

The

# VOICE

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## Chile Bps. excommunicate rioters attacking prelate

SANTIAGO, Chile—(NC)—After chastising government news media for creating "a climate of hostility" against three Chilean bishops returning from arrest in Ecuador, the Chilean Bishops' Conference declared attackers at the airport had been excommunicated.

They also warned against the inroads of a "police state" on citizens' rights throughout Latin America.

AMONG those excommunicated were a government official and an agent of DINA, the Chilean secret police.

President Augusto Pinochet denied involvement of his officials but promised to adopt preventive moves to avoid a recurrence.

The returning bishops were Bishops Carlos Gonzalez of Talca, Fernando Ariztia of Copiapo and Enrique Alvear, auxiliary of Santiago. They were among 57 persons—including bishops, priests and laymen—who were arrested by armed police in Riobamba, Ecuador, while they exchanged information on Church social action programs.

A mob attacked the bishops upon their arrival at Pudahuel airport here Aug. 15. The mob displayed placards calling the bishops Marxists and threw coins and rocks at them, but the bishops were not injured. The bishops' conference called for an emergency meeting.

Subsequently a statement of the conferences' permanent committee charged that DINA members and other government agents had been recognized as part of the mob. It also charged that government news media had repeated without explanation the charges of subversion made by the military in Ecuador against the bishops.

Bishop Gonzalez said three government agents had attacked the driver of the pickup truck that had come to meet him. He added that one agent had shown DINA credentials and was giving instructions to uniformed police on the scene.

THE conference statement took to task the government television network and two dailies, Segunda and Cronista, for what it called biased reporting of the Riobamba arrests and the events at the airport.

It said, "We vigorously protest against the violent, aggressive way in which government communications media had carried the stigma of subversion on the bishops by disfiguring the truth and promoting a climate of hostility against the Church."

In the past, the statement

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## Bishops urge a dialogue with youths

WASHINGTON—(NC)—A report issued by the National Conference of Catholic Bishops (NCCB) has encouraged more dialogue with the young "in order to discover what aspects of the Church they accept and why."

The report on the 11th annual inter-American bishops' meeting, held July 26-30 in Ottawa, Canada, said that the bishops recognize that "young people have difficulty identifying with the institutional Church, due partly to its historical structures, to incomprehension of sacramental mediation, and to the influences of secularization on them."

CATECHESIS of young people "should be experientially oriented in the sense that it is built upon the experience of the young," the report said. Such catechesis should also "concern itself with the events of the world which touch the lives of the young."

The report added that "as chief shepherd of the community, the bishop must be its

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## Decentralized system continues

# Schools open to 1000s Monday

By ROBERT O'STEEN  
Voice News Editor

Thousands of children, fresh from a vigorous summer of freedom and play, will parade back to the ordered halls of learning this Monday with some increase in enrollment over last year expected in Catholic schools.

Rolls are expected to surpass last year's 34,000-plus students in the 82 schools of the Archdiocese of Miami, though the exact figures will not be known for a few weeks.

And the school system the children troop into will be a less centralized one under Father Vincent Kelly, superintendent of education, who began last year to give the principals a greater say in running the individual schools to meet local needs.

"BEFORE LAST year the schools were just one large system," said Father Kelly, "with one central office coordinating and providing services to all the schools in various counties and localities.

"I felt this was too large

and inefficient, so I made three districts, Dade, Broward and Palm Beach counties which includes all but five of the schools," he said.

Now each of the three counties has its own system, with the school principals in each system meeting once a month to discuss their problems and share ideas with each other and with Father Kelly from the central office.

"This way the principal's professionalism is better utilized and their local needs are met," said Father Kelly.

SISTER CARMELLA Therese, S.N.J.M., coordinator of Dade elementary schools, said, "This system has been well received by the principals." One of the things that was done, last year, she said was to assess the religious education programs in the Dade system. Ideas were shared on what was effective and what was not and a school

that appeared to have a good religious program would show some of the other schools how to be more effective.

"We wanted to bring the Office of Education to the principals, instead of the other way around," said Father Kelly. "In Dade County, for instance, there are 28 elementary and nine high schools with needs that may be different from those in Palm Beach County. "So this approach deals with the local needs better, and makes greater use of the principal's professional knowledge," he said.

Father Kelly pointed out that the overall system was still coordinated and unified. For instance, in the selection of textbooks a principals' committee will study the books on a given subject and then recommend certain ones. The individual principals can then choose from the recommended

## Back to School

list.

CONCERNING changes in the coming year, Father Kelly wants to see written communication skills get a big push this year, throughout all grade levels. (It was noted that, especially in the non-Catholic schools some students had been graduating who were nearly illiterate and a lot of publicity had been generated about it in the media recently.)

Too many of the tests students have to take routinely in class have become totally multiple-choice or fill-in-the-blank, he said, and the student is not required to express himself.

One change Father Kelly feels has taken place in all Catholic schools in recent times is in the approach to religious education.

"WE HAVE to remember that the main purpose of having Catholic schools is to bring about religious formation along with the regular education. And we have

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## Sr. M. Honesta dies, St. Brendan principal

A Mass of the Resurrection was concelebrated last week for Sister Mary Honesta, 46, principal for six years of St. Brendan School, Miami.

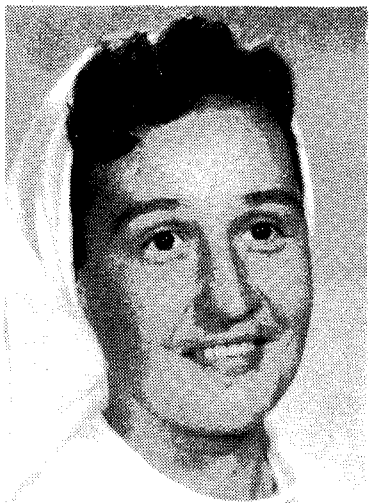
She died Aug. 17 in Philadelphia after a long illness.

A Sister of the Holy Family of Nazareth, Sister Honesta was an 8th grade teacher for six years at St. Gregory School in Plantation before becoming principal at St. Brendan's. Prior to that she had taught in Philadelphia, her home town.

Surviving are her mother, Mrs. Adelle Zebrowska, two brothers and a sister.

Chief concelebrant of the Mass at St. Brendan's was Msgr. David Bushey, pastor, with Father Michael Greer, associate pastor. In attendance were the Sisters of the St. Brendan Convent.

Msgr. Bushey said, "Sister was untiring in her efforts to bring about an ideal conduct in the behavior of her students, to



put one hundred per cent effort into all their work, whether spiritual, athletic or educational and to create an atmosphere of loving devotedness to their church and school.

"Sister gave much of her time and energy to the religious education program too," he added. "She has done much for our Archdiocese. May she rest in peace."

## Frank J. Cilento, 63, K-C state deputy, dies

ORLANDO—Mass of the Resurrection for Frank J. Cilento, 63, state deputy of the Knights of Columbus was celebrated here last Monday in St. James Church. Cilento died Aug. 19, in Boston where he had been attending the K-C National Convention.

Two bishops, an abbot, 26 priests, numerous women Religious including many Sisters of St. Joseph of St. Augustine, and young and old from many walks of life attended the Mass for Cilento in the parish church to which he had devoted many volunteer hours as a choir member years ago, a soloist, and in recent years, as an officer of the parish council.

SUPREME Council and State Council officers as well as local council representatives from all over Florida sat in reserved pews in the front of the church, along with members of the family.

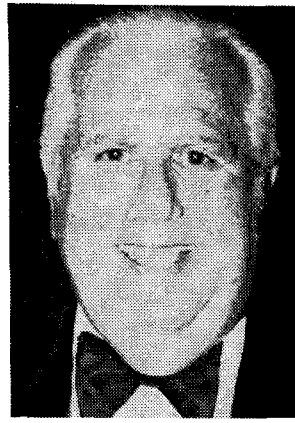
Homilist Bishop Thomas J. Grady of Orlando, for whom Cilento worked as a chancery accountant, called the deceased "a simple, gentle, loving man."

Bishop Paul Tanner of St. Augustine and Abbot Fidelis Dunlap, OSB, of St. Leo Abbey, along with K of C chaplains and central Florida deans were among the concelebrants of the Mass.

AFTER the state chaplain, Father John B. O'Hare, diocesan comptroller, read the Gospel for the eucharistic liturgy, Bishop Grady gave the homily. In the name of all the bishops of Florida, as well as the clergy, K of C and friends of the Cilentos, the bishop expressed sympathy to Grace Cilento, widow, and their sons, Frank Jr., and Larry and daughters-in-law.

Brother Knight," said the bishop, "are the words that characterized Frank Cilento. He liked people. He had many friends. He regarded the members of the Knights of Columbus as brothers in ideal and in faith. To him, being a knight meant something special, a particular dedication to God and to country: a certain 'noblesse oblige;' to belong meant to do something about faith and country."

Past state deputies were there, including T. A. Eason, Sr., supreme director, of Indian Harbour Beach; Albert V. Fortunato, Sr., immediate past state deputy, of Jacksonville;



Frank J. Cilento

Leo T. Bowles, Jacksonville; John F. Spellman, Orlando; James Mulaney, Ponte Vedra; and Joe Matthews, North Miami.

G. Albert Shepp, state secretary, was among the many Greater Orlando K of C attending the funeral. Later in the day, the state board appointed him to serve out Cilento's second term of state deputy, for the next 10 months.

Frank Cilento was born in Savannah but had resided in Orlando for more than 45 years. He and Grace, his widow, met as members of St. James Parish choir.

BEFORE his World War II service in the U.S. Army, Cilento was employed as secretary to W.R. O'Neal Investment Company. Upon his return from military service, he was with the accounting division of Dodge Orlando Motors for many years, and joined the Orlando chancery accounting staff under the first bishop of Orlando, Archbishop William D. Borders.

Archbishop Borders telephoned his personal sympathy to Mrs. Cilento, and she and the family also received messages of sympathy from other clergy, including Archbishop Coleman F. Carroll of Miami, and many of Florida's priests, in addition to those who attended the funeral.

After what Mrs. Cilento called "an inspiring convention," they were at the airport in Boston ready to return to Florida when State Deputy Cilento was stricken and died. Airport personnel moved quickly and the widow

was able to return to Orlando with her husband's body on the plane they had planned to board. A priest from North Dakota, in the airport, administered the sacrament of

anointing when Cilento became ill. That morning, Cilento had attended the convention's Memorial Mass. During the convention, he and Fortunato had stopped in a Massachusetts church to pray for the repose of the soul of Robert T. Larson of Jacksonville, another state official who died Aug. 15.

AS STATE deputy of the K of C, Cilento had presided over 20,000 members in Florida, first at his 1974 election in Orlando, and then, this year at the convention held aboard a cruise ship from Florida to Nassau, the Bahamas.

Father Bob Magee of Miami was among the concelebrating clergy; all the officers of the council from Brandenton came together for the funeral.

Among the Miami archdiocesan men present were K of C leaders, Joe Matthews, Jack Brady, Miami; Richard E. Inserra, North Lauderdale; Joe Massarella, Pompano Beach; Donald E. Raymond, Hialeah, state treasurer.



G. Albert Shepp

## Al Shepp to fill out K-C term

ORLANDO — Following the funeral of Frank J. Cilento, the state board of officers met at the Orlando Chancery and selected G. Albert "Al" Shepp as state deputy to lead the 20,000 members of Florida's rest of Cilento's term of office.

Shepp is from St. James Parish, Orlando, and was state secretary under Cilento, reelected with him for a second term in July, 1976.

With the loss of two state officers in one week, the K of C state board also appointed Walter W. Brennan of Jacksonville to fill the position of state warden, succeeding Robert T. Larson. The state secretarial post still remains to be filled.

Officers who met and appointed Shepp state deputy were Father John B. O'Hare, Orlando, state chaplain; Donald E. Raymond, Hialeah, state treasurer; Frank J. Barberi, Pensacola, state advocate and Albert V. Fortunato, Sr., immediate past state deputy.

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## News briefs

### Ask prison be closed

Citing "inhumane and degrading" conditions, Ohio's 17 Catholic bishops have called for the closing of the 80-year-old state reformatory at Mansfield. In a statement issued in their capacity as the board of directors of the Catholic Conference of Ohio, the bishops also expressed concern for "the quality of life within the entire state correctional system," and urged the "study of improved methods and programs to deal with criminal offenders."

### Pass sterilization bill

The Legislative Assembly of Maharashtra state, third most populous of India's 21 states, has passed a bill requiring persons with three or more children to be sterilized. Subject to review by the president of India, the law has not yet gone into effect. Opposition to the bill came from Catholic and other Christian members of the legislature, as well as from Hindus and Moslems.

### S. Africa jails two

In Johannesburg, South Africa, two staff officials of the Southern Africa Catholic Bishops' Conference, one of them a priest, have been arrested by South African security police as part of a nationwide roundup of "black consciousness leaders" and suspected agitators. Father Mangaliso Makhatskwa and Dan Mokwena are the conference officials arrested in a government effort to prevent further outbreaks of violence. Since June, more than 200 persons have been killed in riots in black townships around the country.

### Priest slain in jungle

A missionary working among the Bororo Indians in Brazil's Mato Grosso was killed and five Indians were wounded during an attack by land settlers. Last month two Indians and three "posseiros," or settlers, were killed in a settler attack on the reservation of the Xarante tribes in Goaias. The dead priest was Father Rudolf Lubenkein, one of 29 missionaries in the Cuiaba archdiocese assigned to the tribes in Brazil's hinterlands.

### Quake victims aided

President Ferdinand Marcos has urged the Christian—almost all Catholic—majority in the Philippines to come to the aid of the Moslems who took the brunt of the earthquake and tidal waves that hit Mindanao island August 17. Catholic Relief Services (CRS), U.S. Catholics' overseas aid agency, released 7,000 tons of food, clothing and medical supplies here for immediate relief aid. The quake and the tidal waves that followed it killed more than 3,000 people according to an early official count, which listed another 2,000 as missing. Nearly 30,000 more were left homeless.

### 1.2 million at congress

Almost 1.2 million persons participated in the week-long 41st International Eucharistic Congress which closed in Philadelphia Aug. 8, according to estimates by the Congress board of governors. More than 960,000 participated in liturgical events, with the opening eucharistic procession of 350,000 setting the record for the week, the board said. The largest attendance at a Mass was at the closing Statio Orbis (Assembly of the World) Mass which drew more than 100,000 people to John F. Kennedy Stadium.

### GOP plank praised

The president of the National Conference of Catholic Bishops has praised the anti-abortion language in the Republican party platform, saying it is a "timely and important" recognition of the value of life. Archbishop Joseph Bernardin of Cincinnati said in a statement that the language will encourage public dialogue on abortion.



Conducting a session at the parish coordinators' meeting in St. Leo is Father Edward Dunn, religious ed director for the St. Petersburg Diocese.

## Religious ed leaders meet, hear Fr. McBride

(Special to The Voice)

ST. LEO—Religious educators from the Miami Archdiocese and the other Florida dioceses met at St. Leo last week for a series of workshops on teaching of the Faith.

Representing Miami were Father Juan Sosa, associate director of the CCD Office, Sister Mary Immaculate of Assumption Academy Sister Mary Helen Ankenbrandt, director of the catechetical center in Boynton Beach, as well as numerous DREs from the area.

Key speaker at the weekend event was Father Alfred McBride, O. Praem, National Forum of Religious Education, National Catholic Education Association.

"The parish religious education coordinator is a parish leader, evangelist and preacher in the parish community," Father McBride said.

That statement, made during the fourth annual statewide Parish Religious Education Coordinators Conference at Holy Name Priory in St. Leo this past weekend, underscores the professional achievements of parish educators in the last 10 years.

Led by Father McBride, an early contributor to the "Know Your Faith" section of The Voice, people from the five dioceses in Florida discussed models of catechesis and levels of faith experience.

With a view to understanding better why some religious education programs work and why some do not, Father McBride presented different catechetical styles recognized and categorized in

recent years since Vatican Council II.

1. **Orthodox:** In this style, emphasis of faith is on propositions, on faith formulas on the truth claims of the Church; God is the God of philosophy—he teaches; the catechetical method uses non-modern thought forms.

2. **Liberal:** Faith is existential, an experience with Christ; there is concern for the world due to a commitment to Christ; God is still the God of philosophy but modern thought forms are used, historical and literary criticism, scientific and critical form criticism.

3. **Neo-Orthodox:** The God of philosophy still reigns; the existential believer can be comfortable here; some modern thought form is used, but not all.

4. **Radical:** In this style of catechesis the believer is existential but has no God concept; he has rejected the God of philosophy and stresses the human Christ, using all thought forms.

5. **Personalist:** Again, an existential believer who believes in the God of the Bible and uses all modern thought forms.

"People do not fit neatly into categories—and don't put yourself into one of these boxes too tightly," Father McBride told the group of 200 coordinators.

But he said that the "power of your catechetical future lies in the God of the Bible...something missing in catechesis today is the doctrine of salvation..."

"The personalist style of catechesis reminds us to recover God as known in the Bible; it teaches of Easter and

Resurrection and Real Presence; the orthodox reminds that there are definite and reliable truth claims; the liberal, that we are a 20th century people and also that faith can be a communion and community experience; the neo-orthodox reminds that God is still a mystery and the radical has laid to rest the God we learn through philosophy."

An awareness of stages in faith-development is essential if catechists are to understand better how to help their students grow. Father McBride said the ultimate goal of a person and his teacher is to reach the final level of spiritual development—a "born-again child."

A person begins his faith experience as a "poet," the priest said, having no difficulty in seeing God, man and world all together. But soon he begins to be a reasoner and he notices the complexities of life, destroying to some degree his or her ability to see the whole and unity of creation; next, a person becomes an ecumenist (not in the sense of interfaith dialogue); he sees and is open to the entire world, has an affection for everyone and everything; then a person becomes a personalizer—"My religion is going to be my religion" and the big ME sometimes, chooses "Jesus but not the Church."

Ultimately, if all goes well and if a person is growing, he or she becomes a universalizer—a born-again child, who has gone through growth and pain and tension and has recaptured the poetry of innocent youth and can see God, man and world in one united picture.

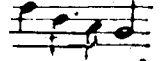
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Conferring about the coming school year are Fr. Vincent Kelly, Supt. of Education, and Sister Carmella Therese, coordinator of elementary schools (right) as over 34,000 students prepare to return to school to hit the books and learning aids just as they did last year (other photos).



## Schools open to 1000s Monday

(Continued from page 1)

realized that we are dealing today with a more selective mind than before. We have to make it more logical than before and give it more social application. Religion today must satisfy the human hungers," he said.

The increase in enrollment he expects is mostly due to the general population increase.

Some of the new school space available this year is:

New St. Andrew elementary school in Coral Springs, and more classrooms in St. Helen's, Fort Lauderdale; St. Thomas the Apostle in Hialeah; St. Brendan's High School in Miami adding an 11th grade, and several new kindergartens.

TUITION, he said, is left to the individual parish to

### Back to School

determine in the elementary schools, according to parish needs. Archdiocese high schools set their own based on guidelines from the central office.

Some schools may have increases this year, but last year average cost for the first child in elementary schools was: Dade, \$441; Broward, \$446; Collier, \$300; Palm Beach, \$431; Monroe, \$325 and Martin, \$450.



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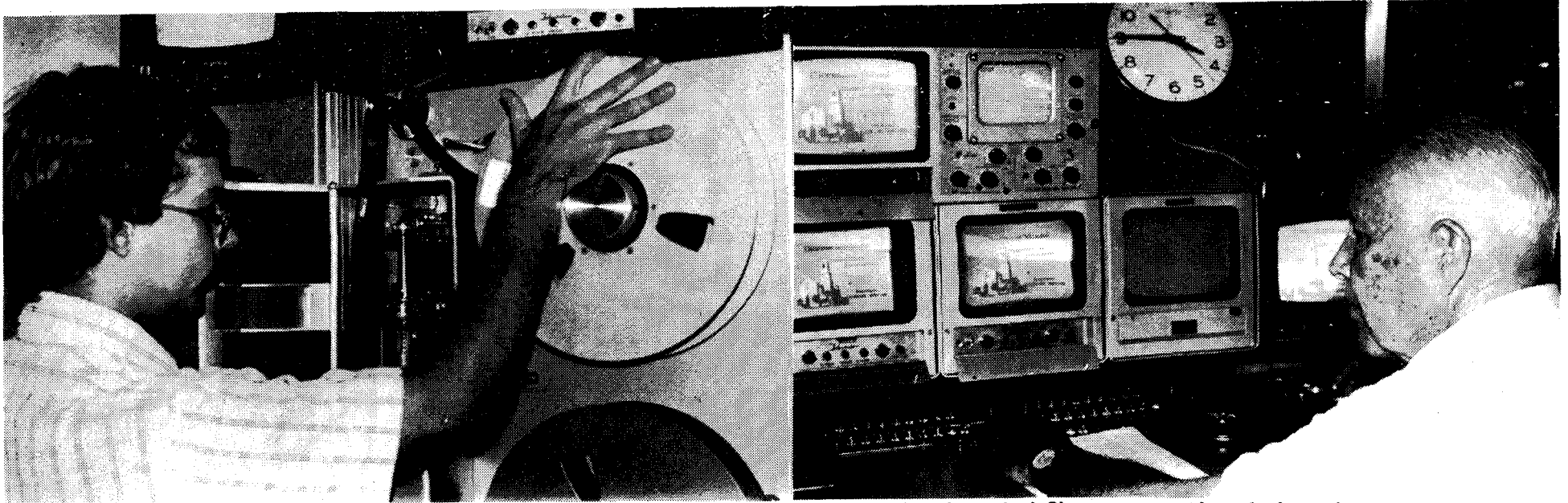
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Preparing tapes to be televised is engineer Bill Briggs

Chief engineer Jack Shay scans monitors for best picture

## TV in class 'opening window on world'

"We can't replace a teacher but we can enrich the classroom by opening a window on the world," says Father Jose Nickse, director of Radio and Television for the Archdiocese.

Perhaps, this best answers the question, what are the roles of educational television and the Catholic school system. Father Nickse sees the educational-instructional video department "as a branch or department of the schools office. We broadcast material that supplements the school curriculum, working closely with the school office on this project. We are a supplemental system and I wish to stress the word supplemental.

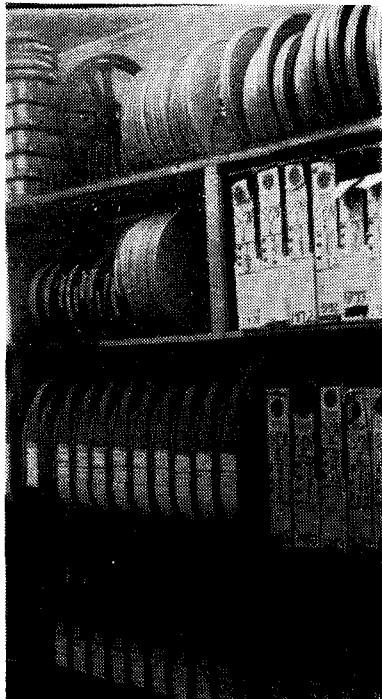
"WE PLAN to extend our services to include adult education and sacramental preparation in parishes," notes Father Nickse. "Again, we can't replace the parish adult education program but we can enrich it through the use of special films and taped presentations by nationally-known speakers which would be impossible for an individual parish to obtain.

"At this point, we reach most Catholic schools in Dade and Broward counties. So there are tremendous possibilities."

The newly-appointed director of Archdiocesan Radio and Television quickly notes that, "there are, obviously, many goals but certainly one of my primary goals during my first year as director will be to establish a strong rapport and working relationship with each and every school. It is important that we have this working relationship so that together, the school depart-

ment and the radio-television department can provide the quality education our students are worthy of receiving.

"THE important message



Tapes in video files will be coming off the shelves for use as the new school year begins

I would convey is that we are here to serve and to ask educators, how can we best serve you?"

To concretely support this goal, Father Nickse has set two dates aside to meet with principals, instructional television coordinators, and any teacher interested in the use of television in the classroom.

The first meeting will be in Dade County on Thursday, Sept. 9, at 3 p.m., in St. Mary

school auditorium.

BROWARD County's meeting will be Friday, Sept. 10, at 3 p.m., in St. Anthony School auditorium, Fort Lauderdale.

Since the Archdiocese has its own private station there are several advantages, not the least of which is a "call-in" service. This allows a teacher who is interested in a specific program to call-in and request a special showing of the program at a convenient day and time for her class.

A special plus for educators, too, is that there is no air fee charged for this specialized service. Father Nickse stresses, however, that it is offered on a first call-in, first televised basis since there may be more than one request for the specific time slot.

The Archdiocesan television center has a fine past history to work with.

The television center was begun by Msgr. Joseph O'Shea, who served as director from 1965 to 1976, and was the first Instructional Television Fixed Services station in the United States.

FATHER Nickse adds, "We are part of the Catholic Television Services network. We don't compete with other national networks but we provide educational services for students in 10 major dioceses which cover the distances from Los Angeles to Boston and from Chicago to Miami.

"I would like to point out that we were the first ITFS station in the nation and that fact speaks highly of Archbishop Carroll's vision as he was developing this arch-

### Back to School



Father Jose Nickse, director of Radio and Television for the Archdiocese of Miami interviews Archbishop Robert Sanchez of Santa Fe, New Mexico, for radio

diocese."

The Archdiocesan Radio and Television Center is composed of three elements: educational-instructional; English programming with Father Frank Cahill as director; and Spanish pro-

gramming. In addition four highly qualified technicians operate the station in the DuPont Plaza Building and service the school networks: Jack Shay, head engineer, is assisted by Bill Briggs, Greg Moody, and Steve Petrof.

**"We can't replace a teacher but we can enrich the classroom by opening a window on the world."**



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# Carter and Ford on Amnesty

## Editorials

Amnesty.  
Why not?

Presidential candidate Jimmy Carter this week reiterated his intention of "pardoning" all Vietnam War draft evaders if elected president. Men who were already in the service and deserted would be considered case by case. His statement was booed by his American Legion audience in Seattle.

Carter's stand goes beyond President Ford's earlier program of conditional amnesty which required compensatory work for those evaders who wanted back in.

Both programs are a step in the right direction of healing the last wounds of the Vietnam War which is now behind us and should be gotten out of the way completely. But, we feel, both programs are flawed and fail to achieve the goal of justice and resolving the lingering conflict produced by having a group of young Americans still in exile, separated from their families long after the war has ended.

Ford's program has already been tried and is generally regarded as a failure for the simple reason that it brought few of the resisters back home—even for a visit. The reason for this is that the program is considered punitive. As Brooklyn's Bishop Mugavero said, "It is difficult for those who acted in conscience to return to a society which sees them as outcasts who must

prove their allegiance by taking an oath or by performing two years of alternate service."

Father Joseph Francis SVD, president of the U.S. Conference of Major Superiors of Men, also issued a statement saying the same thing and pointing out that the conditional program actually perpetuated the inequities and injustices of a racial and social nature inherent in the draft system during the war and stating that the plan "substitutes one form of other-than-honorable discharge for another..."

The Ford plan was complex, offered less remedy than would have been available through the courts and basically put a brand of guilt on anyone accepting it. This is not the spirit of amnesty, of forgiving and forgetting.

There are those, of course, who say, "What about all those boys who went to war?"

The simple answer is that those men who felt that a war that was decimating a small country thousands of miles away and refused to go over and kill and be killed, should not be bound in guilt by those who felt it was all right to go over and fight. One man should not be held accountable by another man's conscience.

Certainly there may be some resisters who simply copped out and ran. But considering the tumult of the time, the general opposition by a lot of Americans at the time and the havoc that was being wrecked on the country that was being "saved" at the time, it is reasonable that most of

the evaders had very real misgivings about joining the war. And most have already paid a great price for their decision through exiled living.

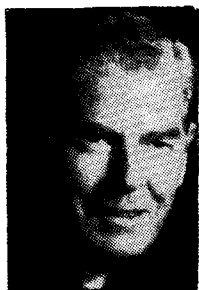
What is needed in the wake of a bitter and divisive war is to wipe the books clean. Period. Anything less simply nibbles at the problem but does not resolve it.

Jimmy Carter's plan is much better and appears to be much more in the spirit of reconciliation by wiping the slate clean for those who would not go. But there is an unfortunate hang-up in it. He says his action would not be amnesty which he feels implies innocence but would be a "pardon" (like Ford's pardon of Nixon). This brands those who felt the war was wrong as guilty of something for going to other countries while many other young men during the war simply went to college.

Consequently, if the Ford plan results are any indication, many exiles may not accept the Carter plan either. Most have lived abroad so long now that they have developed a kind of obstinate pride and would not accept an odious guilty brand.

We hope whoever is inaugurated president next year will issue an amnesty, period.

Otherwise, tens of thousands of Americans may continue for decades to be living symbols around the world of our inability to reunite after a tragic war.



## Were past ages better than our own?

By Msgr.  
James  
Walsh

A quote for our times:  
"...You hear people complaining about this present day and age because things were so much better in former times. I wonder what would happen if they could be taken back to the days of their ancestors—would we not still hear them complaining? You may think ages past were good, but it is only because you are not living in them.

"...How then can you think that past ages were better than your own? From the time of that first Adam to the time of his descendants today man's lot has been labor and sweat, thorns and thistles. Have we forgotten the flood and the calamitous times of famine and war whose history has been recorded precisely in order to keep us from complaining to God on account of our own times? Just think what those past ages were like!...Far from justifying complaints about our own time, they teach us how much we have to be thankful for."

These words were written more than a thousand years before America was discovered. St. Augustine is the author. He came on very strong when telling his people not to live in the past. He is telling us something we also need to reflect on.

★★★

Dr. Billy Graham was

asked a couple weeks ago at a San Diego crusade if the papacy and devotion to Mary could ever become points of Christian unity. Remembering how sensitive these religious issues have been for centuries, it's interesting and encouraging to read Dr. Graham's reply. "In years past," he said, "I think that Protestants, in reaction to the Roman Catholic position, have made far too little of Mary. Mary was the most remarkable and the most blessed of all women according to the testimony of the Scriptures. I think Protestants have backed away from her role in Scripture because they feel that Roman Catholics have

given her too high a position.

"There is a greater acceptance of the pope among Protestants, regarding his position as a religious leader, though there is not acceptance of his infallibility.

"But many thousands of evangelical Christians recognize the fact that he is dealing with moral and social questions, and that many times he expresses their views on issues, such as abortion, for example."

If our ears were attuned only to the rumbles of the past, we would not be able to hear a remarkable statement like Dr.

Graham's, and appreciate how far we have come in developing Christian attitudes among all Christians. It seems the spirit of Pope John has indeed gone to the ends of the earth and helped us to follow his policy of believing in the sincerity of other believers, of affirming what we hold in common rather than stressing what divides us. Such an attitude need not tolerate compromise of religious truth, but it does foster tolerance towards others.

★★★

The French Institute of Public Opinion last week revealed that the suspended

archbishop, Marcel Lefebvre, has received much more support among Frenchmen than anticipated. It seems somewhat ironic that the French, who never set records for Mass attendance in recent generations, are coming out rather firmly for the old Latin Mass. Of the 52 per cent who expressed strong opinion on the matter, 28 per cent approved Archbishop Lefebvre's actions in refusing liturgical changes of Vatican II, in running a seminary that harkens back to other generations, in ordaining priests when forbidden by Pope Paul to do so.

Father Rene Laurentin explained the current French mood. "In the Church, the desire for change which was so strong at the end of the council, has given way to a wish to maintain the tradition which was so much the object of the evolution of recent years."

Some days earlier in Rome, Father Georges Cottier, a Vatican consultant, also analyzed the French thinking of today. He said: "The traditionalist political ideology sees in the motto of the French revolution, 'Liberty, Equality, Fraternity,' the essence of all the evils of the modern world and the expression of its apostasy."

He added that these three terms for many French traditionalists have become a part of the Church's agenda. They were the inspiration of three Vatican II documents—Religious Liberty, Ecumenism, and the Church in the Modern World.

He said the archbishop had to be rebuked since the Church must maintain its unity, if it is to exist according to the manifest will of Christ.

### WHAT IS YOUR QUESTION?

## 'Why do we know so little about the life of Jesus?'

(Question will be answered by Father Jose Nickse. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. We have had a discussion among friends about Jesus having brothers. Some claim he did, others say he was an only Son. It is mentioned in the reading from the Acts of the Apostles. Why, if it is true, so little is known concerning the "Greatest Man that ever lived"?

A. The earliest Christian traditions present Christ as the only son of the Virgin Mary.

Not too long ago I explained the meaning of the term "brother" as used in the New Testament. Those relatives of Christ are not mentioned in the beginning of Luke's gospel where Christ is lost and found in the Temple.

Furthermore, Christ leaves his Mother with John the apostle. If he had other brothers, why would he not leave his Mother with them?

You ask why we know so little about the "Greatest Man that ever lived." The Gospel is not just a biography of Jesus. For the apostles the Gospel was the glad tidings of the divine salvation that Jesus as the

Messiah had won for men by his Passion, death and Resurrection.

The focal point of apostolic preaching, that is, the earliest message the apostles proclaimed is the Resurrection. Only those events important to our faith are recorded. That is why we have few details concerning the early life of Jesus.

Under the inspiration of the Holy Spirit, the "good news" or Gospel of Christ brings a message of salvation to all men. Christ is presented not just as a great man, but the Son of the living God.

# Happy 10th birthday

# Cursillo



By FRANK HALL  
Voice Features Editor

The spirit was joyful, filled with Christian love and unity, as 500 men and women gathered at Bayfront Park Friday evening, Aug. 20, to celebrate the tenth anniversary of the English Cursillo Movement in the Archdiocese of Miami.

The gathering was an opportunity for many people who had made the Cursillo years ago to see each other, to talk about God in their lives, to share their good news and their struggles of trying to live as Christians. And, perhaps, that's one of the strongest assets of the Cursillo experience—being able to share with other pilgrims the joys and difficulties of trying to live as Christians in today's world.

THE GOAL of serving God first and foremost was evident in the joyful singing of hymns of unity (They'll Know We Are Christians by Our Love) and hymns of love for God (Alleluia).

The evening was a note of success to the movement's growth in Miami. The Cursillo started 10 years ago in an old army barracks in Opa-Locka with 53 priests and laymen participating in the first English Cursillo held in the Archdiocese.

Father Robert Palmer, director of the English Cursillo Movement, points out that currently there are about six Cursillos for men scheduled each year and six for women. Additional Cursillos are held in Palm Beach County at Our Lady of Florida Monastery with Father Charles Sullivan serving as spritual director.

The next scheduled Cursillo will be for women during the Memorial Day weekend. Father Thomas Barry, former director of the Miami English Cursillo movement, will serve as spiritual director.

The Cursillo is a short course in Christianity and takes place over a three-day period. There are 15 talks, five

presented each day by a priest or a layman followed by discussions. Participants share in daily Mass.

The Cursillo differs from a retreat in several ways, notably in that there are no long periods of silence and that a person makes only one Cursillo during his life in contrast to a retreat which is often an annual practice.

There is an annual Petite Cursillo which is a one day mini-Cursillo. Talks are presented as well as time included for discussion and meeting other Cursillistas (people who have made the Cursillo).

THIS year, the Petite Cursillo will be at Msgr. Pace

Father John Edwards, S.J., Gesu Church, will be the key note speaker for the first four Wednesday meetings.

Father Palmer adds, "The school is really the backbone of the Movement and we expect to have a really good program this Fall.

"The Cursillo weekend has no magic and is not a cure all for people with many problems. It is an opportunity for a person to establish or solidify his personal relationship with God and to bring into sharper focus his role in the Church.

"It's a lot of hard work and a person will only get out of the weekend what he puts into the weekend."

For further information on



Father Robert Palmer admires the souvenir journal produced for the English Cursillo's tenth birthday with Ann Sheehan, St. Augustine parish, chairman of the dance.

High School Sunday, Sept. 19. Registration and coffee will be from 8-9 a.m. The registration fee of \$3 covers all costs including lunch at noon. A concelebrated Mass will be offered at 3 p.m.

Speakers for the day will be Father David O'Byrne, Nativity, Hollywood; Paul Turcott, Corpus Christi; Bernard Widdis and Bill Cresswell, both of St. Bartholomew, Hollywood. Cresswell will also serve as rector (master of ceremony) for the day.

The Cursillo is not, however, simply a three day experience. The Cursillista is to return to his environment and work with his parish priests as a team in living and extending the Gospels.

Towards this goal, the Cursillo Movement will begin its Leaders School Wednesday, Sept. 29, Msgr. Pace High School. The sessions will be conducted every Wednesday evening from 8 to 10 p.m., until May.



At registration, name tags were provided to help each guest identify old friends and the number of the Cursillo the person made.



PHOTOS BY EMILY DIEMMANUELE

Cursillistas gather on the dance floor of Bayfront Park as the master of ceremonies calls out, in succession, the number of each Cursillo conducted during the past 10 years.

## U.S. bishops protest raid on conclave

WASHINGTON—(NC)—Two top American churchmen have denounced the detention of bishops and other Church personnel attending an inter-American bishops' meeting in Riobamba, Ecuador, on Aug. 12.

FOUR American bishops and two NCCB staff members were among 57 participants in the Riobamba meeting detained by government authorities for 27 hours Aug. 12-13 for subversion. All were released unharmed.

In their joint statement, Archbishop Bernardin and Bishop Fitzpatrick affirmed that the meeting was pastoral and evangelical in purpose.

Following is the text of the statement:

"We wish to add the strong protest of the National Conference of Catholic Bishops in the United States to similar sentiments expressed by CELAM (The Latin American Bishops' Council) and other episcopal conferences in Latin America regarding the suppression of the pastoral meeting at Riobamba and the detention of the bishops and other church personnel by the Ecuadorian government.

"The action was an unwarranted and unjustifiable intrusion by a state in the legitimate exercise of the pastoral ministry of the Church. We wish to support and reassert the points made about the meeting by the four bishops from the United States: the meeting was neither secret nor subversive; it was pastoral and evangelical in purpose and content; our bishops entered Ecuador in an entirely legitimate fashion; the intent of this pastoral conference was not to interfere in the internal affairs of any country but to foster the ministry of the Church in several countries of the Western Hemisphere.

"The meeting was prayerful and religious; the intervention was violent and arbitrary; the meeting brought together ministers of the Gospel in fraternal dialogue; the intervention deliberately and forcibly frustrated the ministry of the Church."



Bishop Leonidas Proano of Riobamba, Ecuador, shown recently visiting among farm workers of his country, has been defended by three Chilean bishops from charges of subversion against him by Ecuadorean generals.

The bishops said Bishop Proano has strictly followed Church directives on social action "in his efforts toward the improvement of conditions and against exploitation of the Indians in Ecuador."

## Excommunicate Chile agents for attack

(Continued from page 1)

added, government officials were made targets of mob attacks. "Today in Chile the representatives of the Church are the victims."

The statement said all those involved in the attacks

had incurred the Church penalty of excommunication, which excludes them from reception of the sacraments.

It further warned that "the same penalty can be applied to those who issue laws or decrees against the freedom of the

Church."

"There can be circumstances in which the Church must have recourse to such extreme measure," it said.

The conference statement also rapped actions by the

## Requiem offered for Fr. Fey, C.M.

A concelebrated Mass of Christian Burial was offered for Father Louis A. Fey, C.M., past vice-president for business affairs and treasurer of both St. Vincent de Paul Seminary, Boynton Beach, and St. John's University, New York.

He was the son of the late Louis A. Fey and the late Mary A. Urtz (Sister Louise, D.C.).

He is survived by one brother and four sisters: Ray M. Fey of Eau Claire, Wisc., and Sister Mary Elizabeth, D.C., Sister Bernadette, D.C., Sister Rosemary, D.C. (all of Emmitsburg, Md.), and Sister Bertilla, D.C., of Baltimore, Md. A fifth sister, Sister Scholastica, D.C., is deceased.

Interment was in the cemetery of St. Joseph's Provincial House, Emmitsburg, Md.

principal witness and example for the entire community, personally meeting with the young, listening to them and giving them the opportunity to share their gifts and talents with the whole Church."

The report said bishops at the Ottawa meeting called for support for "peer ministry, retreats, youth councils and involvement in many facets" of Church life.

The topic of the meeting was "Catechesis in Today's Church: Youth as a Model."

The NCCB report observed that "youth constitutes a new world, sometimes confusing for them and often bewildering for adults, a world frequently ambiguous in its attitudes."

NOTING that "there is not one youth culture, but many faces of youth," the report said "the bishops acknowledge that this diversity among youth cannot be

ignored.

"It is not appropriate," the report said, to consider youth "in a world apart, isolated and cut off from the world of childhood and adulthood." Catechesis of youth, rather, "should be seen as part of the total catechetical effort in the Church, involving adults and children, working people and professionals, movements and groups."

Asserting that "catechesis should take into consideration the social, cultural and political environment in which the young are growing up," the report said that emphasis will vary "according to regions, countries and continents."

It is cited as an example

the young in Latin America who are "face to face with the conflicting ideologies of Marxism and capitalism." It said that many youths "are in search of a third way, more in conformity with the rights of humankind and the teachings of the Gospel."

More than 25 bishops and staff personnel from the NCCB, the Canadian Catholic Conference and the Latin American

Bishops' Council attended the Ottawa meeting.

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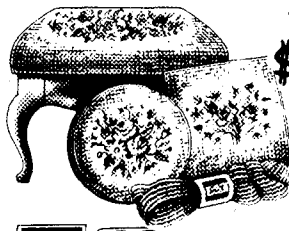
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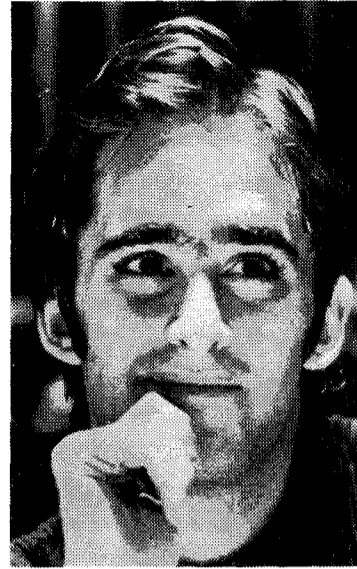
- |  |   |
|--|---|
| Aaron Loves Angela (B)   | Lucky Lady (B)  |
| A Boy and His Dog (A-4)  | Mackintosh and T.J. (A-2)   |
| Act of Aggression (B)  | Male of Century (A-3)   |
| All the President's Men (A-3)  | Man Friday (A-3)  |
| All Screwed Up (A-4)   | Man Who Fell to Earth (B)   |
| A Place of Pleasure (A-4)  | Man Who Skied Down Everest (A-1)                                    |
| At Long Last Love (A-3)  | Midway (A-2)  |
| Bad News Bears (B)   | Milestones (A-1)  |
| Bawdy Adventures of Tom Jones (R)                                      | Missouri Break (B)  |
| Best Friends (B)   | Moses (A-3)   |
| Big Bus (A-3)  | Mother, Jugs, and Speed (B)   |
| Bingo Long Traveling All Stars and<br>Motor Kings (A-3)                | Murder By Death (A-3)   |
| Birch Interval (A-2)   | My Michael (A-3)  |
| Black Bird (B)   | Nashville (A-4)   |
| Black Starlet (B)  | Next Stop, Greenwich Village (A-4)                                  |
| Bobbie and Outlaw (B)  | Night Caller (B)  |
| Breakheart Pass (A-3)  | Night Moves (C)   |
| Buffalo Bill and the Indians or Sitting<br>Bull's History Lesson (A-3) | Night of Counting the Years (A-2)                                   |
| Catherine and Co. (C)  | 92 In the Shade (B)   |
| Challenge to be Free (A-1)   | No Way Out (C)  |
| Cher Victor (A-3)  | Ode to Billy Joe (A-3)  |
| Clockmaker (A-2)   | Old Dracula (B)   |
| Confrontation (A-3)  | Old Gun (A-3)   |
| Countdown at Kusini (A-3)  | Omen (B)  |
| Cousin, Cousine (B)  | One Flew Over the Cuckoo's Nest (A-4)                               |
| Crime and Passion (B)  | One of Our Dinosaurs is Missing (A-1)                               |
| Daydreamer (A-3)   | Other Side of the Mountain (A-2)                                    |
| Deadly Hero (B)  | Premonition (A-3)   |
| Deep Red (C)   | Psychic Killer (C)  |
| Delusions of Grandeur (A-2)  | Reincarnation of Peter Proud (C)                                    |
| Devil is a Woman (B)   | Return of the Tall Blond Man With One<br>Black Shoe (A-3)           |
| Diamonds (A-3)   | Ride a Wild Pony (A-1)  |
| Distance (A-3)   | Robin and Marian (A-3)  |
| Distant Thunder (A-2)  | Rollerball (B)  |
| Don't open the window (B)  | Romantic Englishwoman (B)   |
| Down the Ancient Stairs (B)  | Rooster Cogburn (A-2)   |
| Dragonfly (A-3)  | Rosebud (A-3)   |
| Drive-In (A-3)   | Royal Flash (A-3)   |
| Duchess and the Dirtwater Fox (B)                                      | Sailor who Fell from Grace with the Sea<br>(C)                      |
| Earth is Our Sinful Song (A-4)   | Salut L'Artiste (A-4)   |
| Eat My Dust (A-3)  | Savage Sisters (C)  |
| Eiger Sanction (C)   | Scent of a Woman (B)  |
| Embryo (B)   | Seven Beauties (A-4)  |
| End of the Game (A-3)  | Silent Movie (A-3)  |
| Face to Face (A-3)   | Sky Riders (A-2)  |
| Family Plot (A-3)  | Slap, The (A-3)   |
| Food of the Gods (B)   | Sleeper (A-3)   |
| Fox (A-4)  | Small Town in Texas (B)   |
| French Provincial (A-3)  | Smile Orange (B)  |
| Friday Foster (B)  | Sparkle (A-3)   |
| From Beyond the Grave (A-3)  | Spasmo (C)  |
| Gable and Lombard (B)  | Specialist, The (B)   |
| Give 'Em Hell, Harry (A-2)   | Special Section (A-2)   |
| Great McGonagall (B)   | Story of Adele H. (A-3)   |
| Great Scout and Cathouse Thursday (B)                                  | Story of a Love Affair (A-3)  |
| Grey Gardens (A-3)   | Story of a Teenager (A-3)   |
| Happy Hooker (B)   | Summertime (A-3)  |
| Hard Times (A-3)   | Sunday In Country (B)   |
| Harry and Walter Go to N.Y. (A-3)                                      | Sunshine Boys (A-3)   |
| Hearts of the West (A-3)   | Swashbuckler (A-3)  |
| Hell (B)   | Swept Away (by an Unusual Destiny in<br>the Blue Sea of August) (B) |
| Hiding Place (A-3)   | Taxi Driver (B)   |
| Hindenburg (A-2)   | That'll Be Day (A-3)  |
| Hound of the Baskervilles (A-2)  | They Call Her One-Eye (C)   |
| Huckleberry Finn (A-1)   | They Came From Within (C)   |
| Human Factor (B)   | Tidal Wave (A-3)  |
| Hustle (B)   | TNT Jackson (B)   |
| If You Don't Stop It... (C)  | Together Brothers (A-3)   |
| Inserts (C)  | Tommy (A-4)   |
| I Will, I Will...For Now (B)   | Torso (B)   |
| Jack and the Beanstalk (A-1)   | Touch and Go (A-3)  |
| Jackson County Jail (A-4)  | Tunnelvision (C)  |
| Jaws (A-3)   | Undercovers Hero (B)  |
| Jewish Gauchos (A-2)   | Unholy Rollers (C)  |
| Jock Petersen (C)  | Up The Sandbox (A-4)  |
| Kamouraska (A-4)   | Veronique (A-3)   |
| Killer Elite (A-3)   | Vincent, Francois, Paul and the Others<br>(A-3)                     |
| Killer Force (C)   | Virility (C)  |
| Killing of a Chinese Bookie (B)  | W.C. Fields and Me (B)  |
| Leadbelly (A-3)  | Whiffs (B)  |
| Lemagnifique (A-3)   | White Line Fever (A-3)  |
| Life and Times of Grizzly Adams (A-1)                                  | Wilby Conspiracy (B)  |
| Lifeguard (A-3)  | Wild Party (C)  |
| Lipstick (C)   | Won Ton Ton, Dog That Saved<br>Hollywood (B)                        |
| Lizstomania (B)  | Xala (A-3)  |
| Logan's Run (A-3)  | Yazuka, The (A-3)   |
| Lollipop (A-1)   |   |
| Lost Honor of Katharina Blum (A-3)                                     |   |
| Love and Death (A-3)   |   |
| Loves and Times of Scaramouche (B)                                     |   |

### KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage  
A2—Morally Unobjectionable for Adults and Adolescents  
A3—Morally Unobjectionable for Adults  
A4—Morally Unobjectionable for Adults With Reservations  
B—Morally Objectionable in Part for All  
C—Condemned

# 1,000 volunteers launch local Philharmonic drive

The Greater Miami Philharmonic Society has begun its 1976-'77 subscription drive with Edie Ross as chairperson and James Conlon as principal guest conductor. More than 1,000 volunteers are working towards the success of the drive to fill every seat in both halls used by the Philharmonic.



James Conlon

"Not in the entire history of the Miami Philharmonic has such a thorough and comprehensive attempt been made to seek new subscribers," said Mrs. Ross. "There is a new spirit, a new sense of pleasure among Philharmonic supporters, a great desire to make it all happen."

"Our calculations tell us that if each of our current subscribers bring us only two new ones, we would be filled to capacity at the Dade County Auditorium and the Theater of the Performing Arts."

Concluding during Symphony Week, Oct. 6 through 16, culmination of the drive will begin with a concert on the steps of City Hall and then proceed with a parade down Flagler St.

LOCAL shops and

businesses throughout the Greater Miami area will all contribute to the symphony theme through window displays and similar promotions.

The dollar progress of the drive, as well as a scoreboard keeping a running total of the seats sold will be open to the public and on display at the Philharmonic office located at 1111 S. Bayshore Drive.

The principal guest conductor for the season will be James Conlon.

Born in New York City in 1950, Conlon became the youngest person to conduct full subscription concert of the New York Philharmonic when he made his debut with that orchestra in the Fall of 1974. In February, 1972, while completing his fourth year of study at Juilliard, he took over the conducting of "La Boheme" for the American Opera Center on short notice, thus becoming the first undergraduate in Juilliard's 67 year history to conduct a major production.

For the past three years he has been permanent conductor of the Juilliard Theatre Orchestra. He appeared as guest conductor with the Miami Philharmonic, Detroit Symphony, Buffalo Symphony, Louisville Symphony, Syracuse Symphony, Boston Philharmonia, and at the Aspern Music Festival.

Equally at home in opera, Conlon made his European debut in the Summer of 1971 conducting "Boris Godunov" at the Spoleto Festival of Two Worlds.

# 'Murder by death' in critical shape

MURDER BY DEATH (Columbia)...Neil Simon's mildly amusing star-studded spoof of detective fiction.

Obviously inspired by Agatha Christie's TEN LITTLE INDIANS, Playwright Neil Simon has, with MURDER BY DEATH, tried his hand at an original screen comedy, a spoof of the whodunit. An egocentric amateur criminologist named Lionel Twain (his address is Two Two—there is much beside Simon's inspiration that is obvious in this movie) invites five of the world's greatest detectives to his sinister mansion, intent on confounding them with a crime that they cannot solve.

Thus we are introduced to Milo Perrier (James Coco), a fussy Belgian addicted to fine food; Sam Diamond (Peter Falk doing a good Humphrey Bogart turn); Jessica Marbles (Elsa Lanchester), a frumpy, shrewd Englishwoman; Sidney Wang (Peter Sellers gamely attempting a parody of what



The gang's all here. Sinister Host Truman Capote astounds his guests, Elsa Lanchester, Estelle Winwood, Peter Falk, David Niven, Maggie Smith and James Coco, in MURDER BY DEATH, a Columbia release.

was already a parody); and Dick and Dora Charleston (David Niven and Maggie Smith), poised and elegant ornaments of the leisure class.

Twain's servants are a blind butler and a deaf-speechless maid (Alec Guinness and Nancy Walker).

The acting redeems the

movie to some extent, however.

So if you go to MURDER BY DEATH not expecting too much, you may have a fairly good time. The children had better stay home, however. Simon's frequent vulgarity, which seems natural enough in his New York comedies, strikes an awkward note here. A-III (PG)

**BEST TV  
THIS SUNDAY**

9 A.M. — Ch. 7  
"The Church and The  
World Today..."

10:30 A.M. — Ch. 10  
The TV Mass  
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The Archdiocese of Miami's TV Programs in English



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# JOSEPH and his jealous brothers

**"Jacob favored his youngest boy, giving him expensive garments to wear. This enraged his brothers. Moreover, his dreamy ways and superior attitudes moved them to an irrational desire to kill him."**

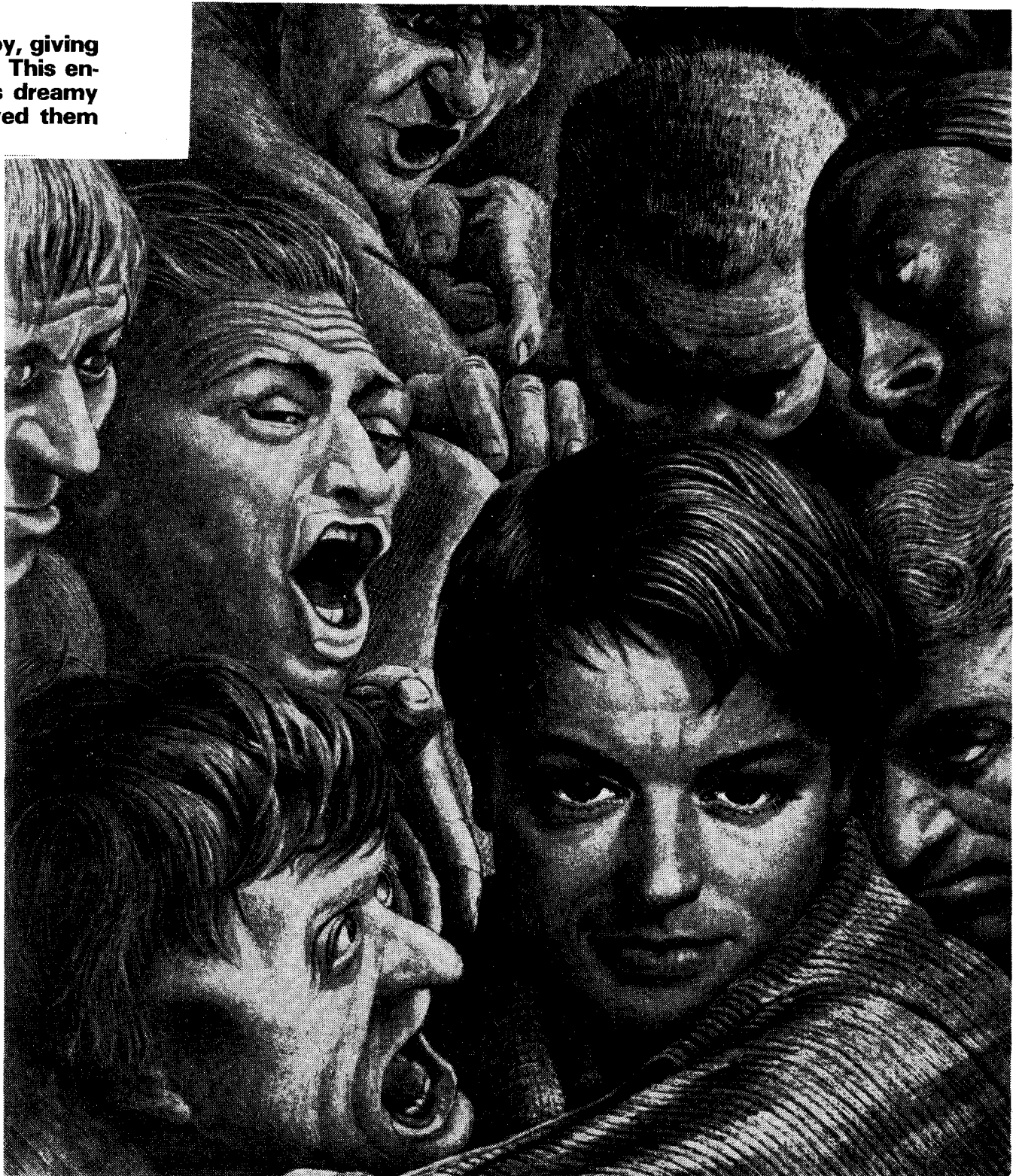
By FATHER  
ALFRED McBRIDE, O.PRAEM.

Few stories in the Old Testament match the wonderful tale of Joseph. It shows there is nothing like jealousy to ruin a family. Allied to this is the observation that spoiling children is as old as families, and as destructive. Old Jacob favored his youngest boy giving him expensive garments to wear. This enraged his brothers. Moreover, his dreamy ways and superior attitudes (and probable refusal to help with the work) moved them to an irrational desire to kill him. They settled for selling him as a slave to a passing Egyptian caravan.

Potiphar, an Egyptian officer, purchased the 17-year-old boy. Showing a quick sense of responsibility, Joseph soon became manager of Potiphar's estate. The master's wife fell in love with the handsome young man, but he refused to return her affection. Angry, due to the repudiated love, she framed him, accusing him of having intruded upon her. Potiphar sent the presumed criminal to jail.

In prison, his leadership qualities emerged again. They put him in charge of a cell block. One day two new men arrived who had been butler and baker to the Pharaoh. Wild dreams plagued them at night and robbed them of sleep. Joseph asked them about their problems. They confided their dreams to him.

The butler had seen a vine with fat grapes. He squeezed the grapes and filled the wine cup and gave it to Pharaoh. Joseph said that the dream meant that in three days the Pharaoh would forgive him and restore him to his former office. Joseph asked the butler to remember him when he was free.



know  
your  
faith

The baker dreamed about a platter on his head. Three cakes rested on it and birds came and ate the cakes. Joseph tried to avoid interpreting the dream, but the baker pressed him. Sadly, Joseph told him that it meant that the Pharaoh would have him executed in three days.

Joseph's predictions came true, but the butler forgot him.

Two years later the royal bedroom quaked with the shouts and mutterings of a restless Pharaoh as he now was tormented with dreams about seven thin cows eating seven

fat ones and seven lean ears of corn eating seven plump ones. It was then the butler recalled Joseph's skill in dream interpretation and brought him to court.

Joseph told the Pharaoh it meant that Egypt would experience seven years of big harvests and a population explosion among the cattle. This would be followed by seven years of famine in which the fields would dry up and the cattle would die. The best thing to do is to build warehouses to store grain so that there will be no hunger during

the bad period, said Joseph. He counseled the Pharaoh to appoint a minister of agriculture to oversee the collection and distribution. Pharaoh agreed and put the bright young Joseph in charge.

Everything happened as Joseph predicted. First the feast and then the famine. Neighboring countries journeyed to Egypt for a pittance of food. Joseph personally interviewed all grain missions from outside the country. Jacob's family needed grain and so they came to Joseph. Age had changed him beyond their recognition. He spoke only Egyptian so they did not know him.

He asked about the family and heard about Benjamin. He demanded to see his younger brother and held Simeon as hostage. This was another sorrowful blow for Jacob who now had his cup full of pain for all the mischief he had caused in his own young days. Imminent starvation demanded cooperation with Joseph. They returned with Benjamin.

Joseph wept when he saw his younger brother. "Come closer to me. I am your brother Joseph, whom you once sold into Egypt. But do not be distressed, and do not reproach yourselves for having sold me here. It was really for the sake of saving lives that God sent me here ahead of you" (Gen. 45, 4-5).

Thus Joseph provided the key to the message of his story, to save life. The Church has always connected him with Christ, crucified by his brothers, but raised up by the Father for the salvation of the world. We see that God has chosen his people out of all nations, Abraham from Mesopotamia, Isaac from Canaan, and Joseph from Egypt. Out of the complexities of history, God wove the first beginnings of his plan for salvation. The story of Joseph completes the story of the patriarchs and sets the stage for the subsequent unfolding of God's plan in the Judges, Kings, Prophets and Wise men.

# Second Coming

By FATHER JOHN J. CASTELOT

In writing about 1 Peter last week, I suggested that the letter was probably written by a distant disciple of St. Peter late in the first century. One of my aims is to keep you informed of trends in modern biblical studies. However, there are trends and trends, and this week I shall begin by emphasizing the word "probably."

For while there are several who subscribe to this view, the arguments for the letter's being authentically Petrine in substance are stronger. The actual literary style may be Silvanus', as 5:12 states rather clearly, but he would simply have given eloquent expression to Peter's message.

It is a different story in 2 Peter. Biblical scholars practically unanimously agree that this is a late, sub-apostolic work. Dates suggested for composition run from 80 to 150 A.D.; perhaps a date around 110 would be close. The author bends over backward to identify himself with Peter, but his attempts are transparent and self-conscious, and he tips his hand in several passages.

FOR EXAMPLE, in 3:2 he writes: "Recall the teaching delivered long ago by the holy prophets, as well as the new command of the Lord and Savior preached to you by the apostles." And in the same vein, those who are denying the Second Coming ask, "Where is that promised coming of his? Our forefathers have been laid to rest, but everything stays just as it was when the world was created" (3:4). Both passages indicate a time when people are looking back to the first Christian generation.

Many other features of the letter make this conclusion inescapable. However, our immediate concern is not the authorship of 2 Peter, but the allied question of the historical and theological situation which it supposes, especially the changing attitudes to Christ's Second Coming. This issue was of vital concern in the early Church. It involved a basic, general hope and expectation that the risen Lord would soon reappear in glory to establish definitively the Kingdom he came to earth to inaugurate. But apart from this basic expectation, there was much confusion on the subject, a confusion reflected in New Testament literature.

IN 2 PETER, such a long time has passed without any sign of the Second Coming that even this basic expectation is being called into serious question. The author devotes most of chapter 3 to demonstrating that the Lord will come again. His

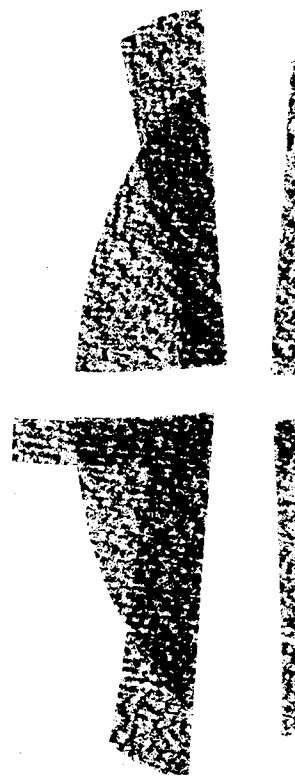
argumentation is involved, on the Old Testament (strangely interpreted) imagery borrowed from the prophets and apocryphal answer to the question of since creation and, at least change is in sight, he cited destruction of the universe flood and goes on to say: and earth are kept for the day when godless man will As for the apparent



**"The Lord indeed will come again.**

**The present heavens and earth are kept for the day of judgment, the day when godless men will be destroyed."**

**"Last Judgment" by Mary Reardon is in the National Shrine of the Immaculate Conception, Washington, D.C.**



**"As there is no other world of glory except this there is no entrance into through the narrow passage"** Emil Brunner, "Eternal I

## Tips on teaching school kids

By FATHER JOSEPH M. CHAMPLIN

The new pastor or group of parish leaders about to evaluate a church's religious education program and set certain goals for the future must walk a delicate path and try to harmonize two Vatican II norms.

The Declaration on Christian Education states: "Acknowledging its grave obligation to see to the moral and religious education of all its children, the Church should give special attention and help to the great number of them who are being taught in non-Catholic schools." (Article 7)

"Accordingly, since the Catholic school can be of

such service in developing the mission of the People of God and in promoting dialogue between the Church and the community at large to the advantage of both, it is still of vital importance even in our times." (Article 8)

THE PARISH having its own parochial school can, of course, implement within that institution a thoroughly religious education program for the young. There is ample time available, a spiritual atmosphere present, and freedom for the teachers to integrate religion into the total situation.

Moreover, with close cooperation between school and parish staffs, the thrust

of the school's activities may strongly reinforce the parish's efforts. For example, teachers can encourage and facilitate pupil participation in a Thanksgiving Day Mass or parish renewal week.

When the Catholic school is centralized, however, real concern should be given lest a certain competition arise. The school can become isolated and develop an identity of its own apart from the parishes out of which the students come. When this happens, hurt feelings result duplicated events occur and energies are wasted.

THERE IS NO perfect resolution of that problem.

Nevertheless, good communication structures between parishes and the school as well as frequent involvement of area clergy in the school's life may reduce those conflicts or tensions.

The parish leadership must assign top priority these days to the large number of young people who attend public schools.

For years these pupils have been second-class citizens in many parishes. Often there are overcrowded religion classes, insufficient budgets, no textbooks, well-intentioned, but inadequately trained instructors and even attitudes or principles which downgrade the public school

parishioner. "On school students to be servers." you expect, they the children to o

That has substantially in decade, but it does parish leaders hard and painful which cost time, energy.

IN OUR over five years, increased the budget \$1,000 to \$1 religious education three Sisters helpers with heavy not exclusive res in the catechesis tripled the number

## know your faith

# Big — doubts, false teachings

ved, and he draws heavily  
nent (sometimes rather  
) and on conventional  
m apocalyptic sections of  
rphic Jewish writings. In  
th nothing has changed  
least implicitly, that no  
e cites the legend of the  
verse by the waters of the  
ay: "The present heavens  
the day of judgment, the  
will be destroyed" (3:7).  
ent delay, he makes this

important observation:

"This point must not be overlooked, dear friends. In the Lord's eyes, one day is as a thousand years and a thousand years are as a day. The Lord does not delay in keeping his promise—though some consider it "delay." The day of the Lord will come like a thief, and on that day the heavens will vanish with a roar; the elements will be destroyed by fire..."(3:8-10)

**HE CONCLUDES:** "What we await are new heavens and a new earth where, according to his promise, the justice of God will reside."(3:11-13)

The Apocalypse (Revelation) of John, using the same sort of imagery, speaks of a new heaven and a new earth, and predicts that the Lord will come "soon." But "soon" is a relative term, especially in the context of eternity, where it loses much of its temporal urgency.

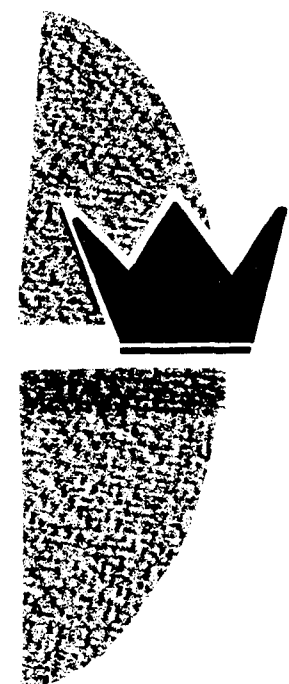
The author of 2 Peter had one objective: To establish the reality of the Second Coming in the face of denials that it would ever happen. In accomplishing that objective, he borrowed imaginative details from past and current literature, references to cosmic destruction by fire, with the elements melting away in a blaze, etc. It is important to recognize this imagery for what it is: imagery.

John L. McKenzie says clearly in his "Dictionary of the Bible," p. 640:

"Finally the imagery of the Parousia, which has stimulated so much Christian art and poetry, should be faced. (It) is derived mainly from Dn 7:13 with additions from other OT apocalyptic passages.

"**THIS IMAGERY** the NT did not invent; it found it and applied it to its own conceptions, transforming it in the application. It seems exegetically more secure to treat it as what it appears to be, imagery, and to draw no unwarranted conclusions in detail about the external features of the Parousia...A world catastrophe, which the Parousia and the judgment are, must indeed elicit images, but they should be understood as such. One may affirm that Jesus not only asserted that the time of the Parousia is unknown, but also that he uttered no concrete and detailed description of its external features."

What we can say with certainty about the Parousia, the Second Coming, seems to be what we say every time we recite the Creed: "He will come again in glory to judge the living and the dead."



other avenue into the  
it through death, so  
nto eternal life except  
pass of judgment."—  
al Hope," 1954.

## Save the Faith

Only Catholic  
s are allowed  
." "What do  
ey don't send  
our 'school?'"  
s improved  
in the past  
does so only if  
make some  
nful decisions  
e, money and

teachers; reduced individual  
class size from 50 to 20;  
negotiated with the school  
authorities for a better  
released time schedule; and  
built an instruction center  
across from the local high  
school.

Affirmative action  
programs like these can irk  
those who previously seemed  
to enjoy favored positions.  
Because you are doing more  
for public school children  
than before, parents of  
Catholic school pupils may  
feel you are therefore doing  
less now for them. We have  
suffered such criticism,  
unfair as it is (our Catholic  
school costs at Holy Family  
are \$45,000 for 150 students;

public school religious in-  
structions figures are  
\$15,000 for 640).

The parish leaders in  
those mixed circumstances  
must be extremely careful to  
show no partiality. The  
priests, particularly, are  
shepherds for all the  
children.

We have found the clear  
and publicized integration of  
both Catholic and public  
school youngsters into  
special Sunday liturgies, e.g.:  
the monthly children's  
celebration, graduation  
Mass, First Communion, is  
perhaps the most effective  
means of showing we, like  
Jesus, love and teach equally  
all our boys and girls.

By WILLIAM E. MAY

Toward the close of the first  
century, after the fall of Jerusalem  
and its destruction by the Romans in  
70 A. D. and after the majority of the  
first generation of Christians had  
"fallen asleep in the Lord," the early  
Church was faced with severe  
temptations.

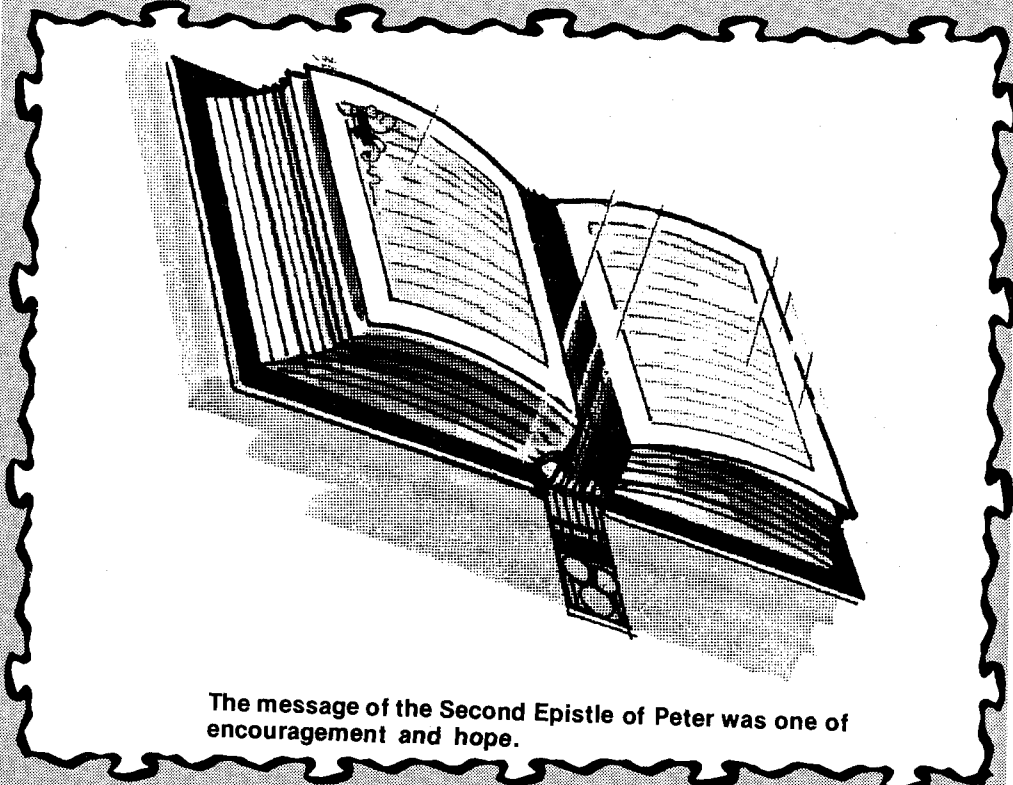
Not only were there many false  
teachers, "waterless springs" (2 Pet.  
2:17), men who despised authority (2  
Pet. 2:10) and deceitfully sought to  
lead the faithful to a false kind of  
freedom, there was also the gnawing  
doubt that the faith proclaimed by  
the Apostles was a hoax. For, after  
all, the Lord had not returned in  
glory, as he had promised, to give his  
faithful ones power and glory and  
dominion over all the earth. Could it  
be that the Apostles had been  
deceived, that their faith was empty,  
their hope futile?

It was in this context that the  
Second Epistle of Peter and the  
Apocalypse were written. The  
temptation to despair and the appeal  
of those promising instant salvation  
put tremendous pressure on the

has indeed come and visited his  
people. We show this by bearing our  
burdens patiently, helping one  
another and seeing in one another the  
child of God that we really are.

These same themes are struck in  
the Apocalypse, a work that stresses  
the certainty of the final divine  
judgment (Ap. 19:20 ff; 2:1-3:22),  
the living unity of Christ with his  
Church (Ap. 1:10-13; 1:1-3:22; 6:1-  
8:1), the absolute transcendence and  
majesty of God (Ap. 4:1-11), the  
majestic providence of God (Ap. 5:1-  
2), the equality of Christ with his  
Father (Ap. 1:7, 8, 18; 5:13; 7:10;  
19:16), and the rewards that a life of  
faithfulness and perseverance in  
doing good will win (Ap. 2:7, 11, 17,  
26-28; 3:5, 12, 20-21; 14:13).

In many ways we face the same  
temptations that troubled the  
Christian communities to whom  
these writings of the New Testament  
were addressed. We, too, live in a  
world where the power of secular  
rulers is impressive and awe-  
inspiring. We, too, are promised  
instant happiness and salvation if we  
do this or do that. Our memory, too,



The message of the Second Epistle of Peter was one of  
encouragement and hope.

faithful, creating tensions not unlike  
those we experience today.

And so the message of the  
Second Epistle of Peter was one of  
encouragement and hope. The point  
of this letter was that Christ would  
indeed come in glory; he would be  
true to his word, faithful to his  
promise. But of that day no one of us  
has certain knowledge.

What we do know is that the  
"delay" of the Lord in coming is a  
"delay" only in the eyes of men. For  
"the Lord does not delay in keeping  
his promise...Rather he shows you  
generous patience, since he wants  
none to perish but all to come to  
repentance" (2 Pet. 3:9).

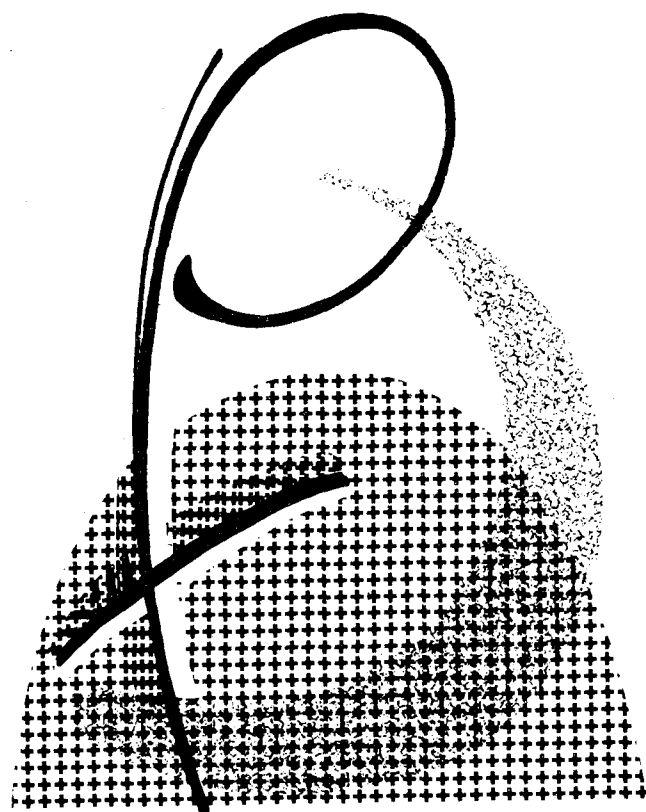
In waiting for the Lord to  
come—and come he surely will—we  
are to live as his people. This means  
that we must be patient and make  
manifest through our lives that God

of the One who emptied himself of his  
divinity, took on the form of a slave,  
and died ignominiously and  
ungloriously on the cross has grown  
dim. Why believe in a suffering and  
dying Messiah, a Christ who asks us  
to take up our cross daily, to turn the  
other cheek, to seek not our own?

The Second Epistle of Peter and  
the Apocalypse partially answers  
these questions. We are to have faith  
and to live in humble patience  
because the story about Christ is  
true. The crucified Christ is indeed  
the Lord's anointed, the very Son of  
the Father. In choosing to live as he  
did, we become one with him, sharing  
his divinity just as he shared our  
humanity.

The crucified Jesus, who truly  
rose from the dead in glory as the  
first fruits of the redemption, will in  
truth come again to welcome us into  
his kingdom.

# THE GOSPEL TRUTH



*He called the people to him again and said, "Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean."*

*(Mk. 7:14-15)*

Christ gathers us about himself to hear his word, with its power to save, and to offer pure worship to the Father that is given by all who care for others.

*Llamando de nuevo a la muchedumbre, les decía: "Oídme todos y entended: Nada hay fuera del hombre que entrando en él pueda contaminarle; lo que sale del hombre éso es lo que contamina al hombre."*

*(Mc. 7:14-15)*

Cristo nos llama junto a sí para que escuchemos su palabra que salva. Nos invita a ofrecer culto al Padre y a entregarnos al servicio de los demás, como fruto de haber compartido El su vida con nosotros.

## Priest tells how it's done

# Abandonment to God

By REV. JOHN T. CATOIR

In this column, I once quoted Father Walter Ciszek, the Jesuit who wrote *He Leadeth Me*. It was his holiness and example which triggered my whole preoccupation with the question of abandonment to God. I would read him and reflect upon his words, and write, and pray.

Little by little, I would see it, and even hold it for a day or so...this feeling of being in the Lord, totally his, acting out of a knowledge that He is indeed leading me...but then it would go away. The mad pace of life, the constant phone calls, visits, the stream of activity that floods a priest's life each day.

Even though these preoccupations are what might be called God's work, they still pull me apart, leaving me tired, dazed and, at times, feeling as though God were far away indeed. I know better, but I feel it just the same. Feelings can so often distort reality. I wondered how Father Ciszek handled it in his own life. So I phoned him; I have his private number, and I have enjoyed a meal with him many times in the last few years.

I asked him, "How does it work?—I mean abandoning yourself to God—What do you do when you find it impossible

to be really abandoned?" (Remember, Father Ciszek is in his seventies and spent twenty-three years at hard labor and in solitary confinement in Moscow and Siberian prisons.) I took notes as he spoke in his quiet, rapid monotone. This is what he said:

"When I first discovered the importance of abandonment I didn't know whether I was making any progress or not. When I tried to move more deeply into a state of abandonment, I had the feeling that I was not doing it right, that this was not it; so I'd ask the Lord, 'What do I do? How do I do it?'"

"You don't make much progress at first because you keep coming back to self, but you know you're in a new area. You aren't affected as much by your own failure or unsuccess as you used to be. You grow away from some of the ideas you had about proving yourself, about human courage, and things like that.

"What you were before isn't eliminated; it keeps coming back, but a steady growing takes place, a new consciousness of God's control over you, a new attitude toward things as they happen. Temptations don't hit you quite the same way. You learn grace isn't only in the good things, but in

the bad things as well. The misuse of grace is the mistake we make. We forget that God brings good out of everything.

"Whether you succeed or not, that's up to God. You get a freer perspective of Him in your life. God is showing you all the time what you are not, to help you really live the life of abandonment. It's nothing else but getting more deeply into the atmosphere of the grace God gives you.

"Not only to be permeated by grace, but to be overcome by it. What I do or do not do in my spiritual program doesn't matter; what matters is the spirit in which I am working at the time. I see God in me asking me to say Mass. You have to be convinced in faith that God is asking you to do it. This gives you trust, and if everything else fails, trust will save you."

Trust is the key word. I began to see more clearly that trust is at the basis of true dependence on the Lord. Father Ciszek closed his remarks with this rather strange image:

"My role is that of a sunken bucket...it's on the bottom, deep, no movement, no bubbles. I sink myself into God like that; He has complete access to me. He is the One that moves me; He does everything; I do nothing."

## Prayer of the Faithful

22ND SUNDAY OF THE YEAR  
Aug. 29, 1976

**Celebrant:** Everything we have, every gift, every benefit comes from the Father. The Father's love for us is beyond understanding. That is why we always turn to him with our needs.

**LECTOR:** The response today will be: Father, hear us. That Christian worship be not only from the lips but from the hearts and that it may achieve purity in service, we pray:

**People:** Father, hear us.

**LECTOR:** That all nations may come together with a united effort to alleviate illness, ignorance, poverty and hunger, we pray:

**People:** Father, hear us.

**LECTOR:** That the word may take rest in us and inspire us to devote ourselves to building a better world, we pray:

**People:** Father, hear us.

**LECTOR:** That young people may consider the missionary life as a means of serving God, we pray:

**People:** Father, hear us.

**Celebrant:** Father, help us to trust in your love and walk in your presence. Be close to us as we call upon you. We ask this through Christ, our Lord.

**People:** Amen.

## Oración de los Fieles

VIGESIMOSEGUNDO DOMINGO DEL AÑO  
29 de Agosto de 1976

**Celebrante:** Todo lo que somos y poseemos es un don de nuestro Padre del cielo cuyo amor hacia nosotros sobrepasa todo entendimiento. Por eso hoy y siempre nos volvemos a El y le pedimos que socorra nuestras necesidades.

**LECTOR:** La respuesta de hoy será, "Padre, escúchanos"

**LECTOR:** Para nuestro culto y nuestra liturgia no sea sólo cuestión de palabras, sino que sea la expresión del amor de nuestro corazón y que busque la pureza en nuestro servicio a los demás, oremos al Señor.

**Pueblo:** Padre, escúchanos.

**LECTOR:** Para que todas las naciones se unan en los esfuerzos para aliviar la enfermedad, la ignorancia, la pobreza y el hambre, oremos al Señor.

**Pueblo:** Padre, escúchanos.

**LECTOR:** Para que el mundo vaya siendo renovado por nuestro ejemplo, y para que las necesidades de los que nos rodean nos comprometan aún más a construir un mundo mejor, oremos al Señor.

**Pueblo:** Padre, escúchanos.

**LECTOR:** Para que los jóvenes descubran su obligación cristiana de ser misioneros y evangelizadores y se entreguen al servicio de Dios y de los demás en esa tarea, oremos al Señor.

**Pueblo:** Padre, escúchanos.

**Celebrante:** Padre, enséñanos a confiar en tu amor y a caminar en tu presencia. Quédate con nosotros, pues te necesitamos. Te lo pedimos por Jesucristo Nuestro Señor y hermano, Amén.

# Four Sisters profess vows

Sr. Kathleen Boylan, SSJ, professed perpetual vows as a Sister of St. Joseph of St. Augustine on Aug. 15. She is the daughter of Mr. and Mrs. Charles P. Boylan of Shillington, Pa.

The ceremony also included the profession of first vows by Sister Diane Couture and Sister Edith Paschall. Sister Diane is from St. Andrew's, Orlando, and is the daughter of Mr. and Mrs. Rheel

Couture. Sister Edith is from Blessed Sacrament, Tallahassee, and is the daughter of the late Mr. and Mrs. Raymond Paschall.

As part of the same ceremony, Sister Emerita Medina from Hatillo, P.R., renewed her temporary vows. Sister Emerita is returning this month to her home in Puerto Rico where she will carry out her ministry with the Sisters of St. Joseph in Corozal, P.R.

## Hollywood KC sets picnic

At a recent program activities meeting at Marion Council of the Knights of Columbus it was announced that in connection with Knights of Columbus national slogan "SURGE WITH SERVICE" a non-profit Labor Day Picnic Park West on Sept. 5th,

beginning at 1 p.m. The public is invited.

Also, anyone wishing to join the Marion Council, K. of C., Bowling League, phone 758-9571 or 759-9535. Bowling will begin on Wednesday, Sept. 8th, at 6:40 p.m.

## S. Florida Scene

### Red Cross volunteers

American Red Cross is calling for volunteers to assist the needy, sick, and elderly people who cannot afford taxis, cannot get on buses, and who have no means of transportation, to transport them to and from hospitals, doctors' offices, dentists, and dialysis centers.

The American Red Cross will supply the cars, gas, and volunteers supply four hours.

### Flag from Capital for St. Timothy's

Congressman Dante B. Fascell will present a flag, which was flown over the Capitol, to St. Timothy School, at 5400 S.W. 102 Ave. in a special ceremony Saturday, Sept. 4, at 4 p.m.

Father Michael J. Gigante, O.M.I., pastor of St. Timothy, and Mrs. Mary E. Tannenbaum, principal, of St. Timothy School, will be present to accept the flag.

Boy scout and girl scout troops of the South Florida Council will be in attendance. "Everyone is invited to attend this most significant occasion,

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National Conference of Catholic Bishops

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—Galileo 1613

"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God."

—Daniel Webster 1843

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"Constitution on the Church,"  
Second Vatican Council,  
November 1964

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THE VOICE



# De-emphasis of Real Presence called mistake

VATICAN CITY—(NC)— Any de-emphasis of Church teaching on the real presence of Christ in the Eucharist in the interest of furthering ecumenism is a mistake, retired Vatican press spokesman Federico Alessandrini said here.

In a signed editorial in the Vatican weekly, L'Osservatore della Domenica, Alessandrini said that, even among those who criticized the recent International Eucharistic Congress in Philadelphia as triumphalistic, "no one in the Church denies the reality or the worship of the Eucharist."

But he said that "almost all" non-Catholic Christians deny the real presence of Christ in the Eucharist and that some Catholics seeking Christian unity tend to de-emphasize that doctrine.

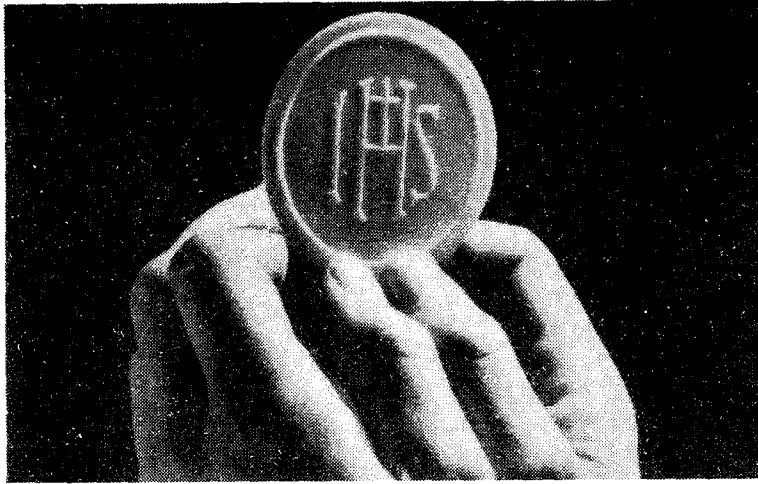
An official of the Vatican Secretariat for Promoting Christian Unity, however, disagreed with the editorial's assertion that practically all non-Catholic Christians reject the doctrine of the real presence of Christ in the Eucharist.

The official said that considerable agreement had been reached in dialogue between Catholics and other Christians without "any surrender of Catholic faith in the real presence of Christ in the Eucharist."

"FAITH in the real presence of our Lord under the eucharistic appearances," Alessandrini wrote, "is the central nucleus of the ministry of the Church and the Center of Christian life."

When Pope Paul VI said Mass at the eucharistic shrine of Bolsena, Italy, to celebrate the closing of the Philadelphia congress, he wanted to emphasize the importance of faith in the real eucharistic presence of Christ, Alessandrini said.

Some Catholics, he continued, "in a misinformed spirit



of ecumenism want to be silent and to pass over the eucharistic reality under the illusion of shortening the distance that separate us from other churches."

Specifically exempting the Orthodox, Alessandrini said he was referring to "the other separated communities, which, almost all, attribute to the Eucharist a commemorative value and a symbolic meaning."

"The paths to that unity constantly desired by Christ," he said, "will not be found by concealing true identity through a relativism which, in the long run, can destroy the substance of the faith."

Recalling the limits of pluralism frequently emphasized by Pope Paul which leave no room for denying or de-emphasizing the deposit of the faith, Alessandrini said that the

Pope "called all in the Church to be faithful and to wish to build up the Church not only in appearances, but in reality."

"If the Pope accepts the principle of constructive criticism," he concluded, "and calls Christians to a conscious and responsible sharing in the work of renewing the face of the Church, it is because the men of our time know how to treat lightly even the truth for which they hunger in a world that seems to be going adrift."

The unity secretariat official told NC News that there are several elements to be considered in ecumenical dialogue on the Eucharist. "There is the 'what,' the fact of Christ's presence, there is the 'how,' the explanation of that presence, there is the personal dimension of that presence and, finally, the ecclesial dimension."

NOTING that the Orthodox agree with Catholics that Christ is really, substantially present in the Eucharist, he said both Catholics and Orthodox agree also that the Eucharist is related to the unity of the Church.

"To say that other churches accord the Eucharist only symbolic meaning and commemorative value," he continued, "is simply not in accord with the published record of dialogues on the Eucharist between Catholics and Anglicans and between Catholics and Lutherans,

among others. In these Churches there is a faith in the eucharistic reality that goes beyond symbol and commemoration.

"But," he said, "there is not a shared agreement in the important matter of the 'how,' of the explanation of that presence. However, we must not allow present lack of agreement on one question, however important, to let us forget the very real agreement that has emerged on other questions, and has been shared without any surrender of Catholic faith in the real presence of Christ in the Eucharist."



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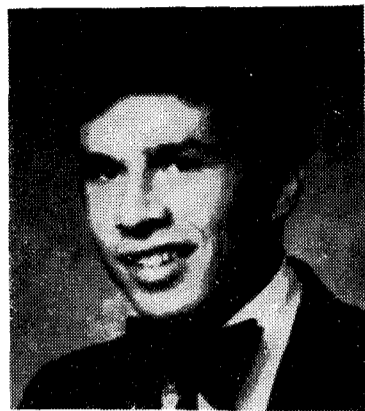


# Key West athlete has Western plans

Ronald Arntz, Jr., a starter on the Mary Immaculate High School basketball team, Key West, will attend St. Mary of the Plains College, Dodge City, Kansas.

At Mary Immaculate High School, Arntz averaged better than 15 points and 18 rebounds each time out as a senior; and was recipient of the Most Improved Player Award. He received a diamond monogram at Mary Immaculate. Arntz was also a wide receiver and split end on the Mary Immaculate football team, grabbing 25 passes as a senior.

He is the son of Lieutenant



Ronald Arntz, Jr. Commander and Mrs. Ronald Art Arntz of Monroe.

## Blankets sent battle victims

NEW YORK—(NC)—Catholic Relief Services (CRS) has shipped 2,500 blankets, valued at \$10,000 to the 4,000 victims of the 52-day battle for the Tell al-Zaatar, Palestinian refugee camp in Lebanon.

The refugee camp which had been under heavy attack by the Christian forces in Lebanon, capitulated Aug. 13. The survivors, mostly women and children, are being transported to Moslem areas in Lebanon.

The CRS emergency cargo of blankets left here by plane Aug. 16.

CRS, the overseas aid agency of U.S. Catholics, has sent more than \$274,000 in cash in the past 14 months to help Lebanese refugees. Among major purchases of food stuffs made by CRS in Europe in recent months were 100 tons of dried milk and 200 tons of flour, valued at \$109,000.

Another 33 tons of meat is

being escorted by ship from Trieste, Italy, for delivery to the port of Jounieh.

## Quinlans start memorial fund

MORRISTOWN, N.J.—(NC)—The parents of Karen Quinlan have donated \$10,000 in profits from a magazine article on their 22-year-old comatose daughter's case to Bishop Lawrence B. Casey of Paterson for a living memorial fund to aid an undisclosed health-care facility.

Mr. and Mrs. Joseph Quinlan said the \$10,000 was about half of what the Ladies Home Journal paid them for their exclusive story, published in the magazine's September issue.

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# Workshops slated for youth leaders

By ELAINE SCHENK

It's leadership training time again, folks; are you ready? First workshop's at Sacred Heart parish, Lake Worth, Sept. 11 and 12. The second is the following weekend, Sept. 18 and 19, at St. James parish. This is for teens and adults, so advisors and moderators don't shy away. Sessions will run from 9

to bring to a super dance this Saturday night, Aug. 28, from 7:30-11:30 in the St. Rose Auditorium. Come have a final fling before hitting the ol' books again.

The Youth Activities office would like to remind all youth groups to turn in their parish rosters and parish dues.

## Your Corner

a.m. to 6 p.m. each day, but remember, it's not overnight. Pre-registration closes Sept. 3 for both workshops, so to avoid cancellation please call the DYA office today for applications: 757-6241 in Dade, 525-5157 in Broward, and 833-1951 in Palm Beach.

Look out—St. Rose CYO plans an Ambush this weekend. That's the name of the band which, it seems, will entertain you and all the friends you care

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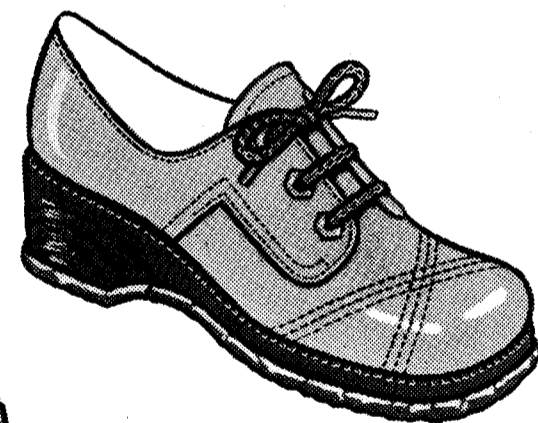
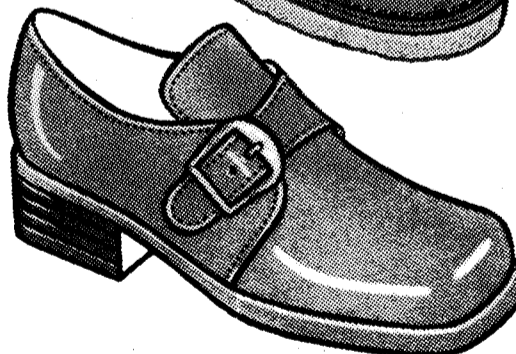
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# K-C meeting stresses traditional values

By C.M. BUCKLEY  
BOSTON — (NC) — Deliberations on the ways and means of preserving traditional values of Christian family life and the fundamental ideals of American patriotism dominated the 94th annual meeting of the supreme council of the Knights of Columbus.

Meeting in a city whose founding fathers described it as a "city on a hill, a beacon of godliness in a darkened world," the deliberations inevitably drew comparisons between "America the beautiful" and "America the real."

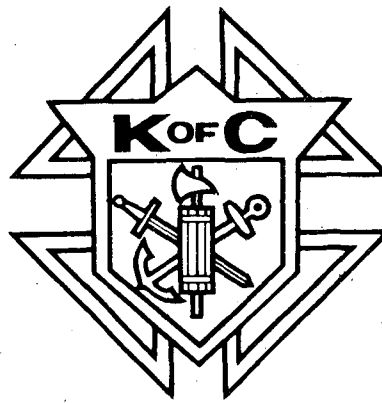
The deliberations also brought about a resolution to establish a \$500,000 "religious liberties fund" to defend the constitutional rights of religious people. Other resolutions include support for a pro-life constitutional amendment and opposition to the Equal Rights Amendment (ERA) for women.

SPEAKERS at the three-day sessions excoriated what they called the "immorality" and distortion of American principles that have damaged the image of an ideal America in its bicentennial year.

Supreme Knight John W. McDevitt told the council members and guests that the U.S. Supreme Court has violated the First Amendment by establishing a national religion: an irreligion of secular humanism.

Cardinal Humberto Medeiros of Boston reminded the delegates that the freedom of conscience guaranteed by the Constitution could not be interpreted as a freedom of license.

Rear Adm. Jeremiah F. Denton, a former North Vietnamese prisoner, warned the knights that the deterioration of morality in America inevitably would be detrimental to national



security.

"National security and individual well being cannot be built upon the quicksand of deceit, immorality and shifting values systems," the admiral declared.

"They threaten us from within as surely as do enemy armies from without," he added.

BISHOP Daniel Cronin of Fall River, Mass., noting that "the moral fiber of our nation is weakening," added, "now, in this bicentennial year of the nation, we, who are favored with the Christian faith should be literally obsessed with trying to reestablish in our land the fundamental principles of ethics and moral values which come to us from Jesus and his Gospel." He condemned particularly divorce, abortion and euthanasia.

Dr. Mildred F. Jefferson of Boston, president of the National Right to Life Committee, speaking at a ladies luncheon, denounced the U.S. Supreme Court as "an enemy of our republic and a traitor to our country" because its abortion rulings delivered a "death-blow" to family life in America.

The black physician warned Catholics to beware of "those who wear Catholicism on their sleeves without firm convictions."

She was critical of those who say: "I personally am against abortion, but I do not believe that I should force my moral convictions on others."

Dr. Jefferson criticized three members of the Massachusetts congressional delegation—all Democrats—for "indifference" to the right to life movement: Sen. Edward M. Kennedy, Jesuit Father Robert F. Drinan and House Majority Leader Thomas P. O'Neill. She took issue with a plank in the Democratic party's platform opposing a right to life amendment and said the Republicans' recognition of the need for such an amendment may start the march to restore the balance of power between the major political powers.

ARCHBISHOP Jean Jadot in a message to Supreme Knight McDevitt told the council that the very existence of the American home, "for two centuries the backbone" of the nation, is threatened by "materialism, by loose values, selfishness, lack of genuine sacrifice and superficial love."

The archbishop urged the Knights to make the revitalization of their families "your number one priority." He also urged them to bring their

values into the political process.

Such action," he said, "will insure a further realization of the incomparable ideal of the founding fathers of this country of 'liberty and justice for all.'"

The council delegates deliberated on some 200 resolutions dealing with the constitutional rights of religious people, public morality and issues involving family life.

A resolution proposing that Congress designate one day each year as "American Family Day," noted that the "first and essential cell of society" must be given "every consideration which will strengthen its stability."

Additional resolutions condemned the use of abortion as a solution for social problems, proposed the sharing of tax funds with parents whose children are in religiously oriented schools, condemned violence on television and the stereotyping of church figures in TV productions.

The Knights also reaffirmed their "loyalty and respect for their bishops" and renewed a pledge to adhere to the moral guidance of the bishops.

The Supreme Council's 396 delegates, along with some 1,500 members of their families and guests celebrated the bicentennial in Boston in a variety of social events, including a clambake on historic Boston Common, walks along the city's "Freedom Trail," dances for teenagers and a magic show and movies for young children.

## Catholics' constitutional rights defended by K of C

By C.M. BUCKLEY  
BOSTON — (NC) — The supreme council of the Knights of Columbus concluded its 94th annual meeting here after acting on some 200 resolutions aimed at protecting the constitutional rights of Catholics "and other religious people" and defending everyone's right to life, including the preborn, invalids, the aged and the diseased.

Resolutions were approved to establish a \$500,000 anti-bias fund to safeguard equal rights for Religious people; to support a pro-life constitutional amendment and to oppose the proposed Equal Rights Amendment (ERA) for women.

THE APPROVAL of a legal defense fund followed a recommendation by Supreme Knight John W. McDevitt who said that some U.S. courts and legislatures have encroached upon the equal rights guaranteed to Catholics and others by the First Amendment.

McDevitt noted that the

funds could be used to test selected laws and rulings that infringe on the rights of parents to educate their children in conformity with their religious consciences and the rights of hospitals and other institutions to carry out their apostolates in accord, with their moral standards.

He recalled a 1922 "initiative conceived in bigotry" which led to legislation in Oregon prohibiting children from attending parochial schools. A Knights of Columbus fund was used for a legal contest leading to the U.S. Supreme Court, where the law was declared unconstitutional.

The council adopted a series of resolutions backing a constitutional amendment "which would prevent the

killing of a pre-born" and calling for a variety of activities to stem the increasing public acceptance of abortion as a proper solution to social problems.

ONE resolution criticized the U.S. Supreme Court for the "raw exercise of judicial power" and said that a continuance of the high courts legal theory "if allowed its normal course, will end exorably in the proposition that any who inconvenience us by their invalidism, old age or disease shall be placed beyond the protection of the law and shall forfeit the right to life."

The supreme council of the 1.2 million-member fraternal organization, in voting opposition to the proposed ERA, urged a full study of all implications of the measure. The council cited "negative possibilities related to the protection of women."

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# IDEAL — Un compromiso hecho vida

## Por ARACELI CANTERO

Son las doce de la noche pero como si nada. Todos siguen en su tarea sin mirar al reloj.

Seguramente aún quedan varias horas de trabajo nocturno, para lograr que IDEAL salga a tiempo. Y esto, no sólo hoy sino todos los meses, ya que IDEAL es una revista mensual que se produce gracias a la dedicación y el trabajo voluntario de un buen grupo de católicos hispanos de Miami.

"Nadie sabíamos nada de esto," comenta el director Lorenzo de Toro mientras termina de emplanar una de las páginas, "hemos aprendido poniendo manos a la obra."

Y mientras Lorenzo y Helio Milán emplanan, Heriberto Milán cuidadosamente va colocando una a una las letras de los titulares.

Cinco años dan mucho de sí: durante ellos son muchos los que han colaborado de uno u otro modo con IDEAL. La prueba está en las constantes visitas de amigos y conocidos que se van asomando a altas horas de la noche a IDEAL interesados en la marcha de la Producción de cada número. Todos miran la obra como propia.

Y en realidad lo es.

Es curioso, pero IDEAL se debe a una luz de tráfico que inoportunamente se puso en rojo.

En la espera, Lorenzo de Toro se paró a mirar con curiosidad al muchacho que pasea entre los coches vendiendo periódicos.

Ya le había visto otros días, bajo el sol agotador de Miami, incansable en la búsqueda de clientes, y Lorenzo, intrigado por tal entusiasmo, alarga la mano.

"No miré el periódico hasta llegar a casa, pero cuando lo hice quede impresionado ante la pornografía en sus páginas."

Aquella misma semana, Lorenzo llevó el asunto a la reunión de grupo de unos cuantos cursillistas, y propuso hacer algo positivo.

"No tenemos preparación ni tiempo," decían unos. "Es algo que requiere mucho dinero," afirmaban otros."

Lorenzo insistió: "Si para hacer el mal se vencen esos obstáculos, ¿por qué no cuando se trata de hacer el bien?" "El reto no cayó en el aire, y todos empezaron a tomar la cosa en serio.

"Se invitaron a una serie de personas para una segunda reunión y se fueron consiguiendo colaboradores." Algunos como el dibujante Alejandro Asis, quien fue entonces factor determinante y también Rolando Fernández Padrón que sabía un poco ofreció su orientación, según recuerdan los colaboradores de

los comienzos.

Los primeros pasos se dieron en una casa particular, y el primer número, con una tirada de 5,000 salió el 26 de septiembre de 1971.

"Más tarde conseguimos una pequeñísima habitación, que luego se cambió por otra mayor hasta llegar al actual local en el

corazón de la 'pequeña Habana', "explica uno de los colaboradores.

Para respaldar la obra se creó una fundación 'no lucrativa' bajo el nombre "Christian Commitment Foundation" que cuenta con un consejo de directores y el apoyo moral de Monseñor Boza Masvidal, obispo

de Cuba en el exilio.

Actualmente con una tirada de cerca de 20,000 ejemplares la revista tiene regularmente unas 60 páginas y el trabajo se hace por las noches y en fines de semana.

"Todo es a base de colaboraciones voluntarias y sin remuneración," explica el director quien define la revista como de línea cristiana y cubana.

Ideal publica también anualmente 'Cuba Diáspora', un anuario de la Iglesia Católica de más de 100 páginas que recoge artículos sobre la historia, la vida y el pensamiento cubano de antes y después del exilio. También se ha vuelto a imprimir gracias a Ideal, la obra del padre Félix Varela 'El Habanero', y un libro "Voz en el Destierro" que recoge el pensamiento del Obispo cubano en el exilio, Eduardo Boza Masvidal.

Con la inauguración de su nueva sede en la calle 8, hace dos años, Ideal ha podido llevar a cabo el proyecto de una tienda que ocupa la parte delantera del local. Allí están a la venta toda clase de artículos religiosos, libros, posters y tarjetas con mensaje cristiano.

Ahora el local se ha ampliado y cobija una imprenta donde se hacen trabajos comerciales y toda clase de folletos.

El próximo día 30, IDEAL celebrará su quinto aniversario con una Eucaristía de acción de gracias en la parroquia de San Miguel, que dará comienzo a las 8:30 P.M.

Según informó Lorenzo de Toro, la revista quiere extender una invitación abierta a toda la Archidiócesis, para que se una a IDEAL en la gratitud. Presidirá la Eucaristía Monseñor Boza Masvidal, hoy residente en Venezuela, quien se trasladará a Miami para el acto.

## 5º Aniversario REVISTA IDEAL

AGOSTO 30 MISIÓN DE SAN MIGUEL - FLORIDA Y 29 AVE.

8:30 p.m. Misa Conciliar por sacerdotes latinos de la Archidiócesis de Miami y Monseñor Eduardo Boza Masvidal

8:30 p.m. Velada Cívica Patriótica  
Martí el resumen del acto  
del Obispo Desterrado  
EDUARDO BOZA MASVIDAL



En el interior del local de Ideal, en plena calle ocho no cesa la actividad nocturna. Heriberto Milán y Serafín Martínez deciden un titular (izq.) y el director Lorenzo de Toro (arriba) última los detalles del emplane.

## ...en el mundo...

**SANTIAGO, Chile—(NC)—**La Conferencia Episcopal Chilena declaró excomulgados a quienes participaron en un ataque en el aeropuerto contra tres obispos que regresaban del Ecuador tras ser arrestados por el gobierno allí: Mons. Carlos González, de Talca, Mons. Fernando Ariztia, de Copiapó y Mons. Enrique Alvear, auxiliar de Santiago, cuando participaban en una reunión de pastoral en Riobamba. Mons. González dice que identificó a agentes del gobierno y de la policía secreta entre los atacantes. Los obispos lamentan que América Latina avance hacia un "estado policial" que viola los derechos ciudadanos.

**WASHINGTON—(NC)—**Mons. Joseph Bernardin, arzobispo de Cincinnati y presidente de la Conferencia de Obispos Católicos, y el jefe de su comité pro América Latina Mons. John Fitzpatrick, obispo de Brownsville, protestaron contra el arresto y expulsión de varios obispos y sacerdotes (incluyendo cinco estadounidenses) por los militares ecuatorianos a mediados de agosto. "Fue un acto sin justificación y una intervención del estado contra el ejercicio legítimo del ministerio pastoral de la Iglesia," dijeron. Antes el Consejo Episcopal Latinoamericano (CELAM) con sede en Bogotá pidió explicaciones al gobierno del Ecuador por "esa medida lesiva de la libertad pastoral de la Iglesia", y ofreció su solidaridad a "las víctimas de ese atropello."

**NAIROBI, Kenya—(NC)—**Los obispos de Africa Oriental han atacado duramente la política de gobiernos y organizaciones extranjeros que condicionan su ayuda económica a la difusión de prácticas artificiales contra la natalidad, lo cual consideran "la peor forma de explotación...degradante a nuestras tradiciones." En América Latina varios obispos han hecho declaraciones semejantes, especialmente en Bolivia, Colombia y México.

**BOSTON—(NC)—**En una conferencia a la sección femenina de los Caballeros de Colón aquí, la Dra. Mildred F. Jefferson, presidenta del Comité Nacional pro Derecho a la Vida, criticó el fallo de 1973 de la Corte Suprema que abolió leyes estatales contra el aborto provocado, llamándolo "un golpe de muerte a la familia" y un acto "de traición a nuestra república." La médica criticó además a tres representantes en el congreso por su indiferencia ante la cuestión del aborto, Edward Kennedy, el P. Robert Drinan y Thomas O'Neill, todos católicos y demócratas.

**WASHINGTON—(NC)—**La Central Intelligence Agency (CIA) negó aquí seguir empleando misioneros en tareas secretas, cuando se le enteró de un documento supuestamente firmado por misioneros norteamericanos en Bolivia, que denunciaba la práctica. Este año el Congreso recomendó a la CIA que terminara sus relaciones con periodistas y misioneros estadounidenses en el extranjero. En Bolivia los Misioneros de Maryknoll, que hace un tiempo habían condenado la práctica, negaron tener nada que ver con la nueva denuncia.

**BUENOS AIRES—(NC)—**El misionero norteamericano de LaSalette P. James Martin Weeks fue puesto en libertad por los militares argentinos al cabo de 14 días de prisión; pero sus cinco seminaristas siguen en la cárcel, acusados como él de "subversión". Los soldados encontraron herramientas de jardinería y caza, y libros de estudio sobre el comunismo, y así explicaron el arresto.

**LANCASTER, Mass.—(NC)—**"Todavía no lo creemos, que nuestro hijo, quien jamás ha sido un radical, fuera arrestado por los militares argentinos. Ha sido simplemente un buen sacerdote y un varón de Dios," dijeron del P. James Weeks sus padres, que viven aquí, poco antes de enterarse que por fin había sido puesto en libertad, 14 días después de su encarcelamiento en Córdoba, junto con cinco seminaristas. La policía aseveró que había encontrado literatura marxista en su noviciado.

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Los fariseos y maestros de la Ley se fijaron que algunos de los discípulos de Jesús comían con las manos impuras, es decir, sin lavárselas. Los fariseos y maestros de la Ley le preguntaron: ¿Por qué tus discípulos no siguen la tradición de los ancianos, sino que comen con las manos impuras? Jesús les contestó: "Hipócritas, con justa razón hablaba de ustedes el profeta Isaías cuando escribía: "Este pueblo me honra con sus labios, pero su corazón está lejos de mí." Marcos 7:1-7

Cuidado, mucho cuidado. Una mala interpretación de este evangelio puede traer consecuencias funestas.

La pregunta clave es la siguiente: ¿Qué es lo que critica Jesús, las tradiciones de Israel, o la mentalidad y la mala fe de los fariseos? Fíjense bien que la pregunta de los fariseos y maestros de la Ley no es una pregunta sincera. Es una trampa. Quieren atrapar a Jesús.

Claro, no es la primera vez que se usa la religión como un escudo para defender nuestros intereses personales. Y eso es precisamente lo que condena Jesús: la hipocresía de los fariseos.

Nuestra religión tiene una tradición ritual que une a Dios y a los hombres. La Eucaristía, los demás sacramentos, la oración comunitaria, cada una de estas expresiones públicas de fe nos unen como hermanos y nos acercan a Dios. Pero la vida entera del cristiano es una oración.

Antes de la revolución comunista en China, un norteamericano, profesor de Teología visitó un seminario chino. Iba a dar una serie de conferencias sobre la Biblia. Para conocer la mentalidad de sus estudiantes, el profesor preparó un cuestionario que incluía la siguiente pregunta: ¿Cuál es el pasaje más impresionante de la Biblia?

La respuesta de los estudiantes chinos fue unánime; el lavatorio de los pies. La imagen de Jesús lavando los pies de sus discípulos era para ellos el pasaje más impresionante del evangelio.

Una fe que lleva de la oración a la acción. ¡Eso es cristianismo! Servir a nuestros hermanos con un corazón generoso. Eso es vivir la oración. ¿Queremos seguir a Jesús? Entonces tenemos que imitar su vida de servicio a los demás.

¿Está tu corazón cerca de Dios? Tus acciones te darán la respuesta.

## Adoptan ciudad

COLUMBUS, Ohio.—Esta ciudad de Columbus está tramitando la posibilidad de adoptar una ciudad necesitada del tercer mundo.

Este proyecto, que haría de la capital de Ohio, la benefactora de una ciudad en subdesarrollo, trataría de eliminar primero el hambre en aquella ciudad, según afirmó el fundador del proyecto, el padre James Smith.

"Pero la meta del proyecto "Ciudad del Mundo" es lograr un desarrollo total. "El hambre es sólo un aspecto, y nos interesa toda la ciudad," dijo el padre Smith, párroco de St. Christopher, en Columbus. La idea es consecuencia de la preocupación del padre Smith por el hambre en el mundo.

"Si la gente de Columbus adopta una ciudad, aprende a conocerla y se preocupa por ella; si envía un equipo para planificar con los de allí y se establece un intercambio...entonces sí que habremos empezado a preocuparnos por otro lugar del mundo," comentó el padre Smith.

El proyecto "Ciudad del Mundo" está ya en una etapa avanzada de planificación y tiene el apoyo de empresas de negocios, organizaciones religiosas, y líderes cívicos. El proyecto cuenta ya con una junta de 21 directores.

Según explicó el padre Smith la selección de la ciudad a adoptar seguirá 15 criterios de selección que tendrán en cuenta el lugar, tamaño, lengua, cultura y necesidades básicas. La junta acepta sugerencias de los ciudadanos de Columbus.

Durante 14 meses Karen fue mantenida en vida a través de un respirador artificial, hasta que la ley decidió que les era permitido a los padres, con el consejo de los médicos, el dejar la supervivencia de Karen a los medios naturales.

Karen permanece aún viva después de varios meses de haber sido desconectada del respirador artificial.

## Arz. Jadot a Caballeros de Colón

# "Preocupaos por la justicia social"

BOSTON—"Cualquiera que sea el partido y los candidatos con los que os identifiquéis, hacedlo de modo que reflejéis vuestra identidad cristiana," dijo el delegado apostólico arzobispo Jean Jadot ante el Concilio Supremo de los Caballeros de Colón durante su 94 reunión anual aquí.

"Preocupáos por la justicia social. Defended los derechos de los pobres... Que vuestros principios cristianos sean la luz que os guíe...Sed activos, comprometeos, dejad que se oiga vuestra voz," les dijo Mons. Jadot.

Los delegados también recibieron una bendición apostólica enviada por Pablo VI, y mensajes de felicitación del

presidente Gerald Ford, el primer ministro de Canadá, Pierre Trudeau y otros dignatarios.

El obispo de Fal River, Mass., Mons. Daniel A. Cronin les urgió a "participar en la vida de la nación, influyendo en la vida social y política," y les previno especialmente contra el divorcio, el aborto y la eutanasia.

El gran caballero John W. McDevitt afirmó que la Corte Suprema de los Estados Unidos había violado la primera enmienda de la Constitución al establecer una religión nacional—"la religión de la irreligión, el humanismo secular-establecido y decretado por las leyes."

"De nuestra parte," dijo el Gran Caballero, "los Caballeros

de Colón reafirmamos nuestro espíritu de filial lealtad y respeto a los que Dios ha colocado como pastores sobre su pueblo, y nos duelen las erróneas implicaciones de los llamados "analistas o cerebros" que quieren encontrar problemas entre el liderazgo de la Iglesia y el laicado católico de esta nación."

El administrador Jeremiah A. Dento urgió a los Caballeros de Colón a concentrar su atención en los medios de comunicación, en especial la televisión, y en el sistema educativo, pues la creciente falta de respeto por las creencias religiosas y los estándares de moral "pueden representar una severa amenaza a la seguridad de América."

Unos 394 delegados de los Caballeros de Colón se habían reunido en esta ciudad de Boston para la reunión anual. Provenientes de Canadá, México, Puerto Rico, Guatemala, Cuba y las Islas Filipinas, junto con sus familias formaban un grupo de más de 1,500 personas.

En su discurso ante los delegados, el Gran Caballero John McDevitt añadió "El

humanismo secular ha sido puesto sobre un pedestal, como la diosa de los valores nacionales. Todas las instituciones del gobierno han sido obligadas a inclinar la cabeza ante este ídolo y a repetir sus normas.

"El tradicional credo de protestantes, católicos y judíos ha sido empujado a un rincón de este templo nacional y sólo se les concede estatus de religiones privadas. Mientras que el humanismo secular es el único que se puede propagar a través de las escuelas y otras instituciones públicas para las que se utilizan los fondos de los impuestos contribuidos por todos los ciudadanos.

"Esta injusticia ha de ser corregida" continuó diciendo McDevitt. "La Constitución de los Estados Unidos nunca tuvo en mente convertir a los creyentes en ciudadanos de segunda categoría. Todo aquel que crea en Dios debe unirse para dar fin a este ultraje de nuestra herencia, que tiene a Dios como centro. Según los expresa elegantemente la Declaración de Independencia, Confiamos en Dios y no en ídolos seculares."

## Familia Quinlan dona \$10,000

MORRISTON N.J.—Los padres de Karen Quinlan han donado al obispo Lawrence B. Casey de Paterson, \$10,000 de beneficios de un artículo sobre su hija publicado en una revista.

Quieren que los use para establecer un fondo de ayuda en una institución de cuidado médico, cuyo nombre se desconoce.

La familia Quinlan afirmó que los \$10,000 son la mitad de la suma percibida por la publicación de un escrito en exclusiva que apareció en el número de septiembre del 'Ladies Home Journal.'

El obispo Casey indicó que él mismo vigilará la administración de tal fondo y seguirá las instrucciones de la familia Quinlan.

El beneficiario de tal fondo no ha sido aún decidido aunque piensan que quizás sea un hospicio. "No sabemos cuánto dinero tendremos," dijo la Sra. Quinlan, refiriéndose a otras

posibles contribuciones, quizás por la publicación de un libro escrito por el mismo autor del artículo, Phyllis Battelle. No han concedido los derechos para ninguna película, sin embargo.

"No tenemos ningún interés en usar el dinero para nosotros," dijo la Sra. Quinlan.

Mientras tanto la condición de su hija Karen continúa igual.

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## Décimo aniversario Cursillos en inglés

El Movimiento de Cursillos en su rama de habla inglesa celebró el pasado 20 de agosto el décimo aniversario de sus comienzos en la Archidiócesis de Miami.

Cada año el movimiento organiza seis cursillos para hombres y seis para mujeres. También mantiene una escuela

de dirigentes, que comenzará el 29 de septiembre, miércoles, en el Colegio Mons. Pace, de ocho a diez de la noche. Son muchos los sacerdotes que cooperan con el movimiento, entre ellos los padres Bob Palmer, asesor espiritual, Charles Sullivan, John Edwards, S.J. Para información llamar al padre Bob Palmer, Epiphany Church, 667-4911.

## Cubano celebra 1a. Misa

El padre Raúl Bacallao, cubano que pasó su juventud en Miami y era miembro de la parroquia de San Juan Bosco celebrará su primera misa en su antigua parroquia mañana sábado, 28 de agosto a las 7 de la noche.

El joven Bacallao fue ordenado sacerdote el pasado día

15 en Venezuela por el obispo cubano en el exilio, Mons. Eduardo Boza Masvidal.

El padre Bacallao, regresó a Miami después de su ordenación, para celebrar su primera Misa en la parroquia donde Dios le hizo oír la llamada para el sacerdocio. Su padre se encuentra en Cuba y su madre es residente de Miami.

## Curso en Instituto Bilingüe

El Instituto Bilingüe de Biscayne College ha aumentado su programación y ahora incluye un curso para personas interesadas en recibir un Master de Educación Especial.

Personas bilingües con título Universitario Bachelor son elegibles. Es deseable, pero no imprescindible que tengan especialidad en Pedagogía o su

certificación. El programa prepara a los estudiantes a enseñar a niños deficientes bilingües.

Las clases se llevarán a cabo por la noche en el Instituto Bilingüe, 720 N.W. 27th Avenue, Miami. Algunas de las asignaturas serán en Español, otras en Inglés. Para más información, llame al Sr. Ivan Curiel, 625-8012.

# El colegio le necesita

Es tiempo de comenzar la escuela, y por ello resulta oportuno para muchos de nosotros el reflexionar sobre el significado que tiene el colegio de nuestros hijos.

No viene mal, a la hora de reflexionar, pararse un poco a pensar qué tipo de padres somos y cuál es nuestro comportamiento con la escuela y nuestra relación con aquéllos a quienes hemos confiado la educación de nuestros hijos.

● Algunos padres piensan que pueden dejar todo en manos de los profesores y desentenderse por completo. Su única relación

con el colegio es el pago de los recibos cada mes o cada trimestre. No intentan la menor comunicación con los profesores.

● Existe otro tipo de padres bastante frecuente. Son los que van de vez en cuando a hablar con los profesores, porque saben que es lo que hay que hacer y quieren hacer las cosas bien y "quedar bien". Pero establecen una relación superficial muy cortés y amable, pero carente de profundidad y sentido.

● Existen también los padres que acuden con frecuencia al colegio, pero que no logran establecer con él una verdadera

relación educativa; podríamos decir que los profesores los temen: son extremadamente exigentes con los profesores y nunca están de acuerdo con lo que éstos hacen.

● Otros, apasionados, tienen una visión muy subjetiva de sus hijos, que nadie puede cambiar. No admiten esa doble faceta que algunos niños tienen en el colegio y en casa.

● Existen finalmente, muchos padres que cooperan con los profesores en la educación de los niños, de una forma efectiva. Ellos saben hasta qué punto esta cooperación es necesaria, en la medida que queremos vivir una



Para conocer a los alumnos, el maestro necesita una relación personal con los padres...

## Escuelas Católicas en la Archidiócesis de Miami.

Condado	Elemental	Secundaria	College	Seminarios	Especiales
DADE	28	9	2	1	2
BROWARD	16	4			
PALM BEACH	10	2		1	1
MARTIN	1				
GLADES					
HENRY					
COLLIER	1				
MONROE	2	1			
<b>TOTAL</b>	<b>58</b>	<b>16</b>	<b>2</b>	<b>2</b>	<b>3</b>

paternidad responsable. El caso es que los profesores necesitan esta relación personal con los padres para conocer mejor a sus alumnos; su historia personal, sus circunstancias familiares, su forma de manifestarse en casa, en una palabra, todo aquello que puede contribuir a comprenderle, Y por otra parte lo que el profesor necesita, es saber que tiene el apoyo de los padres, que comprenden y valoran su esfuerzo y están dispuestos a

colaborar con él en la medida que puedan.

Además las entrevistas con los profesores, cuando son sinceras e intentan ir al fondo de las cosas son también una gran ayuda para los padres.

Por todo esto podemos afirmar que los niños necesitan del colegio pero también que EL COLEGIO NECESITA DE USTED. No lo olvide.

Un maestro, padre de familia.

## Autonomía y coordinación

Después de un verano de vacaciones miles de niños reanudarán las clases el lunes. Cerca de 30,000 estudiantes ocuparán sus puestos en los colegios católicos de la Archidiócesis de Miami, y con el comienzo del curso escolar, comienza también una nueva etapa para la Oficina de Educación de la Archidiócesis.

El superintendente, padre Vincent Kelly ha continuado trabajando durante el verano para reorganizar el servicio de su oficina en función de las necesidades de los colegios. Piensa que la nueva orientación hacia una mayor autonomía de las escuelas puede resultar más efectiva y práctica en el futuro.

"Hemos creado tres distritos, por condados: Dade, Broward y Palm Beach. Cada uno tiene su sistema y reúne periódicamente a los directores de los colegios en su área," dice.

"Creemos que este sistema hace mejor uso de la preparación de los directores de cada colegio."

La hermana Carmela Therese, S.N.J.M., coordina las escuelas elementales católicas en el condado de Dade, y opina que el nuevo sistema ha sido muy bien recibido.

"Autonomía no quiere decir falta de coordinación," según el padre Kelly quien explica que todas las escuelas siguen orientaciones comunes en cuanto a los libros de texto, calendario etc. La interesa especialmente que los programas individuales den un buen impulso a la lengua y a la educación de la fe. "En algo se tiene que notar que se trata de escuelas católicas. Además la instrucción religiosa debe llegar al corazón, y satisfacer las hambres

de la familia humana," comentó al hacer referencia al tema del Congreso Eucarístico.

La Oficina Archidiocesana de Educación está situada en el 6180 NE 4th Court, Miami y es allí donde tienen su despacho el padre Vincent Kelly y la Hna.



El Padre Vincent Kelly y la Hna. Carmela ultiman detalles del nuevo curso escolar.

Carmela. La oficina coordina las actividades generales de las escuelas de la archidiócesis y recibe aplicaciones para puestos de enseñanza en la escuela católica, que luego canaliza a las escuelas con puestos de trabajo abiertos.

## Se aprende con televisión

"No intentamos sustituir al maestro pero sí podemos ayudarle a enriquecer sus métodos pedagógicos," dice el padre José Pablo Nickse, director de la oficina archidiocesana de Radio y Televisión.

El padre Nickse sabe bien que el papel de la televisión educativa es sólo de complemento del maestro, y considera su oficina como una rama del departamento de educación de la Archidiócesis.

Recientemente nombrado director de la oficina, el padre Nickse tiene en mente ampliar los servicios, ofreciendo programas sacramentales televisados, que puedan ayudar en la pastoral de las parroquias. Aunque sabe que el maestro o director de instrucción religiosa es insustituible, también sabe el buen uso que puede hacer de películas especiales, o conferencias de teólogos de talla nacional que de otro modo no podrían acudir a las parroquias.

"Actualmente nuestra antena llega a todas las escuelas católicas en los condados de Dade y Broward y las posibilidades son grandes," dice.

Su meta, durante este primer año como director de la oficina, es la de establecer contactos personales con cada una de las escuelas. "Es importante hacerles saber que estamos aquí para servir," y añade.

De momento el padre Nickse ha establecido dos fechas de encuentro con los directores de los colegios y las personas encargadas de los programas de



El ingeniero técnico Jack Shay vigila la emisión de programas desde el pequeño estudio en downtown.

televisión educativa.

En el condado de Dade la reunión será el jueves 9 de septiembre, a las 3:00 P.M. en el auditorio de la escuela parroquial de la catedral de St. Mary, 7485 N. W. Second Avenue.

En el condado de Broward, la reunión será el viernes 10 de septiembre, también a las 3:00 P.M. en el auditorio de la escuela parroquial de St. Anthony, 820 N. E. Third Street Fort Lauderdale.

La televisión educativa de la Archidiócesis de Miami toma parte de una cadena nacional que incluye otras 10 diócesis desde Los Angeles a Boston y desde Chicago a Miami.

Fue iniciada en 1965 gracias a la visión del Arzobispo Coleman F. Carroll, y durante casi 12 años estuvo dirigida por Monseñor Joseph O'Shea.

Durante el año escolar,

cualquier escuela puede llamar al pequeño estudio de emisión y pedir la repetición de un programa concreto a una hora determinada, durante la que no haya otra programación fijada de antemano.

El pequeño estudio se encuentra situado en el edificio Dupont, de 'downtown', bajo la dirección de Jack Shay, ingeniero jefe; y la ayuda de Bill Briggs, Greg Moody and Steve Petrof.

La Oficina Archidiocesana de Radio y Televisión está en 6180 N. E. 4th Ct. Miami y coordina tres áreas de trabajo: televisión educativa, programación religiosa en inglés en las estaciones de radio y televisión en español, también en radio y televisión comercial, hasta ahora bajo el padre Nickse, quien hoy es director de las actividades de toda oficina.

# "Amad a vuestra parroquia" — Pablo VI

La Iglesia, que es comunión con Cristo y con Dios en el Espíritu Santo, tiende a ser comunión con los hombres; y esta comunión asume aspectos sociales concretos, el primero de

los cuales es el que hoy preferimos llamar comunidad. ¿Cómo, pues, se ha formado históricamente la Iglesia sino mediante las comunidades fundadas por los Apóstoles y por

sus colaboradores? Comunidades espontáneas, en el sentido estricto de la palabra, no existen en la línea originaria de la Iglesia.

Las primeras comunidades

cristianas nacen de la palabra, del ministerio, de la guía de personas enviadas y cualificadas, y apenas se organiza un núcleo en torno a tales personas, mejor aún, en

torno a una de estas personas, el apóstol el obispo, inmediatamente se llama "iglesia" de aquel lugar en el que el grupo se ha constituido legítimamente: una comunidad visible y regular exige en su centro en su corazón una autoridad viviente, derivada de un apóstol, o de un enviado suyo, o sucesor. El cristianismo no es una pura corriente ideológica o espiritual; es un conjunto de comunidades locales, todas las cuales tienen conciencia de ser comunión. ¡Qué instructivo y conmovedor resulta leer en los primeros documentos del cristianismo, como es el Nuevo Testamento (cf. las Cartas de San Pablo, el Apocalipsis) los nombres de las primeras Iglesias nacientes!; por ejemplo, "a la Iglesia de Dios en Corinto" "Juan a las siete Iglesias que hay en Asia," etc. Del mismo modo San Ignacio de Antioquía al comienzo del siglo II. ¿Y después? ¡Qué desarrollo ha tenido la comunidad visible y social de la Iglesia! Todos conocen la compleja, pero coherente estructura canónica de la Iglesia contemporánea. Nos parece que merece una consideración cordial la dignidad y la función de esa Iglesia local que llamamos diócesis, nuestra diócesis, Iglesia madre para cada uno de nosotros, que tiene un Pastor responsable del gobierno de un grupo de fieles, en el que cada uno de nosotros está inserto; grupo definido por una circunscripción étnico-geográfica, o por el culto particular a un misterio religioso que forma parte de la totalidad del sistema doctrinal, o que toma nombre de algún Protector celeste... En esta visión empírica de la Iglesia merece un interés afectuoso y no menor esa parte de la diócesis que se llama parroquia. Sí, que cada fiel tenga para con su propia parroquia, diríamos incluso para su propio campanario, una comprensible y, en cierto sentido, debida preferencia.

¡La parroquia! Cada fiel deberá entrever una elección trascendente en el hecho de que la Providencia le haya asignado ésta y no otra comunidad en la que recibir el bautismo y comenzar a ser ciudadano de la Iglesia; y deberá amar a su parroquia con afecto religioso, *cualquiera que sea esa parroquia* y se encuentre donde se encuentre. Y si le es posible y razonable, deberá recibir la educación religiosa y cristiana que le dé esta familia escogida: la parroquia: frecuentarla, sostenerla, amarla. Ella es la primera escuela de la fe y de la oración, especialmente de la litúrgica; es la primera palestra de la amistad alegre y honesta con coetáneos y coterráneos; es el primer hogar de las orientaciones comunitarias y sociales; es el perseverante encuentro con un ministerio, consagrado hasta el sacrificio de sí mismo, de verdad, de caridad, de concordia comunitaria, de educación moral, que puede dar la alegría la fortaleza de la vida cristiana. ¡Nos tenemos una gran estima por la fórmula de vida católica representada por la parroquia! Tenedla también vosotros.

## La VOZ

27 de agosto de 1976

semanario católico



### De vuelta al colegio

Contentos y renovados después de las vacaciones, miles de niños volverán al colegio el lunes para comenzar el nuevo curso.

Las escuelas católicas de la Archidiócesis les esperan llenas de planes para su educación. Ver pag. 23.



### Reconocen 'polaridad' existente

## Educadores de la fe intercambian

"No hay nada más importante para la Iglesia en el Sur de la Florida que la formación de jóvenes católicos celosos y bien informados en su fe..."

Así se expresó el obispo Charles B. McLaughlin de San Petersburgo, durante la reunión anual de Coordinadores de Educación Religiosa del estado de la Florida.

Presidida por el padre Alfred McBride la reunión discutió varios modelos de catequesis existentes y los niveles de experiencia de fe. También evaluó el progreso de los últimos 10 años en los programas parroquiales.

El padre McBride enumeró diversos estilos de catequesis: Ortodoxo, liberal, neo-Ortodoxo, radical, y personalista, y afirmó que resulta difícil que un educador de la fe pertenezca solamente a uno de estos estilos.

Durante la última sesión de las reuniones, el padre McBride hizo notar que no se puede guiar a nadie en la experiencia de la fe,

sin tener conciencia de la polaridad existente en la sociedad de hoy.

"Existe polaridad en los distintos sistemas de catequesis;

también entre los distintos grupos étnicos, y entre los catequistas y los intereses de las familias de los alumnos..." comentó el padre McBride.

El sacerdote hizo notar que para educar en la fe es importante tener conocimiento del grado de crecimiento de la fe en el educado.

## Diario Vaticano contra abortos

CIUDAD DEL VATICANO— El diario Vaticano L'Osservatore Romano ha escrito en uno de sus editoriales sobre los abortos practicados en la aldea de Seveso, condenando a los medios de comunicación por el trato dado a las noticias de los intoxicamientos en Seveso.

Recientemente varias mujeres encinta fueron expuestas a gases tóxicos consecuencia de un escape, y para evitar la posibilidad de dar a luz criaturas anormales, varias han pedido la provocación de abortos.

"Hitler también encuentra seguidores entre los abortionistas de hoy," decía el

editorial de L'Osservatore.

En su editorial el diario calificaba de sensacionalista e inflamatorio el trato de las noticias sobre lo sucedido en Seveso, al haber utilizado frases como "se teme el nacimiento de monstruos" y hablar de la probabilidad de daño genético a los fetos como de algo cierto y no de algo posible.

El gobierno Demócrata-Cristiano de Italia, siempre enemigo del aborto, había concedido el permiso de abortar a las mujeres afectadas por los gases que así lo habían pedido.

Hasta la fecha de publicación

del editorial, tres mujeres habían abortado, después de haber declarado sus doctores que peligraría su salud mental en caso de dar a luz hijos deformes.

Otras 15 mujeres habían pedido permiso pero aún esperaban respuesta.

El editorial concluía con la pregunta: ¿Han reflexionado los que hacen la campaña por el aborto, que el matar a un niño no nacido, sólo por sospecha y sin la certeza de que pueda ser deforme, justifica el asesinato de cualquier otra persona deforme?

La eutanasia es el paso siguiente a tal aborto."