during the period of the exile." The figure quoted was a remark made by a Protestant pastor in a casual conversation and simply reflected his opinion. In no way is the figure based on any type of study or research. The unfortunate fact is that because it was published in an official publication of the Church, the New York Times accepted the estimate as being authoritative and quoted other estimates as high as 60,000.

Missionaries active

There has been a Spanish Protestant congregation in Miami since 1933. In the 1950's there were at least three, Baptist, Methodist and Open Bible. Among the exiles who came from Cuba in the 1960's were a number of Protestant pastors and Church members.

New Churches—Presbyterian, Christian Reformed and Episcopal, various Pentecostal and independent groups were organized. In 1969, there were 77 Protestant congregations in Miami, the largest had 352 members, the average congregation numbered 111 persons and the total number of Church members was 8,574, according to a report prepared for the National Council of Churches by the Rev. Lloyd Knox, a Methodist Minister. Not included were the Jehovah's Witnesses. Rev. Knox described the members as follows:

"With the exception of teachers, there are relatively few professionals in the Protestant Churches. Some of the younger people have entered U.S. colleges, but a majority of the people are employed in the many thousands of small factories which have sprung up all over Dade County in the last ten years. A smaller number are mechanics, sales people, hotel and restaurant workers, small businessmen, technicians, and the like."

Protestant missionaries had been active in Cuba since the early 1900's. Well-financed from the United States, they operated clinics and schools almost always in the poorer areas. Young Cuban men were sent to the U.S. to be trained for the ministry. In 1959, the Protestant Church members in Cuba were recorded as 85,000.

These small congregations are characterized both in Cuba and in Miami by a deep sense of fellowship. Members are willing to help others on a person-to-person basis, especially those of the "household of faith."

SINCE 1969 the number has no doubt grown. More than 188,000 Spanish speaking persons have come to Miami. Reliable statistics are here a problem, but an increase from 8,000 to more than 60,000 in five years would be rather unlikely. It would seem on the face of it that even 40,000 converts is a gross exaggeration.

Other side of coin

The other side of the coin needs also to be examined carefully. What is meant by "leaving the Church." This could imply that the person joining the Protestant Church had previously had a serious affiliation with the

Catholic Church. In the U.S. context, such a person would be one that we would call a "practical Catholic." The person was baptized, received the Sacraments, attended Mass regularly and was married in the Church, and was attempting to raise the children as Catholic.

What was the situation in Cuba before Castro and in Latin America in general? The Inter-American Catholic Action Week held in Peru in 1953, produced an excellent self-critique on the state of Latin American Catholicism in Pre-Castro days. It stated that the "vast majority of Catholics are 'solo de nombre' . . . though baptized and believing in the Catholic Faith, these nominal Catholics do not practice their religion or allow it to influence their daily lives in any appreciable degree."

It is generally agreed that only about 15 per cent of Cubans were more than nominal Catholics in pre-Castro days and this would be in line with the situation in general in Latin America.

This would mean that there were probably one million active Catholics in Cuba in 1959.

THIS GROUP was predominantly middle-class in background and located in the urban areas. These were the people most immediately affected by the Castro Revolution and in the early years of the influx were over-represented among the refugees. The result was the impression created in the early sixties that a very high percentage of Cubans were active Catholics.

In the first two or three years, this was a true impression. But as Juan Clarke, a sociologist at Miami-Dade Community College has pointed out, with the years, the profile of the Cuban refugee population in Miami has grown more and more similar to that of pre-Castro Cuba. The result for the Church is that a high percentage of Cubans in Miami today are nominal Catholics and have been so all their lives.

WHILE no doubt there are individual cases where active Catholics may have left the Church and been converted to Protestantism, it is much more certain that most converts to Protestantism are drawn from the very large pool of nominal Catholics — truly Catholics in name since some were not even baptized.

The same facts are important in analyzing the statement "that many more have returned to the religions of African origin; among them the well-organized Lucumi religion". The African influence was great in many aspects of life in Cuba. Practices from the Afro cults were widespread in Cuba, particularly in fiesta time. Hugh Thomas, the English historian, writes:

"The nature of Afro-Cuban religions appears to have become more closely identified than ever with Roman Catholicism since the Negro revolution of 1912. Catholicism was regarded by Africans increasingly as a Spanish version of the African "Santeria", the cult of "Orishas", dead great men. The black and mulatto middle class had become assimilated by white Spanish society except on the occasions of participation in "Abakua" or "Santeria" which therefore becomes more of a contrast with ordinary life. Chango, god of war, in St. Barbara, remained an uneasy identification . . . Destiny or "Orunila" (St. Francis) was believed to have 200-300 Santeros (priests) in Havana alone . . . White people continued to go to these celebrations; senators, politicians and mayors would often make obeisance to these curious deities: "Yo no creo pero lo repito" (I do not believe, but I repeat the ritual) was a frequent explanation."

According to a 1958 Catholic Action Survey in Cuba, one Cuban in four had participated at one time or another in Afro-Cuban rites. MacGaffey and Barnett in their book, "Twenty Century Cuba", say:

"Estimates of the influence of African religions in Cuban life are rendered difficult by the impossibility of distinguishing them from Catholicism in lower class practice. All of versions of Santeria (Lucumi - Arara, Vodun) have incorporated items of Catholic ritual and mythology. Their devotees regard themselves as Catholics and believe that the names of the Catholic saints are translations into Spanish of the Nigerian names of African gods. Catholicism is viewed as the Spanish tribal version of Santeria; the alternative loyalty to Santeria thus is not Catholicism, but Protestantism."

Spanish Impact

Santeria came to Miami with the Cuban exiles in the same way as Puerto Ricans and other Latin Americans brought it to New York. There is no doubt but that it is well-organized and flourishing in Miami.

Two differences can be noted by its change of location. It would seem that Santeria is more open and less secretive in Miami than it was in Cuba.

Secondly, as many Cubans of lower class background in Cuba, move into the middle class in Miami, the practice moves with them and there is little doubt but that white middle class are either more open about it here or are more attracted to it.

Most Latin neighborhoods have the special stores (Botanicas) which cater to the needs of the devotees. It would appear, too, that Santeria is becoming more institutionalized and formalized in the American environment.

Challenge in Miami

The issue then really is not one of active practical Spanish speaking Catholics leaving the Church in Miami, but rather one of what the Church must do to evangelize the great mass of Spanish speaking people who have little more, if any, than a nominal relationship with the institutional Church.

This does not mean that they do not have the Faith or that they lack sincerity, but rather that they lack proper education and training in the teachings of the Church.

This is a widespread phenomenon among Latin American Catholics, the result of a particular set of historical circumstances. It is a challenge in Miami as much as it is anywhere Spanish speaking Catholics live, whether in North or South America. This was the topic of discussion at the Inter-American Bishops' Meeting held in Miami in May of 1974 and at the World Synod of Bishops in Rome last Fall.

"One cannot deny that there are at the same time many hazards and difficulties, often amplified — or at least not lessened — by the great size of the migrations. Social relations indeed are multiplying today, yet without always promoting the corresponding maturity of the individual and that which truly pertains to the person. From this arise many difficulties and sufferings, of which 'man is at once a cause and the victim'." (Pastoralis Migratorum)

Communication has become the focal question faced by people living in the complex urban society of today. Difficulties in communication are compounded by differences in language and culture. The American Catholic Church has been faced with the challenge of caring for its Spanish speaking Catholics for more than a century.

In Miami, it is relatively new, significant only in the last 15 years. What is abundantly clear is that it has come to stay. There is no doubt but that the future of the Church, just like the community of which it is an integral part, will be heavily influenced by the Spanish-speaking, and success or failure may well depend on how well both Church and community rise to the challenge.

There is much that can be learned from anthropology and the application of its principles to modern life in this area. Sociology brings an awareness of such things as dominant and minority cultures and how often one was imposed on the other as a price of climbing the social ladder.

Much can be learned from both sciences which can be applied to the religious life and the role of the Church in this community.

ONE YOUNG Cuban man recently said. "Sometimes in our frustration, we think that maybe there is one God who speaks English and one God who speaks Spanish." A North American priest recently remarked as he discussed the Spanish-speaking. "These people aren't good Catholics. They don't go to Mass. They don't support the Church. They are never active in the parish. They don't mix well with others. Their religion is mostly bound-up with devotional practices and much superstition."

The temptation is to let each group go its separate way. The problem is not a new one in the U.S. In the days of the 19th century migrations from Europe, the solution was the establishment of national parishes. This solution had much to recommend it and the verdict of history is that in general it worked.

It also gave rise to many problems, even schisms and when the Spanish-speaking migrations began in the last generation, the general policy of the American Catholic Church was to attempt to meet the newcomers needs through adapting existing parishes and programs. This is and was the pattern followed in Miami. Its only real disadvantage is that it makes very immediate

and very personal the language and cultural differences.

"Anyone who is going to encounter another people should have a great esteem for their patrimony and their language and their customs. Therefore, let immigrating people accommodate themselves willingly to a host community and hasten to learn its language, so that, if their residence there turns out to be long or even definitive, they may be able to be integrated more easily into the new society. This will occur surely and effectively if it is done voluntarily and gradually, without any compulsion or hindrance." (Pastoralis Migratorum).

Catholicism is affected by and takes on some of the modes of every culture it comes in contact with and is thus enriched in its human expression. In Miami, two such cultural expressions of the one Faith have come to occupy the same territory.

Each has its own strengths and weaknesses. Each is numerically strong.

There is a truism that says: "Groups integrate from positions of strength, not weakness."

This augurs well for the Spanish-speaking community in Miami. It gives signs of a growing strength in community organization. This is an indispensable step towards a true and healthy integration. This comes not with individuals but with groups. Groups integrate, while individuals are assimilated, as their group vanishes.

The Church must accept a very important role in this process and its contribution cannot be underestimated. This is both a religious and a social challenge. Father Leo Mahon, a priest with long experience in both North and South America expressed the challenge for the Church in this way:

"We who have been called by God . . . and who have answered, face this task of reincarnating the Church, of ever making it new. Each challenge properly met will bring us closer to our goal of being the Way, the Truth and the Life to the world. The most recent, and perhaps most important challenge . . . in North America has been the coming of the Latin Americans. They come, not as strangers . . . but as brothers from a Christian community of their own . . . one that is at once very different and still very much the same. Basically they share the same commitment as we . . . to live and love so as to unite the world in Christ. To plan on having two groups here . . . Latin American Catholics and North American Catholics . . . is to deny the very purpose of our group, unity. To demand their complete adaption to us would only be conscionable if



MEETING the needs of the many refugee children who flocked to South Florida, Archdiocesan schools adopted courses in remedial English and utilized bilingual teachers.

Table V

ESTIMATED RATIO OF SPANISH-SPEAKING PRIESTS TO NUMBER OF CATHOLICS

LATIN AMERICA:	1 Priest to 8,000 Catholics
PRE-CASTRO CUBA:	1 Priest to 7,500 Catholics
UNITED STATES (SPANISH-SPEAKING)	1 Priest to 30,000 Catholics
METROPOLITAN MIAMI (SPANISH-SPEAKING)	1 Priest to 5,000 Catholics

However: if the figures are based on the number of practicing Catholics, the ratios across the board could be reduced by at least 80%. This would give the ratio for Metropolitan Miami as 1 Priest for 1,000 Catholics. The U.S. Catholic Directory reports one Priest for each 850 Catholics.

we were to claim to be the 'perfect' expression of the Christian Community. Since we are certainly not that, why can we not perfect ourselves by this challenge, through this union? . . . One doesn't have to be an anthropological expert to see that the Latin American Catholic's strengths correspond in great measure to the North American Catholic's weaknesses and vice versa, the great qualities of North American Catholicism correspond greatly to the defects of Latin American Catholicism. The proposal of a true marriage then is not only a necessity if we are to preserve our unity and therefore our Catholicism, but it will likely produce a congregation much more in conformity to the original model and prototype."

Such is the goal for which the Catholic Church of Miami must work. But its achievement depends on the leaders of both groups having a profound and intimate knowledge of each other.

This knowledge must be critical as well as sympathetic. It can only be accomplished at a great price in sacrifice and effort. Such a process will involve much frustration and tension — indeed, communities, no more than individuals, can not hope to grow without such pain, pain which is a sign of life.

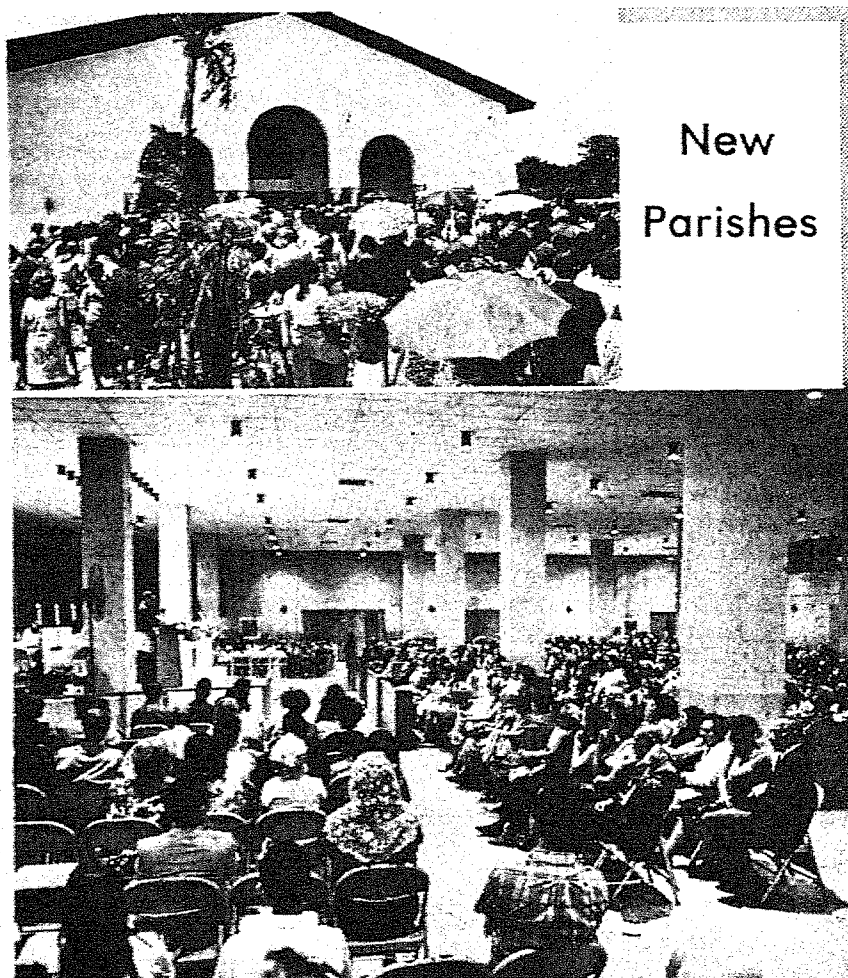
In 15 years, much has been accomplished in Miami. The response of the Church here has been without precedent. Many of the ideas, such as a bilingual seminary, first inaugurated in Miami, are being copied now in areas which have had the Spanish-speaking "problem" for a hundred years.

The vast majority of Miami's Spanish-speaking Catholics came to Miami from Cuba, not to stay, often not by free choice, but always with the hope of returning to their beloved fatherland . . . a Cuba free and democratic. With the passage of the years, this fading hope has been a bitter pill to swallow. The exiled priests and religious have not been immune to these aspirations and disappointments. But now that the reality cannot be denied, the exile community is forced to take stock of its situation.

If they are going to stay here, then they must stake their claim in this new society of which the Church is part. This view presents a wonderful opportunity for the Church, a visible symbol of unity in common beliefs to bring about that marriage of cultures which will produce a new unity — a Catholicism which is neither Latin nor Anglo, but combining the best of both traditions, will find its expression meeting the realities of this Inter-American community called Miami, the cross-roads of the hemisphere.

All the institutions of society, political, law, education, family as well as religion are faced with this challenge and the kind of community Miami is for succeeding generations will be the basis of the final judgment.

"Now it is easy to understand," wrote Pope Paul, "That it is not possible to fulfill effectively this pastoral care if the spiritual heritage and the special culture of the migrants is not taken into due account. In this respect, the national language in which they express their thoughts, their mentality and their very religious life is of great importance. Naturally, it must be avoided that these diversities and adaptations in accordance with the various ethnic groups, even though legitimate, results in harm to that unity to which all are called in the Church, as St. Paul admonishes: 'For in one Spirit we're all baptized into one body whether Jew or Gentiles, whether slaves or free,' for you are all one in Jesus Christ."



MORE parishes opened directly as a result of the growth and shifts in the Spanish-speaking population. Shown above is St. Raymond Church, which has a high percentage of Latin parishioners. Below, the Church of St. John Bosco, has had a Cuban pastor since its inception and serves a territory that is 95 per cent Cuban, in the heart of "Little Havana."

Presencia cubana influencia hispana ¿Qué hace la iglesia?

El Autor

Monseñor Bryan O. Walsh es director Diocesano de Caridad Católica y fue Vicario Episcopal para las comunidades Hispánicas de la Arquidiócesis de Miami. Desde 1956 trabaja en el Apostolado en Español. Dirige desde su fundación el programa para Niños Refugiados Cubanos.

"Tengan una preocupación especial por los fieles que, por su condición de vida, no pueden disfrutar convenientemente del cuidado pastoral ordinario... como son muchísimos emigrantes y desterrados." (Christus Dominus No. 18).

Siguiendo una larga tradición, en Agosto de 1969 la Santa Sede estableció una serie de normas para ayudar a los obispos en el cuidado pastoral de inmigrantes. "quienes no solamente dependen del cuidado pastoral general, como los demás fieles, sino que dada la situación especial en que viven, requieren el cuidado que exigen sus necesidades." (Pastoralis Migratorum, Papa Pablo VI, Abril 15 de 1969).

Estos textos citados establecen y especifican la responsabilidad de los obispos en el cuidado de los inmigrantes, responsabilidad que el Arzobispo Carroll reconoció y aceptó desde la fundación de la Arquidiócesis de Miami en 1958. La Iglesia de Miami es la Iglesia de los inmigrantes. La enorme migración del norte durante las décadas de los 40 y 50 produjo un crecimiento sin precedentes. Fue ésta ola de inmigrantes lo que causó que el número de parroquias aumentara de 11 en 1938 a 14 en 1958, cuando se estableció la diócesis.

La década de los 60 trajo una nueva migración del sur hacia el Condado Dade, mientras que la migración del norte continuaba hacia Broward y otros condados. El número de parroquias ha crecido de — en 1958 a — en 1975, siendo Miami una de las diócesis de mayor crecimiento en el país. En 1968 Miami fue elevada a Arquidiócesis.

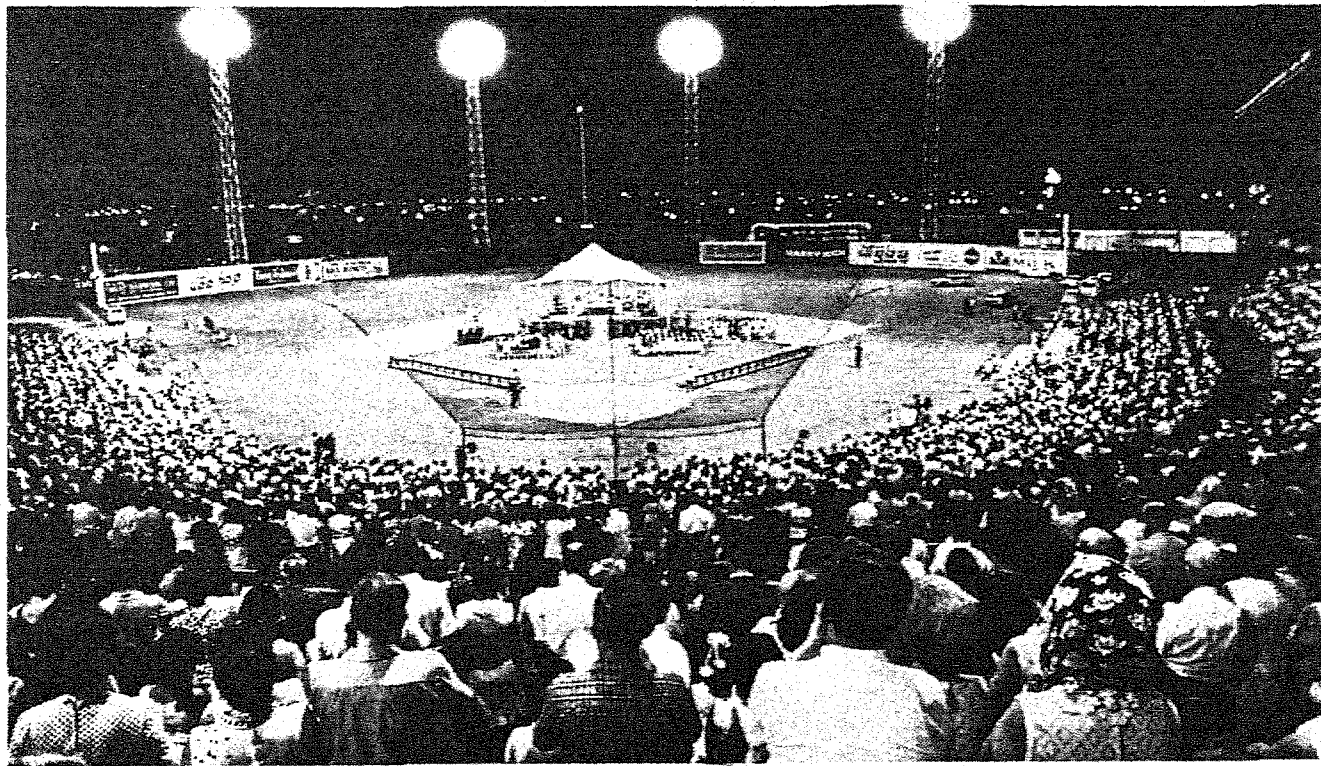
La migración del sur introdujo a un nuevo elemento, grupos que diferían en lengua y cultura de los grupos ya establecidos, y la Iglesia tuvo que desarrollar una nueva pastoral para los inmigrantes de habla hispana.

El Arzobispo, más que nadie en Miami, reconoció esto desde el principio y como dirigente espiritual inició programas para ayudar a estos nuevos inmigrantes en sus problemas sociales y espirituales. Reconoció, en las palabras del Papa Pablo, "que no es posible un cuidado pastoral efectivo y el patrimonio espiritual y la cultura especial de los migrantes ni se tienen en cuenta. Por eso, la lengua nativa que expresa sus pensamientos, su mentalidad y sus sentimientos religiosos es de suma importancia." (ibid)

Unos 40,000 latinos vivían en Miami en 1958. La mayoría de ellos, residentes por largo tiempo, estaban bien integrados en la comunidad. Otros vivían en Miami por problemas políticos en sus países. Muchos regresaron a Cuba en 1959, al caer el régimen de Batista y tomar Castro el poder. Su presencia en Miami no tuvo impacto visible. Los pocos católicos practicantes que no hablaban inglés, estaban concentrados en las parroquias de St. Michael y Corpus Christi, donde sacerdotes nativos de España trabajaban desde 1953. (Fr. Altonaga, Fr. Navarrete, Fr. Morris).

Centro Hispano

En 1959, el Arzobispo Carroll, reconociendo las necesidades especiales de los inmigrantes de habla hispana, estableció un centro de servicio social con múltiples funciones: el Centro Hispano Católico. En aquel momento, los inmigrantes no podían recibir ayuda del gobierno por no tener los requisitos de residencia. Los servicios del C.H.C. incluían asistencia médica, cuidado de niños, orientación psicológica y ayuda económica. Los dominicos españoles enviaron al sacerdote como capellán. Cuando el centro abrió sus puertas, todavía no existía el problema de los refugiados cubanos. La posición geográfica de Miami y el aumento en los servicios aéreos del sur anticipaban un constante aumento en la población hispana de Miami. Conciente de la necesidad de sacerdotes bilingües, el Arzobispo Carroll envió dos de sus sacerdotes, el autor, el P.



Desde 1960 la celebración de la festividad de Nuestra Señora de la Caridad del Cobre, Patrona de Cuba, se ha convertido en la mayor demostración de masas cada año en el área de Miami. El Arzobispo Carroll propuso a los cubanos construir un templo a su Patrona. Ya es una realidad la Ermita de la Caridad.

LA VOZ

SUPLEMENTO ESPECIAL

Bryan Walsh, Director de Caridades Católicas, y el P. Hugh Flynn, director del Centro Hispano Católico, a estudiar español durante el verano de 1960 en la Universidad Católica de Puerto Rico y al mismo tiempo estar en contacto con la cultura latina. A su regreso en Agosto de 1960, la situación en Miami había cambiado dramáticamente.

Asistencia Espiritual

Mientras tanto, el cuidado espiritual de los inmigrantes era la mayor preocupación del Arzobispo. Los primeros religiosos expulsados de Cuba llegaron a Miami en enero de 1961 y el Arzobispo les invitó a trabajar en el Centro Hispano, donde Hermanas de la misma comunidad habían laborado desde el principio. Según continuaba el éxodo del clero, durante la primavera y verano de 1961, el Arzobispo Carroll les invitó a quedarse en Miami para ayudar en el servicio pastoral de sus compatriotas exilados. Algunos aceptaron la invitación, pero la mayoría fueron enviados a España o Latinoamérica por sus superiores religiosos. En 1960, habían 694 sacerdotes en Cuba. En Septiembre de 1961 quedaban menos de 200. De los que salieron hay 49 en Miami.

Durante los primeros años de exilio, la esperanza del regreso hacia que los exilados vieran estancia en Miami como temporal. Se pensaba que en pocos meses el gobierno de Castro sería derrocado y el regreso masivo sería una realidad. Aún hoy, después de 15 años, algunos sectores de la comunidad cubana mantienen la misma postura, alimentada por los medios de comunicación hispanos. Por eso, al principio de la década de los 60 cualquier idea de planes permanentes era imposible. Aún más, la misma idea de permanencia era considerada por la colonia cubana como una falta de fe y un ataque a su patriotismo. Fracasos como la invasión de Bahía de Cochinos en 1961 y la Crisis de Octubre de 1962 hicieron que las autoridades eclesásticas comenzaran a pensar en términos de planes pastorales permanentes. Hasta entonces el cuidado pastoral de los exilados consistía en enviar asistentes latinos, en su mayoría exilados, a las parroquias ya existentes. Más sacerdotes americanos fueron a Puerto Rico en 1961 y 1962 a aprender español. A finales de 1962 varias parroquias tenían Misas especiales con sermones en español. En aquellos días, la mayoría estaban concentrados en el área central en las parroquias de Sts. Peter & Paul, St. Michael, Corpus Christi y Gesu. Sin embargo, el movimiento hacia otras áreas como Hialeah había comenzado, y otras parroquias añadieron sermones en español. En 1966 Miami contaba con 80 sacerdotes de habla hispana y 16 parroquias con Misas en español.

Escuelas Católicas

Con los primeros exilados se llenaron los puestos disponibles en los colegios católicos. En número de niños hispanos era de 5,382 al final de 1962. Aunque un crecimiento mayor fue imposible por falta de espacio en los colegios, hoy hay 8,042 hispanos en los colegios católicos del área Metropolitana de Miami.

"No se debe menospreciar la lengua nativa de los emigrantes, a través de la

cual expresan su mentalidad, cultura y vida espiritual." (P.M.)

La política oficial de la Arquidiócesis es:

"Los programas bilingües son parte integral del curriculum de los colegios católicos porque ayudan a alcanzar los objetivos de la educación: el desarrollo del individuo y su proceso de socialización en la comunidad dentro de la esfera religiosa y la esfera profana. Los programas bilingües tienen por objetivo la motivación del interés académico del estudiante sin que sufran su lengua o cultura nativa, que son parte de su identidad. En el proceso de socialización los programas bilingües tratan de reconocer el papel de la lengua nativa en la comunidad — en el Condado Dade la realidad que el inglés y el español son funcionalmente equivalente — y el papel más amplio de la lengua nativa como serio vehículo de los valores culturales. La educación bilingüe se ve como un amplio movimiento sociológico que envuelve el colegio y la comunidad con un fuerte intercambio de refuerzo mutuo entre los dos."

En 1974 el número de niños hispanos en los colegios públicos era de 66,349, habiendo 8,042 en los colegios católicos.

Tres nuevos colegios secundarios comenzaron en 1961, un resultado directo del arribo de los cubanos. La Salle y Belén para muchachos, y Carrollton para muchachas. Los maestros eran religiosos refugiados y los alumnos eran también refugiados en su gran mayoría durante los primeros años. Estos colegios hoy tienen un 55% de alumnos americanos.

Es muy difícil calcular el número exacto de latinos en Miami. Se calculan entre 500,000 y 600,000 los residentes hispanos, incluyendo los refugiados cubanos. La falta de precisión del Censo de los Estados Unidos en contar migrantes es bien conocida.

El Dr. Wooten, del Centro para Investigaciones Sobre Cuba y el Caribe de la Universidad de Miami, ha dicho que "ninguna agencia mantiene una categoría de "Refugiados Cubanos" en sí. El Centro de Refugiados Cubanos enumeraba a los refugiados según el número del caso, e individuos y familias que recibían servicios. Un gran número de cubanos, especialmente aquellos llegados antes de que se estableciera el Centro nunca se registraron. Otras agencias — El Servicio de Inmigración y Naturalización del Departamento de Justicia, el Buró del Censo del Departamento de Comercio, el Departamento de Justicia a través del programa de registro de extranjeros, otras agencias del Estado de la Florida, el Condado de Dade, y la Ciudad de Miami — contaban a los refugiados en diferentes categorías nunca tomando la cifra global de refugiados." (San Francisco, junio 1975). El problema se agrava si tomamos la totalidad de la población hispana, que incluye americanos nativos, americanos naturalizados, emigrantes y refugiados de Latinoamérica, y extranjeros ilegales. Los 400,000 turistas de América Latina (según el

Presencia cubana

Miami Herald sept. 6 de 1975) hacen aún más difícil tener una cifra exacta.

La Strategy Research Corporation publicó recientemente un estudio con los siguientes resultados: (Ver Tabla I)

El Dr. Wooten ha suministrado éstos datos sobre la población de cubanos refugiados de 1960 a 1967, calculados a principio de cada año:

1960	4,200
1961	12,900
1962	76,500
1963	124,000
1964	123,000 no hay vuelos entre
1965	119,000 Cuba y los Estados Unidos
1966	121,000
1967	128,000

Se puede notar una baja entre los años 1963 y 1966 al suspenderse los vuelos entre Cuba y EE.UU. y también por el Programa de Relocalización de Refugiados.

Otro factor que afecta el trabajo pastoral de la Iglesia es la movilidad de los hispanos dentro del área metropolitana, por lo cual más y más parroquias se tienen que adaptar a las necesidades del creciente número de feligreses hispanos.

La Strategy Research Corporation ha señalado que:

Hay pruebas de cambios mayores en la densidad de la Comunidad latina y también en el porcentaje de latinos en cuatro áreas del condado. En 1970 la población latina formaba el 29% de la población total del área central. En 1974 aumentó al 30%. El área oeste del condado muestra el mayor incremento en densidad de familias latinas, aumentando de un 25% en 1970 al 40% en 1974. También hubo un gran crecimiento en el sur del condado, subiendo de un 8% a un 16% en el mismo período. El norte del condado indicó poco crecimiento, subiendo de un 14% a un 17%. La cifra total subió de un 19% a un 24% de la población total.

Más Parroquias

Esta migración interna afecta directamente la labor pastoral de la Iglesia. Al subir la densidad de la población católica hay que establecer nuevas parroquias y las parroquias ya establecidas tienen que adaptarse a los recién llegados. Esto implica el cambio de sacerdotes, lo que ha provocado la queja que "a los sacerdotes hispanos se les cambia constantemente de una parroquia a otra, lo que afecta la calidad del trabajo."

Ya en 1963 era evidente para las autoridades arquidiocesanas, si no para los sacerdotes y fieles cubanos, que un gran número de la colonia exilada permanecería en Miami. Se abrió la primera parroquia específicamente planeada para los hispanos de la Pequeña Habana. La diócesis convirtió un viejo garage en una Iglesia moderna con capacidad para 1,400 personas. La parroquia de San Juan Bosco ha tenido un párroco cubano desde el principio, y sirve una zona 98% cubana.

Después otras parroquias abrieron sus puertas como resultado del incremento en la población hispana: San Roberto Belarmino (1968), St. Raymond (1969), St. Kevin (1963), St. Kieran (1967), St. Agatha (1971), St. Benedict (1973), St. Cecilia (1971), St. Dominic (1962), St. Joaquim (1972), Our Lady of Providence (1973).

Es importante aclarar que estas son parroquias territoriales, no nacionales. Están al servicio de todos los que viven en su territorio. Sin embargo, la construcción de éstas parroquias fué un resultado directo del aumento en la población de hispanos en dichas áreas, lo que aumentó la población católica.

De los once párrocos, nueve son hispanos, dos son norteamericanos bilingües, y uno no habla español. Sin embargo, éste último tiene un asistente hispano, al igual que los otros párrocos norteamericanos. Todas éstas parroquias tienen sacerdotes que hablan Inglés para servir a los fieles que hablan inglés.

Periódico bilingüe

El periódico arquidiocesano LA VOZ comenzó una columna en español en 1959 y pronto tuvo una sección entera. Fue el primer periódico diocesano del país en tener una sección regular en español.

El día 8 de septiembre de 1961, Fiesta de Nuestra Señora de la Caridad, se celebró con una Misa Pontifical al aire libre en los terrenos del Miami Stadium y celebrada por el Arzobispo Carroll. Más de 40,000 personas asistieron. Cada año ésta celebración reúne a miles de cubanos en la Fiesta de la Virgen de la Caridad. En la Misa de 1966 el Arzobispo Carroll sugirió la construcción de un santuario en honor de Nuestra Señora de la Caridad junto a la bahía de Biscayne. La Arquidiócesis facilitó los terrenos y en la Fiesta de la Inmaculada Concepción en 1973 el santuario erigido por los cubanos exilados fué consagrado solemnemente por el Cardenal Krol, Presidente de la Conferencia de Obispos de los Estados Unidos.

"También parece efectivo obtener locales para el uso de los inmigrantes, para que puedan cultivar los valores de sus culturas." (Pastoralis Migratorum).

En 1970 se abrieron centros comunitarios bajo los auspicios de las agencias católicas en dos de los barrios hispanos más necesitados — San Juan de Puerto Rico en el Northwest y el Centro Mater en el Southwest. Estos lugares sirven para dar la identidad y ayuda mutua que tanto necesitan las comunidades de inmigrantes.

Operación 'Pedro Pan'

En diciembre de 1960, el Buró de Servicios Católicos inauguró el Programa de Niños Cubanos para albergar a aquellos niños cubanos que venían a este país sin la protección y el cuidado de sus padres. Durante 15 años, 8,342 niños se han beneficiado con este programa con la ayuda y cooperación del Departamento de Salud, Educación y Bienestar Social. Durante casi dos años, de diciembre de 1960 a octubre de 1962, el Buró de Servicios Católicos fué la base de la Operación "Pedro Pan," un programa diseñado para ayudar a los padres cubanos a enviar a sus hijos a los EE. UU. y así salvarlos del adoctrinamiento comunista. Durante esos 20 meses unos 14,048 niños arribaron a tierras de libertad en Miami. Cuando comenzó el Puente Aéreo en 1965, el Buró de Servicios Católicos pudo reunir a la gran mayoría de estos niños con sus padres en Miami.

Muchos jóvenes cubanos en Miami y en todos los Estados Unidos, triunfadores en diferentes campos de nuestra sociedad, deben sus carreras y su presencia en este país a dicho programa. Podemos añadir que muchos de éstos jóvenes y sus familias todavía estarían en Cuba si no fuese por éstos programas.

"De ser necesario, debe establecerse una oficina especial para inmigrantes en la curia episcopal en las diócesis que tengan inmigrantes. Un vicario episcopal y otros sacerdotes capacitados deben estar al frente de esta oficina." (P.M.)

Durante algunos años la diócesis tuvo un departamento especial de la cancellería dedicado a los problemas de los sacerdotes y laicos de habla hispana recién llegados. Lo encabezaba el Vice Canciller, Mons. John J. Fitzpatrick, sacerdote norteamericano bilingüe, quien ahora es Obispo de Brownsville, Texas. Según se fué adaptando la comunidad hispana a las costumbres americanas se eliminó este departamento y se inició la costumbre de asignar un sacerdote de habla hispana a las diferentes agencias y departamentos de la arquidiócesis, como el Tribunal, el Departamento de Educación Religiosa, el Departamento de Radio y Televisión, el periódico arquidiocesano, las Caridades Católicas, el Departamento de Educación, el Departamento de Pastoral Juvenil, la Oficina de Vocaciones, y también la misma Cancillería. La falta de sacerdotes de habla hispana presenta dificultades en éste respecto.

Vicario Episcopal

La Arquidiócesis de Miami nombró el primer Director del Apostolado Hispano en 1959. Con la publicación del documento papal "Pastoralis Migratorum" en 1969, el Director de Apostolado Hispano, Mons. Bryan Walsh, fué nombrado Vicario Episcopal para los Pueblos de habla hispana. Al terminar su periodo de Vicario en 1973, lo sucedió Mons. Orlando Fernández, un sacerdote cubano de la Arquidiócesis de Miami, quien también es Vice Canciller para asuntos hispanos.

"Que los inmigrantes sean invitados a participar de diferentes grupos y asociaciones laicas. Aquellos que fueron miembros de estas organizaciones en sus países deben cooperar en este empeño." (P.M.)

El crecimiento del apostolado laico ha sido uno de los aspectos más fructíferos de la situación en Miami. En estos momentos hay seis movimientos principales activos en la Arquidiócesis: Cursillos, Encuentros Familiares, Movimiento Familiar Cristiano, Impacto, Camino, Legión de María. Tres tienen afiliación internacional y tres nacieron en Miami. Juntos tienen unos 4,000 miembros activos y ya han alcanzado aproximadamente 10,000 personas.

"Entre los signos de los tiempos, el creciente e irresistible sentido de solidaridad entre los pueblos es especialmente notable. Es la función del apostolado laico promover este sentido y transformarlo en una sincera y genuina hermandad. Aun más, los laicos deben estar informados sobre el campo internacional y de problemas y soluciones que surgen en este campo, tanto en la teoría como en la práctica, especialmente en las naciones en desarrollo." (P.M.)

La Arquidiócesis de Miami ha estado a la cabeza de la comunidad y de la nación promoviendo la solidaridad interamericana. La Oficina Arquidiocesana de Asuntos Latinoamericanos abrió sus puertas en 1967 con el propósito expreso de promover mayor entendimiento y apreciación de la cultura Latinoamericana en Miami. Comenzando con la Misa Panamericana al principio de la década de los 60, ésta oficina ha patrocinado celebraciones como la Semana Interamericana, el Festival de Arte Interamericano, Concursos de Pintura y Literatura, con el propósito de aumentar el interés cultural entre los ciudadanos de ésta comunidad.

"Que se busquen sacerdotes de la misma lengua o país de los inmigrantes. Pero en circunstancias especiales, como la escasez de éstos sacerdotes, que los ordinarios utilicen la labor de otros sacerdote que hablen la lengua de los inmigrantes, y que no escatimen esfuerzos en lograr que sus nuevos hijos triunfen sobre sus crisis y peligros a la práctica de la vida cristiana." (P.M.)

En éstos momentos, existen 51 parroquias en el área metropolitana de Miami (Condado de Dade), donde viven la vasta mayoría de los católicos de habla hispana. De éstas 13, o el 25%, están en manos de sacerdotes hispanos. Entre los demás párrocos hay 9 irlandeses, 1 maltes, 1 inglés, y 27 norteamericanos. Ocho de los de habla inglesa son bilingües, o sea, 21 que hablan español de un total de 51. Resulta interesante señalar que de éstas 51 parroquias, 6 son administradas por Ordenes Religiosos, y los Superiores Provinciales nombran los párrocos. Como resultado, de los 45 párrocos nombrados por el Arzobispo, 12 son hispanos y 33 de origen anglosajón.

Ver Tabla III y IV

Se necesitan sacerdotes

Además de los 13 párrocos hispanos en el Miami metropolitano, hay otros 3 que son párrocos en otras áreas de la arquidiócesis, haciendo un total de 16. De éstos, 8 son cubanos y 8 españoles. Todos menos uno vinieron a los EE.UU. ya ordenados. Tabla 4.

Hay otros 8 sacerdotes hispanos en otras parroquias, además de los 49 en el área metropolitana. Hay en total 57 asistentes hispanos, 18 son cubanos. Se han ordenado 9 sacerdotes después de salir de Cuba. 4 vinieron a Miami como adolescentes y entraron aquí en el seminario. 27 de los asistentes son de Ordenes Religiosos.

Todas las parroquias en Miami son territoriales, o sea, que sirven a todos los católicos en un área determinada, sin importar la lengua o cultura. Por eso, en áreas predominantemente hispanas el párroco debe ser bilingüe. Sin embargo, es esencial que hable inglés. En el presente hay 177 sacerdotes sirviendo en las parroquias de Miami metropolitano. 44% son hispanos y el

¿Qué hace



La larga historia del destierro cubano ha tenido páginas de especial dramatismo. Una de ellas, la llegada de los heridos rescatados de la frustrada invasión de Playa Girón. La Arquidiócesis de Miami dispuso toda la atención necesaria a enfermos y heridos en el Mercy Hospital. El Arzobispo Coleman F. Carroll en persona veló por la atención y la recuperación de esos hombres.



Santa Cecilia, en Hialeha, muchas nuevas parroquias para responder a pastorales de la población.

TABLA MIAMI M NUMEROS POR LENGUA NATAL	
PARROCO	38 (75%)
ASISTENTE	57 (52%)
CAPELLANES, ETC.	4 (20%)
TOTAL	99 (56%)

TABLA ARQUIDIOCESIS SACERDOTE POR INCARDINACION TOTAL PAR (Adm)	
INCARDINATED	19
NON-INCARDINATED	34
RELIGIOUS	41
TOTAL	94

- NOTAS:
1. Los 4 sacerdotes incardinados en Episcopal, uno en estudios graduados, otro en estudios de licenciatura.
 2. Los 4 sacerdotes no-incardinados en la Ermita, y tres profesores del seminario.
 3. Los 13 religiosos con nombramiento.
 4. Hay 4 sacerdotes retirados, haciendo un total de 42.
 5. Hay 4 asistentes que sirvieron como sacerdotes.



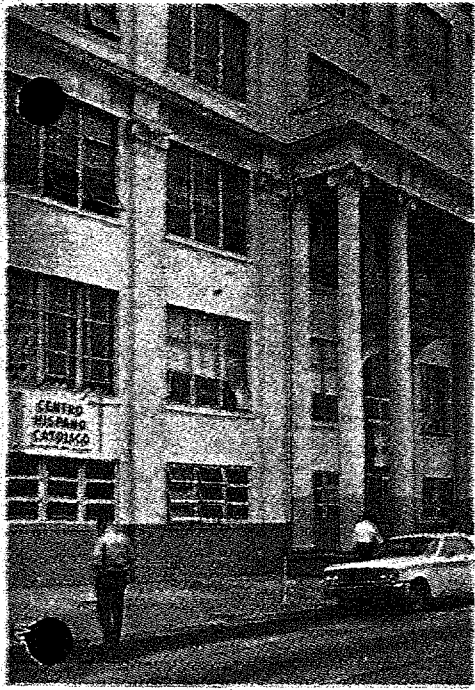
Desde el comienzo siempre ha habido un sacerdote, un representante de la parroquia, para recibir a los inmigrantes y atender a sus necesidades materiales.

TABLA NO. I AREA METROPOLITANA DE MIAMI POBLACION POR GRUPOS ETNICOS

YEAR	TOTAL POBLACION	LATINOS Cantidad	%	NEGROS Cantidad	%	OTROS Cantidad	%
1950	495,084	20,000	4%	64,947	13.2%	410,137	82.8%
1960	935,047	50,000	5.3%	137,299	14.7%	747,748	80%
1970	1,267,792	299,217	23.6%	189,666	15%	778,909	61.4%
1975	1,487,800 (Est.)	488,500	32.8%	233,800	15.7%	765,500	51.5%

de la iglesia?

Influencia hispana



El Centro Hispano Católico está grabado en el corazón de muchos cubanos.



... es sólo una de las muchas actividades establecidas para satisfacer las necesidades de la comunidad hispana.

TABLA III
DIÓCESIS METROPOLITANA DE MIAMI DE SACERDOTES LATINOS Y NOMBRAMIENTO

	Total
Español	51 (100%)
13 (25%)	106 (100%)
49 (48%)	20 (100%)
16 (80%)	177 (100%)
78 (44%)	

TABLA NO. IV
DIÓCESIS DE MIAMI DE SACERDOTES HISPANOS Y NOMBRAMIENTOS ESPECIALES

GRUPO	ASSIST.	NOMBRAM'TO. ESPECIAL
8	7	4
7	23	4
1	27	13
16	57	21

Los nombramientos especiales son el Vicario General en Roma y otro en Santo Domingo. Los nombramientos especiales son el Director General. Los nombramientos especiales son maestros y capellanes. El total es de 98. Los administradores anteriormente.



... del exodo cubano en el mismo aeropuerto religioso o un seglar. La Arquidiócesis de Miami atiende a los refugiados y atiende sus necesidades espirituales.

56% de habla inglesa. La gran mayoría de los hispanos hablan suficiente inglés; muchos son completamente bilingües. En Miami hay 16 sacerdotes hispanos completamente dedicados a trabajos especiales, como maestros, capellanes de hospitales, etc., habiendo 4 de habla inglesa en estos trabajos. Hasta el día primero de junio el total de sacerdotes hispanos activos es de 94.

¿Es el clero de Miami predominantemente irlandés? El Arzobispo Carroll es norteamericano de origen irlandés; mientras que el Obispo Gracia es norteamericano de origen francés y español. De los seis puestos principales en la administración arquidiocesana tres los ocupan norteamericanos, dos irlandeses, y uno un cubano. De los tres norteamericanos, uno es de ascendencia italiana, otro alemana y otro francés. De los 51 párrocos en el área metropolitana de Miami, 9 son irlandeses.

Es indiscutible que se necesitan más sacerdotes hispanos. Pero el problema es donde reclutarlos. Según las cifras que se utilizan, en Miami hay de 400,000 a 600,000 hispanos. Calculando que el 90% son al menos nominalmente católicos, tenemos la proporción de un sacerdote por cada 5 a 8 mil católicos, en términos redondeados. Estas cifras (Tabla 5) se comparan con uno por cada 8,000 en América Latina y uno por cada 7,500 en Cuba antes de Castro. El problema es ¿Cómo puede la Iglesia de Miami traer sacerdotes de Latinoamérica donde tanto los necesitan? Por eso es que sólo bajo circunstancias muy especiales se deben aceptar sacerdotes de Latinoamérica. Allí también necesitan sacerdotes. Table 5.

Faltan Vocaciones

Miami debe producir sus propios sacerdotes de habla hispana, sacerdotes bilingües y biculturales que son los que necesita. Desde el principio del exodo cubano, jóvenes cubanos han entrado al seminario en Miami. Cinco se han ordenado del Seminario San Vicente de Paul. Cuatro ordenados en otros seminarios están trabajando en Miami. Otros cinco que salieron de Cuba como seminaristas, también se ordenaron y ahora trabajan en Miami.

Desde 1971, cuando la Arquidiócesis asumió la administración del Seminario Mayor, ha sido su política desarrollar un programa de estudios bilingüe y bicultural para preparar a los futuros sacerdotes a trabajar en un ambiente bilingüe y bicultural. De los 80 seminaristas 21 (27%) son bilingües — 16 hispanos y 5 norteamericanos. La mitad estudian en Puerto Rico u otras diócesis de la Florida. 30% de la facultad es bilingüe, seis cubanos y un español, y dos norteamericanos con experiencia en Latinoamérica. Se ofrecen 9 cursos en español, y todos los estudiantes de la Arquidiócesis de Miami deben ser bilingües para ser ordenados.

La escasez mundial de vocaciones también afecta a Miami. Además, las familias hispanas recién arribadas todavía sufren el shock cultural de emigrar que afecta la vida familiar. En estas condiciones es difícil cultivar vocaciones.

Hay que reconocer que Miami comparte con el resto de América Latina la falta de vocaciones hispanas. Comparado con el resto de los EE.UU. (Tabla 5) con 500 sacerdotes nativos de habla hispana para 15 millones de católicos, una proporción de 1 por 30,000, el caso de Miami ofrece optimismo. Sin embargo, comparado con la proporción nacional de 1 por 850 católicos la situación es seria.

"La experiencia nos enseña que los fieles cristianos en estas circunstancias, quizás por una interiorización inadecuada de la fe, corren el peligro de descuidar y finalmente abandonar su vida cristiana; pueden perder el gran tesoro de la que han practicado hasta ahora. Esto ocurre con más facilidad cuando las tradiciones humanas y culturales en las cuales está arraigada la fe del inmigrante corren el peligro de perderse." (P.M.)

Actividad protestante

La cifra de 40,000 conversiones al Protestantismo fué citada recientemente por LA VOZ y el New York Times: "Estadísticas aproximadas recientemente citadas por un Pastor Protestante cuyo nombre no se menciona indican que unos 40,000 cubanos se han convertido al Protestantismo durante el exilio." La cifra citada fué un comentario hecho por un Pastor Protestante durante una conversación y simplemente reflejan su

opinión. Dicha cifra no está basada en ningún estudio o investigación. Desafortunadamente, al salir publicada en una publicación oficial de la Iglesia, el New York Times la aceptó como una cifra comprobada, citando otras que llegaban a 60,000.

Desde 1933 ha existido en Miami una congregación Protestante hispana. En la década de los 50 existían al menos tres: Bautista, Metodista y Biblia Abierta. Entre los exilados cubanos de la década de los 60 había un número de pastores protestantes y feligreses.

Se han organizado nuevas iglesias — Presbiteriana, Cristiana Reformada, Episcopal, y varios grupos Pentecostales e independientes. En 1969, habían 77 congregaciones Protestantes en Miami. La mayor tenía 352 miembros, y la congregación average tenía 111 miembros. El número total de miembros era de 8,574 según un reporte preparado para el Concilio Nacional de Iglesias por el Rev. Lloyd Knox, ministro metodista. Los Testigos de Jehová no estaban incluidos. El Rev. Knox describió así a los miembros:

"Con la excepción de maestros, hay pocos profesionales en las iglesias Protestantes. Algunos de los jóvenes han ingresado en universidades americanas, pero la mayoría de los miembros son miles de empleados de factorías construidas en el Condado Dade en los últimos 10 años. Un número menor son mecánicos, vendedores, trabajadores de hoteles y restaurantes, pequeños hombres de negocios, técnicos y en profesiones semejantes."

Los misioneros protestantes llegaron a Cuba a principios de este siglo. Con una gran ayuda norteamericana, construyeron clínicas y colegios en los barrios más pobres. Jóvenes cubanos eran enviados a los EE.UU. para entrenarse en el ministerio. En 1959 el número de protestantes en Cuba era de 85,000.

Estas pequeñas congregaciones se caracterizaron en Cuba y aquí por un gran sentido de fraternidad. Los miembros están dispuestos a ayudar a otros en relaciones de persona a persona, especialmente a aquellos de la misma fe.

Por supuesto que el número ha crecido desde 1969. Mas de 188,000 hispanos han llegado a Miami. Encontrar cifras exactas es un problema, pero un incremento de 8,000 a más de 60,000 en cinco años parece algo incierto. Aún la cifra de 40,000 parece a primera vista una gran exageración.

Otra cara de la moneda

La otra cara de la moneda también hay que examinarla cuidadosamente. ¿Qué quiere decir "dejar la Iglesia? Esto pudiera implicar que la persona que pasa a la Iglesia Protestante tenía una afiliación seria con la Iglesia Católica. En los EE.UU. esa persona sería considerada un "católico practicante." La persona está bautizada, recibió los Sacramentos, asistía a Misa regularmente y se casó en la Iglesia, y trató de educar a sus hijos en la fe católica. ¿Cuál era la situación en Cuba antes de Castro y en Latinoamérica en general? La Semana Interamericana de Acción Católica que tuvo lugar en Perú en 1953 produjo una excelente auto-crítica del catolicismo latinoamericano antes de Castro. Señaló que "la gran mayoría de los católicos lo son sólo de nombre... aunque bautizados; creyentes de la fe católica, estos católicos nominales no practican su religión o dejan que tenga ninguna influencia apreciable en su vida diaria."

Generalmente se calcula un 15% de Cubanos que eran más que católicos nominales antes de Castro, y ésto estaría de acuerdo con la situación general latinoamericana. Esto significa que habría un millón de católicos activos en Cuba en 1959. Este grupo era predominantemente de clase media en los centros urbanos. Estos fueron afectados por la revolución desde los primeros días y al principio del exodo representaban un gran número de los refugiados. Como resultado se creó la impresión al principio de la década de los 60 de que un gran porcentaje de los cubanos eran católicos activos. En los primeros dos o tres años esta era un impresión verdadera. Pero como Juan Clarke, sociólogo del Miami-Dade Community College, ha señalado, con el pasar de los años la situación de los exilados en Miami se ha parecido más y más a la situación en Cuba antes de Castro. El resultado es que un gran porcentaje de los cubanos en Miami son católicos sólo de nombre y así lo han sido toda su vida. No hay duda que hay casos individuales de católicos activos que se han

convertido al protestantismo, pero es más probable que la mayoría de los conversos proviene de esta fuente de católicos no-practicantes — genuinamente católicos sólo de hombre ya que alguno no están ni bautizados.

Santería

Hay que considerar esto cuando analizamos la afirmación que "muchos han regresado a las religiones de origen africano; entre ellas la bien organizada religión Lucumi." Había una gran influencia africana en muchos aspectos de la vida en Cuba. La práctica de los cultos africanos era común, especialmente en los días de fiesta. El historiador inglés Hugh Thomas escribe:

"Es aparente que las religiones Afro-cubanas se han identificado más que nunca con el Catolicismo Romano desde la revolución Negra de 1912. Los africanos veían al catolicismo como la versión española de la Santería Africana, el culto de los "Orishas," grandes hombres del pasado. La clase media negra y mulata ha sido asimilada por la sociedad blanca española excepto al participar del ABAKUA o Santería, que es un contraste con la vida ordinaria. Changó, el dios de la guerra, permaneció en identificación difícil con Santa Barbara... Al Destino o ORUMILA (San Francisco) se le atribuían 200 o 300 santeros (sacerdotes) en La Habana solamente... Los blancos continuaban asistiendo a estas celebraciones: senadores, políticos y alcaldes a menudo le rendían culto a éstas curiosas deidades. La explicación: "Yo no creo pero lo repito."

Según el estudio de la Acción Católica en Cuba en 1958 uno de cada cuatro cubanos había participado al menos una vez en ritos afrocubanos. Los autores MacGaffey y Barnett, en su libro "Cuba en el Siglo XX" dicen:

"Es difícil estimar la influencia de las religiones africanas en la vida de los cubanos por la imposibilidad en distinguir las del Catolicismo en la práctica de las clases bajas. Todas las versiones de la Santería (Lucumi - Arara, Vodun) han asimilado parte del ritual y la mitología Católica. Sus devotos se consideran católicos y creen que los nombres de los santos católicos son traducciones de los nombres Africanos de Nigeria. Se considera al Catolicismo como la versión española de la Santería; la alternativa a la Santería no es el Catolicismo sino el Protestantismo."

La Santería llegó a Miami con los exilados cubanos de la misma manera que los puertorriqueños y otros latinoamericanos lo trajeron a Nueva York. Es indudable que está bien organizada y floreciente en Miami. Se notan dos diferencias en su cambio geográfico. Parece ser más abierta y menos secreta en Miami que en Cuba. Segundo, al igual que muchos cubanos han pasado de la clase pobre a la clase media en Miami, la Santería también ha subido un escalón, y ahora parece más atractiva a la clase media. Muchos de los barrios latinos tienen su Botánica bien surtida para los devotos. También parece que la Santería se está institucionalizando y formalizando en el ambiente norteamericano.

¿Qué hacer para Evangelizar?

El verdadero problema no es que los católicos prácticos estén abandonando la Iglesia en Miami, sino como evangelizar esa gran masa de hispanos que tienen poco más que una relación nominal con la Iglesia como institución. Esto no quiere decir que no tengan fe o que no sean sinceros, pero necesitan educación religiosa y conocimiento de las enseñanzas de la Iglesia. Este es un fenómeno corriente en el panorama latinoamericano de la Iglesia, el resultado de una serie de circunstancias históricas. Es tan real en Miami como en cualquier lugar donde vivan hispanos, sea en Norte o Sur América. Este fué el tópico de discusión durante la reunión de Obispos Interamericanos en Miami en Mayo de 1974 y en el Sínodo Mundial de Obispos en Roma el pasado otoño.

"No se puede negar que también existen grandes dificultades, a veces aumentadas — o al menos no aliviadas — por las migraciones en masa. Las relaciones sociales hoy se multiplican, pero no

¿Que hace la iglesia?

siempre promoviendo la madurez individual correspondiente y todo aquello que realmente pertenece al individuo. De ahí surgen muchas dificultades y sufrimientos, de los cuales el hombre es la causa y la víctima." (P.M.)

La comunicación es el problema central de la compleja sociedad urbana de hoy. Diferencias en lengua y cultura aumentan las dificultades en comunicarse. La Iglesia Católica Americana durante más de un siglo a tratado de resolver el problema pastoral de los hispanos. En Miami, es una situación prácticamente nueva, de unos 15 años. Lo que sí está claro es que es una situación permanente. No hay duda que en el futuro de la Iglesia, igual que de la sociedad de la cual es parte integral, estará marcado por la preséncia hispana, y el triunfo o el fracaso dependerá de la manera que la Iglesia y la comunidad resuelvan ésta situación. Se puede aprender mucho de la antropología y la aplicación de sus principios en éste aspecto. La sociología nos trae una "sensibilidad de culturas dominantes y minoritarias y de cuantas veces una se impuso sobre la otra para escalar los peldaños del triunfo en la sociedad." Mucho se puede aprender de ambas ciencias al aplicarlas a la vida religiosa y al papel de la Iglesia en ésta comunidad. Un joven cubano dijo recientemente, "A veces en nuestra frustración creemos que hay un Dios que habla inglés y otro que habla español." Un sacerdote norteamericano, hablando sobre los hispanos señaló, "Esta gente no son buenos católicos. No van a Misa. No ayudan a la Iglesia. No son activos en la parroquia. No se mezclan con los otros. Su religión está llena de devociones y prácticas supersticiosas."

La tentación es de dejar que cada grupo siga su camino. No es un problema nuevo en los Estados Unidos. Durante las migraciones europeas del siglo XIX la solución fué establecer parroquias nacionales. Esta solución tuvo éxito en general y fué bastante recomendable. También fué la causa de muchos problemas, hasta cismas, y cuando las migraciones hispanas comenzaron en la última generación, la política de la Iglesia Católica Americana fué de adaptar las parroquias ya existentes para recibir a los recién llegados. Esta fué y es la política en Miami. Su única gran desventaja es que salen a relucir inmediatamente las diferencias de idioma y cultura.

"Cualquiera que vaya al encuentro de otros pueblos debe tener gran consideración su patrimonio, su lengua y sus costumbres. Por eso, las comunidades inmigrantes deben acomodarse a su nueva comunidad, y aprender su lengua, así pues, si su residencia se vuelve larga o definitiva se puedan integrar más fácilmente en la nueva sociedad. Esto ocurrirá efectivamente si se hace voluntaria y gradualmente, sin presión o impedimentos." (P.M.)

El Catolicismo recibe la influencia de las culturas que sirve y así enriquece su expresión humana. En Miami dos expresiones culturales comparten la misma fe y ocupan el mismo territorio. Cada una tiene sus valores y sus faltas. Las dos son fuertes numericamente. Hay un truísmo que dice: "Los grupos se integran cuando son fuertes, no débiles." Una buena señal para los hispanos de Miami. El incremento de la organización comunitaria es un paso indispensable hacia una verdadera y sana integración. Esto viene no por individuos sino por grupos. Los grupos se integran, los individuos se asimilan mientras su grupo desaparece.

La Iglesia debe aceptar su papel importante en éste proceso: no se puede subestimar su contribución. Esta es una meta religiosa y social. El P. Leo Mahon, sacerdote con larga experiencia en América del Norte y del Sur lo ha expresado de ésta manera:

"Nosotros que hemos recibido la llamada de Dios y que hemos respondido, tenemos la labor de reencarnar la Iglesia, de hacerla siempre nueva. Cada trabajo bien realizado nos trae más cerca de la meta de ser el Camino, la Verdad y la Vida para el mundo. La más reciente y quizás la más importante interrogante en Norte América ha sido el arribo de los latinoamericanos. Vienen no como extraños, sino como hermanos de su propia comunidad cristiana . . . una que al mismo tiempo es muy diferente y muy



El Programa Católico para Niños Refugiados Cubanos: - fué algo más que acoger, educar y cuidar a más de 15,000 niños que fueron enviados a Miami por sus padres para salvarlos del comunismo. Cuando ese programa se fundó, la Arquidiócesis de Miami se adelantó a estos tiempos de 'biculturalismo' encareciendo la necesidad de que esos niños fueran educados en español y de acuerdo a las costumbres y tradiciones cubanas inculcándoles el orgullo de ser cubanos y leales a su familia que quedó atrás.

similar. Tienen el mismo compromiso básico que nosotros . . . vivir y amar para unificar al mundo en Cristo. Pensar en tener dos grupos aquí . . . los hispanos católicos y los norteamericanos católicos . . . es negar el mismo propósito de un grupo, la unidad. Pedir su completa adaptación sería justo solamente si fuéramos la expresión 'perfecta' de la comunidad cristiana. Como no lo somos, ¿por qué no perfeccionarnos más a través de ésta unión? . . . No hay que ser un experto en antropología para ver que las virtudes del católico latinoamericano corresponden a las faltas del católico norteamericano, y viceversa, que las virtudes del católico norteamericano corresponden a las faltas del católico latinoamericano. Esta propuesta de matrimonio no es sólo una necesidad para promover la unidad, sino la manera de producir una congregación más de acuerdo con el modelo original y prototipo."

Esa debe ser la meta de la Iglesia Católica de Miami. Pero el éxito depende del mutuo conocimiento profundo e íntimo. Este conocimiento debe ser al mismo tiempo de crítica y simpatía. Sólo se obtendrá con sacrificio y esfuerzo. El proceso traerá frustración y tensión, pero ninguna comunidad — ni ningún individuo — puede crecer sin este dolor, dolor que es señal de vida. En quince años se ha hecho mucho en Miami. La respuesta de la Iglesia no tiene precedente. Muchos de los proyectos, como el del seminario bilingüe, están siendo aplicados en otros lugares que han vivido con el "problema hispano" por más de cien años.

La gran mayoría de los católicos hispanos de Miami vinieron de Cuba con la esperanza de volver a su amada patria . . . una Cuba libre y democrática. Ha sido difícil aceptar la realidad de un largo destierro. Los mismos sacerdotes y religiosos exilados han sufrido éstas mismas experiencias. Pero no se puede negar la realidad, la comunidad de exilados debe comprender la situación. Si van a quedarse, deben tomar parte en esta sociedad de la cual es parte la Iglesia. Esta visión brinda una maravillosa oportunidad a la Iglesia, ser un símbolo visible de unidad en la fe facilitando el matrimonio de dos culturas hasta producir una nueva unidad — un Catolicismo que no es ni latino ni anglosajón, ya que combinando lo mejor de cada cultura será la expresión cultural de esta ciudad interamericana llamada Miami, la encrucijada del hemisferio. Todas las instituciones de la sociedad, la política, las leyes, la educación y la familia se tienen que enfrentar a esta realidad, y las futuras generaciones de la comunidad de Miami serán la base del juicio final.

"Ahora es fácil comprender" escribió el Papa Pablo, "que no es posible una pastoral completa si no se toman en consideración la herencia espiritual y la cultura especial de los migrantes. Por eso son de gran importancia su lengua, su mentalidad y su vida religiosa. Naturalmente, se debe evitar que estas formas divergentes de cultura puedan causar daño a la unidad de la cual San Pablo nos dice: Porque judíos o gentiles, esclavos o libres hemos sido bautizados por un mismo Espíritu en un sólo cuerpo, porque son uno en Cristo Jesús."

TABLA NO. V
PROPORCION DE SACERDOTES HISPANOS
AL NUMERO DE CATOLICOS

LATINOAMERICA:	1 Sacerdote por 8,000 católicos
CUBA ANTES DE CASTRO:	1 Sacerdote por 7,500 católicos
ESTADOS UNIDOS (HISPANOS)	1 Sacerdote por 30,000 católicos
MIAMI METROPOLITANO (HISPANOS)	1 Sacerdote por 5,000 católicos

Sin embargo: si hacemos los cálculos contando a los católicos prácticos, hay que reducir la proporción por un 80%. Entonces habría en Miami un sacerdote por cada 1,000 católicos. El Directorio Católico de los EE. UU. reporta un sacerdote por cada 850 católicos.