

To Abp. Edward A. McCarthy

As Phoenix bids farewell, Miami readies welcome

As the Diocese of Phoenix bade farewell to its first bishop priests, Religious and laity of the Archdiocese of Miami this week were finalizing plans to welcome their new coadjutor archbishop.

Abp. Edward A. McCarthy was guest of honor at a number of receptions and dinners during the past week in Phoenix while in Miami

plans were completed last Wednesday to welcome the prelate at a Mass and reception Friday, Sept. 17.

ACCORDING to Msgr. John J. Donnelly, chairman of the Miami welcoming committee, "plans for welcoming the new coadjutor archbishop were finalized this week. All phases of preparations have been completed according to the various

committee reports."

Archbishop Coleman F. Carroll will greet Abp. McCarthy upon his arrival at 3:53 p.m., Thursday, Sept. 16 via Continental Airlines, on Concourse G, at Miami International Airport.

A delegation of more than 40 priests will accompany the Archbishop from Phoenix. Meanwhile, more than 20 members of

the hierarchy who will participate in the Mass are expected to arrive the same day.

The Solemn Mass will be celebrated in the Cathedral of St. Mary, Friday, Sept. 17, in the presence of Abp. Jean Jadot, Apostolic Delegate in the United States. A reception will follow the ceremony.

(Cont. on page 16)



Abp. Edward A. McCarthy

The VOICE

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Archbishop Coleman F. Carroll said Wednesday, Sept. 8, at the dedication of Center Mater that "I am happy to be here to dedicate this community center and facility that should prove very helpful to the young people. It is important in this day and age to have a place such as this to help teach children and young people." Accompanying is Msgr. Bryan O. Walsh, director of Catholic Charities.

Local directors endorse new Voice 'Know Your Faith' series

Beginning this week, a new Know Your Faith series, "Roots of Our Faith: Biblical Insights," starts in The Voice.

In a letter to all catechists of the Archdiocese of Miami, Father Gerard T. La Cerra, director of Religious Education-CCD, says,

"I have reviewed the material and urge you to take advantage of its parish programs—adult and high school, bible and doctrine discussion groups.

"THE MATERIAL recommends itself because it is sound, up-to-date, yet popularly written, in The Voice. It is easily available without ordering special materials. Parishes that used last year's series report great success. The fact that over three million Catholics throughout the United States read 'Know Your Faith' last year attests to its popularity."

Father Vincent T. Kelly, superintendent of Education in the Archdiocese, noted,

"Each week's series includes preparations on doctrine, scripture, Christian life

and liturgy. This material also makes excellent on-going teacher education and is worth bringing to their attention."

"ROOTS of Our Faith: (Continued on page 16)



Thousands were expected at Marine Stadium last Wednesday to await the arrival of the statue and Mass in honor of Our Lady of Charity of Cobre, patroness of Cuba, as in

this photo of last year's annual event presided over by Archbishop Coleman F. Carroll who began the Mass in 1961. See next week's Voice for complete coverage.



Coat of Arms

of
The Most Reverend Edward A. McCarthy
Coadjutor Archbishop of Miami

(Following is a description of the official coat of arms for Abp. McCarthy.)

The entire coat of arms is composed of the shield with its various designs or "charges," the motto, and the external ornaments.

The stag represents the McCarthy Family, a symbol used by the McCarthys in Ireland for centuries. The circle or "roundle" above the stag contains a Tau cross, the symbol of St. Anthony. Around the cross is a crown for St. Edward. Both saints are the patron saints of Archbishop McCarthy.

At either side of the "roundle" is a cross which comes from the coat of arms of the Archdiocese of Cincinnati, where Archbishop McCarthy was born, baptized, ordained to the priesthood and later received Episcopal ordination. Next to each cross appears a cactus signifying the Diocese of Phoenix where Archbishop McCarthy served as the first bishop from Dec. 2, 1969 until his present appointment as Coadjutor Archbishop of Miami. Miami is signified by the palms.

The external ornaments are composed of the pontifical hat with its tassels on each side. The episcopal cross appears in the center. These are the insignia of a prelate with the rank of Archbishop.

The motto, "Manere in Dilectione Christi" is translated "To abide in the love of Christ." It is based on the words of Our Lord at the Last Supper (John 15:9) and expresses the Lord's teaching: "He who abides in me, and I in him, he bears much fruit; for without me you can do nothing." (John 15:5); "If you keep my commandments you will abide in my love." (John 15:10); and "By this shall all men know that you are my disciples, if you have love for one another." (John 13:35). A motto is an ideal and program of life of the bearer of the shield.

Es. 21-24

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Letters to the Editor

Lauds article on Catholic U.

EDITOR: Thank you for the marvelous article on The Catholic University of America. If only every diocesan paper gave us this kind of coverage our job of making the University known to the Catholics throughout America would be so much easier. You have helped enormously.

Sincerely,

Clarence C. Walton
President
The Catholic University of America
Washington, D.C.

Amnesty issues still stir protest

EDITOR: I have never been so outraged as by the inane editorial published in The Voice Aug. 27.

One would believe, after reading it, that only those "who felt it was all right to go over and fight" went over. What a joke. There was a draft, remember? Did they have a choice?

The mothers and fathers of the boys who never returned must be greatly comforted by this editorial.

To forgive and forget draft dodgers is ridiculous. Why didn't you tell the boys when they were being drafted how easy it was to get out of it? Too late now. Why not forgive and forget a moral sin? Why bother to care about anything that is right and good?

Mrs. Thomas Gray
Ft. Lauderdale

EDITOR: Re: the Aug. 27 editorial on amnesty: The Vietnam "War" can never "be gotten out of the way completely." Deplorable as it may be our young men were drafted into this "conflict" and that draft was the law of the land. Yet some people put themselves outside of the law. They were advised to do so, and in so doing, and for whatever reason (noble or otherwise) they failed to stand beside the men of their own generation. Theirs then became a divided generation and now it remains so. Why? The exiled are in "self-exile." Under the law (again the law of the land) they can return but they do not.

The exiled say very little; returned veterans say very little; the wounded say very little and the dead don't have to say anything.

The war dead and the war exiled were brothers who now do not have to live in this country. There is a kind of unity in that, this fact seems to be saying.

Amnesty may serve to make those of a past generation feel less guilty; however, should they ever know a time when they again feel anything amid the present corruption it's apt to be a feeling of having heard a voice in the wilderness saying "Honor your dead."

You didn't sign your name so why the hell should I.

P.S. As to the chaps who remained in college, we are not hearing anything from them either. Come to think of it we're not hearing anything from those in a position to accept or reject them.

Unsigned
Marblehead, Mass.

Raps abortion stands in race

EDITOR: We as Catholics have been presented with the opportunity of a lifetime. The abortion issue paves the way to let our voices be heard.

You hear Democrats and Republicans trying to justify their candidates' position on abortion, all without satisfaction. The Republican party which entered a plank that sounds good but means nothing, nominated a candidate who follows his wife's advice. The Democratic candidate has spoken loud and clear for abortion.

Our Bishops and Catholic lay leaders should be advising all of their flock to concentrate on writing President Ford and Jimmy Carter and flooding them with anti-abortion mail.

This has become a moral, political issue and must be done before the elections. If neither candidate is willing to modify or change his position then the Bishops have every right to urge all good Catholics, Democrat and Republican, to avoid voting for a presidential candidate. Vote on everything else but abstain from the presidential vote. Only with

this kind of move will our voices be heard, and we have a large segment of the Protestant population supporting anti-abortion.

Where are all our sign-carrying priests, nuns and lay Catholics who marched and demonstrated during the Martin Luther King era, the Vietnam War era, and the Chavez era? Is murder of the unborn at the rate of about 1 million per year in the United States alone meaningless to them? It seems to be.

Now is the time. Write President Gerald Ford in Washington, D.C. and Democratic nominee Jimmy Carter in Plains, Ga. and lay it on the line. Do it today: tomorrow may be too late.

Louis C. Forget
Ft. Lauderdale

'Rosary can aid the persecuted'

EDITOR: Last year on the Feast of the Holy Rosary, Oct. 7, our small parish of 65 families hosted a day of Prayer and Penance for the persecuted everywhere. Each church in the Deanery was responsible for one Holy Hour. As there were

more churches than hours in the day, the smaller ones doubled up. The day opened and closed with Mass.

Back in 1967, the Cardinal Archbishop of Prague, Joseph Beran, made a pilgrimage to Fatima in the hopes that from this would emanate a year day of prayer and penance for the Persecuted Church. After 19 years imprisonment in his own country, Cardinal Beran was permitted to go to Rome in 1965—where he was compelled to remain in exile until 1969 when he died.

Many people behind the Iron and Bamboo curtains look to us to pray and sacrifice that they also may be free. Their freedom depends on us, whether we turn to God, whether we listen to the message of his Blessed Mother at Fatima. Our own continued freedom depends on the very choice we make. Cardinal Beran's plea for this day of prayer and penance sounds like the cry of a dying martyr begging for reparation to gain freedom for those in bonds. Can we ignore it?

Sincerely,

Mrs. Ray Devney
Annunciation Church
Northfield, Minn.

Meditation in school upheld

BOSTON—(NC)—A Massachusetts law permitting a minute of silent meditation or prayer in public school classrooms was ruled constitutional in a unanimous decision here by a three judge panel of the U.S. district court.

The state statute stipulates that "at the commencement of the first class each day in all grades in all public schools the teacher in charge of the room in which each class is held shall announce that a period of silence not to exceed one minute in duration shall be observed for meditation or prayer, and during any such period silence shall be maintained and no activities engaged in."

THE CONTROVERSIAL measure, which was implemented by the Framingham school committee last February, was challenged by the Massachusetts Civil Liberties Union on behalf of 12 students and their parents. It has since been implemented in five other Massachusetts

school systems.

U.S. District Court Judge Frank J. Murray, who wrote the opinion, stated that the Massachusetts statute and the Framingham guidelines "do not advance or inhibit religion or coerce any student in participating in any activity which infringes his liberty or conscience or interferes with his free exercise of religion."

Judge Murray stated in response to the challenges of the law that the first amendment which states that "The Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," should be read with the understanding that the United States is a nation whose "heritage is religious and its people in large measure adhere to a variety of religious beliefs."

He added: "The requirements of the First Amendment do not implicate hostility to religion or indifference toward religious groups; they do not import a preference for those who believe

in no religion or demand primary devotion to the secular."

THE MASSACHUSETTS statute was enacted in 1966 after the U.S. Supreme Court decisions struck down prayer in public schools. It first provided for silent meditation but was amended in 1973 to allow for "meditation or prayer."

Chief Circuit Judge Frank M. Coffin and District Judge Walter Jay Skinner joined Judge Murray in the unanimous decision.

The court ruled: "the 1973 amendment is framed in the disjunctive and the statute as amended permits meditation or prayer without mandating the one or the other."

"Thus, the effect of the amended statute is to accommodate students who desire to use the minute of silence for prayer or religious meditation, and also other students who prefer to reflect upon secular matters."

"The fact that the Framingham program provides an opportunity for prayer for those students who desire to pray during the period of silence does not render the program unconstitutional. The statute and guidelines here do not operate to confront any student with the cruel dilemma of either participating in a repugnant religious exercise or requesting to be excused therefrom."

"The statute and guidelines do not have a primary effect of favoring or sponsoring religion."

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S. Florida Scene

Msgr. Walsh to speak at Palm Beach dinner

WEST PALM BEACH—Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities will be the guest speaker during the annual installation dinner of the Catholic Service Bureau of Palm Beach County.

A social hour at 6:30 p.m. will precede the dinner on Friday, Sept. 24 at the Helen Wilkes Hotel where Msgr. John J. McMahon, Archdiocesan Director of the Rural Life Bureau will install officers of the CSB advisory board and the agency's women's auxiliary.

An annual report on the various departments of the bureau, one of five in South Florida operated by Catholic Charities, will be given by Bill Vendric, director of the Palm Beach Service Bureau. Included will be family life, youth problems, adoption services, services to the aging, marriage counseling, parent-child counseling and family welfare services.

Dancing will follow the dinner during which Rome J. Hartwell, a former chairman of the advisory board, will serve as emcee.

St. Patrick's plans 50th anniversary

Graduates of St. Patrick High School, Miami Beach, have been invited to participate in the golden anniversary of the founding of the parish, one of South Florida's oldest, in late October.

Names and current addresses of men and women graduated from the high school between 1931 and 1972, when secondary classes were discontinued at the school, are being sought by the alumni in order that they may be invited to a dinner and dance at La Gorce Country Club and a "family day" which is also planned for the same weekend.

Information about alumni should be forwarded to Mrs. Marlene Byrnes Healy at 18900 N.W. Eighth Ave., Miami, Fla. 33169. Those in Miami may call Mrs. Healy at 856-6749.

Refresher retreat

KENDALL—A "Refresher Day" on Tuesday, Sept. 14 has been announced by the Dominican Retreat House, 7275 SW 124 St.

"Your Relationship with Christ" will be the theme of the sessions from 9 a.m. to 2 p.m. Those planning to attend are urged to bring Bibles.

Father William Davidson will be the retreat master and child care will be provided. Reservations and additional information may be obtained by contacting Sister Elizabeth Ann, O.P. at 238-2711.

A weekend retreat for separated and divorced women is scheduled to be held at the retreat house from Sept. 24 to Sept. 26. The retreat team conducting the sessions will include Father Todd Hevia, a priest of the Archdiocese of Miami who recently was awarded a Doctorate in Canon law specializing in marriage; Sister Elizabeth Ann, single parent family counseling; and Father James Fetscher, assistant pastor, St. Louis parish.

Additional information may be obtained by calling 271-6226 or 251-2198.



Santa brought more than toys last Christmas, and Mercy Hospital can testify to that. A Mercy staffer (above) nurses just one of the Christmas baby boom crop that harvested out about the end of August to the tune of 51

babies in a week, requiring extra staffing. The Maternity duty nurse said, "We had 32 babies on the ward at one time, whereas we normally have about 15."

State Pro-life units to convene Sept. 18

DAYTONA BEACH—Pro-life groups from every area of Florida will convene for the fourth annual convention of the Florida Right to Life Committee on Saturday, Sept. 18 at the Holiday Inn Surfside Hotel.

"The roster of speakers for both workshops and major addresses includes some of the most highly sought-after ex-

perts in the pro-life field anywhere in the nation," Mrs. Jean Doyle, president of the Committee and a director of the National Right to Life Committee, emphasized.

Dr. Carolyn Gerster, chairman of the board of the NRTL, a physician specializing in internal

medicine and cardio-pulmonary disease, will give the keynote address at 8:45 a.m. Workshops and lectures will follow, covering a wide range of subjects including: life before birth, prenatal care, legislation, problems of the aging, alternatives to abortion, and the organization of Right to Life chapters.

Other scheduled to address the session include Coral Gables attorney, Robert M. Brake; Dr. Matthew Bulfin, Fort Lauderdale gynecologist and obstetrician who is the founder of the national pro-life organization of physicians.

Also, Thomas A. Horkan, Jr., executive director of The Florida Catholic Conference, Inc.; Mrs. Marilyn Lucas, R.N., founder of the Collier County Right to Life chapter and Action for Life, Inc., Naples.

In addition, Mrs. Rosemary Gallagher, Florida lobbyist; Dr. Anthony Walsh, Orlando micro-biologist; Catherine Walsh, R.N., Melbourne; Mrs. Laurie Nelson, Chicago, co-foundress of "Women Exploited by Abortion"; William Cox, Washington, D.C., executive director of the Committee for a Human Life Amendment.

Workshops and lectures will conclude at 5:30 p.m. A social hour at 6:30 will precede the evening banquet and dance.

Sister M. Josephine dies, served 10 years in Miami

The Funeral Liturgy was celebrated on Aug. 27 in Philadelphia for Sister Mary Josephine, a veteran of almost 10 years service at St. Brendan School.

Msgr. David Bushey, pastor, St. Brendan parish and Archdiocese of Miami Vicar for Religious, was the principal celebrant of the Mass for the Sister of the Holy Family of Nazareth who had been ill since last December but continued her duties until last June. Also concelebrating was Father Michael Greer, assistant pastor. The Funeral Mass was the second in two weeks for a member of the community which staffs St. Brendan School. Sister Mary Honesta who died on Aug. 17 was formerly principal at St. Brendan school.

A native of Derby, Conn.,

Sister Mary Josephine entered the Sisters of the Holy Family of Nazareth 50 years ago and had taught at schools staffed by her community in New York, Philadelphia, and Puerto Rico before coming to South Florida. She had served there both as a member of the faculty and more recently as director of Religious Education. She was 63.

School children and parents were among those participating in a Memorial Mass on Sept. 6 for both Sister Mary Honesta and Sister Mary Josephine at St. Brendan Church.

Sister Josephine is survived by two sisters, also members of the same community. They are Sister Rose Ann and Sister Mary Lou Federowicz.

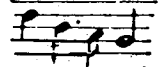
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Viet children— orphans no more



16 Vietnamese children and new families pose with Judge DuVal for news and TV photographers.

Appear in court

It sounded more like a kindergarten than a courtroom.

Babies crying, tots running around, climbing like monkeys over the somber black pews and grinning parents.

But courtroom it was, that of the Honorable Harvie S. DuVal, presiding, Dade County Courthouse.

The judge was there not to find guilt or innocence or send somebody to jail but to declare those who came before him parent and child.

And by the smile on his face you could tell he loved it.

Fifteen couples and 16 Vietnamese orphans were present to have adoptions, which had been made up to 18 months ago, declared legal and final. The 16, including one set of twins, were evacuated from Vietnam last Spring by Catholic Relief Services during the final days before the Communists took over Saigon. Msgr. John Nevins, then Catholic Service Bureau director here, and Dr. Ben Sheppard, associate director,

flew several times to San Francisco to provide medical service, process the orphans and accompany them back to Miami where the CSB adoption department placed the children with new parents. The children have been living in their new home since shortly after arriving here and are already well integrated into their new families, some of whom have other adopted or natural children and some who do not.

As the gallery of proud parents and snappily attired little tots watched, each couple and child, or children, went before the judge to be heard and receive their official papers.

Mr. and Mrs. Junior Glover approached the bench with twins in tow, Matthew and Mark, age 3.

The judge said, "Hi there."

"HI THERE!" shot back Matthew (or was it Mark?) in a loud voice as if greeting a long-lost uncle, not in the least awed by the august robes and gavel which have sent more than one man to the cooler.

The audience laughed.

The judge said, "These (Cont. on page 5)



Twins Matthew and Mark Glover, 3, talk readily into TV mike and camera.

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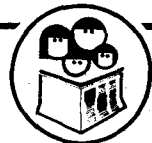
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Muriel Parker and Emmanuel smile on happy occasion.

Adoptions finalized

(Cont. from page 4)

people are going to be your parents after this and I want you to take care of them."

"OKAAAY!" said Mark. (or was it Matthew?).

More grinning and chuckles.

Moments later Howard and Pam Wexler came forward to the bench and after a few words of greeting from the judge received papers for little Nu who narrowly missed being with a different set of parents.

Nu had been placed with a couple who were of good standing and appearance last year. But Nu, like many of the Viet tots coming fresh from a

chaotic war torn area, had a superficial medical problem that was only temporary. The parents, after worried promptings and raised eyebrows of friends and neighbors, contacted the Catholic Service Bureau and said they wanted to return the baby and possibly get a different one.

Mrs. Liz Manning, of the CSB said later she told the couple, "By all means bring my baby back." And she added "I wouldn't want the baby to stay with them another day."

Now Nu is a happy Wexler. The other couple never got another baby.

Names of all the parents

and adopted children are:

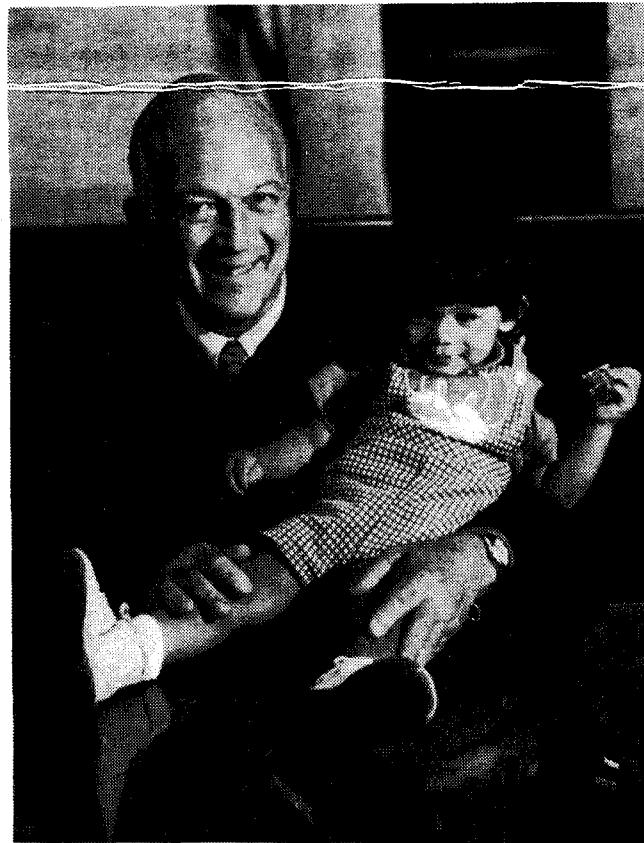
Robert and Ellen Badonsky and Bobbie; Zell and Joanne Boggus and Joanne; James and Susan Buzzella and Lon Edward; Thomas and Diane Eisenhart and Matthew; Arthur and Deborah Farro and Matthew; Charles and Barbara Fisk and David; Muriel Parker and Emmanuel; Emil and Janet Phillips and Elizabeth Yen; Vincent and Phyllis Picardi and Tina Linh; John and Gloria Sammond and Nicholas; Philip and Linda Schecter and Joshua; Edward and Sylvia Tucker and Kahseim; Charles and Gladys Visushil and Kim.



Art and Debbie Farro came all the way from Kentucky for the ceremony adopting Matthew, 6, (center) into family with Mellisa and Kevin.



Gladys Visushil smiles at new addition Kim, 3, who is held by previously adopted big sister Bernadette, 11, talking to reporter.



Nicholas Alexander poses puppet-like with Judge DuVal. Parents are John and Gloria Sammond.



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Haitians--why not asylum?

Let's say you are on the Mayflower coming to America for a better future than you had in Europe because conditions there were intolerable. When you step ashore a party of Americans (Indians) with weapons round you up, put the men in jail and let the women and children go to fend for themselves, unable to work or speak the language. Eventually some of the are turned loose but are not allowed to hunt or in any way produce sustenance for themselves or for their women. If you are to survive it is by meager handouts from the Indians and eventually, you are told, after months or years of barely surviving in a futureless limbo, you will be sent back to the conditions you came from.

This is what the Haitians go through today when they arrive on these shores. It is a tragic human problem, the roots of which lie in the arid poverty of Haiti, both economic and political.

According to Edward Sweeney, district director of the U.S. Immigration and Naturalization Service in Miami, about 1,800 Haitians have been processed as illegal aliens since the first big influx began in December, 1972. He said 56 of those had been granted political asylum. The other 1,700-plus have been denied asylum. Of these, some have been sent back, 467 have slipped underground to avoid being sent back, 525 are appealing through the courts and 163 are currently being processed.

Probably several hundred more are living underground, never having been caught, ac-

ording to Sweeney.

The immediate problem boils down to this: Haiti is a poverty stricken country and is a dictatorship of the right. Baby Doc's police don't mind using a rifle butt on a recalcitrant or outspoken jaw. But most Haitians leave the country for reasons about the same as those of Cubans leaving their country—politics and economics. Both countries are dictatorships. Both countries are economically stifling, Haiti being the worse.

Some Cubans came here fleeing jail, especially in the early days, but most simply wanted to get the heck out. With Haitians it is the same. Only worse. Pick from any index you want to consider: education, income, health care, infant mortality, protein intake or bubblegum consumption—Haiti is worse in all departments.

If Haitians are less systematically oppressed than Cubans by their government it is only because Haitians have too little economic power or organization to be of much concern to Baby Doc. And we seriously doubt that tens of thousands of Cubans would have left Cuba to live in Haiti had Miami been 1,000 miles from Cuba.

Both countries are dictatorships. But because Haiti is a less developed country the political dimension of a Haitian refugee seems less paramount than his poverty—which is both ironic and unjust.

The point is not to criticize the Cuban influx. The Cubans have been an industrious addition to America along with our many other ethnic

groups. The point is that Haitians, like the Cubans, have come here across the water with just as good reason—and from a dictatorship.

We have taken in hundreds of thousands of Cubans and allowed them to work. Surely we can handle a few hundred Haitians with compassion.

There are also thousands of Mexican illegal aliens in the country, some as far north as Chicago, according to Sweeney. But because of their sheer numbers and the fact that they do come from a democracy (however imperfect) they cannot be allowed to pour freely across the border and stay.

The answer to the Haitian situation probably lies somewhere in Congress, and particularly the Florida delegation, to investigate the problem and provide special legislation allowing the Haitians to stay or at least work while here.

As Msgr. Bryan Walsh, director of the Archdiocesan Apostolate for Refugees, points out, America is accustomed to having its refugees come already packaged and wrapped from another country of first asylum. We are not used to direct influx. An example is the Russian pilot who landed his super-secret MIG in Japan this week and is now reportedly coming here as a refugee.

He will probably be given a hero's treatment here, a nice place to live, and a spot on the Merv Griffin Show.

But don't look for a Haitian on your television—except the next time a truckload of them is hauled down to the slammer.

How do schisms and heresies get started?

In response to a column on Abp. Marcel Lefebvre, recently excommunicated by his act of defiance, I received a number of letters. Some were disturbing letters, even frightening in the violent language directed to our Holy Father and the teaching Church. They were filled with invective against Protestants and Jews, utterly lacking in the charity Christians should have, even in controversy.

Other letters were sad. They came from people who find it so difficult to understand the changes in attitudes and devotions, but who want to be loyal to the Church.

They are disheartened by news in the secular press about the Church and priests and nuns. They are dismayed to see occasionally a sick priest appear on the Today show and discuss in a sympathetic manner homosexuality or sexuality and give off personal idiotic views which he promises the Church will adopt. One has to feel compassion for these Catholics who have been so scandalized.

HOWEVER, the adherents of the defiant archbishop are something else. It would take a strong act of the will to grind out a drop of sympathy for their hardline, crusty and utterly conceited stand. They alone are right. The rest of the world is wrong. The Lord help us, if this kind of mentality represents truth and love.

While reading some of the acid comments about the Holy

Father, my mind kept dipping back into history, recalling how other schisms and heresies got started in the Church's long history. They all started with one man. One person who knew better than the Church. They could always get some followers. No heretic ever had to teach his heresy in total isolation.

One can always find here and there little knots of people who like to be numbered among the privileged few who have all the truth and who want to take on the whole world.

I mentioned the snobbish, rough attitude towards Protestants evidenced in some of these letters. It is ironic and pathetic that these ultra-Traditionalists in their protest

Is holy water out since changes in the Church?

(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. I am very upset with some of our priests. I accept all the changes in the Church and listen to the Holy Father. But why is it that some churches have a holy water font filled up and we have none? Is this in the changes of the Church?

A. The immediate answer is that I do not know why your

and in breaking away from the pope are making themselves into one more protesting sect, lining themselves with the Protestants whom they malign.

THIS also happened in the first Vatican Council in 1870, one hundred years ago. The issue then was the infallibility of the pope. A public meeting was held in Nuremberg that year under the leadership of A. Dollinger. They withdrew from Rome to establish the "true Church," as Lefebvre said he planned to do. They then began to deny not merely the doctrine of infallibility but a host of other teachings. They threw out a number of Councils and doctrines which had been universally accepted in the Church. They ended up ac-

cepting only the first seven ecumenical councils and doctrine formulated before 1054. In 1932 they began "full intercommunion with the Anglican Church." They are rated one more sect.

Dominican Father Yves Congar commented on Marcel Lefebvre's defiance. "The problem is the council," he said. "But those who revile it so, have they read it? For instance, one knows that reading of Vatican II is forbidden at Econe (Archbishop Lefebvre's own seminary), and the professor of Dogma does not know the constitution, Lumen Gentium, on the Church."

Father Congar, who is justly revered as a theologian, also commented on the ultra-

traditionalists exalting "beyond reason" the Mass promoted by Pope Pius V. He said: "The Council of Trent charged the pope with publishing a missal and standard translation of the Holy Scriptures. That was done with the Missal of Pius V in 1570 and the Vulgate of Sixtus V in 1590—just as Vatican II charged the Holy See with carrying out a liturgical reform in preparation for 60 years."

Incidentally, if the Missal of Pius V provided the only true Sacrifice of the Mass, the universal Church was without the authentic Mass for more than 1,500 years. It takes more than a little pride to hold such a view.

LAST WEEK Pope Paul wrote a letter in his own hand to the archbishop. He reminded him that "instead of correcting abuses which you seek to rectify, this (course of action) only creates another, and one of the utmost seriousness."

He made this final plea: "Brother, have the humility and the courage to break the illogical bonds which make you a stranger and an enemy to the Church, to this same Church which you have served so much and which you still want to love and to build up even more. How many are the souls who expect from you this example of heroic and simple faithfulness."

The plea went unheeded. By disobeying the Holy Father and offering Mass in public, Marcel Lefebvre incurred automatic excommunication.

What is your question?

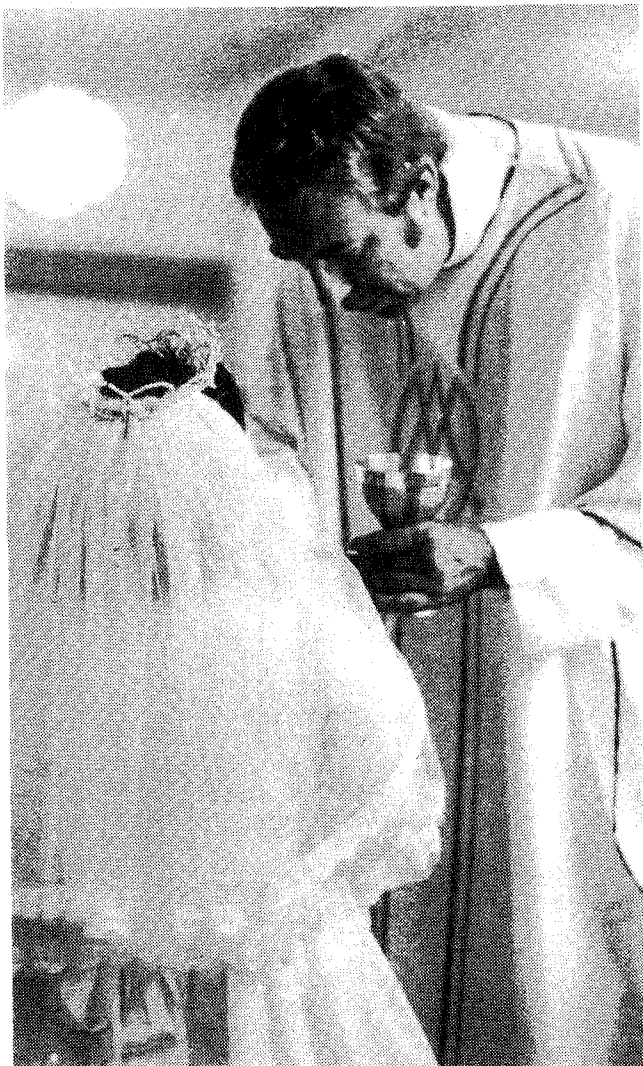
parish does not have holy water. I suggest you ask your pastor. There is probably a very simple and logical answer.

But talking about holy water, do you know why we use it in the Catholic Church? Water is a very rich symbol. It cleanses us, it is necessary for human existence. The most ancient testimony about the use of blessed water is found in

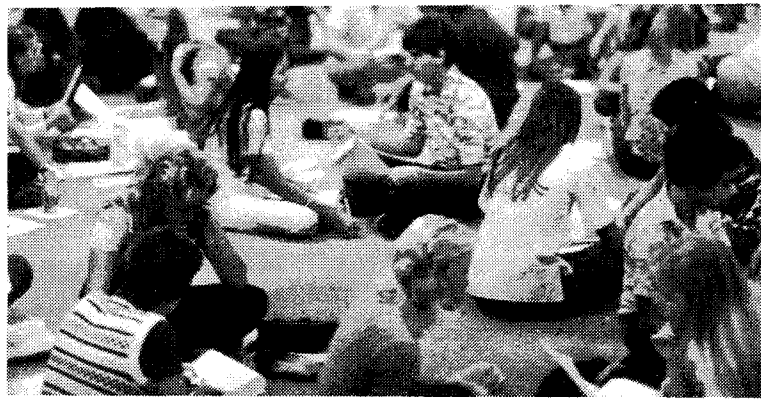
the apocryphal Acts of Peter (2nd century).

Holy water reminds us of our Baptism. For a thousand years the Church has blessed the faithful with holy water before the celebration of Sunday Mass. This ceremony, called the *Asperges*, goes back to the ninth century and Pope Leo IV.

But relax, holy water is still part of the ritual tradition of the Church. It has not been dropped. On the contrary, its meaning has been rediscovered with the renewal of our liturgy.



Parish faith alive



**Catechetical
Sunday
Sept. 19,**

Parish participation survey

● Do you have the time or talent to devote to one of the following tasks?
● Can you give an hour a week to your parish and its religious educational needs?
Please check areas, in order of preference, in which you can participate and drop this sheet in the collection basket or return it to your church rectory.

Name _____

Address _____

Phone _____

- | | |
|--|---|
| <ul style="list-style-type: none"> -- I will be glad to volunteer in the nursery, pre-school during week days to free others to work in the religious education or to attend adult education classes. -- in the early evenings for family programs or religious education classes. -- I would like to visit newcomers to acquaint them with parish religious educational program. -- I can work on the parish bulletin -- as a typist -- as a reporter who will gather news stories and information -- as a photographer -- as an editor -- in other areas. -- I can help in the parish religious education program -- as an office assistant -- during actual classes -- during the day -- as a typist -- as a driver for children without transportation -- running duplicating machines | <ul style="list-style-type: none"> -- in the library -- with audio-visuals -- keeping records -- being a "woman or man Friday." -- as a substitute teacher. -- I would like to help with the youth program -- by helping to facilitate social functions -- by directing the young people toward service to others -- by helping to plan liturgies -- by assisting with retreats -- housing arrangements, food, etc. -- through music. -- I can serve in specialized religious education programs -- for the mentally retarded -- for the deaf -- for senior citizens' programs -- adult religious learning sessions -- visting homebound -- family programs for parents and children -- bible study groups -- women's day-time study-discussion group |
|--|---|

Parish + CCD = Spirit in '76

By REV. GEARD T. LA CERRA

The theme for the 1976 annual observance of Catechetical Sunday could not be more appropriate. "Parish Faith Alive: the Spirit in '76" emphasizes well the parish community of believers as the focal point, the place where our religious education efforts take shape and are given life.

As the United States of America celebrates its 200th anniversary it has been natural for us to reflect upon our historical roots and recapture the spirit of the founding fathers. We have all in some way been recalled to the principles upon which our country was founded and challenged to make a reality in our own day the virtues of life and liberty for which our ancestors fought and many died.

CATECHETICAL Sunday is also meant to be a time for every Catholic to reflect upon their roots. Each of us is continually called by God to grow in our faith and to love our heavenly Father through our love of neighbor and as such spread the good news of God's salvation. This can only be accomplished by a life of continual reflection and prayer.

It is the purpose of the parish community to be the place where Catholics of all ages can come to experience God's love and be enriched in their faith so that they can go forth in the service of others.

THE PARISH has been entrusted in a special way with the task Jesus has given to his Church, namely, to proclaim, promote and celebrate the faith. This is the most basic reason for the existence of the parish

community. Ordinarily the parish makes this mission a concrete reality through specific programs for the adults, CCD programs, programs in youth ministry and Catholic schools where they exist.

The important point to keep in mind is that each and every member of the parish community has been given the mission from Jesus of proclaiming, promoting and celebrating the faith not just the priests, Sisters and teachers.

THE PROGRAMS in religious education in any parish will only be as effective as the quality of the faith life is alive, informed and dynamic. The old adage "religion is caught not taught" contains a certain amount of truth.

If the parish community

does not live what it professes the best of teachers will not be able to convince even the most willing student of the value of the Christian message.

This is a time then for each of us to reflect upon our attitude toward our faith and the practice of it.

Am I serious about my own faith life?

Do I participate in the life of my parish?

Do I attempt to grow in my own understanding of the Church?

Do I actively cooperate in the religious education of my children and the other children of the parish?

Do I support financially and spiritually the educational programs of my parish?

The Archdiocesan Office of the Confraternity of Christian Doctrine, the parishes of the



archdiocese and numerous other agencies and publications offer numerous programs during the year to foster growth in the understanding of our faith.

CCD staff goal to build Christian community

SISTER MARIE HELEN ANKENBRANDT

The Religious Education-CCD staff is a community of believers united from different parishes, who assume leadership roles on the Archdiocesan level to call others to reveal the message of the Good News through community as well as service.

This department expresses its commitment to the centrality of building community as the way and goal of educational ministry by its efforts to:

- Offer leadership direction with a view toward assisting parishes in making responsible decisions for total religious education.

- Develop increased effectiveness in those involved in the teaching mission of the Church.

- Assist in the Development of local leaders.

- Aid local leaders in program development.

- Provide continued reliance and assistance to programs initiated locally

We believe this staff's existence is founded basically in the "Declaration on Christian Education" of Vatican II, Article 7. "The Church is keenly aware of her very grave obligation to give zealous attention to the moral and religious education of all her children. To those large numbers of them who are being

trained in schools which are not Catholic, she needs to be present with her special affection and helpfulness. This she does through the living witness of those who teach and direct such students, through the apostolic activity of their school-mates, but most of all through the services of the priests and laymen who transmit to them the doctrine of salvation in a way suited to their age and circumstances, and who afford them spiritual assistance through programs which are appropriate under the prevailing conditions of time and setting."

PARISH leadership cooperates in making this goal a reality by budgeting enough parish money to obtain Parish Directors of Religious Education, coordinators, trained Confraternity of Christian Doctrine instructors, by providing a good curriculum, approved textbooks, audio visual equipment, the possibility of borrowing films, filmstrips, records and tapes, by obtaining art materials for creative projects as well as by giving adequate space and time for these activities.

Father Gerard T. LaCerra is the director of the Department of Religious Education, CCD Division of the Archdiocese of Miami. From his office in the Chancery, he delegates duties to the staff members according to the

needs of the people in different geographic areas. Consideration is given to the background, abilities and talents of the staff in placement procedures.

Father Juan Sosa is associate director in charge of the Spanish-speaking. Assisting him are Sister Ada M. Sierra, a Daughter of Charity; Sister Maria Doledad Galeron, a Claretian; Sister Ernestina Hernandez and Sister Violeta Guadalupe Esquivel, Missionary Guadalupanas of the Holy Spirit.

There are nine Sisters from seven religious communities providing a varied input.

Sister Mary Immaculate Rice is a Religious of the Assumption who is the area consultant for South Dade. Sister Marie McQuillan is a Dominican who will be working as area consultant in North Dade this year. Sister Agnes Marie Jasa is a Sister of St. Joseph beginning as a consultant in Broward County. Sister Marie Helen Ankenbrandt is a Sister of Charity of Cincinnati who is area consultant of Palm Beach, Martin, and Hendry Counties as well as directress of the Boynton Beach Catechetical Center.

Sister Eloise Daly is a Dominican Sister who is directress of the Archdiocesan Catechetical Center located in Miami, serving Dade County. Broward County may borrow materials from either center in Miami or Boynton Beach.

Specifically, staff activities include, but are not restricted to: helping to discover and identify realistic and creative goals; assisting in the development and evaluation of programs; fostering professional and personal growth of catechetics; and

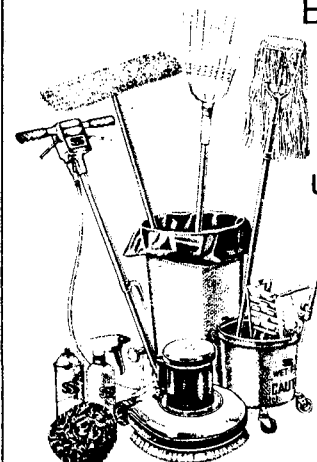
promoting leadership development and training.

The staff is also involved in cooperating with Church and community agencies, maintaining catechetical resource centers, aiding parishes in the selection of approved resource and media program materials, and motivating persons involved with religious education

Besides providing these services, the staff meets together as a unified group monthly to share prayer and to plan for the future, so that every parish may truly be alive in the Spirit.

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Reaching young people via peer ministry

By TOM FILIPELLI

Since the transition of the Archdiocesan youth office from handling just CYO to a full program of activities for young people three years ago, the essence of ministry has deepened and grown within the Department of Youth Activities.

Ministry is a concept that was not at all familiar to youth first. In fact, many youths merely shrugged it off as a term pertaining to work that priests and Sisters do. Soon, the teens became engaged more and more in spiritual programs such as Search for Christian Maturity.

One of the unique features of the programs is that youths are directing and leading the one, two and three day teen programs. They thought it was great—and it was a success—and it was called "peer ministry."

THE TERMS and the concepts "peer ministry" and "youth ministry" are well integrated now in the field work the teens do on Search weekends, leadership programs, etc., and they are being constantly nurtured and developed at the Department of Youth Activities.

Two programs that perhaps best exemplify this are the tutoring program and the alcohol awareness program. In each, a special kind of ministering or reaching out to others is done.

In the first it is the young elementary school children deficient in basic reading and math skills whose families would never be able to afford private tutoring, but receive help from volunteer high school age tutors. In the latter, it is teenagers and adults who need to become aware of the nation's

number one drug affliction and the many ways it could affect their lives.

THE STAFF of DYA and the teen leaders have fruitfully drawn from instruction received on a national level to continue fostering the programs here in the Archdiocese. The four youth officers of the archdiocese spent two weeks in Philadelphia this past summer attending the National Training Institute for Leadership and Service. (NTILS). They experienced personal growth and they returned with a wealth of new ideas. Many of the exercises and lessons being used at this year's Archdiocesan Leadership Seminar have come from the four youths' experiences at NTILS.

Sister Jovanna Stein, O.P., is the DYA coordinator for Search and other spiritual

experiential programs and also for Leadership Training. Sister Jovanna was one of 24 people from across the country who took part in the design and development of an intense program in youth ministry for adults called SPERO. SPERO means "I hope" and is also an acronym specifying norms of Sensitivity, Participation, Experimentation, Responsibility and Openness.

SPERO was designed to help adults grow in understanding, fostering and living Christian values as well as helping to develop and upgrade skills to function in youth ministry work.

point of the development of a true youth ministry in the Archdiocese, and certainly the most vital, is that the youths are sharing the concept now and implementing it. They are becoming the life-blood of youth ministry. A prime example is the Archdiocesan Youth Board. They have adopted the problems of hunger as their theme of service for the coming year. Helping to meet the needs of the hungry in South Florida and in other parts of the world through projects and activities is their goal.

It is this attitude that fulfills the meaning of "ministry" more than any verbal explanation could.

Perhaps the most striking



CCD staff meeting officially for the first time this season included (from bottom, clockwise) Father Gerard LaCerra, director, Father Juan Sosa, director for Spanish-speaking, Sister Viletta Esquivel, Sister Marie McQuillan, Sister Ada Sierra, Sister Agnes Marie Jaso, Sister Ernestina Hernandez, Sister Soledad Galeron, Sister Marie Helen Ankenbrandt, Sister Eloise Daly, and Sister Mary Immaculate.

CCD resource centers, support for catechists

By SISTER ELOISE DALY

The CCD office of the Archdiocese of Miami operates two special resource centers to assist in many different aspects of religious education.

Sister Marie Helen Ankenbrandt is directress of the center at St. Vincent de Paul Seminary, Boynton Beach, which is open Monday through Friday from 1 to 5 p.m., and at other times by appointment. Sister Eloise C. Daly is directress of the Miami Center at 10650 N.W. 27th Ave., which is open Monday through Friday, from 9 a.m. to 5 p.m.

centers on the part of those who have become familiar with available offerings.

There are film projections for each of the sacraments; filmstrips for a multitude of interests and topics of catechesis; records, for the most part, musical; tapes, magnetic and cassette; kits, which are a variety of sight and sound combinations; pictures; posters; master duplicating sheets for lesson presentation; slides; in short, almost every audio-visual medium is included in the collection. Each year, additions are made which concern timely topics.

Centers. Of course, we would wish all members of the Church in South Florida to be familiar with and proud of the Archdiocese's efforts to support and direct religious education.

All materials may be borrowed for a limited time and at a nominal charge. Orders may be phoned in and delivery made by mail for economy of time and distance. Our teachers are urged to plan well ahead of time and present even the year's choices with preferred and alternate dates.

The directresses are experienced teachers, familiar with the content and development of religious instruction, available for consultation and assistance, and most anxious to be of service. They are also anxious to be acquainted with the needs and aspirations of the catechists of the diocese.

In June and in early September, Father La Cerra and his staff took textbooks to three locations in the Archdiocese in order to introduce and compare their features for the new teachers in the neighboring parishes. The directresses of the centers would welcome invitations from schools or CCD programs, parent or other adult groups, to bring a demonstration of materials from the center on a topic timely to the interests and endeavors of the respective locale. We are anxious that religion teachers avail themselves of the special libraries, dedicated only to religious study and preparation for instruction.

There are selections for guidance infants in the home and those of pre-school age; for youth and adults; for senior citizens; for retarded children; above all, for parents and teachers engaged in religious instruction.



CCD resource center in Boynton Beach is supervised by Sister Marie Helen Ankenbrandt (left) who is assisted by Margaret Ernst.

A wealth of books, periodicals and brochures have been selected with a view to providing the most current theological thinking for the Religious Studies Master's Program and the best educational methods for those engaged in religious instruction. Programs approved for diocesan use in catechetical classes, inclusive of parent, teacher, student manuals and audio-visuals, which make up the course of study, are available for examination by those teachers interested.

APPEAL and impact of audio-visuals account for the growing popularity for the

FATHER Gerard T. La Cerra and his associate, Father Juan Sosa, conscious of the bilingual characteristic of South Florida's population, have directed the centers to invest in materials both English and Spanish. Where publication has been made in both languages, both have been acquired. Purchase of several periodicals and audio-visual items, produced in Spanish and available only in South America or in Spain, express an effort at complete and integrated service.

The Spanish-speaking engaged in catechetics are especially invited to visit the

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TV-radio advertising: how far will they go?

The Radio Code Board and Television Code Review Board of The National Association of Broadcasters have initiated reviews of current Radio Code and Television Code policies which preclude the advertising of contraceptive products on Code-subscribing stations and networks. In response to a recent inquiry by the Code Authority, Bishop James S. Rausch, General Secretary of the United States Catholic Conference, reaffirmed the USCC policy against such advertising in the broadcast media.

In February of this year the Conference went on record as being totally opposed to contraceptive ads on television as a "gross violation of the rights of parents to guide the moral and social development of their children."

The question of contraceptive advertising raises a number of substantive ethical issues. For example:

- The inevitable increase

of sexual promiscuity, particularly among the young, with the consequent further weakening of the integrity of human relations in our society that such advertising would encourage.

- The right of any citizen in this country as a part "owner" of the airwaves to oppose the introduction by the broadcast media of morally abhorrent material into the privacy of his or her home.

- The legitimate sensitivity of minority groups who interpret such contraceptive campaigns as particularly directed at them.

- The patently spurious attempt by the advertisers of such products to portray their proposed radio and TV campaigns as "educational" efforts, when the purpose of any advertising effort is to maximize profits by increasing the volume of sales.

One would expect that these and similar issues would be given careful consideration

by the NAB before any changes in policy are seriously contemplated.

At the present time all NAB member television stations in the top 100 TV markets are required to subscribe to the Television Code as administered by NAB's Code Authority. This rule does not, however, apply to radio stations. NAB member radio stations are not required to subscribe to the NAB Radio Code.

THE END result is that while NAB's TV Board of Directors are all subscribers to the Television Code, not all of NAB's Radio Board of Directors are Radio Code subscribers. Insofar as the Code Authority is a division of the NAB, it seems incongruous that Code non-operation of Holy Cross particularly among the young, with the consequent further according to Code Authority Director, Stockton Helffrich.

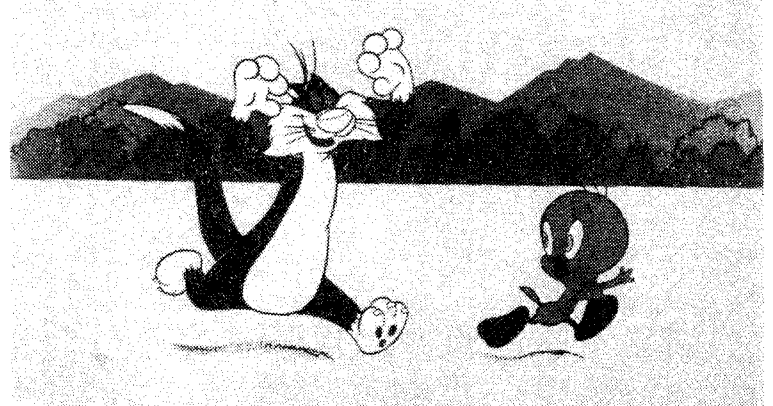
"We've had requests for a change of our advertising policy from Planned Parenthood, the Population Institute, and even from the manufacturers themselves," Mr. Helffrich said.

BISHOP Rausch has said keeping contraceptive ads off TV and radio is consistent with other widely accepted restrictions on broadcast advertising.

"The legitimate concerns of many segments of the viewing public are currently respected in bans on the ad-

vertising of cigarettes and hard liquor," he noted. "The same principle respect for the rights of others requires that the present ban on contraceptive advertising be retained."

Concerned parents and others who may wish to be a part of the NAB's canvassing of public opinion on this subject should address their correspondence to: Mr. Stockton Helffrich, director of The Code Authority, National Association of Broadcasters, 477 Madison Avenue, New York, New York 10022.



"Sylvester & Tweety," the celebrated cat and bird, respectively, along with many popular favorites from the Warner Bros. library of animated classics, will star in their own series, beginning Saturday, Sept. 11, (8-8:30 a.m.) on Channel 4.

TV drama on new South tries to end old myths

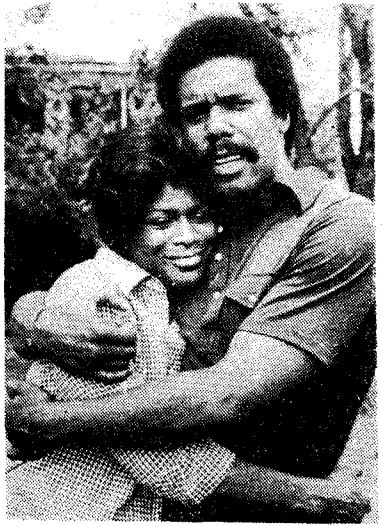
After her tour-de-force performance as Miss Jane Pittman, Cicely Tyson triumphs again as a black woman challenged by what she sees of life in the contemporary South. Written by Melvin Van Peebles, a leading black composer, writer, and director, "Just an Old Sweet Song" is a CBS Special to be broadcast Tuesday, Sept. 14th (8:30-10:00 p.m.).

The plot concerns a black family from Detroit who takes a two-week vacation visiting their grandmother's farm in the South. Brought up hating "what the word 'Dixie' does to my insides," the husband (Robert Hooks) refuses to go at first but is finally persuaded "to see what he's missing" by the grandmother (Beah Richards) and to please his wife (Cicely Tyson) who grew up on the farm.

What he and their three young children discover about today's South may offer some surprises for Northern viewers. Certainly the program is of special interest during this election year because one of the

presidential candidates comes from Georgia where the production was filmed.

PERHAPS what is best about the program is its realistic portrayal of a strong and loving relationship within



"Just an Old Sweet Song" stars Cicely Tyson and Robert Hooks.

the extended family unit. Whatever their problems, this is a family whose strength comes from their being close, not only for protection against the worst of society but also because basically all they have is each other. That sense of togetherness recurs often in the

film, most directly when Hooks explains to his eldest son that growing up is done at home and not in the streets.

It is a pleasant change to see the family relationship presented so positively and believably on the television screen. It is also welcome seeing a strong father image with Hooks playing a gentle, caring man who can admit a mistake without losing respect. The acting is above ordinary in this production but once again Cicely Tyson takes top honors.

WHAT this drama is up to, of course, is breaking traditional myths and stereotypes to which all of us are prone in thinking about race in America. Hooks has been raised associating the South with rednecks and lynchings and believing that the only blacks living there are the "rejects who couldn't make it up North."

After visiting with some of his wife's relatives and talking with the white townfolk and neighbors, he comes to acknowledge that the "New South" is better than it used to be and that "the North ain't nothing to write home about either."

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.

THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5 WPTV.

9 a.m.

CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. "No Tears for Kelsey."

10:30 a.m.

THE TV MASS—Ch. 10 WPLG, Fr. Robert Palmer.

2 p.m.

INSIGHT—Film WINK Ch. 11.

4:30 p.m.

THE TV MASS—(Spanish)—Ch. 23 WLTV.

RADIO

MARIAN HOUR—WSBR, 740 k.c., Boca Raton.

5:30 a.m.

CROSSROADS—WJNO 1230 k.c., W. Palm Beach.

8:35 p.m.

GUIDELINES—WIOD, 610 k.c., Miami.

BEST TV THIS SUNDAY

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

10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

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BELIEVING IN...

By RUSSELL SHAW

Two thousand years ago a distraught father, mildly rebuked by Jesus for hesitating to believe that his possessed son could be freed from the spirit who tormented him, summed up the problem of belief as experienced by many people then and now:

"I do believe! Help my lack of trust!" (Mk 9, 24)

As Vatican Council II suggested, there may be something new in the systematization of disbelief today. It is certainly "one of the most serious problems of our time." ("The Church Today" 19) But there is nothing new about disbelief itself.

SKEPTICISM, doubt, crises of faith—these things have always existed. So has the sort of halting conviction—belief without trust—expressed by the father of the possessed youth in Mark's Gospel. The worm of doubt has always gnawed in human hearts. Perhaps it always will.

Vatican II devoted a long section to problems of belief and unbelief in its document on "The Church Today." It identified many causes of unbelief. One in particular has persisted throughout human history: the problem of evil.

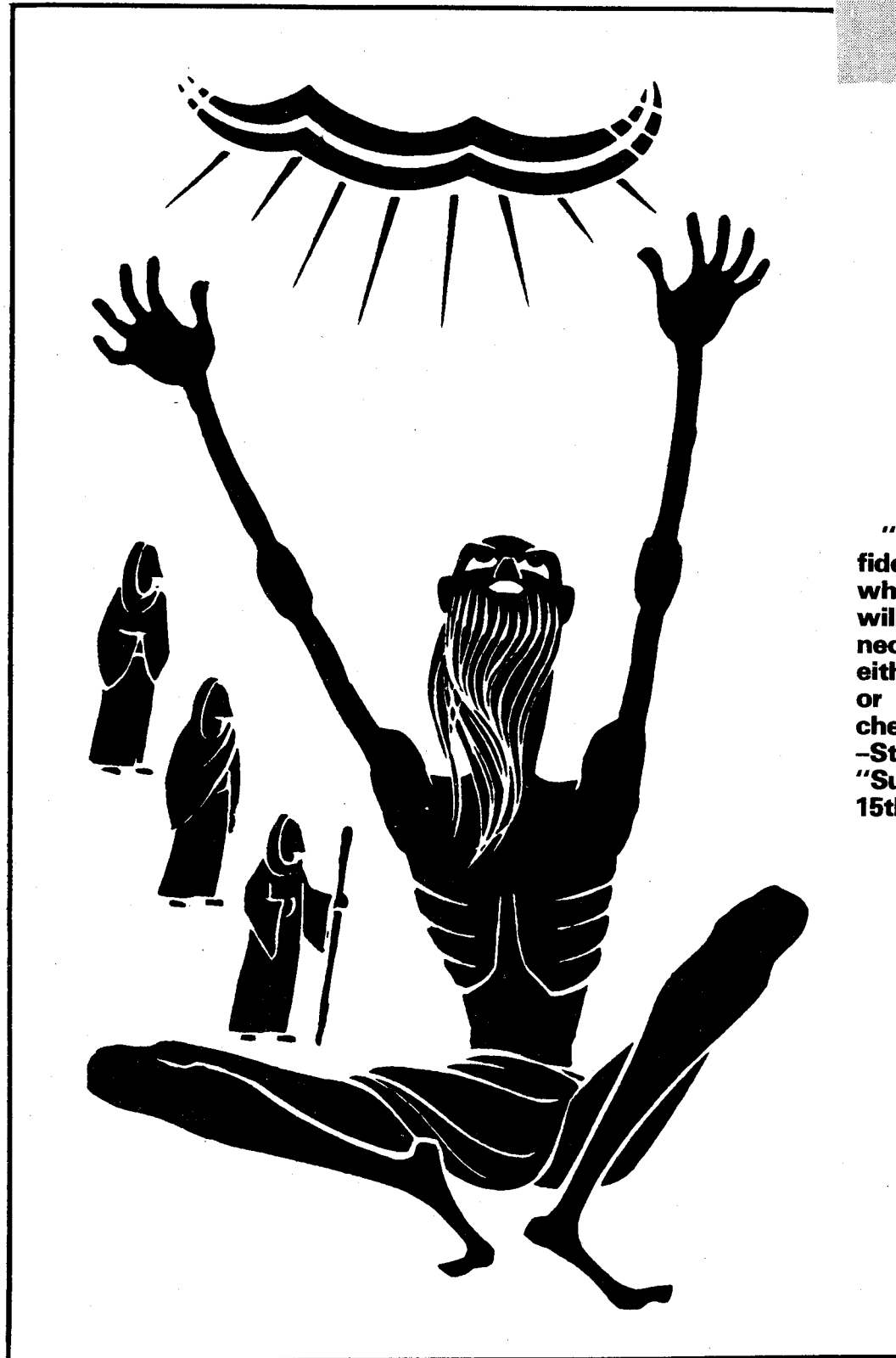
Evil is more than a problem—it is a mystery. It is not difficult to accept the idea that God permits physical and moral evil so that good may come from it. But it is often extremely difficult to see this happening—and even more difficult to understand why all-good and all-powerful God should tolerate this state of affairs.

THE BOOK of Job probes the mystery profoundly and arrives at the answer that, humanly speaking, there is no answer. At the end Job concedes to the Lord: "I know that you can do all things, and that no purpose of yours can be hindered. I have dealt with great things that I do not understand; things too wonderful for me, which I cannot know." And God observes that "my servant Job" has "spoken rightly concerning me." (Job 42, 1-7)

Still it is a matter of Christian belief that "God makes all things work together for the good of those who have been called according to his decree," (Rom. 8:28) that "God must be proved true even though every man be proved a liar." (Rom. 3:4) that "if we are unfaithful he will still remain faithful, for he cannot deny himself." (2 Tim. 2:13) Most of us do believe this, truly though imperfectly. Our biggest problem of belief is less with God than with ourselves.

To speak of disbelieving in ourselves may sound paradoxical. It is not meant to be. Regardless of how they think about God, many people find it next to impossible to accept the truth about themselves: that they are God's adopted children, Christ's brothers and sisters, rescued by him from sin and destined to rise as he did and live forever with God.

MOST CATHOLICS have heard these formulas repeated since early childhood. If pressed, most of us would say we believe them. But do we really? Does belief make any practical difference in the way we



know
your
faith

"If a man born among infidels and barbarians does what lies in his power God will reveal to him what is necessary for salvation, either by inward inspiration or by sending him a preacher of the faith."
—St. Thomas Aquinas,
"Summa Theologica," 2,
15th century.

...THE HUMAN

live? If not, what does that say about our belief?

Pessimistic skepticism about the human is commonplace these days, perhaps especially among those who think of themselves as humanists. It amounts to a denial, in theory or in practice, that human nature has been raised above the limitations imposed on it by sin or that human life enjoys a transcendent destiny and dimension. Such disbelief in ourselves can be more corrosive than disbelief in God. It leads us to settle for tragically less than the destiny to which we are called.

Full accepting the truth about ourselves would make a profound difference in our lives. What is the truth? St. Paul puts it this way: "We

are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ, if only we suffer with him so as to be glorified with him." (Rom. 8, 16-17) "We are to 'consider (ourselves) dead to sin but alive for God in Christ Jesus.'" (Rom. 6, 11) And "if we have been united with him through likeness to his death," we know that "through a like resurrection" we shall be raised from the dead by the glory of the Father (Rom. 6, 5).

AS A PRACTICAL matter, then, the problem of belief for many people centers more upon the human than the divine. Who are we? Why are we here? Where are we going? These are perennial human questions. Upon the answers we give

depends the meaning—or lack of meaning—we assign to our own lives. Ultimately, as Vatican II said, it is in Jesus that we must find the answers. In revealing God's immense love for us, he "brings to light (our) most high calling." ("The Church today," 22)

How is one to acquire and sustain this vision of human life? To do so is a significant part of what it means to have faith. Philosophy, theology, apologetics—these things can help. But in the last analysis faith is a free gift given to us by God who loves us. He will give us this gift if we open ourselves to receive it as did the father in Mark's Gospel: "I do believe! Help my lack of trust!"

Worship: Yesterday, today c

By MSGR.

JOSEPH M. CHAMPLIN

Our parents of First Communicants at Holy Family Parish, Fulton, N.Y., gather in small groups at different homes for the second of their instruction classes. During the course of that session they view a film-strip called "Understanding the Liturgy" which sketches the historical development of the Mass.

The reaction of these adults to this audio-visual always seems to be the same. "We never understood

before that the changes in the liturgy being introduced now are not really something new, but more a going back to the old ways of the Church in the early Christian days."

THEY REFER by such a comment to recent reforms like altars facing the people and congregational participation.

Those two developments and other similar liturgical revisions thus follow the principles for updating Catholic worship approved by the Second Vatican Council and

published in the Constitution on the Sacred Liturgy. Article 23 states:

"That sound tradition may be retained, and yet the way be open for legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also, the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived

from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing."

THESE COLUMNS during the weeks ahead will in part consider that historical aspect of Roman Catholic liturgy. By examining worship yesterday,

we can, as our First Communion parents did, gain a better understanding of worship today.

The goal of liturgical reform, however, is not simply to recreate something from the past. Instead, "the aim to be considered before all else," in the words of Vatican II, is "full and active participation by all the people."

To encourage such involvement the Council Fathers recognized and directed that certain elements of the liturgy

History of salvation runs through prophets

By FATHER JOHN J. CASTELOT

In the first chapter of the letter to the Ephesians there is a magnificent survey of the heavenly Father's plan of salvation. It begins: "...God chose us in him before the world began, to be holy and blameless in his sight, to be full of love; he likewise predestined us through Christ Jesus to be his adopted sons—such was his will and pleasure—that all might praise the glorious favor he has bestowed on us in his beloved." (Eph 1; 3-6)

These verses enunciate a theme which is basic to our whole understanding of the relationship between God and humanity, between God and us: Salvation is a gift, a gift which the Father planned to give us before we or anything else existed. And all throughout what we call salvation history it has always been he who has taken the initiative, not humanity.

THE ACTUAL working out of this plan in human history began with the call of Abraham about 1800 B.C. Abram, as he was named originally, was a pagan, a worshiper of the Babylonian moon god, a semi-nomad—in other words, from the viewpoint of salvation history, a nobody.

Centuries later the prophet Ezekiel reminded Jerusalem and her people of their shady origins in what is one of the most powerful, graphic chapters in the Old Testament (Ez. 16). But salvation history was not Abram's project; it was God's, and he could use the most unlikely instruments for the accomplishment of his purposes. And so:

"The Lord said to Abram: 'Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you.'" (Gn 12:1-3)

THIS POWERFUL act of divine

initiative was the first in a long series of similar acts from which a definite pattern gradually emerged. St. Paul gave expression to this pattern:

"God chose those whom the world considers absurd to shame the strong. He chose the world's lowborn and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God." (1 Cor. 1, 27-29)

All of the great prophets who played influential roles in the salvation drama were called to their task by the Lord of history. Most of them, from Moses on, were reluctant to answer the Divine call. But in the face of God's insistent initiative, they felt what amounted almost to a compulsion to respond.

The same was true of the kings who were called to shepherd God's people. Their situation was not quite the same as that of the prophets, of course. For the prophetic office was not hereditary; the royal office was. Once the dynasty of David had been established, son succeeded father on the throne—a not too happy arrangement, as it turned out.

But again, God took the initiative in establishing the dynasty in the first place. And again, his choice of David was unexpected, according to human standards.

JESSE'S FIRST six sons all looked good to Samuel, who was to make the choice. But it was the seventh son, the youngest, whom God wanted! David, who happened to be out tending the sheep at the moment (1 Sm. 16, 1-13). In the Divine plan he was to be the founder of the royal House of David, the dynasty on which the people came in the course of time to pin their messianic hopes (see 2 Sm. 7, 8-17). In spite of his all too human failings, he became the ideal king, so much so that later generations thought of the "Messiah" in terms of a new David.

Looking back on the culmination of this history, Paul wrote: "...when the designated time had come, God sent forth his Son born of



The first six sons of Jesse all looked good to Samuel who was the seventh son, the youngest, whom God wanted. David was called and anointed by Samuel as depicted in the deSaussure.

a woman, born under the law (of Moses)." (Gal. 4,4) And the Gospel of Matthew begins: "A family record of Jesus (the) Christ, son of David, son of Abraham." (Mt. 1,1)

The salvation history climax was reached in the coming of Jesus. Eighteen centuries had passed since the call of Abram and the divine promise that in him all the nations of the Earth would be blessed. A thousand years had gone by since the young shepherd boy David was called to shepherd God's people and was promised a dynasty which would stand firm forever. Here now is the ideal Son of Abraham, the new Israel, the one in whose person and work the Divine promises would be fulfilled beyond man's fondest dreams. Here now is the ideal Son of David, come to inaugurate God's

kingdom and the promise that he would be King there would be But even Christ-event initiative. It explicit states Fourth Gospel that he gave believes in his eternal life."

And this letter of John not that we have loved us and have our sins." (1

and tomorrow

subject to change should be modified if they no longer help, but instead hinder a congregation's full sharing in the Sacred Mysteries.

These articles of mine, by also describing actual examples of successful worship today around the United States, will attempt to illustrate how concerned parishes or worshipping communities are adapting the liturgy in that fashion to meet current circumstances.

Those illustrations may recount a huge diocesan celebration with magnificent

music of the past and the present, a moving parish Thanksgiving Day liturgy, a practical program for more effective use of the reformed Rite of Penance or a very popular Lenten sacrifice calendar.

Finally, in these columns we will occasionally peek at worship tomorrow.

THE CHURCH is a pilgrim Church always on the move. As members of such a changing body, we must be careful about clinging to practices which are not essential, but ac-

cidental. Not all change is progress, but all progress does involve change.

Catholic worship will remain fairly stable for a few

substantial or radical adaptations of rituals if particular needs of the people demand it.

Time will tell just how much of this adapting we can

the hand become an accepted practice in our country? Will permanent deacons anoint the sick? Will general absolution be more common? Worship Yesterday,

know your faith

years at least. The reform of major liturgical books has been completed. But, again as noted in the Liturgy Constitution, articles 37-40, the Church allows bishops in each country to make further

expect in the United States. For example, will there be additional eucharistic prayers? Will the official translations of liturgy texts be improved, made less sexist? Will Communion in

Today and Tomorrow shall consider some of these possibilities for the future as well as explore how our present liturgy has roots in the past.

Amazing Grace

What all salvation really is

By **STEVE LANDREGAN**

"Amazing grace...how sweet the sound...that saved a wretch like me..." Once in a while a hymn finds its way into the realm of popular music. The old Baptist Hymn, "Amazing Grace" did so a couple of seasons ago and Americans listened to the venerable revival song in the simple and clear voice of Judy Collins, and the unlikely strains of Scottish pipes.

"I once was lost...but now I'm found...was blind but now I see..." Its message of God's mysterious seeking after man's response seemed a strange contrast to the lyrics of many pop songs with their messages of man's seeking ever-elusive happiness in the unspiritual and the ungodly.

THE PARADOX of the creator God seeking man while the creature man seeks himself is the heart of salvation history, which is, in fact, the story of a God who will not take "no" for an answer.

In this new series of Know Your Faith articles entitled "Roots of Our Faith: Biblical Insights," there can be only one starting place: God's reaching out to man, God's revelation of himself, in search of a loving response from man that will restore him to the intimate union with God for which he was created.

We call this grace, because God's reaching out toward man seeking a loving response is an undeserved gift...freely given by God. It is not something that man has either earned or deserves. It is from the idea

of gift...and the Latin "gratia" meaning a favor freely given...that we get the word "grace."

The old hymn's title is apt because God's grace is amazing. In a world where men and women frequently profess to be Christians yet live much more frequently by the rule of "an eye for an eye" than "turn the other cheek," the concept of a God who wants to give man more than he deserves is both amazing and confounding.

IT WOULD be better to say that God wants man to deserve more and thus not only reaches out to him seeking a loving response but gives to men and women the ability to respond to the

Divine invitation.

Human consciousness is innately aware of a tendency toward selfishness and sin that theologians call concupiscence. It is likely that this is what the hymn writer was referring to when he wrote of the amazing grace "that saved a wretch like me."

It is only when we are aware of our natural desires to seek the things of this world that appear to us to be good but are actually mirages, that we become aware of the truly amazing aspect of God's grace that constantly calls us and enables to respond not because of anything we have

done but simply because God's love for us is so limitless. This awareness in itself is the fruit of God's grace.

GOD'S GRACE, which is actually his own Spirit dwelling within us, leads us to faith in God's love and mercy, hope that he will never abandon us, and unselfish love of God and our neighbor.

The journey that each person makes toward God begins with God's insistent call to share in his life, to become an heir with his Son. Each one's final destination is determined by his response to God's call which continues until death seals man's final answer.



who was to make the choice. But it led. David who was out tending his sheep in this painting by Brother Eric

om and to realize in a transcendent way promise made to David. For as risen Lord would be King of kings, and of his kingdom would be no end.

ut even here the pattern persists; the event itself is the result of God's love. It would be hard to find a more fitting statement of this than the one from the New Gospel: "Yes, God so loved the world he gave his only Son, that whoever believes in him may not die but may have eternal life." (Jn. 3, 16)

nd this finds a strong echo in the first of John: "Love, then, consists in this: that we have loved God, but that he has loved us and has sent his Son as an offering for us." (1 Jn. 4, 10)



"It is only when we are aware of our natural desires to seek the things of this world that appear to us to be good but are actually mirages that we become aware of the truly amazing aspect of God's grace that constantly calls us and enables us to respond..."

Prayer of the Faithful

24TH SUNDAY OF THE YEAR
Sept. 12, 1976

Celebrant: God opens to us in this assembly the fountain of life and blessings. Let us be intent on receiving from him the gifts needed to grow in faith and love.

LECTOR: Our response today is: Grant this, O Lord. That Archbishop Carroll and Archbishop McCarthy may be inspired by the Holy Spirit to guide and nourish us as we seek to follow Christ, we pray:

People: Grant this, O Lord.

LECTOR: That Catholics everywhere may deepen their loyalty to the Holy Father as the Vicar of Christ on earth, we pray:

People: Grant this, O Lord.

LECTOR: That we may come to realize that daily crosses can be turned to spiritual profit and be a source of peace, we pray:

People: Grant this, O Lord.

LECTOR: That we may grow in resignation to God's will as we follow Jesus and share his cross, we pray:

People: Grant this, O Lord.

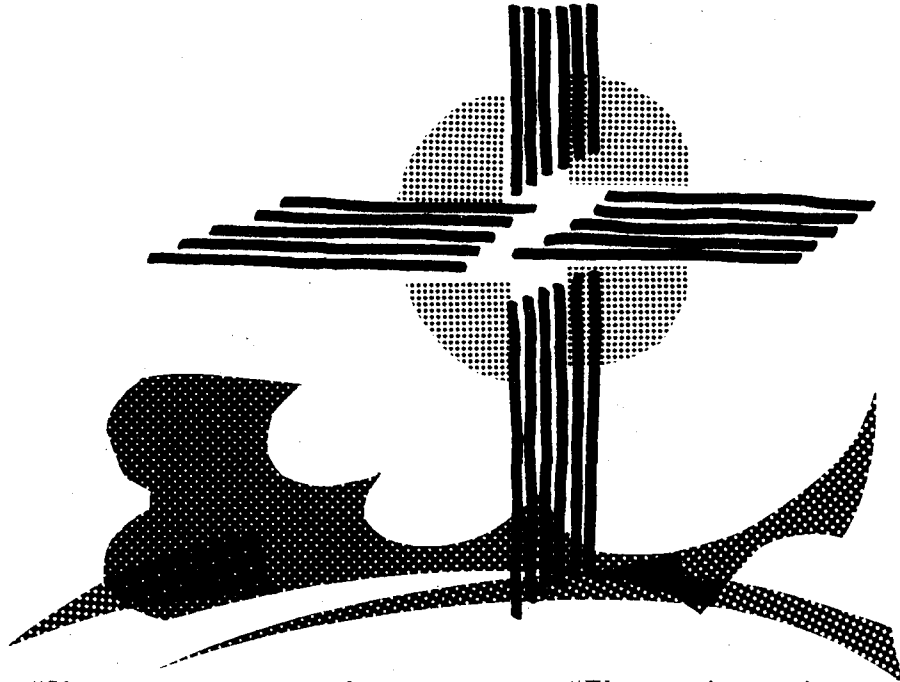
LECTOR: That our seminarians in their preparation for the priesthood may respond generously to the call of Jesus, we pray:

People: Grant this, O Lord.

Celebrant: Our Father, you have inspired us to ask these favors. Let the abundant evidence of your goodness to us make us generous in responding to the needs of others. We ask this in Jesus' name.

People: Amen.

THE GOSPEL TRUTH



"If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it."
(Mk. 8:34-35)

"El que quiera venir en pos de mí, niéguese a sí mismo, tome su cruz y sígame. Pues quien quiera salvar su vida, la perderá, y quien pierda la vida por mí y el Evangelio, ése la salvará."

(Mc. 8:34-35)

The Lord who died for us asks that we bear our cross and follow him, that just as we proclaim his death within the Eucharist, we might know the power of his resurrection.

El señor Jesús que murió por nosotros, nos pide que le ayudemos, que le sigamos ayudándole a llevar la cruz. Que así como proclamamos su muerte durante la celebración de la Eucaristía, podamos también experimentar el poder de su Resurrección.

Oración de los Fieles

VIGESIMOCUARTO
DOMINGO DEL AÑO

12 de septiembre de 1976

Celebrante: El Señor vuelca abundantes bendiciones sobre nosotros, reunidos como Iglesia durante esta Eucaristía. Abramos nuestro corazón para recibir los dones necesarios para fortalecer nuestra fe y avivar nuestro amor.

LECTOR: La respuesta de hoy será: Señor queremos ser tus seguidores.

LECTOR: Para que el arzobispo Carroll y el arzobispo McCarthy sean llenos del Espíritu Santo para guiar y enriquecer a esta Iglesia local que busca seguir a Cristo, oremos al Señor.

Pueblo: Señor queremos ser tus seguidores.

LECTOR: Para que los católicos de todo el mundo fortalezcan su fidelidad al Santo Padre, Vicario de Cristo en la tierra, oremos al Señor.

Pueblo: Señor queremos ser tus seguidores.

LECTOR: Para que aprendamos a convertir nuestra cruz de cada día en provecho espiritual y fuente de paz, oremos al Señor.

Pueblo: Señor queremos ser tus seguidores.

LECTOR: Por nuestros seminaristas que se preparan al sacerdocio, para que vayan profundizando en el sentido de su respuesta a la llamada del Señor, oremos al Señor.

Pueblo: Señor queremos ser tus seguidores.

Celebrante: Señor y Padre nuestro, que nos inspires confianza para pedirte estos favores. Haz que al experimentar la grandeza de tu bondad sin medida, nos volvamos generosos en nuestra respuesta a las necesidades de nuestros hermanos. Te lo pedimos por Jesucristo nuestro Señor, Amén.

By FR. JOHN T. CATOIR

I am still asking you to make the effort of writing to me about your prayer life, for a small book I'm preparing, entitled, "The Way Catholics Pray."

No names will be used, of course. I am especially interested in hearing from my friends who have been helped by the charismatic and cursillo movements. The following is a very nice piece I received from a marriage encounter couple who were kind enough to share their growth experience with us.

"Before our (marriage encounter) weekend, we had never prayed as a couple. My wife's prayers were the formal, memorized ones that could be rattled off without much personal involvement, and once in a while I'd formulate a prayer pleading for God to help me in a stress situation. I'd sometimes go to a weekday Mass, but more because I thought it was a nice thing to do and it helped me to have a better outlook for the day. I'd sometimes go to the weekly Miraculous Medal Novena, or say a rosary, but nothing on a regular basis.

"My prayers were practically non-existent. Having ceased to practice my faith at age seventeen, with the exception of a short period during which we secured a Church

wedding, I saw no need to pray to some form of god, but when I did pray, it took on more the aspects of a debate, with my pointing out all of God's shortcomings and the mess he had made out of the world I had to live in.

"After the 'miracle' of our weekend, we started slowly by saying Grace before meals, out loud and together...upon discovering the loneliness, that my wife shared with me, of attending the celebration of the Eucharist without me, I decided to go to Mass for her sake. Gradually, I too got caught up in the celebration and we found ourselves attending daily Mass before heading for work each day.

"Shortly thereafter, we began to write a short, informal prayer to Our Father each day, telling him who we were, asking for his grace, and thanking him for his gifts...We also began to pray together, out loud, each night before we began our dialogue...We also read passages from the Bible frequently now...to listen to what Jesus has to say to us.

(The wife writing): "As I go through my day, I find myself talking to God and I'm almost constantly aware of his Presence in our life. If I have a few quiet moments in the afternoon while our son is napping, I pull out my rosary and talk to our Blessed Mother.

I find myself praying as I drive also, rather than listening to the radio, and I enjoy the peaceful calm that settles around me as God becomes such a major part of our life.

(The husband writing): "I now see my daily prayer life as a total and constant thing. My prayers are now said with the realization that I live and work for my Father, and that my daily life of trying to love as Jesus loves is the best prayer I'm able to offer. Like my wife, I often drive during the day, lost in the wonderment of the love and generosity of my God. We get a special joy as we watch our two-year-old as he fumbles to try and bless himself each day at mealtime and raises his small arms heavenward in response to a 'yea God, yea' cheer at the end of grace.

"As our prayer life has grown, our desire to become more active in the apostolates open to married couples has also grown, and we've begun to take part in Pre-Cana, lecturing and the Marriage Encounter Movement, in support of our parish.

"As we re-read what we've written, for the first time we see just how far we have come in our prayer life, and how much further we desire to go. Thank you for allowing us the opportunity to share our joy with you, as you have so often done with us."

It's a Date

Broward County

Members of **ST. BARTHOLOMEW Women's Club** meet Thursday, Sept. 16 following 7:15 p.m. Mass in the parish church, Miramar.

★★★

Free blood pressure testing by **S. Broward Community Hospital's Explorer Post 510** will be conducted today (Friday) between 2 p.m. and 6 p.m. and on Saturday, Sept. 11 from 10 a.m. to 6 p.m. at the Hollywood Mall.

★★★

A new fraternity of the **THIRD ORDER OF ST. FRANCIS** will meet on the third Sunday of each month at 2:30 p.m. in Annunciation Church, 3781 SW 39th St., Lake Forest, beginning on Sunday, Sept. 19.

★★★

First meeting of the season for the South Broward **YOUNG ADULTS CLUB** is scheduled at 8 p.m., Sept. 12 in Nativity parish hall, Hollywood. A beach party and picnic is planned for Sept. 19. Those between the ages of 18 and 30 who are interested in membership should contact Rita at 922-6569 or 921-0642.

★★★

The men's bowling league of **ST. BARTHOLOMEW** parish, Miramar, are in need of more bowlers. Call Mike Vivona at 989-2916 for further information. Additional details about the women's league may be obtained by calling 983-0571.

★★★

Divorced and separated men and women will meet with Father Christopher Petrosky, T.O.R. at 8 p.m., Friday, Sept. 17 in Annunciation parish hall, Lake Forest. For additional information call 987-9642 or 557-3413.

★★★

Members of the **LAUDERDALE CATHOLIC**

SINGLES meet at Ben and Sherry's for an evening of singing and dancing to live music, on Saturday, Sept. 11. The address is 4003 N. Andrews Ave. Election of officers is slated during a business meeting on Sunday, Sept. 12 at St. Coleman parish, 2389 SE 13 St., Pompano Beach, beginning at 7 p.m.

Dade County

"Friendship Night" will be observed by **HOLY FAMILY Women's Club** beginning at a pot luck supper at 7 p.m., Tuesday, Sept. 14 in the parish hall, 14500 NE 11 Ave., North Miami. Each member is urged to bring a friend and their favorite dish.

★★★

VILLA MARIA Auxiliary meets at 11 a.m. today (Friday) at 1050 NE 125 St., North Miami. Grace Dallas will speak about soilless planting, and plants and containers will be available. A question-answer period will follow.

★★★

Their first Fall meeting is slated by **ST. LAWRENCE COUNCIL of Women** at 8 p.m., Monday, Sept. 13 in the church annex, NE 22 Ave. and 191 St., N. Miami Beach. Cathy Ellis, singer, will entertain. Members recently sent to Salesian Missions 22 boxes of medical supplies and books, clothing, candy etc. for distribution to Haiti's poor.

★★★

Birthdays night and fish fry will be held tonight (Friday) at the **CORAL GABLES KC COUNCIL**, 270 Catalonia Ave., Coral Gables.

★★★

A Corporate Communion will be observed by the **LITTLE FLOWER Holy Name Society**, Coral Gables during 8 a.m. Mass on Sunday, Sept. 12. Danish breakfast will follow

where the guest speaker will be R.L. Buddhe, president, City National Bank of South Dade.

★★★

ST. RICHARD Women's Club will sponsor a Day of Reflection on Wednesday, Sept. 15 at the Dominican Retreat House, Kendall. For complete details contact Jo Webster at 251-7930.

★★★

Miami Court 262, **CATHOLIC DAUGHTERS of America**, will meet at 1 p.m., Sunday, Sept. 12 in the Gesu center. Members will participate in 11 a.m. Mass.

★★★

Monroe County

A Fall fashion show and luncheon will be sponsored by **SACRED HEART Women's Club** at 1 p.m., Saturday, Sept. 18 in Patrino Hall, Homestead. Tickets may be obtained by calling 248-5114. Final plans will be discussed during a club meeting on Tuesday, Sept. 14.

Palm Beach County

Monthly meeting of the **CATHOLIC SERVICE BUREAU** Auxiliary, Palm Beach County, begins at 7:30 p.m., Tuesday, Sept. 14 at 1600-39 St., West Palm Beach. Guests are invited. For details call 844-2993.

★★★

First meeting of the season for **ST. JOHN FISHER Women's Guild** is scheduled at 7:30 p.m., Monday, Sept. 13 in the parish hall, West Palm Beach. All women of the parish are invited to attend.

★★★

A "get-acquainted" social under the auspices of **HOLY SPIRIT Women's Guild** begins at 3 p.m. and continues until 5 p.m., Sunday, Sept. 12 in the social hall, Lantana. All ladies of the parish are welcome.

★★★

The **SHAMROCK CLUB** of Palm Beach County meets at 8 p.m. today (Friday) at the French Club of Lake Worth.

'Outstanding young woman of America'

Sharyn J. Van Horn, instructor of Social Sciences at Barry College has been named an "Outstanding Young Woman of America" for 1976.

The award presented by a division of Fuller and Dees, Washington, D.C. is in recognition of "outstanding professional achievement, superior leadership quality and exceptional service to the community."

Now working toward a Ph.D. in International Studies with a specialty in the Soviet area, Mrs. Van Horn was graduated from Aquinas College, Grand Rapids, Mich; and Florida-Atlantic University, Boca Raton.

Sister Alphonsa requiem offered

FORT LAUDERDALE—Mass of Christian burial was concelebrated in Pittsburgh for Sister M. Alphonsa, one of the original nursing staff of the Sisters of Mercy who assumed operation of Holy Cross Hospital in 1959.

Supervisor of obstetrics and nursing service at Holy Cross Hospital until 1963, Sister Alphonsa returned to Mercy Hospital in Pittsburgh where she served for six years. From 1969 until ill health forced her retirement, she was infirmarian at the Sisters of Mercy Motherhouse in Oakland and has been a patient in Mercy Hall for several months prior to her death.

She is survived by three sisters including Harriet Smith and Mrs. Mary Heffner, Connellsville, Pa.; and Mrs. Camilla McCauley, Monaca, Pa.

Dinner-dance to aid retarded

The 14th annual dinner dance to benefit retarded children will be sponsored by the Coral Gables Circle of the Daughters of Isabella on Saturday, Sept. 25 at Christopher Columbus High School, 3000 SW 87 Ave.

Music will be provided for dancing by the Swingables and dress will be semi-formal. Dinner will be served from 7 to 9 p.m.

Reservations may be made before Sept. 11 by calling 667-8754 or 274-0288.

Plan bi-lingual voter registration

HIALEAH—A parish-sponsored Voters Registration will be conducted from 5 to 9 p.m., Saturday, Sept. 11 in the conference room of the Immaculate Conception parish hall, 68 W. 45 Pl.

English and Spanish-speaking deputy registrars will be on duty to help anyone in the area to register.

MASS for Disneyworld Area Holy Family Catholic Church

From route 192 take I-4 East to SR 535 North. 3 minutes to Mass. Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

Also at Sheraton Towers Hotel SR 435 North and I-4. Sun 9:15 a.m. and 11:30 a.m.

All Masses convenient to Disneyworld
Fr. F. Joseph Harte, Pastor

WEDDING PARTIES

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As Phoenix bids farewell, Miami readies welcome

(Cont. from page 1)

LAST Wednesday a Mass was offered for the people of the Diocese of Phoenix, which was attended by more than 1,500 persons. A farewell reception followed. Another Mass and reception were scheduled later in the week.

Wednesday evening, a reception for Abp. McCarthy, sponsored by the Greater Phoenix Jewish Federation and the Greater Phoenix Jewish Council, was held at 8 p.m. in Temple Beth Israel.

A chalice, executed in Indian silver and embellished with turquoise stones, will be presented to Abp. McCarthy by more than 150 priests and deacons at a dinner tonight Sept. 10. Other receptions were scheduled by the Chancery staff and the Sisters of the Diocese of Phoenix, Saturday, Sept. 11.

In a special proclamation, Gov. Raul H. Castro of Arizona, declared Sept. 8 as "Abp. Edward A. McCarthy Day."

In the proclamation, Gov. Castro observed that Abp.

McCarthy "always upheld and advocated the crucial responsibilities of citizenship, accepting responsibility, promoting the vital link between faith and politics, and (took) positive, active steps to ensure our democratic processes (which are) based on truth, justice, charity, and freedom."

The governor also noted that "as president of the Arizona Ecumenical Council, he has illuminated the meaning of Christian brotherhood and sisterhood in a very significant way, uniting in joy and enthusiasm the spirit of an ever wider community of faith, prayer and love of Jesus Our Lord for all people."

"In his service as the first Bishop of the Diocese of Phoenix," the governor continued, "he was more than a religious person, he was the messenger of the religious idea; he was more than a son of the Church, he was its advocate, spokesman and apostle; he was more than a local priest, he maintained and radiated afar the hearthlight of religion and thought."

EARLIER, the following tribute to the Archbishop in the name of the Jewish community of Phoenix was delivered by Rabbi Albert Plotkin of Temple Beth Israel:

"It is a unique fellowship to which we belong, one in which comradeships and almost a mystic sense of shared values mark the altogether too few moments and days we as clergymen spend together with our flocks in this great desert community of Phoenix."

"We as clergymen, whether Catholic, Protestant or Jewish, understand, perhaps, more than others the ecstasy of the achieved summit as well as the dark despair of the depths of defeat and futility."

"ONE of the great bright lights of our community in past years has been the presence of the Most Reverend Edward A. McCarthy as Roman Catholic Bishop. He brought to us a new warmth and eagerness thorough our relationship."

"The rabbis of Phoenix had never had any contact with a Roman Catholic Bishop until the Most Reverend Edward A. McCarthy brought us together in honor of the tenth anniversary of Vatican Council II. That is why we feel so diminished in the knowledge that this familiar face will no longer be with us, the timber of his distinctive voice not again heard; but we treasure the memories we will have of him. He is a beautiful man and a gracious soul."

"All the non-Catholics, I am sure, were more deeply brought together as we realized that we must renew the consecrated struggle that we must achieve within our own flocks. We must carry on with the assignments bequeathed to us by our tradition. Certainly Bishop McCarthy's presence in this community lifted us to greater heights of spiritual understanding and moral comradeship that must endure, if a community is to advance and succeed."

"So we recall with tender affection those things with which he leaves us. He gave us so much that we will treasure for we are spiritual soldiers together in God's great army. We must assuage the pain of the stricken, to console with all the inadequacies of words but with the inexpressible strength of love—these were the marks of his character and the power of his personality."

"Bishop McCarthy gave a special talk at a Brotherhood dinner at Temple Beth Israel last year. He received a standing ovation from all who had assembled—not only Temple Beth Israel members, but Protestants, Mormons and the many other denominations gathered together for the evening. He inspired us to work for greater understanding of our faiths, and called upon us to

work with harmony for the building of a better community.

"HIS departure from Phoenix makes us realize how great our loss is. His success will be the spiritual influence he has placed upon our hearts. His greatness is found in his character, his ideals, and his relationship with people of all races and creeds."

"I once heard him say that every creature was entitled to compassion, and he strove to be the great shepherd of his flock. Those of us who knew and loved him will be left with a great legacy of understanding. Blessed was his coming to this community, and as he goes forth to his new assignment, may he have the blessing of the Jewish community and all those who loved and revered him. His good work will inspire us for generations to come."



Water safety is a major concern for Robert Wagner. Wagner (left) smiles with Auxiliarist Barry Mitchell as Wagner's 60 foot boat is awarded a 1976 Coast Guard Auxiliary Courtesy Examination Seal of Safety. For information about getting an examination and Seal of Safety for your boat contact your local Coast Guard Auxiliary or call 350-5698 in Miami.

Local directors endorse new 'Know Your Faith' series

(Continued from page 1)

Biblical Insights" will delve deeper into Scripture with a focus on Christian doctrine. Each week the series will begin with a contemporary question which leads to a doctrinal discussion.

The series will go to Scripture for the basic religious point, and then will examine Christian life as the authors experience it. The series will then reach back to the early Church liturgy and bring it through to present-day development.

A LONG list of featured writers will comprise the staff for writing the Know Your Faith series.

Deacon Steve Landregan, in his theme article, will answer such questions as: Where is God in the turmoil of history? How can we say that a loving God "punishes?" Jesus is God—does that make him less human? Deacon Landregan will weave doctrine into these current questions.

The Scripture article, relating always to the theme, by Father John J. Castlot will show how the Old Testament and the New Testament interweave—how the New Testament perfects the Old Testament.

Following will be a Christian life article which usually will be based on

everyday experience. A large roster of writers will contribute to this segment.

Father Joseph Champlin will write about "Liturgy Yesterday, Today, and Tomorrow." He will present the historical development of the liturgy relating it to modern worship.

Once each month "Theological Insights" by Father Paul Palmer, S.J., will be included.



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A young member of the "El Mariachi Infantil" band from the Ciudad de los Niños (City of the Children) in Monterrey, Mexico, entertains a crowd at the Latin American Heritage weekend in Louisville, Ky. The band and another one from the orphanage perform throughout the world and will appear at the Vatican for Pope Paul VI in November.

Abortionist says guilty to death of 16 year old

WASHINGTON—(NC)—A District of Columbia physician has admitted in Superior Court that his negligence caused the death of a 16-year-old girl who had gone to him for an abortion.

Dr. Robert J. Sherman, who ran a high-volume abortion clinic made the admission after being sued for \$3.5 million by the girl's mother, Mrs. Lupe McDowell. The actual award will be determined by the jury. Her daughter, Rita Carmen McDowell died in March, 1975, after Dr. Sherman performed a suction abortion in which he left part of the aborted child in its mother's womb. The young woman died shortly thereafter.

THE DEATH of Miss McDowell, a junior high school student who worked part time as a chairwoman at the State Department, was only one of several attributed to Dr. Sherman.

Seven other lawsuits against the 63-year-old physician are pending in U.S. District Court and Supreme Court, charging personal injuries and deaths resulted from his alleged malpractice. Of more than a dozen lawsuits filed against Dr. Sherman since 1967, three involved deaths of patients.

AFFIDAVITS filed in the McDowell case, the first to actually go to trial, presented a

lurid picture of the Columbia Family Planning Clinic run by Dr. Sherman.

Former employes reported unsanitary conditions and rusty operating instruments at the clinic.

A registered nurse who worked at the clinic briefly said, Dr. Sherman "would refer to his patients in derogatory terms"... exhibiting "contempt, hostility and noncaring" attitudes toward them.

MANY of the patients were welfare cases, with Dr. Sherman receiving more than \$77,000 in Medicaid payments in 1975.

A hearing is underway in the D.C. Office of Licences and Permits to determine whether Dr. Sherman's license to practice medicine in Washington should be revoked. In the meantime, Dr. Sherman has closed his D.C. clinic, but an official here told NC News: "I believe Dr. Sherman is also licensed to practice in Montgomery County," just over the border in Maryland.

Sources at the Commission on Medical Discipline in Baltimore were unable immediately to confirm or deny that, or to reveal whether, if Dr. Sherman in fact holds a Maryland license, any move is afoot to strip him of that license.

Teens get into swing as Fall season starts

Your Corner

By ELAINE SCHENK

● New Stuco officers start off the year at Lourdes Academy today (Friday) with installation of Diane Weaver, pres.; Miriam Diaz-Silveira, vice-pres.; Katie McCormick, secretary; and Gina Thomas, treasurer. Class presidents to be installed are Ana Catusas '76, Leonor Herrera '77, and Ann Padron '78.

To help incoming students get acquainted with the school and other students, a newcomers' tea will be sponsored by the Mothers' Guild and Student Council Saturday, Sept. 11.

● Meanwhile, up in Lantana, things are warming up for Holy Spirit youth club with an installation dinner dance scheduled next Saturday, Sept. 18. For info and tickets call Rick Koch at 582-3742.

● And Holy Family youth group in North Miami gets rolling this weekend with a skating party at the Gold Coast, Sunday, Sept. 12. Be sure to bring the Ben-Gay!

● A full roster of events in the Archdiocesan Department of Youth Activities promises to keep everybody busy-including new staff member Father Jim Murphy. Father Murphy has been active with various youth programs and two years ago was honored as Padre of the Year at the Archdiocesan youth convention.

Here's a line-up of activities sponsored by the YA Dept.:

-Leadership Training: Sept. 11-12 at Sacred Heart in Lake Worth, and Sept. 18-19 at St. James in North Miami.

-Search leadership training: Oct. 9-10 at St. Thomas Aquinas High School in Ft. Laud. This is for anyone who has made a Search and is interested in becoming a Search leader. Contact the YA Office for more info: 757-6241 in Dade, 525-5157 in Broward; 833-1951 in Palm Beach.

-Various and sundry sports...say, did you remember today was the deadline to get

sports rosters turned in? -Search: Oct. 1-3 at St. Edward parish, Palm Beach,

and Oct. 29-31 at Notre Dame Academy in Miami. This is for 11th grade and up. More info and applications are available from the YA Office.

First Miami-Dade cagers clinic set

Four-time Southeastern Conference Coach of the Year C.M. Newton heads a list of basketball coaching standouts who'll participate in the first Miami-Dade Downtown Basketball Clinic, Sept. 18, at the North Dade Ramada Inn, 16805 NW 12th Ave.

Joining Newton as a clinic lecturer is Roy Rubin, Torchy Clark and Rudy Tapia.

Rubin, a former high school, college professional basketball coach is currently scouting and serving as a talent consultant on the professional level. Rubin brought Long Island University into the national limelight as a major collegiate power, gaining berths in three NCAA and one NIT tournament.

Clark, coach of the Florida Technological University cagers, has compiled an amazing record of 297 wins and 62 losses for his teams. This past season Florida Tech was nationally ranked and captured

the Sunshine State Conference Championship. Clark has been Coach of the Year the past two seasons in his conference.

For admission or more information, contact Chip Boes, Miami-Dade Downtown basketball coach, 300 NE Second Ave., Miami, Fla. 33132.

Symphony sets youth try-outs

Robert P. Bobo, music director of the Youth Symphony of Dade County, announces that auditions for the orchestra will be held Sept. 9-16. Dr. Bobo is a graduate of the Juilliard School of Music, Columbia University, and the University of Miami.

Membership in the Youth Symphony of Dade County is open, without audition, to all students who participated in last year's Youth Symphony. New students should arrange their auditions by calling Mrs. Gaither at 667-0962.

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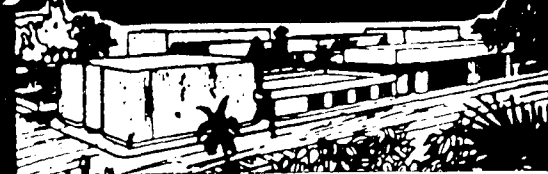
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'Many Catholics don't understand Church reforms'

VATICAN CITY—(NC)—A cardinal directly involved in the Vatican's conflict with traditionalist Archbishop Marcel Lefebvre declared Sept. 2 that a "considerable part of the faithful no longer understand" Church reforms.

Cardinal Gabriele Garrone, prefect of the Congregation for Catholic Education, was one of three Roman Curia cardinals who interrogated Archbishop Lefebvre at the Vatican last spring.

The cause of the Catholics' confusion, said Cardinal Garrone, can be laid at the feet of those who reject the Second Vatican Council without knowing what it says and those who give arbitrary interpretations to conciliar decrees.

In a front page article in the Vatican Daily newspaper, L'Osservatore Romano, the French Cardinal defended the council's authoritativeness, declaring that "a bishop cannot take upon himself personally a magisterium (teaching authority) equal to, though precisely opposed to" that of the council itself.

ARCHBISHOP Lefebvre was suspended by Pope Paul for openly rejecting almost all of the decrees of Vatican II as "heresy," and for public disobedience.

The cardinal judged that many people "disgusted by the so-called consequences of Vatican II" probably know as little about the council as the seminarians in Archbishop Lefebvre's traditionalist seminary in Ecône, Switzerland.

The cardinal insisted that neither celebration of the Latin Mass nor the continuation of the Ecône seminary was the crux of the Vatican's disagreement with the archbishop.

REJECTION of the council is the real issue, he asserted.

The Ecône seminary only became an issue in the conflict, according to the cardinal,

"through indirect condemnation of it as a center of formation for a fraternity based on rejection of the council."

The seminary trains aspirants to the Priestly Fraternity of St. Pius X, a community founded by Archbishop Lefebvre. The fraternity's canonical authorization has been withdrawn by Church officials.

Cardinal Garrone asked both rejecters and abusers of council decrees to use their misplaced energies to implement what the council really said and taught.

"If only those who reject the council would decide to put to its service the generosity and desire for fidelity which they are using up to fight it," the cardinal exclaimed.

"THE CHURCH today needs such strength."

Turning to what he called an "opposite extreme," the cardinal upbraided those who "interpret the council arbitrarily or invoked it without really knowing it."

Arbitrary initiatives not guaranteed by God" in the field of social action must be given up, he insisted. The cardinal urged obedience to the Church which must "translate the orientations of the council into directives" for the social apostolate.

"It is the council which appears to be a sign of contradiction," the cardinal concluded. "But really it is the council and the council alone which can be the principle of unity—if it is known, accepted and, with total good will, people attempt to put it into practice."



Message of the child

Following celebration of a Mass recently in Bolsena, Italy, Pope Paul VI talks with a child who came to see the Pope. The scene recalls a line that Rabindranath Tagore once wrote, "Every child comes with the message that God is not yet discouraged of man."

Pope says Marian devotion can build devout Christians

CASTELGANDOLFO, Italy—(NC)—The Church's devotion to Mary can turn even Sunday Catholics into devout worshippers, Pope Paul VI told crowds here Sept. 5.

Prior to reciting the noontime Angelus at his summer residence here, the Pope maintained that "devotion to Mary is so close to us citizens of the earth that it can easily turn many of those who do not have a habitual familiarity with the mysterious world of prayer into devout Christians."

"WHO among even those who are hardly Christians at all," Pope Paul asked, "will not murmur a 'Hail Mary' at a moment of danger or great sorrow?"

The Pope also held that Marian devotion "is so unparalleled that it opens the gate of heaven even to certain difficult people who are not always interested in crossing its threshold."

Enough can never be said about Mary, the Pope added. "We find so many good things in Marian devotion: the

commitment to a demanding purity of behavior, something which is in decline today, and comfort for our trials," the Pope concluded.

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News briefs

Priest believed dead

In July, soldiers dragged a priest away from the cathedral of Masaka, 50 miles southwest of Kampala, the Ugandan capital, and killed him, sources in Uganda believe, according to a report here by Dial Torgerson of the Los Angeles Times. Ugandan Catholic authorities have kept the incident secret because they thought the priest, Father Clement Mukasa, who was in charge of religious education at the Masaka cathedral, might still be alive in an Ugandan prison, the report said. A Catholic bishop who was pressured by the regime of President Idi Amin to leave Uganda said he believed the kidnaping of the priest was part of an anti-Catholic campaign in that country.

'Light' sentence protested

The assault conviction of a former police chief in the shooting death of a 27-year-old Mexican-American is apparently irreversible, despite claims from several jurors that they thought they had convicted him of murder. Six jurors, including the foreman, Luther Sheldon, said they thought they had convicted Frank Hayes of murder. Hayes was serving as police chief of Castroville, Tex., at the time he shot Richard Morales. Though jurors are now claiming confusion in the case, a recent Court of Criminal Appeals ruling forbids any reversal of the July 8 decision. Protests over what many, including Bishop Patrick Flores, auxiliary of San Antonio, consider a "too light" sentence grew to such a fury here that the U.S. Justice Department has agreed to investigate the case for possible violations of civil rights.

Bishop facing charges

Bishop Donal Lamont of Umtali, Rhodesia, has informed NC News that he is facing government charges for which the maximum penalty on conviction could be death. Other sources said that the bishop has been charged on four counts and faces trial Sept. 20. The bishop has not yet been arrested. Government spokesmen in Salisbury said the charges were unrelated to a recent open letter sent by Bishop Lamont to the Rhodesian government in which he blamed the government's racist policies for the current conflict there.

'Free' abortion bill hit

The Senate has once again voted to continue federal funding of welfare abortions, thus throwing the matter back to a House-Senate conference committee. A provision to cut off such funding is contained in a house-passed version of a bill appropriating funds for the Departments of Labor and Health, Education and Welfare. A previous attempt by conferees from both houses to iron out the differences in the \$56.6 billion appropriations measure was unsuccessful, and on Aug. 10, the House voted 223 to 150 to stick by the prohibition on welfare abortions authored by Rep. Henry Hyde (R-Ill.), and passed originally in June.

Stamps help build church

When Peter Klein died recently in Puettingen, Germany, a little town near the French border, he arranged to build a church in India with postage stamps. During his life, Klein assembled a stamp collection that filled 51 albums and achieved a value of \$40,000. He willed the stamps to the Pontifical Work of the Holy Childhood, and the German branch of that organization is using the proceeds from the sale of the collection to build a small church in a missionary territory in India.

Cites need for facilities

Karen Quinlan's unexpected survival after being taken off the respirator and transferred to a nursing home June 10 spared her parents an emotional ordeal and pointed up the need for chronic care facilities in our society, according to Father Thomas Trapasso, the family's parish priest. "No matter how much you theologize about how you don't have to prolong life by extraordinary means," said Father Trapasso, "if there was a very direct and immediate death occurring from removing the respirator, emotionally it would be a different thing." "But I think that at this point she's been returned to nature," he said of the 22-year-old woman who has been in a coma since April, 1975, and whose case stirred worldwide interest in the question of prolongation of life through mechanical means.

Lauds defense of human rights in Latin America

WORCESTER, Mass. — (NC)—Catholics in Latin America are living a "glorious hour" by defending human rights against repression by military and political dictatorships, a U.S. priest said here.

The priest, La Salette Father James M. Weeks, was recently held prisoner by the Argentine government for possessing "subversive

Cordoba penitentiary.

In an interview here Sept. 2, Father Weeks broke his self-imposed embargo on news about his arrest and imprisonment and the political situation in Argentina since his return to the United States. Deploring the "terrible" condition of human rights in Argentina, he said that "government persecution" of the Church's social justice

"THE CHURCH is involved in the right-wing drift throughout Latin America," he said, "because authorities are trying to foster division in the Church, to separate the traditionalists from the more progressive groups and to persecute the latter. True churchmen and committed Christians cannot remain silent about the political violence that is tolerated and in some cases perpetrated by the Argentine government."

Father Weeks reported that a priest is allowed to preach only on "certain things" in the Gospel.

"One may preach certain aspects of the Gospel devoid of their relevance to social justice. One may preach their kind of Christianity that says going to Mass on Sunday alone will save you, the kind of Christianity that lulls you to sleep. But Hitler allowed that kind of preaching.

"Anything nitty gritty," he continued, "anything having to do with every-day life and the suffering of the poor, with efforts to raise their consciousness about their own dignity, their own worth and rights, is not allowed."

"The similarity between my being in prison for preaching the Gospel and working in the barrios and the passion of Christ is not melodramatic," Father Weeks said. But "one really feels the connection," he added.

"It gave me a feeling of strength and a sense of privilege to suffer for the word of Christ. It was a tremendous spiritual experience, though a frightening one."



Father James M. Weeks, a Massachusetts priest jailed and held incommunicado for two weeks in Argentina, tells his story at a press conference in Washington and appeals to U.S. officials to help free the five seminarians who were arrested with him.

literature," including Church documents.

"The Latin American Church should be honored that it is being attacked for its promotion and defense of human rights, for its nonviolent commitment to the Gospel," said Father Weeks, who was released Aug. 17 after being held for two weeks in an Argentine jail and expelled from the country.

FATHER WEEKS and five La Salette seminarians—four Argentines and one Chilean—were arrested Aug. 3 in the private quarters of their Cordoba, Argentina, seminary as part of a government crackdown on alleged political subversion.

The five seminarians, all in their 20s, are reportedly still alive and are being held in the

efforts had "made a clash between the police and the Church inevitable. And now it is occurring.

"MY ARREST was just a part of a larger pattern of political violence throughout Latin America," said the priest, who has spent the last 11 years as a missionary in Argentina working among the poor and with seminarians. "People are arrested and disappear and sometimes are found dead later. Clergy who speak out are threatened and jailed. The situation is growing worse and demands action. Fear and intimidation are the order of the day."

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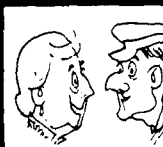
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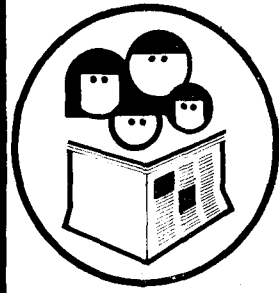
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Sacerdote a la pantalla

El reverendo Humberto Almazán que antes de hacerse sacerdote en 1966, había sido un conocido actor del cine mexicano, aparecerá de nuevo en las pantallas haciendo el papel del P. Damián, el célebre apóstol de los leprosos de Molokay en las islas Hawai. El film será rodado en Honolulu. "El mundo tiene necesidad de héroes, ha dicho el P. Almazán, y en esta película será presentado un verdadero héroe". Este sacerdote mexicano ha trabajado también

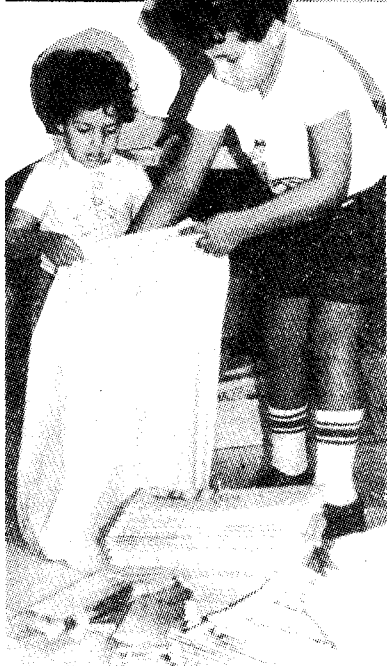
con los leprosos en Indonesia y, precisamente, una parte de las ganancias de este film, será destinada en favor de dichos enfermos. El P. Damián de Veuster, nació en Bélgica en 1840; miembro de la Congregación de los Sagrados Corazones de Jesús y de María fue enviado como misionero a las islas Hawai. Allí, impresionado por la miseria espiritual y corporal de los leprosos de Molokay, pidió establecerse entre ellos.



En la foto el Arzobispo de Miami Coleman F. Carroll saluda a Lourdes Zulueta, Tesorera del Centro. Delante, la fundadora, Madre Miranda.

Centro Mater inauguró el pasado

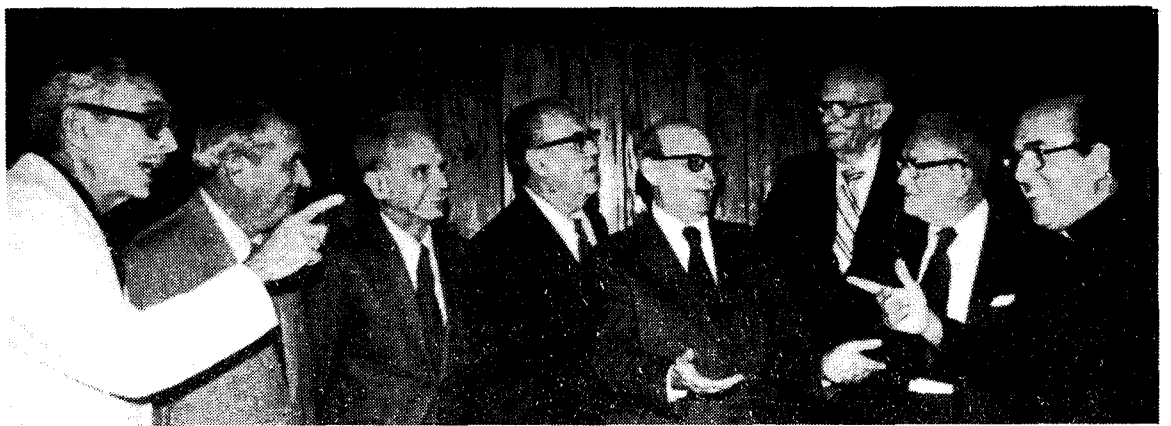
miércoles 8 sus nuevos locales para el uso del After School Program, en bien de los muchachos de la comunidad. Efectuó la bendición del local el Arzobispo de Miami, Mons. Coleman F. Carroll.



Jóvenes de varias parroquias pasaron la tarde del sábado pasado doblando más de 3,000 periódicos para distribuir en el Marine Stadium el día de la Virgen de la Caridad.

El proyecto se proponía dar a conocer la prensa católica diocesana y su sección en español a los peregrinos que acudieron a festejar a la Virgen, muchos de los cuales no están formalmente asociados con ninguna parroquia.

Y mientras los jóvenes doblaban periódicos... (arriba) los niños pusieron también su parte preparando los lotes para la distribución, (izquierda).



Durante la reunión de Antiguos Alumnos de Belén el pasado sábado, en el Centro Vasco graduados de los cursos de 1916, 1926 y 1951 recordaron sus buenos tiempos del colegio. En la foto arriba, desde la izquierda, Enrique Rodríguez, Orlando Alonso, Carlos Muller, Carlos Alzugaray, José M. Bermúdez, Felipe Rivero Alonso, Armando Alonso y el padre Juan Manuel Dorta Duque S. J. que celebraban bodas de oro, 50 años, de su graduación. A la izquierda el padre Felipe Arroyo S. J. Rector del Belén Preparatory School of Miami, conversa con Narciso J. Maciá, un antiguo alumno de 88 años que fue 'brigadier' — (alumno distinguido) del colegio de Belén en 1901.

Enviará mensaje a Obispos U.S.A.

WASHINGTON—(NC)— Pablo VI enviará un mensaje visual televisado a las reuniones del Comité del Bicentenario de la Conferencia de Obispos Católicos (NCCB) de los Estados Unidos, en Detroit del 21 al 23 de Octubre, según informaron aquí.

El mensaje fue pedido al

Santo Padre por el Presidente de la NCCB, el Arzobispo de Cincinnati Mons. Joseph Bernardin, durante su reciente viaje a Roma.

"El proyecto del bicentenario de la NCCB comenzó en 1974, e intenta mirar al sueño americano de libertad y justicia

para todos, y medir las millas que falta atravesar hasta su realización", dijo Butler, director ejecutivo del comité. Butler añadió que el proyecto está diseñado para prolongar después del bicentenario todo un plan pastoral que promueva los derechos humanos y la justicia social.

El proyecto comenzó con una consulta nacional a los niveles diocesano y parroquial para identificar los temas que preocupan a los católicos y reunir propuestas para acción de la Iglesia sobre estos temas.

La información recibida durante el proceso de consulta se condensará para consideración por los 1,200 delegados a la conferencia. Los delegados formularán un plan de acción social para la Iglesia en EEUU durante los próximos cinco años.

COMENTARIOS EVANGELICOS

Por el REV. JOSE P. NICKSE

Luego empezó a enseñarles que el Hijo del Hombre debía sufrir mucho y ser rechazado por los ancianos, los jefes de los sacerdotes y los maestros de la Ley... Entonces, llamó a la gente y a sus discípulos y les dijo: "Si alguno quiere seguirme olvídense de sí mismo, tome su cruz y sígame".

Marcos 8:27-35

A los apóstoles siempre les fue muy difícil aceptar los sufrimientos de Cristo. ¿Cómo era posible que Aquel que era el Camino, la Verdad y la Vida fuera a morir de una manera violenta y humillante? Solo la Resurrección y la experiencia de Pentecostés iluminaron la mente de los apóstoles para comprender el misterio de la cruz.

Para algunos la fe es como un seguro de vida. Aún algunos supuestos ministros del evangelio han puesto una vida próspera y sin preocupaciones como el equivalente de una vida de fe. No hay nada más lejos de la verdad.

Ser cristiano significa responder al llamado de Cristo. A ese llamado que escuchamos en este evangelio: "Toma tu cruz y sígueme".

Seguir a Cristo es aprender a cargar la cruz. Ser cristiano es ser como el Cirineo; es dejar que el duro madero de Cristo descansa también sobre nuestros hombros.

Qué bella la simple parábola de Cristo que nos dice que a menos que el grano de trigo muera, no podrá dar abundante fruto.

La vida entera es un proceso de morir y renacer. Al ser bautizados morimos al hombre viejo y nacemos a la gracia de ser hijos de Dios. En el sacramento de la Reconciliación, la Penitencia, morimos a nuestros pecados y renacemos al amor de Dios.

La Palabra de Dios que escuchamos en la Iglesia nos hace morir a nuestro pasado y nos invita a renacer en la fe. La vida entera es un proceso de morir a nuestro egoísmo y dejar que Cristo nazca en nosotros.

Ya lo han dicho los grandes santos a través de los siglos. Tenemos que vaciarnos para que Dios pueda entrar en nosotros. Tenemos que ponernos en las manos de Dios.

Para algunos la muerte es algo temible, terrible. ¿Acaso no morimos un poco cada día? Para el cristiano la muerte es el último paso de entrega total. Es la expresión máxima de olvidarnos a nosotros mismos y entregarnos a Dios.

Nuestra fortaleza y consuelo en los sinsabores que la vida nos depara es nuestra fe firme en Cristo Jesús. Al abrazarnos a su cruz estamos poniendo en sus manos nuestras vidas, nuestras esperanzas, nuestras desilusiones. El es el Camino, la Verdad y la Vida.

Cristo venció la misma muerte. En él podemos conquistarlo todo, pues El nunca nos abandona.

Toma tu cruz y síguelo.

Misa en TV

A partir del próximo domingo día 12 de septiembre la Santa Misa saldrá al aire a las 2 de la tarde. La Santa Misa se ha transmitido por el Canal 23 durante los últimos siete años para aquellas personas que se ven imposibilitadas de asistir a la Iglesia el domingo.

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LA CATEQUESIS -- obra de todos y para todos

Por **RAFAEL DOMINGO**

La catequesis es una obra colectiva. Aunque yo no podía antes entender eso. Siempre veía

a una muchacha sola luchando con su grupito de niños. O era el encargado de la catequesis. Una sola persona instruyendo. Como

si una sola boca alimentara a todos los miembros de una familia.

Catequesis es la labor de

todos. Pero lo es también en todas partes. Catequesis en una casa. En mi casa es la más efectiva porque allí estamos

todos reunidos. La cocina, el comedor, cualquier lugar es bueno para hablar de Dios, para escuchar a Dios. Catequesis en la parroquia, en el centro parroquial, con el grupo de ac-

Catequesis en familia

Por **ERNESTINA HERNANDEZ Y VIOLETA ESQUIVEL**

Misioneras Guadalupanas del Espíritu Santo

Debido a los constantes cambios del mundo en que vivimos ha sido conveniente formar grupos de padres de familia que deseen catequizar a sus hijos a través de un ambiente de amistad, sinceridad y ayuda mutua, teniendo conciencia de que ellos en sus hogares son una parte de la Iglesia.

La familia es para el niño el ambiente predilecto para desarrollarse. Ahí es en donde éste, por primera vez, se hace consciente del contacto humano y aprende a estar abierto a los demás. Ahí es en donde también, aprovechando su capacidad de percepción, los padres deben guiar sus primeros pasos en la educación en la Fe.

Los padres, en este aspecto, juegan un papel muy importante, porque así como de los labios de la madre el niño aprende a balbucir las primeras palabras, así los padres deben inculcar en el corazón de sus hijos, el sentido de Dios y a conversar espontáneamente con El, no sólo con fórmulas memorizadas, sino ayudándoles a adoptar una actitud continua de oración, así como un padre dialoga con su hijo.

En la Catequesis Familiar, los padres darán a sus hijos una religión de acuerdo a la etapa psicológica de éstos. Lo que ellos

aprendan a los 6 u 8 años, les será válido para los 20, 40, o más.

El amor a Dios que los padres han sembrado en el niño en el hogar, será el móvil que lo llevará a romper su mundo de egoísmo, para abrirse en relación con los demás, formando en él, de esta manera el sentido del otro. El germen del amor cristiano quedará puesto; en lo sucesivo el niño considerará al otro y a todos los demás como sus hermanos.

Así pues, la Catequesis Familiar, lleva a los hogares a vivir juntos su cristianismo y a los padres los impulsa a ser los primeros Catequistas de sus hijos.

El 'staff' hispano del C.C.D.

Por **ADA SIERRA**

Hija de la Caridad

Ante la cercanía de un nuevo curso, y del comienzo de la catequesis en la Archidiócesis el próximo 19 de septiembre — Domingo Catequístico, no viene mal presentar a la comunidad qué es y qué hace el Departamento Archidiocesano de Educación Religiosa— C.C.D.

Bajo la dirección del padre Gerald LaCerra y el padre Juan Sosa, el departamento coordina la labor catequística al servicio de la comunidad de habla hispana y de habla inglesa.

El equipo hispano lo forman actualmente: la Hna. Soledad



La planificación del curso también tiene sus momentos alegres, como muestra la fotografía del equipo hispano de la Oficina Archidiocesana de Educación Religiosa. Desde la izquierda, la hna. Ada Sierra, el padre Juan Sosa y las hnas. Ernestina Hernández, Soledad Galerón y Violeta Esquivel.

ción donde uno descubre la mano de Dios en los diversos compromisos de cada uno: en los hospitales, en las calles del barrio, con los jóvenes o los ancianos, en la fábrica, en una campaña política...

La catequesis es de todos y para todos. Es en todas partes. Porque todos los cristianos tienen necesidad de instruirse y de enseñar. Porque todos los cristianos lo son, no importa donde estén. Por eso hay que unificar catequesis y vida. Vida y catequesis. Ser luz que ilumine para borrar las tinieblas de la sociedad. Luz del mundo pero que comience por iluminar mi barrio, mi hogar, a mis amigos y enemigos. Catequesis es el querer ser levadura dentro de la masa informe de los no creyentes, fermento que revitalice la fe de los que la están perdiendo. Oriente a los desorientados en la vida. Pero, por sobre todo, catequesis es crecer juntos en comunidad de fe. Construir el Reino de los cielos entre mis hermanos y con ellos. Nos alimenta a todos por igual, nos hace crecer a todos. Contagiar al mundo de la misma fe vivida en comunidad. **ESTO ES CATEQUESIS.**

(Tomado de la edición hispana del Domingo Catequístico).

Un derecho y un deber

"A veces nos inquieta la educación de nuestros hijos; queremos que sean hombres y mujeres de bien.

No nos preocupa, sin embargo, la fe que llena sus vidas; ésta, a fin de cuentas, determina las actitudes que ellos toman ante la sociedad," dice el Padre Juan Sosa, director asociado del Departamento de Catequesis de la Archidiócesis.

La Arquidiócesis de Miami ofrece una orientación religiosa para la educación del pueblo de Dios a través del Departamento de Educación Religiosa o de Catequesis. "Ya sea niño, joven, adulto anciano, el cristiano tiene la obligación de formarse para profundizar más su vida cotidiana en la vida de Jesucristo, el Señor de la Iglesia," dice el padre.

"No nos preocupemos solamente del "Catecismo" como si fuera un ejercicio de la niñez

(La Primera Comunión o la Confirmación). Tomemos en serio la responsabilidad de crecer en la fe, todos los que hemos sido bautizados. Para eso es la "Catequesis," la transmisión del mensaje del Evangelio a todas las edades."

Aprovechemos los programas que la Arquidiócesis ofrece en las Parroquias y en los centros educacionales para que llenos de la sabiduría del Señor podamos transmitir Su mensaje a nuestros niños y a todos los que nos rodean. Religión es Vida y Amor: la mente llena de la Palabra de Dios y el corazón dispuesto a compartir esta Palabra con otros."

Para cualquier consulta sobre programas, llamar al Padre Juan Sosa. Departamento de Educación Religiosa. Directores: Rev. Gerard LaCerra y Rev. Juan J. Sosa. 6180 N.E. 4th Ct. Miami, Fla. 33138. Telef. 757-6241.

Galerón, Claretiana; las misioneras Guadalupanas del Espíritu Santo, Hnas. Ernestina Hernández y Violeta Esquivel y la Hna. Ada Sierra, Hija de la Caridad.

Los miembros de este equipo sirven de punto de contacto entre la oficina archidiocesana del C.C.D. y las parroquias. Su función es, primero, el familiarizarse con el personal catequístico y los programas y circunstancias individuales de cada parroquia. En segundo lugar, asisten al personal catequístico parroquial en la evaluación de sus necesidades formativas y educacionales. También diseñan programas y evalúan sus esfuerzos en la educación a la luz de objetivos y metas pre-fijadas.

Así mismo, el equipo ofrece servicio de consultas a los líderes

parroquiales sobre el personal educativo, el curriculum y los programas, para que reflejen las normas y directrices archidiocesanas.

Este servicio implica participación en los programas hispanos de las diferentes parroquias: como de orientación a coordinadores, catequistas y auxiliares; cursos a nivel diocesano y universitario tanto a coordinadores, catequistas y auxiliares como a cristianos comprometidos.

Por lo tanto, los miembros de este Equipo se proponen apoyar, promover, orientar y entusiasmar los programas parroquiales, sin substituir a los coordinadores. Por el contrario tratarán de ayudarlos a que descubran en su comunidad los medios y agentes necesarios para promover una fe madura.

Convivencias en Emaus

Para los que sienten el desgaste del apostolado y del trágico diario, y buscan un día de alto en el camino y renovación interior, el Movimiento de Cursillos de Cristiandad les ha preparado esta oportunidad que buscan: un día de Convivencia en Emaus.

No es preciso haber hecho un cursillo ni ser miembro activo del movimiento. También pueden acudir personas de otros movimientos y lo único que se pide es hambre de Dios y puntualidad, que permita mantener los programas preparados.

Para facilitar la asistencia se han planificado cuatro oportunidades, por áreas geográficas, pero tampoco es imprescindible asistir con la propia parroquia y se pueden cruzar las fronteras marcadas.

El lugar, Emaus, barraca 67 del Aeropuerto de Opa Locka, comenzando a las 8:00 A.M. en punto. Costo: \$3.50 por persona. Las fechas son:

● 12 de Septiembre: Zona Norte: Sta. Mónica, Inmaculada, St. Benito, Sta. Cecilia, Blessed Trinity.

● 19 de Septiembre: Zona



"Una piedra puede rodar y seguir rodando sin hacerse cuestión de su inercia o de la velocidad con que avanza, pero un hombre y un creyente sólo permanecen tales diciéndose a sí mismos sus qué y sus porqués...porque no se da humanidad sin reflexión."

Olegario González de Cardedal

Centro: St. Michael, St. Dominic, St. Raymond, Sts. Peter and Paul.

● 26 de Septiembre: Zona Este: St. Mary's Cathedral, San Juan Bosco, San Roberto Belarmino, Corpus Christi.

● 3 de Octubre: Zona Sur: St. Brendan, St. Agatha, St. Kevin, Little Flower, St. Timothy.

Se ofrece durante el mes de septiembre una serie de cursos para iniciar a nuevos catequistas en su misión eclesial de promover el mensaje cristiano en sus comunidades parroquiales.

A continuación ofrecemos las Parroquias y las fechas donde dichos cursos serán dirigidos por el Equipo Catequístico Archidiocesano.

Dirigidos por el Equipo Catequístico Archidiocesano, los cursos tendrán lugar en:

ST. CECILIA (Hialeah): Septiembre 6 al 10 - 8:00 p.m.

ST. JOHN BOSCO (S.W.): Septiembre 13 al 17 - 8:00 p.m.

CORPUS CHRISTI (N.W.): Septiembre 20 al 24 - 8:00 p.m.

Para más información llamar a la Oficina Arquidiocesana de Catequesis (757-6241).

Cómo piensa el Obispo McCarthy

Mucho se ha escrito sobre el Obispo Edward A. McCarthy desde su nombramiento para Arzobispo Coadjutor de Monseñor Coleman F. Carroll, Arzobispo de Miami. Se ha dicho de él que es un hombre muy pastoral, que se entrega a todos, y es asequible y fácil al trato, que es muy espiritual y que tiene interés en la promoción del laicado católico. Se dice también que simpatiza con todo lo hispano y con la causa de la justicia, que sabe escuchar y atender a sus sacerdotes y que cuida personalmente de sus seminaristas. Que tiene una gran capacidad administrativa y que le preocupa grandemente la unión.

Hasta el momento todo es un decir, apoyado por las realidades de su labor en Phoenix, pero sólo su presencia entre nosotros nos hará irle conociendo por lo que es. Mientras tanto y para acelerar ese proceso del conocimiento personal ya cercano, ofrecemos a nuestros lectores algo de su pensamiento pastoral. Son extractos de sus cartas pastorales, y un breve resumen de la entrevista con La Voz durante su corta estancia en Miami hace unas semanas.

—La Redacción—

Sobre la Iglesia . . . Llamados a orar

"Me parece que la Iglesia está tomando hoy nuevos significados que avanzan con los signos de los tiempos.

"La Iglesia es algo que siempre respeto y amo. Quizás en mi juventud me resultaba algo menos personal. La creo siempre un instrumento de Cristo por el que recibo su palabra, su gracia y su santidad.

"Creo que hoy la Iglesia está mucho más comprometida con la gente con el pueblo—Cristo que se revela en la gente, y creo que esto presenta grandes oportunidades.

Pero hemos de darnos cuenta ante todo, que es un pueblo que no sólo está recibiendo sino que está dándose también—un pueblo que sabe compartir, y a través del que los individuos pueden experimentar la tremenda visión de lo que significa ser cristiano—alguien que palpa el amor, el interés por él y la fe.

Recordaba el otro día el pasaje que citó San Pedro el día de Pentecostes del libro del profeta Joel; Profetizarán vuestros hijos y vuestras hijas y vuestros ancianos soñarán sueños...sobre mis siervas y mis siervas derramaré en aquellos días mi Espíritu, y esto es lo que yo veo hoy en la Iglesia. Creo que hemos descubierto una nueva visión de lo que significa ser cristiano.

El Espíritu Santo está actuando de modos inesperados. Están sucediendo tantas cosas, surgiendo tantos movimientos en la Iglesia!

Y surgen sin consultar para nada con el obispado—pero ahí están, ¡y son fantásticos! Para mí es este un maravilloso compromiso de amor y de comunidad."

Comunidad de Amor

"Creo que estamos tratando de crear una comunidad en el Espíritu de Dios—una comunidad según Cristo en la que le experimentamos a El y en la que nos animamos a otros y nos apoyamos unos en otros.

Tenemos que tomar el mandamiento del amor en serio.

Si amamos de verdad, seremos justos, honestos, castos y cuidaremos todas las demás virtudes. Creo que esto lo resume todo. Pero además hay otra cosa, y es que en la Iglesia hemos desera apostólicos. No podemos permanecer egoístas perteneciendo al Cuerpo de Cristo, debemos compartir y para compartir hemos de ser apostólicos y misioneros."

(Miami, Agosto 1976)

"Lejos de agotarse en el ejercicio del amor fraternal, la llamada del cristiano radica en la adoración y la alabanza, la petición y la acción de gracias, en la relación directa con el Padre.

El Concilio Vaticano II ha dejado sentado sin lugar a dudas que el compromiso en favor del progreso y el desarrollo de la humanidad es un deber para los cristianos. Pero nos quedaríamos cortos en nuestro cometido si todos estos esfuerzos no estuvieran enraizados acompañados y celebrados en la oración. Para el cristiano, la oración continúa siendo una prioridad, para el bien propio y por la luz y la fuerza con que ésta enriquece nuestro trabajo en el mundo. No somos extranjeros en esta ciudad terrena, pero al mismo tiempo buscamos poner nuestro corazón en las cosas que son de arriba, donde Cristo está sentado a la derecha del Padre.

La oración es la expresión de toda una vida gastada en el servicio, y constituye la mayor dignidad y más alto privilegio del cristiano.

La penitencia es un cambio de corazón, un cambio interior de nuestras actitudes y prioridades. Es una continua conversión, e implica una disciplina que nos permite no ya vivir para nosotros sino para Cristo que murió por nosotros. El amor a Dios y al prójimo es imposible sin la oración y la penitencia.

Cuando creamos que no necesitamos momentos de oración...o cuando nos parezca que dedicar ratos a la oración explícita es una pérdida de tiempo, entonces habrá que dudar de la sinceridad de nuestra motivación cristiana.

Hoy más que nunca, necesitamos de la oración para salir de la oscuridad, para lograr orden y una cierta estabilidad en nuestro vivir de cristianos que seguramente ha sufrido la confusión de opiniones conflictivas sobre lo que es o no es válido en la vida cristiana, lo que es o no es importante en las prácticas devotas de hoy.

Nosotros, que tenemos el privilegio de llamarnos el Pueblo de Dios, buscamos nuevas formas de piedad válidas para el mundo de hoy. Los cambios son grandes y nuestras respuestas exigen imaginación y creatividad. Necesitamos de la oración para realizar esta tarea, porque es en la oración cuando obra el Espíritu y nos lleva a la verdad. (ROM 8:26)

Oración en familia

"Nos atrevemos a pedir algo que en nuestra sociedad de hoy

pareciera totalmente irrealista: que en cada hogar católico se rece en familia.

Porque la oración en familia es el secreto para la renovación y el enriquecimiento, tanto de las personas como de las familias y de las diócesis.

No existe un mejor ejemplo para los hijos que el arrodillarse junto a sus padres para orar. Y ¿qué mejor y más efectiva medida para suavizar las tensiones del hogar que el que toda la familia pueda junta hacer una pausa para hablar y estar con Jesús?

La oración en familia ofrece una de las más ricas experiencias familiares. Cuando al cariño de la familia se une la oración en familia, la realización de la vocación cristiana es completa...

Si Jesús es el Señor de la familia, seguro existirá la oración en familia." (Cuaresma 1973)

Sobre el Espíritu Santo . . .

"El papel del Espíritu Santo en la construcción del Cuerpo de Cristo es el de crear una COMUNIDAD de todos los hombres en Cristo.

El Espíritu realiza su papel, creando unidad en todo lo que ocurre en la comunidad.

La oración es la atmósfera en la que el Espíritu Santo deja sentir su aliento. La oración es la mejor condición para que el Espíritu Santo mueva nuestros corazones e ilumine nuestra mente...La oración es el gran modo de vaciarnos de nosotros mismos, de nuestros prejuicios y de nuestro egoísmo, y dejar lugar para la obra del Espíritu en nosotros. El actúa tanto como suave brisa, como con la fuerza del vendaval. Si oramos, Dios vendrá a nosotros." (Mayo 1974)

La Santidad . . .

"Ser un miembro de la Iglesia, un miembro de la Diócesis y de vuestra parroquia, significa mucho, pero sobre todo significa que hay que crecer en santidad.

La Divina Providencia nos ha confiado unos a otros con esa finalidad.

No importa el éxito que tengamos en otras actividades: construir edificios, sacar dinero para caridad, organizar programas...si a través de todo ello, no estamos creciendo en santidad, en el amor de Dios y de unos con otros, entonces estamos fracasando y nos fallamos unos a otros" (Cuaresma 1976)



Arzobispo Edward A. McCarthy

. . . y el pecado

A los mundanos les molesta que hablemos del pecado, y a los super-sofisticados les parece ridículo. A los ultra-liberales les parece una ofensa y hasta los bien intencionados no se atreven a sacar el tema por miedo a crear falsos escrúpulos, o a faltar el respeto de las conciencias ajenas. Temen proyectar una imagen del Dios Juez, por encima del Dios Padre compasivo, y no quieren subrayar lo negativo a expensas de promover la libre, y responsable práctica de la virtud.

Sin embargo es peligroso mantener silencio sobre el pecado. Tal silencio puede crear una mala conciencia, y una falsa seguridad, haciéndonos aún más vulnerables al pecado.

Puede crearnos una situación tan irreal como la de un departamento de salud pública que no avisara ni ofreciera vacunas contra una epidemia, por miedo a alarmar a la comunidad.

Mantener silencio sobre el pecado sería traicionar la misión profética de la Iglesia. Sería traicionar al mismo Jesús que envió a su Espíritu para vencer al mundo del pecado...

Sólo entendemos el pecado en la medida en que entendemos el amor de Dios. La experiencia de su amor y el sentido del propio pecado van juntos. Cuando la gente ama a Dios es cuando tiene conciencia clara de su infidelidad a El. Cuando no se reconoce el amor de Dios, tampoco se reconoce la realidad del pecado. Quizás sea esta la razón por la que se minimiza el pecado hoy: no reconocemos a Dios ni su invitación a salir de las tinieblas

y entrar en la luz de su Hijo amado" (Cuaresma 1976)

Responsabilidad política del cristiano

"La pregunta con la que se enfrenta nuestra nación hoy es si el ciudadano de hoy acepta sus responsabilidades de ciudadano. En el gobierno, la voz del ciudadano se deja oír directamente a través de su voto. Sin embargo, los registros del número de votantes en la nación y en nuestro estado son bien desesperanzadores.

Todos los ciudadanos están llamados a estar bien informados, y a participar en el proceso político activa y responsablemente. Urgimos a todo ciudadano a votar, a informarse detalladamente sobre las cuestiones de importancia, a participar activamente en su partido o en la campaña de su elección o a votar libremente y siguiendo su conciencia.

La Iglesia de Phoenix (decía entonces) busca promover una mayor comprensión sobre la conexión entre la fe y la política, y busca expresar su convicción de que una nación se enriquece cuando sus ciudadanos y sus grupos sociales, enfocan los asuntos públicos desde sus creencias basados en convicciones morales y principios religiosos.

La participación de todos los ciudadanos en el proceso democrático asegura que nuestra sociedad está basada en la verdad, la justicia, la caridad y la libertad." (4 Julio, 1976).

Todos esperaban y - - -
**Ella llegó
 por el mar**

La **VOZ**

10 DE SEPTIEMBRE DE 1976

semanario
 católico

Miles de personas ya estaban reunidas en el Marine Stadium de Miami para esperar la llegada de la Virgen de la Caridad por el mar, momentos antes de cerrar esta edición de La Voz.

Como en años anteriores y al divisar la flotilla de la Virgen, en la bahía, el estadio se llenaría de pañuelos blancos y cantos de Ave María.

Este año se celebró el 15 aniversario de la llegada de la imagen a Miami y como en años anteriores presidió la celebración de la solemne Eucaristía el arzobispo de Miami Monseñor Coleman F. Carroll.

(El reportaje del acto en el próximo número)

Catequesis del Papa el 5 de septiembre

La devoción a María crea católicos fervorosos

CASTELGANDOLFO, Italia—(NC)—La devoción a la Virgen María puede transformar a los católicos de "domingo" en católicos fervorosos, según dijo su santidad Pablo VI a los peregrinos reunidos para la recitación del Angelus con él en su residencia de verano el pasado día 5 de septiembre.

Antes de comenzar el rezo del Angelus, Pablo VI dijo que "la devoción mariana es algo tan cercano a los hombres, ciudadanos de la tierra, que tiene poder para transformar a muchos de los que regularmente no están familiarizados con los misterios de la oración, en fervorosos cristianos."

"¿Quién de entre vosotros, hasta los menos devotos," preguntó el Papa, "no ha repetido en su corazón un Ave María, en los momentos de peligro o de gran dolor?"

El Papa también afirmó que la devoción mariana "es algo que no tiene paralelo, y que abre las puertas del cielo hasta para personas difíciles que nunca mostraron deseos de

atravesarlas."

"Nunca diremos demasiado sobre la devoción mariana," dijo Pablo VI. "Encontramos tantas cosas buenas en la devoción a María," añadió: "Entre ellas, el

compromiso con una pureza de comportamiento, algo que hoy parece estar decayendo, y también consuelo en el sufrimiento," dijo.

El arzobispo McCarthy en Miami el 16

El Arzobispo de Miami, Mons. Coleman F. Carroll, anunció la semana pasada que él mismo acudirá al Aeropuerto Internacional de Miami para recibir a su Arzobispo coadjutor,

Mons. Edward A. McCarthy que llega a Miami el jueves 16. Acompañado por unos 40

sacerdotes de su antigua diócesis de Phoenix, Mons. McCarthy llegará a Miami en vuelo de

Continental, a las 3:53 P.M., para participar al día siguiente en la Misa y el homenaje de bienvenida preparado por la Archidiócesis de Miami.

Entre los invitados que hasta el momento han confirmado su venida a Miami para los actos se encuentran: el delegado apostólico del Papa en los Estados Unidos, Arzobispo Jean Jadot, la familia del Arzobispo McCarthy, el cardenal Humberto Medeiros de Boston, el arzobispo Joseph L. Bernardin de Cincinnati, presidente de la Conferencia Episcopal de Obispos de esta nación, otros 6 arzobispos y 18 obispos entre ellos Mons. John J. Fitzpatrick Brownsville y Mons. René H. Gracida, Pensacola-Tallahassee.

Representantes del clero, los religiosos y el laicado de esta Archidiócesis también asistirán a la Misa de bienvenida que tendrá lugar en la Catedral de St. Mary a las 11:00 A. M. del día 17.

Por la escasez de espacio, la participación en el acto ha tenido que ser restringida, según informaron miembros del comité organizador.

Posible pena capital a obispo de Rodesia

WASHINGTON—El Obispo Donal Lamont de Umtali, Rodesia, ha informado a NC News que enfrenta cargos del gobierno por los cuales la pena mayor pudiera ser la pena capital. De otra fuente, la citada agencia católica de noticias (NC) supo que desde el comunicado del obispo éste había sido acusado de cuatro cargos y que será juzgado el 20 de septiembre.

En una carta escrita a mano que se recibiera en esta ciudad el 26 de agosto y fechada el 18 de agosto, el crítico franco del Primer Ministro Jan Smith del régimen de minoría blanca de Rodesia dijo: "Hoy he sido informado que el Procurador General hará cargos en mi

contra. Se mencionan cuatro cargos; cada uno tiene por sentencia máxima la pena de muerte. Dos de ellos son por no informar sobre la presencia de personal considerados 'terroristas' en nuestras misiones y dos por aconsejar a los misioneros que trabajan en mi diócesis que no informen sobre tales personas."

El obispo también escribió: "Uno de los sacerdotes de mi diócesis africana ha estado en prisión sin que se hayan presentado cargos en su contra toda la semana pasada. Este sacerdote no tiene cama, ni colchón, ni mesa ni silla, le han quitado hasta sus medias y zapatos."



Junto con otros 16 niños vietnamitas, Gregory Phillips fue uno de los protagonistas en el acto de adopción que tuvo lugar el pasado viernes 3 de Septiembre en el juzgado del Condado de Dade.

Actuando la oficina de servicios católicos (Catholic Service Bureau) de la Archidiócesis de Miami, como intermediario, los niños fueron adoptados por familias del sur de la Florida. Ver más fotos en la página 4 y 5