

Vocation gloom dispelled at meet

By FRANK HALL
Voice Features Editor
FORT LAUDERDALE—

"As the diocese grows it will need more priests," declared Archbishop Coleman F. Carroll to Serrans at their district convention. "Archbishop McCarthy would agree with me," Abp. Carroll continued, "that we could use again the number of priests we have at the present time and then we would not reach all corners of the diocese to fulfill the

State Serra convention

obligations that we as priests have."

Emphasis at the three-day convention of Serra International, District 30, focused on the ever-increasing need for additional priests, Brothers and Sisters throughout the Church. Avoiding a gloom and doom attitude, the days were optimistic, positive, and constructive. There appeared to be

no defeatist attitude but rather one of, "what can we do to increase vocations."

SUGGESTIONS were varied and many and most had already been implemented with different degrees of success. In almost every case, statistics and reports were greeted as a challenge.

Brother Walter Obster, guidance director at Chaminade

High School, Hollywood, speaking on a panel, "Parish Vocations Clubs," revealed that of the five recent vocations from Florida to his community, two were from Nativity parish, Hollywood, which has a strong parish vocation committee.

Frank Honyak, secretary of Nativity's vocation committee, speaking on the same panel, said:

"We have two major goals: to expose young people to religion in some way, shape

or form, and prayer—we do a lot of praying for vocations.

"WE BEGAN about three years ago with eight members and our first project on Vocation Sunday was to hold an open house at the parish convent. This proved very successful."

Since that time, the parish has had several poster, essay or poetry contests to promote interest in vocations, additional open houses, slide present-

(Cont. on page 4)

The VOICE

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OCTOBER 8, 1976

Florida Catholic women urged to be involved

By JANE QUINN
(Special to The Voice)

ORLANDO — Florida's Catholic women were urged to be aware of their impact on legislation and of what motivates legislators to act as they do, during sessions of the second biennial conference of the Florida Council of Catholic Women.

"Unity" was the theme of the two-day conference during which Archbishop Coleman F.

Carroll was the principal celebrant of a concelebrated Mass. Concelebrating with him were Archbishop Edward A. McCarthy; Bishop Paul Tanner, St. Augustine; Bishop Charles McLaughlin of St. Petersburg; and Bishop Thomas J. Grady of Orlando who preached the homily.

Members of the Councils of Catholic Women in the state should be vitally involved in the whole legislative process emphasized, Thomas A.

Horkan, Jr., executive director of the Florida Catholic Conference. He reminded more than 250 delegates from the Archdiocese of Miami and Florida's other four dioceses that, "No longer can political power structures deliver votes as they used to; the media brings the candidates to the masses of the voters. This is the day of direct voter appeal," Horkan declared. "It is the image the candidate projects that is important."

HORKAN pointed out that Common Cause and the feminist movement are two examples of united popular activism and told the women, "Your program is impressive. The Church, through the bishops, has begun to speak directly to vital legislative issues, as shown in their reflections during this election year. Further, the 1971 Synod of Bishops said action on behalf of justice is required when it relates to the political order."

He explained that when the bishops stated that such action was a "constitutive dimension" of Catholic religion, they were saying "that we cannot be complete Catholics without taking this into account."

He pointed out that there are many issues as the U.S. Bishops have stressed, despite the fact that the secular media have "tried to make it sound as if the bishops have only one issue—abortion."

"You will have to look at all the issues and then insist that they cannot be ignored," he said, adding that there is no way to pass the human life amendment without changing the attitude of the masses.

Mrs. Arthur Harlan,

(Cont. on page 10)



An official wreath laying ceremony at the monument to the Discovery of America on Watson Island will be held Tuesday, Oct. 12, at 11 a.m. As the nation celebrates Christopher Columbus Day, most banks and public service offices will be closed in commemoration of the discovery of America.



As if waiting to be knighted, a young boy stands stiffly while Archbishop Edward McCarthy jokingly places his mitre on his youth's head after celebrating Mass at St. Francis Xavier Church in Miami. Onlookers find the gesture amusing as they file out the front door of the church.

Mystery?
See Know
Your Faith
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Firemen working on burned out cathedral, Orlando, Oct. 1.

Orlando Cathedral destroyed by fire

ORLANDO—St. Charles' Cathedral here was totally destroyed Friday by fire which quickly swept through the structure, built as a "temporary" church in 1957.

Fireman from a station less than a mile away brought the blaze under control in about 10 minutes, preventing it from spreading to a rectory and a parish school which flanked the cathedral.

But by then, the entire interior of the building was gutted. Father Richard Steinkamp, cathedral rector, entered the ruined structure the following morning and found the tabernacle doors still operative. He removed the hosts reserved inside, then burned them and buried the ashes.

Early Wednesday fire officials announced that the fire at St. Charles was "accidental."

Chief Robert Illyes of the Killarney Fire Dept. said the fire apparently began in the sacristy of the church in a fluorescent light. From there, he said, it fell on to a cabinet below and a partially open window provided sufficient breeze to feed the fire. Paneling caught fire and the flames ate their way rapidly into the Blessed Sacrament chapel where combustible vapors from aging paneling caused rapid spread of the fire throughout the church, the Chief explained. He said that Sanford

Crime Lab, Lt. Charles Barrett, Killarney Arson Division; Capt. Julian Harvey of the Orlando Arson Division and the State Fire Marshal's office conducted the investigation.

The Chief, also pointed out that there was no evidence of arson and noted that it can be demonstrated that a fluorescent light's mechanism can burn even if the power is off.

Orlando Bishop Thomas J. Grady said the structure would be rebuilt. The bishop arrived at the scene while the flames were being brought under control.

While attending the District 30 convention of Serra International held in Fort Lauderdale on Saturday, the Bishop said, "It was a sad event for the diocese and for many of the parishioners who had been there for a long time standing, watching with tears in their eyes and crying. One young high school boy looking at the building all charred, window frames, dropping out, said it looked like something that had died," Bishop Grady told Serrans.

The cathedral was part of a 60 acre complex on which are situated a high school, an elementary school, a convent, a school for exceptional children, a gymnasium, the rectory and Bishop Grady's residence.

The burned structure was built as a church, then designated a cathedral when Pope Paul VI created the Orlando diocese in 1968.

Cooperation of migrant units 'desperately' needed

ORLANDO— Msgr. John McMahon told the statewide Second Annual Migrant Labor Conference here this week that there is a "desperate need in every area of the state for more cooperation between all agencies involved with the poor."

Msgr. McMahon, director of the Miami Archdiocesan Rural Life Bureau, addressed the meeting of officials from U.S., state and local agencies and members of private, nonprofit organizations, which was held Tuesday through Thursday.

He gave examples of the complexity of obtaining social services and told the group, "The actual obtaining of social assistance is becoming more and more a highly skilled art," making it more difficult for people to get the services they are entitled to.

HE CITED the Church's role as spokesman and catalyst for obtaining help to the needy but said state is responsible for providing the bulk of services, sometimes in cooperation with nonprofit groups.

Msgr. McMahon said the Church as teacher tries to "sensitize people to principles of human dignity and their application to concrete situations."

But, he said, there were various things that make success difficult.

"The community on the one hand looks to those in need to pull themselves up by their bootstraps but they do not want the needy to place their boots beside the community's!"

"On the other hand, in a time of crisis the community is full of compassion and there is a certain romantic idealism in handing out clothes and food," he said.

Another problem encountered in the church community is the "tension" between the dogmatic and social aspects of the Gospel, he said.

"Many times it is difficult to define the things that belong to Caesar and those which are solely God's."

The growers are a big ingredient in dealing with the agricultural worker's situation since anything affecting the worker affects the farmer who already feels he is in a high risk business.

"Growers frequently speak of agribusiness in terms of shooting dice with weather,

market and operation cost which are all uncontrollable variables," said Msgr. McMahon. The farmer feels that any attempt to upgrade the worker while the farmer's problems remain variable just adds more risk to his business. Further, if improvements are made he said, which help big agribusiness, they may be harmful or even fatal to the small farmer.

Concerning the agencies providing assistance, he said, they usually have limited budgets but unlimited clientele, so that guidelines for qualifying tend to be exclusive rather than inclusive of the people needing the help.

"THUS THE person in need of social assistance stands a very good chance of encountering the bootstrap philosophy of the community, the tension between dogmatic and social aspects of the Gospel in the churches, the dice rolling economics of the growers, the exclusive guidelines of the agencies together with the frequent rhetoric of treating causes not symptoms, institutional change not paternalism, compassion not dog-gooding.

"Therefore, the actual obtaining of social assistance is becoming more and more a highly skilled art," he summed up.

Msgr. McMahon gave an

example based on an emergency food crisis in Immokalee last month. He outlined his activities in contacting the local parish, finding out their problem, meeting with food stamp officials, hearing of their problems, the red tape and slowness of response likely, the contacting of a senator who intervened to get more food stamp personnel on the scene quickly, developing of a permanent plan, indirect discovery of a problem in communication by the state employment office of the need for sugar cane workers in another part of the state and subsequent efforts to acquire them and get the word out.

"WHAT I HAVE outlined for you is not my first encounter in the need for inter-agency cooperation but merely my most recent," he added.

"What is desperately needed in every area of the state is direct communication and cooperation between all groups and agencies involved with the poor, those in need, agricultural workers, government and private institutions. Every person and agency should take responsibility for this," he said.

Workshops were given by government officials and private individuals in other areas such as Food and Nutrition, Manpower, Health, Labor Laws and Education and Child Care.

Mass will mark couple's golden anniversary

A golden wedding anniversary will be celebrated by Mr. and Mrs. Michael Turturici during 9 a.m. Mass on Sunday, Oct. 10 in their parish Church of Corpus Christi.

Father Jose Paz will offer the Mass and witness the renewal of nuptial vows for the couple who came here in 1949.

A native of Italy who immigrated to New York City in 1920, Michael Turturici met his wife, Maria-Antoinette in the Empire City where they were married 50 years ago in St. Patrick Cathedral. The owner of a shoe repair shop, Turturici was an employee of Allure Shoe Corp. here until his retirement.

Both daily communicants, the Turturicis are the parents of three children including Anthony, Nativity parish, Hollywood; Joseph, Corpus



The Turturicis Christi parish; and Mrs. Camille Grace, St. Timothy parish. They have four grandsons: Tony and Michael Turturici and Richard and Lewis Grace.

Official Appointment

The Chancery announces that upon nomination by the Very Reverend Matthew J. O'Rourke, S.S.J., Superior General of the Josephite Fathers in Baltimore, Maryland, Archbishop Coleman F. Carroll has made the following appointment:

THE REVEREND THOMAS R. McKENNA, S.S.J. - to Pastor, Christ the King Church, Perrine.

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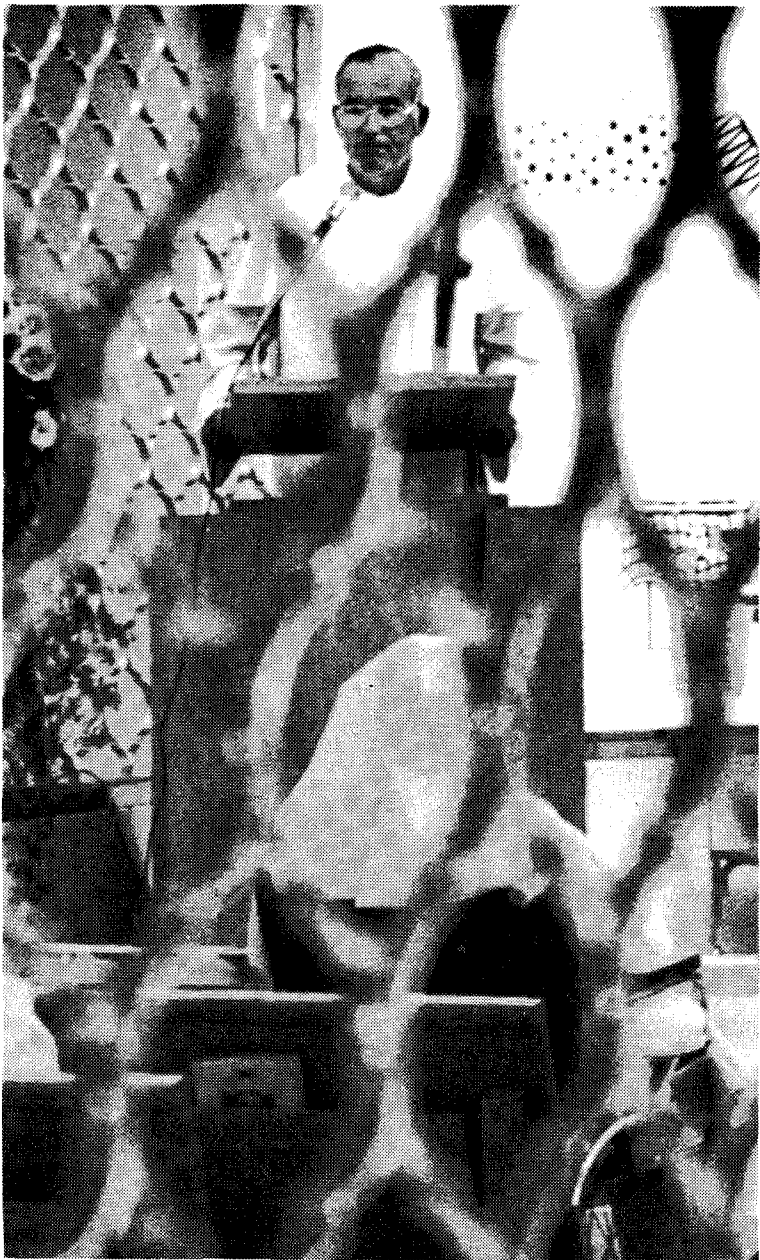
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Delivering the homily at the anniversary Mass was Father Urban Voll, O.P., rector of St. Vincent de Paul Major Seminary.

Note joint anniversaries at Florida's only cloister

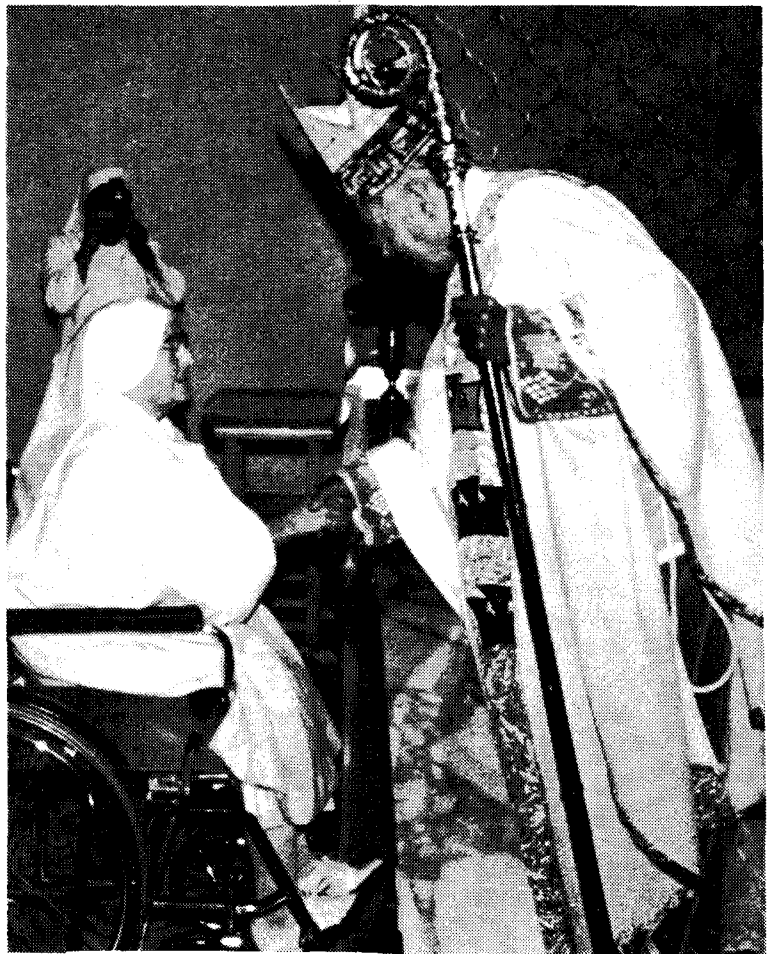
DELRAY BEACH—A joint celebration in observance of the 750th anniversary of the death of St. Francis of Assisi and the golden jubilee of the foundress of Christ the King Monastery was held Monday.

Archbishop Coleman F. Carroll was the principal celebrant of the Mass of Thanksgiving in the chapel of the monastery where Mother Mary Charitas Rogers, O.S.C. celebrated her 50th anniversary as a Poor Clare nun.

The only contemplative monastery in the state of Florida was established during the summer of 1960 when Mother Mary Charitas came to South Florida at the invitation of Archbishop Carroll accompanied by three other Poor Clare nuns.

A native of Brooklyn, N.Y. who worked as a secretary for a number of years prior to entering the religious life, Mother Charitas was formerly stationed in Bordentown, N.J. where she served as novice mistress and vicaress and was twice elected abbess of the community.

A private home, remodeled to serve the needs of the cloistered community, served as a monastery for the Poor Clare nuns until Feb. 5, 1968, when the present monastery was dedicated by Archbishop Carroll.



Golden Jubilarian Mother Mary Charitas Rogers, O.S.C., is greeted by Archbishop Coleman F. Carroll.

Chief work of the nuns, who devote themselves to a life of prayer and penance and subsist by manual work and the freely bestowed alms of the faithful, is the making of altar breads for parish churches.

Franciscans mark opening of 750th year

By JOHN MUTHIG

ASSISI, Italy—(NC)—Two thousand black-and-brown-robed Franciscans solemnly opened a year-long celebration marking the 750th anniversary of their founder's death by marching 3.5 miles uphill to pray at the tomb of St. Francis.

Many were saddened that Pope Paul VI did not personally attend the dramatic inauguration of the Franciscan year.

The Pope, however, did address the gathering in a radio message, urging the Franciscans to "greet and convert the world by announcing, once more and forever, 'peace and all good things.'"

MEMBERS of all four branches of the Franciscan order—Friars Minor, Conventuals, Third Order Regular, and Capuchins—began

festivities Sept. 28 by walking in procession through the tiny Portiuncula chapel where St. Francis founded his now worldwide order.

The Portiuncula chapel, where crude stones set in place by St. Francis himself are still visible, stands in the center of the huge Renaissance basilica of St. Mary of the Angels.

A few feet from the Portiuncula chapel, participants paused briefly at the chapel of the Transitus where St. Francis died Oct. 3, 1226.

The morning of Sept. 29 the thousands of friars, and several hundred Sisters from the more than 400 orders of women claiming ties with St. Francis, went in procession from St. Mary of the Angels up the Umbrian hillside reciting the rosary for world peace.

THEY stopped briefly at a small plaque marking the spot

where the dying St. Francis blessed his beloved Assisi.

When the group reached the enormous monastery and basilica perched on the hill at the edge of the small medieval city, they stopped. There, in the piazza in front of the basilica,

the four heads of the large orders and other Franciscan priests concelebrated Mass.

Throughout the day, Franciscan seminarians with blue jeans under their habits knelt side-by-side with elderly bearded Capuchins at the simple tomb of the saint whom Pope Paul in his message called "the little poor man free as a bird as he rediscovers the expanses of the heavens."

In the afternoon the testament of St. Francis to his friars was read on the grassy knoll near the large church. Then participants heard the Pope's message.

"YOU DO not represent an anachronistic asceticism in a modern world which is trying to turn stones to bread with its high form of civilization," Pope Paul told the Franciscans.

"You are students of the eternal Gospel, liberated in

spirit for the primary and preferred search for the kingdom of God, from which every proper and necessary earthly food can come in an abundance of justice and charity."

The Pope also praised the men and women of the Franciscan Tertiaries—lay persons who seek Christian perfection while living in the secular world. "Still today you know how to go into the midst of the marketplace and bodily make friends with the poor, the suffering, the disinherited, orphans, prisoners, and those living in alleys next to the splendid and sad boulevards of riches and pleasure," said the Pontiff by radio.

For the next 12 months, St. Francis' death will be marked in his birthplace by a chain of low-keyed events accenting spiritual renewal.

Priests to hear

Abp. McCarthy

Archbishop Edward A. McCarthy will address priests of the Archdiocese during a clergy conference at 10:30 a.m., Tuesday, Oct. 12 in the Archdiocesan Hall.

Luncheon will be served at 12:30 p.m.

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Serra attitude dispels vocation gloom and doom

(Cont. from page 1)

tations, a public renewal of vows by the Sisters from the convent, several Nocturnal Adorations to pray for vocations, and field trips to houses of formation.

THIS YEAR the vocation committee will select someone of high school age or above who expresses an interest in becoming a priest or Religious and send him or her on a one-week trip to any spiritual center, house of formation, or retreat center in the United States.

Father James E. Quinn, chaplain, Broward Serra Club, and pastor of Nativity, was moderator of the panel which also included Mrs. Raymond Erasmus, co-chairman of the parish committee.

Sister Teresita, a Sister of Mercy from Immaculate Conception school and parish, Hialeah, summed up the urgency for parish vocations committees by recalling that, "Pope Paul made a cry, not a plea, but a cry to go out and tell the people that it is from their ranks that vocations will come about.

"We have one committee in our parish," noted the Sister of Mercy, "but two programs, one in English and one in Spanish. The programs are identical but we are a bilingual parish.

"Every Sunday, at every Mass, there is always one petition in the Prayer of the Faithful for vocations," she noted.

A **UNIQUE** program in the parish is a home visitation

program to discuss vocations.

"It really began when some mothers stopped me in the school yard to say how they appreciated us and the priests and if they could ever do anything they would but, they really wouldn't want their children to become a priest or a Sister. Another mother said that she would rather have her son be a manager of a supermarket than to follow the Lord as a priest.

"We realized that one of the primary goals we should have would be to dispel some of the misunderstandings about vocations. Our meetings have been fruitful and we can enter into a very meaningful exchange in small groups in the homes.

"**ONE THING** we find most important is to encourage homes to have Catholic papers and magazines to be aware of other Christians in the world," Sister Teresita noted.

Sister Celestine of the Sisters of Mercy Novitiate, Deerfield Beach, noted that religious communities were looking for more mature people today because "the days of bell-ringing are over and we need mature people who know what to do and when."

PANELIST Msgr. John McMahon, director of the Archdiocesan Rural Life Bureau, discussed an outreach to farm workers and noted that people don't come to a seminary from a vacuum. "Homes and education play primary roles here and institutions have to be flexible enough to deal with the types of

people they receive."

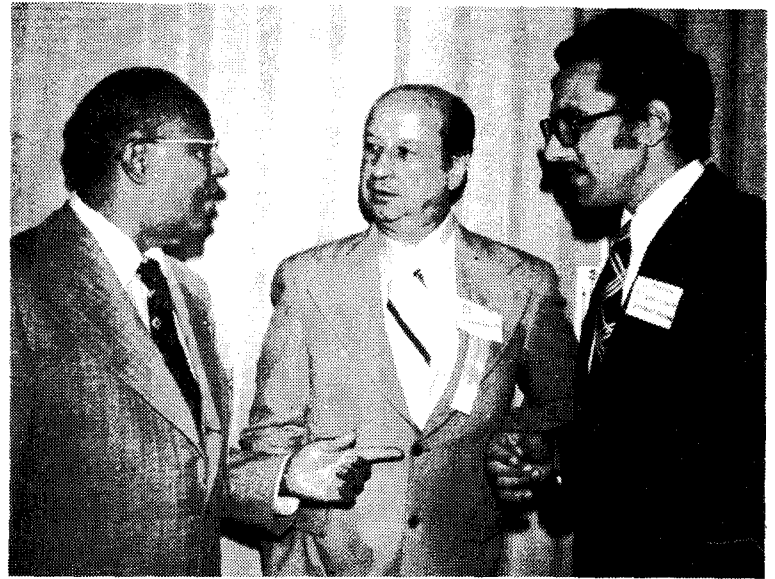
After an overflow luncheon, Bishop Thomas J. Grady of Orlando spoke on "Priestly Formation and Spirituality of Serrans."

BEGINNING by tracing the spiritual formation programs which existed in seminaries prior to Vatican Council II, Bishop Grady carefully and in detail discussed the theory and ideas which accompanied the current changes.

"The use of spiritual exercises from the '30's and prior to that," said the Bishop, "was to introduce the seminarian to the use of spiritual exercises by rote, similar to practicing piano or golf. The goal was to form habits which would be carried over to the priesthood."

For its time, the method worked, he noted, but as times changed there were limitations which became obvious. One limitation was a performance scale. If a seminarian was always at these exercises he was considered a young man growing in his vocation. It was not necessarily the degree of participation, although this was taken into account, which was measured as much as it was the presence of the seminarian at these exercises.

But the biggest objection, Bishop Grady continued, was that it was suited to a particular life style. There were many pressures on a seminarian to perform these exercises but when he was ordained and went out to a parish the pressures were



Jamaica delegates to the Serra International District 30 convention included (from left) Felix Fox, president, Ernest South and Derek Sale.

removed. He didn't have someone to make a schedule for him or to make sure he was doing his spiritual reading, etc.

AFTER Vatican II, he continued, a different emphasis was begun with the main effort being to prepare a man to be on his own, to be self-motivated, self-activated.

"The first step was to try to develop a mature person, to help the young man grow as a person. To accomplish this there must be freedom and responsibility followed by time for theological and personal reflection. Permeating all this," Bishop Grady emphasized, "must be prayer."

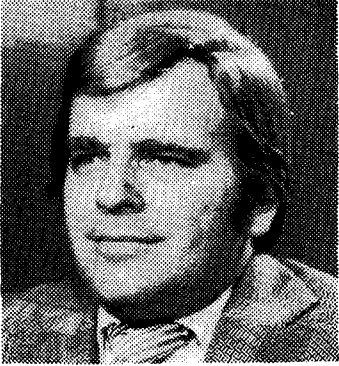
He pointed out that Serrans, or any individual,

should try also to be a mature person. He indicated that each man, regardless of his vocation, needs time for reflection, some kind of prayer life, and needs to integrate his spiritual life with his daily life.

Meeting at the convention were delegates and their wives from District 30 of Serra International which includes Broward County, Indiana River, Kingston, Jamaica, Miami, St. Petersburg, Orlando, West Palm Beach, Pensacola and Tallahassee.


The principal celebrant at the opening Liturgy on Friday, Oct. 1, and delivering the welcoming homily, was Bishop Egerton Clarke of Montego Bay, Jamaica.

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Offers challenge to Serrans to seek new men

FORT LAUDERDALE— "It's been 18 years since Archbishop Coleman F. Carroll came to our midst and one of the first things he did in Miami was to start a Serra Club," said Otto J. Trott, president of the Broward Serra Club, in introducing Abp. Carroll at the Serra International District 30 convention banquet. The master of ceremonies continued:

"I was a charter member in Palm Beach, a three-month-old Serran, when the Bishop came up for a special drive we had. I said, 'your excellency, why don't we have a Serra Club in Broward County'—'Tomorrow!'—

"The next month, on St. Patrick's Day, 11 of us started and now, 16 years later, we have nine clubs in the District 30 area. I want to thank him for allowing us to be a part, for using our hands, and to let him know that he also has our love as the first bishop of this diocese."

After a standing ovation, Abp. Carroll said, "I don't have need to tell any member what I think of the Serra Club. I do think I might be permitted to make a suggestion or two and an observation.

"THE PURPOSE of the Serra Club, of course, is to encourage young men who are in the seminary considering ordination to the priesthood. Our experience in the past few years is not a happy one, as far as we're concerned, in the fact that we are not in a reasonable way able to meet the demands increasing in the area of the Archdiocese of Miami.

"As you all know, we were given the responsibility by God to look after a large number of Cubans who came through Miami. Several hundred thousand stayed here. We have some Cuban priests but not nearly enough. I need not tell you that as they become settled in this area they spread throughout all corners of the diocese. I think, through the efforts of our seminary people and our younger priests almost every parish in the diocese has a Spanish-speaking priest assigned to it at the present time. That's the best we can do at the moment.

"We've been very fortunate over the years to have such fine men throughout the diocese interested in the Serra Club. Through the years your efforts and your prayers have indeed contributed much to the

success of the seminary and the number of students studying in the diocese for the priesthood.

"I want to take this occasion to thank you, it isn't often I have the opportunity, and I'm glad that your wives are here because while the Serra Club is for men and men only I know how important it is to have the cooperation of your wives. The work that you are doing is God's work and the women will first of all encourage their husbands and remind them of their obligations as members of the Serra Club.

"As I look over this crowd here this evening I might note that there are many of you in my own class or getting there pretty soon. Age has crept up on us and I think that that certainly would call our attention to the need for the present members to face reality and go out into the highways and the byways and call upon outstanding Catholic men who are younger than you, to bring them into the Serra Club.

"THAT might be one of the charges I would like to give to you this evening. I have been very happy and very pleased with the work that you've done over the years but if you leave it as it is and not get new blood you're going to be in trouble—so is the Serra Club.

"Having said that, that's all I'm going to say but again thank you for your dedication and your prayers. I want to emphasize the fact that if by reason of circumstances, by reason of age, or whatever the reason, you don't come in



Principal speaker at the banquet for the Serra International District 30 convention in Fort Lauderdale was Archbishop Coleman F. Carroll. Guest speaker also included

Archbishop Edward A. McCarthy. With the archbishops are (from left) James Metzgar, Derek Sale, Father Urban Voll, O.P., Michael Perri, and Father Frederick Brice.

contact directly with young men who might be candidates for the priesthood you do have an obligation, as a member of the Serra Club, to pray.

"YOU KNOW the power of prayer—never was it known that anyone who had recourse to our Blessed Mother was turned away. One infallible promise that we have from God is when He says, pray and your prayers will be answered.

"Pray for vocations and we'll get them. If you do your part, we'll try to do ours."

GREETING the many Serrans and their wives at the banquet, Archbishop McCarthy said:

"I don't feel as if I'm

meeting you for the first time because I feel as if I'm really a card-carrying Serran from my days in Phoenix where last year we celebrated the 25th anniversary of Serra there in the desert. I know Serra and I love it and I'm just delighted to be with you and for the opportunity to encourage you for the tremendous work that you're doing. I saw what the Serra Club did there.

"FIRST of all, I saw a beautiful sense of fraternity with good Catholic men. I saw it helping men become more informed and interested in what this tremendous Church we belong to is doing. And I saw it encouraging our young men to take an interest in the priesthood and I know that you're doing the same thing here too in a very successful way and I certainly salute you for that.

"It's hardly necessary, of course, to emphasize the need for more vocations. In the two weeks that I'm here I've found out how tremendously important it is that we have more priests, certainly not only in this archdiocese but in all the dioceses you represent.

"It's bewildering to me to see how the priests here in this diocese are able to wear so many hats, literally, as full time pastors and many other varied responsible positions in the Archdiocese simply because there aren't enough men to go around.

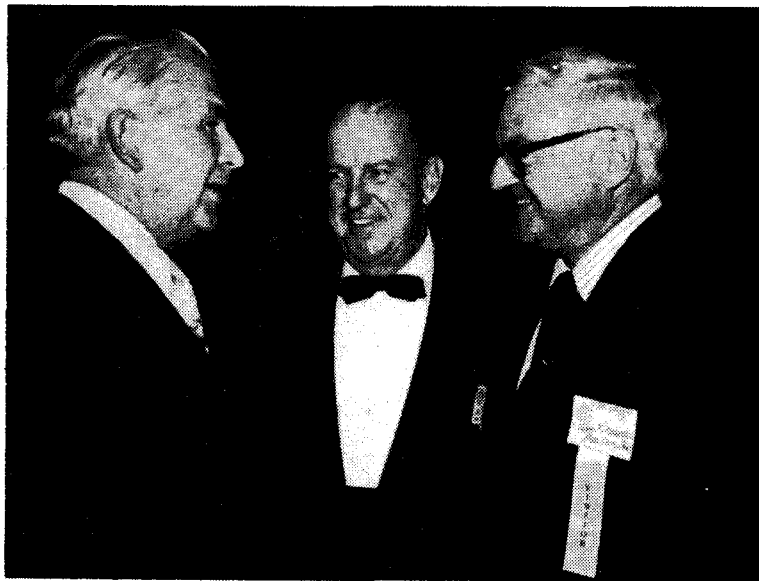
"I've had my own ex-

periences in Phoenix and Cincinnati and I know I'll have them here of frequently running into the opportunity to do pastoral work—and you say how come this person hasn't been served before and you simply realize it's because there aren't enough priests to reach out in the things that the Church is calling upon us to do today.

"I KNOW walking down a hospital corridor frequently someone will stop and say, Father, there's a person who really needs you, will you go into this room, will you go into that room? And you visit and wonder how come this patient hasn't been reached before and you just become conscious of the fact that there's so many opportunities we simply are not able to respond to because nobody has enough priests to go around to do the work of the Lord.

"I think that that's in a very special way," noted Abp. McCarthy, "the salary and special prize of being a priest today, to suddenly thank God in this beautiful sunshine period of the Church when all of a sudden things are beginning to happen all the more and people begin to realize it as you see it in the prayer groups coming along, the many movements, and the changing attitudes of young people.

"Many people are beginning to see, in the Church, a new enthusiasm for living this life we're called to share."



Banquet participants included (from left) Sam D'Anna, past Serra International president, Otto J. Trott, Broward Serra president, and Joseph Fitzgerald, past Serra International president.



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History lesson in Rhodesia

Editorials

If we do not learn from the conflicts of history we are doomed to repeat them in a different time and a different place.

That well-known adage is being proven once more in Rhodesia and South Africa today.

The great tides of history have been rolling in new directions in the Third World nations since World War II, and those who have tried to oppose the tides have been doomed to be engulfed by them.

The great waves of colonialism and imperialism of the 15th through the 19th centuries are now spent and dried up on a world of shrinking proportions and greater communications, in a new age when even the uneducated people of Asia, Africa and Latin nations have become increasingly aware of their rights as individuals and whose leaders are spurring them with greater awareness of their past exploitation by direct colonialism or by economic imperialism of the "developed" nations.

Those colonial powers which saw the light and gracefully prepared their "subject" nations for home rule and then bowed out, got off with the least amount of damage. Those which tried to hold on past the time which the forces of history would allow, paid a much higher price. Thus, the French in Vietnam, trying to reestablish rule after WWII, going down to defeat, and drawing America in on the basis of turning the tide against communism at a time when the forces on that continent were too massive to be dealt with by an outside power on the other side of the globe. The result: a futile, bloody war that further alienated

that part of the world from the West.

Now in South Africa and Rhodesia the white minority rulers are caught in a tide that anyone with eyes in his head can see is irresistible. Indeed, the success last month of Secretary of State Henry Kissinger in obtaining an agreement for formation black majority rule in Rhodesia in two years was undoubtedly due to its inevitability. Considering white Prime Minister Ian Smith's record, for him to agree to this would have to be taken as evidence of his realization that he had no choice in the matter. He had to cooperate rather than be faced with a guerilla war and eventual victory and bloodshed by black insurgents.

But now the black leaders are pushing for more black dominance and faster transition. And if the Smith regime operates only out of necessity and fails to see the issues of justice and brotherhood involved, then even this transition is likely to be a troubled, even a bloody one.

One prime case which epitomizes the Smith regime's continued misreading of the whole situation is the trial of Catholic Bishop Donal Lamont of Umtali who was sentenced this week to 10 years at hard labor for opposing the racist laws of the country.

"I hope to please God in my work, not men," he told the court.

He had been charged, in effect, with not reporting rebels in his area who were taking supplies from the missions. The Bishop openly blamed the government for the mounting violence, rather than the rebels who justly want self-determination in their own land.

The Pope has said he was personally "wounded" by the sentence.

Making a martyr of this good man simply reveals the blindness of the white government to what is happening there.

Bishop Lamont told the court: "Neither time nor numbers are on the side of those who rule today. The civil administration seems to have lost all capacity for self examination, for self-discipline, or self-regulation, and to my mind is heading for chaos."

In America we paid and are still paying in some ways the price for discrimination, a price made greater by opposing the change when its time had come.

What Ian Smith and South African Prime Minister John Vorster should do is sit down with respected black leaders in their countries and talk in terms of respect and brotherhood, of ways to establish as quickly as possible an equitable government guaranteeing the rights of all, and most important attempting to establish a spirit of genuine respect rather than one of reluctant shotgun-to-the-head compromise. Otherwise, continued hostilities will plague the country for years as in Northern Ireland or the Middle East.

But it is unlikely such a change of heart will occur in rulers who have based a lifetime of thinking on the concept of an inferior people who are then oppressed in a system that makes sure those people stay inferior in education, employment and economic power.

Giving a Bishop 10 years at hard labor for opposing such a system proves that.

Racial comparison of U.S. and S. Africa

(This comparison between race relations in the United States and South Africa was written for NC News by Father Rollins E. Lambert, specialist in African affairs for world justice and peace department of the U.S. Catholic Conference.)

Recent strikes and rioting by black South Africans indicate that the system which denies them basic human rights may be nearing the end of its days.

Currently, negotiations are going on to achieve majority rule in Rhodesia and independence for Namibia, both of them South Africa's neighbors. Even if success is achieved there, the millions of black people in South Africa itself will remain under apartheid laws which govern their lives from birth to death.

We Americans are familiar with our own "race problem," which occasionally has been publicized by riots or other forms of protest. Is South Africa's racial problem similar to America's?

THE ANSWER is that there are similarities, but also drastic differences. In both nations, racial prejudice and hostility exist fundamentally in the minds and hearts of individuals. It is built into the institutions of society—especially in the economic, educational, and political systems. In South Africa, it is even supported by the teaching of one of the major Christian Churches as, indeed, it is sometimes supported by

churches in America.

The principal difference is that South Africa imposes separation and a multitude of restrictions on its black population by laws which are strictly, even brutally, enforced.

In the U.S. by contrast, the law of the land is strongly on the side of equal rights for all citizens. Admittedly, this has not always been the situation in the United States, but in the twentieth century both legislation and court decisions have firmly established an anti-racist policy in the nation. Some examples will illustrate the point.

Having a place to live is a basic human right. In the U.S. a black person may legally acquire property anywhere in the nation. Resentment of people in a neighborhood, or "redlining" by mortgage bankers, may limit a black person's real freedom, but the legal right is clear, and if sufficient evidence exists, legal action may be taken to secure this right to buy, rent, or occupy a home.

IN SOUTH AFRICA, 87 percent of the land surface has been reserved for the white population, 20 percent of the people of that nation. The remaining 13 percent of the

land is reserved for Africans, but no black African may acquire a full title to land anywhere.

Freedom of movement is something Americans take for granted. With our abundance of automobiles and a network of other means of transportation, we are traveling people. Whether the object is recreation or employment, black Americans share in the general national attitude toward travel and relocating. Legal restrictions? None.

South Africa, in contrast, has a whole body of laws designed to control the movement and employment of its black population. Every person over 16 must carry a racial identity card which is used for "influx control," to regulate the presence, movement, and behavior of all black Africans.

The African man who works in a city may be visited by his wife or his children for more than 72 hours only if they have received a permit from the government; the rest of the time the family must remain in territory assigned to black people.

The working man himself may be removed from a town if, in the opinion of a government official, the number of Africans there is in excess of the "reasonable labor requirements" of the area.

AMERICAN BLACK people have the right to vote, to organize for political purposes,

to take violations of civil rights into court. As a result, black men and women have been elected to Congress and to local offices in all parts of the country.

In South Africa, the whites are the minority, but they are in control. There are no black or colored (racially mixed) members of Parliament. Dissent by the black majority is forcibly suppressed.

A whole series of laws has been enacted to prevent freedom of expression, assembly, or organization among black South Africans. The Terrorism Act authorizes arrest, detention without trial, and interrogation in solitary confinement. It sets no time limit on the period of detention, and the authorities may even suppress the fact that a person has been detained, denying information even to families.

The term "terrorist" is defined so vaguely that it can be applied to anyone who seriously suggests that the apartheid system is unjust and ought to be changed. If the government decided to bring such a person to trial, the accused must prove that he or she is not a terrorist.

THE USUAL assumption that one is innocent until proven guilty does not apply. And if the person is found guilty, the death penalty may be exacted. There are, of course, lesser penalties for lesser "crimes." "Banning" is imposed in some people whom the

government identifies as agitators or leaders. That sentence involves a personal curfew, restrictions on travel, and prohibitions about visiting or being visited.

White religious leaders in South Africa have not been silent about these denials of human rights. Dr. Beyers Naude is, without doubt, the most outstanding Protestant pastor working for justice and racial reconciliation. In retribution, the government last year declared his organization, the Christian Institute, "affected"—which means that it can no longer receive financial assistance from outside South Africa.

Cardinal Owen McCann, archbishop of Cape Town, recently addressed the Catholics of his archdiocese and the government of his country. The gist of his message was that drastic change is necessary—change in the laws, change in the minds and hearts of the white people there.

"We know that there are injustices all over the world," he wrote, "and many consider that persons of other countries should put their own house in order before accusing us. That cannot and should not prevent us from seeking justice in the human relationships of our own country where we live and work...If we would have peace, we must practice justice."

His words are no less true in America than in South Africa.



By Msgr.
James
Walsh

Therese — the girl who wanted to become a saint

St. Therese had no intention of writing a book. At the direction of her superior, she wrote down some incidents from her childhood. Later she was ordered under obedience to continue writing her reflections on God's work in her soul. She worked at other jobs all day, when not involved in the formal prayer life of the community. Only in the evenings in her cold cell could she find a few moments to jot down her thoughts, writing them in a school girl's pad on her knee.

IT NEVER occurred to her to set out chapters or headings. All that was done by others later. She had no idea what would be done with the manuscript. She even suggested it might be burned if judged not worth while. But just a month before she died, she told Pauline, her sister, "What I have written will do a lot of good. It will make the kindness of God better known."

From the very first, the book was a phenomenal success. John Beevers wrote: "In the first twelve years, forty seven thousand copies were

sold. Between 1910 and 1915 a hundred sixty four thousand copies were bought. Today millions of copies have spread throughout the world and it has been translated into 38 languages. It is the great best seller of this century."

THERESE was a very human young woman with a sharply realistic outlook on life and its purpose. Once the goal of union with God in another world was brought home to her as a child, she turned all of her energies towards it. And while she tells of her own weaknesses and strengths as a young nun, the reader of her book becomes aware she is talking about him, because she is portraying human nature ennobled by grace.

Here are a few passages, deeply moving passages, from the Autobiography.

"When I speak of mortification, I don't mean the kind of penance practiced by the saints. There are great souls who practice every kind of mortification from childhood, but I am not like them. All I did was to break my self-will, check a hasty reply, and do little kindnesses without making a fuss about them—and lots of other similar things..."

ABOUT HER one purpose in life, she wrote: "You know, Mother, that I have always wanted to become a saint. Unfortunately when I have compared myself with the saints, I have always found that there is the same difference between the saints and me as there is between a mountain whose summit is lost in the clouds and a humble grain of sand trodden underfoot by passers-by."

"Instead of being discouraged I told myself: God would not make me wish for something impossible and so, in spite of my littleness, I can aim at being a saint. It is impossible for me to grow bigger, so I put up with myself as I am, with all my countless faults. But I will look for some means of going to heaven by a little way which is very short and very straight, a little way that is quite new... We live in an age of inventions. We need no longer climb laboriously up flights of stairs; in well-to-do houses there are lifts. And I was determined to find a lift to carry me to Jesus, for I was far too small to climb the steep stairs of perfection."

"So I sought in Holy Scripture some idea of what

this lift I wanted would be, and I read these words from the very mouth of Eternal Wisdom, "Whosoever is a little one, let him come to me..."

"I BEGAN to consider how Jesus had loved his disciples. I saw it was not for their natural qualities, for I recognized they were ignorant men and often preoccupied with earthly affairs. Yet he calls them his friends and his brethren... As I meditated on these words of Jesus, I saw how imperfect was my love for the other nuns, and I knew that I did not love them as Jesus loves them. But now I realize that true charity consists in putting up with all one's neighbor's faults, never being surprised by his weakness, and being inspired by the least of his virtues."

"If I want this love to grow deeper and the devil tries to show me the faults of a Sister, I hasten to think of all her virtues and of how good her intentions are. I tell myself that though I have seen her commit a sin, she may very well have won many spiritual victories of which I know nothing..."

REALISM AGAIN, when she says, "Oh, how contrary to

human nature are the divine teachings. Without the help of grace, it would be impossible not only to follow them, but even to understand them."

She gave a method of dealing with disagreeable people. "Formerly one of our nuns managed to irritate me whatever she did or said. The devil was mixed up in it, for it was certainly he who made me see so many disagreeable traits in her... I told myself that charity should not only be a matter of feeling, but should show itself in deeds. So I set myself to do for this Sister just what I should have done for someone I loved most dearly. Every time I met her, I prayed for her... I tried to do as many things for her as I could... I made myself give her a pleasant smile... And after all this, she asked me one day with a beaming face, "Sister Therese, will you please tell me what attracts you so much to me?... Ah, it was Jesus hidden in the depth of her soul who attracted me..."

"The Autobiography of St. Therese of Lisieux—the Story of a Soul" can be obtained in paperback, an Image book from Doubleday & Co. New York.

Should candidates undergo religion 'test'?

By JIM CASTELLI

Should presidential candidates have to pass a religious "test?" Do they, in fact, face such a test, whether or not they should? How does a candidate respond to such a test without indulging in outright manipulation of religion and religious symbols?

These are some of the questions being raised by the unusual attention being paid to religion in this year's presidential campaign.

The consensus on the first question—from politicians and clergymen alike—is that candidates should not have to pass a religious "test" in terms of belonging to a particular denomination.

THERE is a religious "test" however, in the sense that many people want candidates to reflect a belief in moral values and express a certain amount of piety.

Most of the attention given to religion in this campaign has been

devoted to Jimmy Carter, a "twice-born" Southern Baptist.

Carter's campaign has raised religious "test" issue from two different directions, some people suggest that he should be elected president simply because he is a committed Christian, while others believe he should not be elected president for the same reason.

Sen. Mark Hatfield, a liberal Republican from Oregon and an evangelical Christian who does not object to being thought of as a "Republican Jimmy Carter," argues that it is a religious "test" to vote for a candidate solely because of his religion. Capability and positions on the issues must also be considered, Hatfield says.

AT THE same time, Andrew Gunn, executive director of Americans United for the Separation of Church and State, notes that some liberals seem to distrust Carter because of his religious views. This,

Background report

Gunn says, amounts to a religious "test" because it implies that a religious person should not be president.

Curiosity about Carter's religious beliefs has been a major element in this campaign. It was in an effort to explain his religious views more fully that he made his now famous remarks about adultery in a Playboy magazine interview.

Carter, like other candidates, has also made efforts to appeal to those from different religious backgrounds. His supporters, for example, circulated their own comparison of the party platforms with testimony presented by the U.S. Catholic Conference to show that Carter is in agreement with the USCC positions on everything but support for a constitutional amendment to restrict abortion.

IN THE Ford camp, after the

bishops noted that they were "encouraged" but "not totally satisfied" with Ford's support of a states' rights amendment, his campaign manager James Baker said the president's people had not wanted abortion to be a campaign issue.

Americans United has criticized Ford aides for efforts to campaign against Carter among Catholics by stirring up bad feelings between Catholics and Baptists. In a letter asking Ford to "repudiate" such tactics, Americans United noted that a Ford aide, Stuart Spencer, had said last April that Carter's religious views and affiliation might become an issue.

On a personal level, Ford's piety has been well-known, but it has not been public. Now, Ford is emphasizing—in interviews and TV commercials—the same characteristics in his own life that his supporters seem to be criticizing in Carter.

Astrologer strikes out on predictions

By JOSEPH BREIG

Generally, people forget a seer's predictions unless one or more of them turn out to be accurate.

Religious News Service, however, has now informed us that astrologer Jean Dixon's score in recent months is zero.

Five months ago, RNS noted, Dixon predicted that Ronald Reagan could be nominated as the presidential candidate of the Republican Party.

Mark one against Jean Dixon.

RNS (a news service of high quality, sponsored by the National Conference of Christians and Jews) further reminded us that

this "seer" told the National Inquirer, in an exclusive interview, that president Ford would be wounded slightly in an attempt at assassination, "probably in July."

On one point Dixon was right. She said Jimmy Carter would be the Democratic nominee. But she said this would come only "after a battle between Carter and Humphrey at the Democratic convention."

People who take seriously such persons as Jean Dixon aren't doing their biblical homework. True prophets are persons selected directly by God for the doing of some special work of God. True prophets do not appoint themselves; to the contrary, they invariably try to talk God out of

selecting them—not only because the true prophet is a profoundly humble person, but also because the fate of a true prophet is not what any one of us would seek. True prophets get stoned; and the one prophet who truly knew all the future because he was God as well as man, was cruelly crucified.

The itch to know the future—the itch that causes people to fall for nonsense such as astrology—is rooted in an unhealthy curiosity and in a failure to understand true religion. True religion tells us that we are always in the hand of our Father in Heaven, who chooses not to consult us about the future, but is always there to watch over us from day to day.

A CALL TO ACTION



Fighting discrimination, promoting pluralism are part of Catholic social agenda

By JERRY FILTEAU
(One of a series)
NC News Service

(Nearly 1,200 delegates representing the Catholics of the United States will meet in Detroit Oct. 21-23 to formulate "A Call to Action"—a five-year program of social justice action by the U.S. Church. The conference is part of the U.S. Catholic "Liberty and Justice for All" Program begun two years ago by the National Conference of Catholic Bishops (NCCB). The delegates will vote on a wide range of justice proposals that have been drawn together by NCCB named committees who analyzed 800,000 responses to a nationwide grassroots consultation. One of the eight general areas of concern to which the October conference will address itself is racial and ethnic justice.)

"Any religion," said Dr. Martin Luther King, "that professes to be concerned with the souls of men and is not concerned with the slums that damn them and the economic conditions that strangle them, is dry-as-dust religion."

Quoting Dr. King's words, a committee headed by Bishop Rene H. Gracida of Pensacola-Tallahassee, Fla., has recommended that the U.S. Catholic Church adopt a broad-based affirmative action program to end racial, linguistic and ethnic discrimination in the Church and the country and to promote cultural pluralism.

THE proposals will be debated and voted on Oct. 21-23 at a national "Call to Action" conference in Detroit, where nearly 1,200 delegates representing the nation's Catholics will meet to formulate a five-year program of Church action for justice.

Bishop Gracida's committee on ethnicity and race was one of eight that were assigned to recommend actions to promote justice in specific areas of human life. Drawing on a year-long consultation of the nation's Catholics, the committee analyzed more than 75,000 requests for action to combat discrimination and to promote cultural pluralism.

—Under the general heading of Equality in the Church, the committee urged the Church to:

—"Bring about a just representation of racial and ethnic groups at the national level in formulating and implementing a justice program;

—Evaluate all programs and policies at the diocesan and local level to eliminate any practices or policies that contribute to discrimination, and to establish affirmative action programs to counteract the effects of past discrimination;

—Make "every effort...to combat discrimination and promote justice" in investments, budget preparation, and the allocation of human and financial resources.

Under the heading, Cultural Pluralism, the committee made seven recommendations to "preserve the rich heritage of cultural

pluralism of the Catholic Church in the United States."

These ranged from supporting expressions of racial and ethnic distinctiveness at all levels in the Church, to asking the National Conference of Catholic Bishops to "take immediate action to secure more representative membership in the hierarchy" of ethnic, racial and cultural groups.

The committee asked for multilingual, multicultural seminary training, sensitivity to cultural pluralism in Catholic educational programs, positive approaches to cultural diversity by Catholic scholars, and renewed attention in the liturgy to the cultural heritage of minorities.

TURNING to "the years of injustice and inhumanity suffered by American Indian people," the committee recommended Church action on a national level to get the U.S. government to honor its treaties and agreements with Indian tribes and to establish a national legislative liaison office for the American Indians in Washington.

At the state level it recommended support for legislation and appropriate offices to guarantee Indian rights.

Within the Church it urged increased support for Catholic schools serving Indian children, and special tuition and scholarship programs for Indians in Catholic schools and colleges.

REGARDING racial, ethnic and linguistic discrimination, in public policy, the committee urged support of two major national Catholic minority agencies—the National Office for Black Catholics and the Secretariat for the Spanish-speaking of the U.S. Catholic Conference.

—It asked other national Church agencies and offices to cooperate more closely with those agencies in developing pastoral action and formulating public policy. It asked for a special task force to evaluate the work of the U.S. Catholic Bureau of Indian and Negro Missions and recommended policies for it, and it called for thorough review of Church-run educational programs for blacks, Indians and Spanish-speaking people, and broad-based Church efforts to fight every form of discrimination in U.S. public policy.

(Next: The Family.)



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LARGE CATHOLIC STAFF

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Reading, writing... VALUES?

UM graduate instructor would like to see schools add a new dimension...

By ROBERT O'STEEN
Voice News Editor

Sure, youngsters need to learn reading and writing, but is that enough?

No, says Rosemarie Kamke, former assistant principal at Pace High School, mere facts are not enough.

Now a graduate assistant at the University of Miami, she feels that most schools, from kindergarten through college, leave out an important ingredient in their teaching: Values.

"SINCE THE period of Watergate and Vietnam we've seen the effect of having a lot of education but not enough values," says Ms. Kamke who is studying for a Ph.D in education and who teaches values concepts to UM students who are pursuing teaching careers.

The idea of teaching values in the classroom is not a matter of teaching right and wrong to students, she says. It is a matter of getting the student to relate the facts he is learning to his personal life so the facts begin to have a value to him that goes beyond mere information stored in his brain.

You don't impose values," she cautions, "you explore human values."

"The important thing for the teacher to realize is that it is not just what I teach but how I teach, whether the subject happens to be history or English."

She gives the example of teaching children about the Pilgrims coming to America, which every grade school student learns in the early grades.

"Most teachers will teach the facts and then the concepts but will leave off the values."

"FIRST THEY will teach the facts about who the Pilgrims were, where they came from, how many days it took to get here and the date."

"Then they will teach the concepts involved about freedom, self-determination, prejudice, religious discrimination, relations with the Indians and so forth."

Ms. Kamke would then take the class a step further. "I would ask them how does religious prejudice affect you? How does your freedom today relate to the Pilgrims and their situation?"

"What we are talking about is understanding the facts, not just memorizing them. Values help you see yourself and relate what you learn to your life. You can take the example of someone studying about Nazi Germany

40 years ago and how terrible that was on a factual basis and then coming home and being prejudiced against the man moving in next door because he is Jewish. The student hasn't gotten the value of what he learned in school because he can't apply it to his own life."

MS. KAMKE teaches these ideas to future teachers but always cautions that this is not something that can be learned in a workshop or weekend seminar because the teacher needs actual personal development in his or her own values before being able to teach without simply imposing values on the student.

"It would be like the parent at home telling the child 'You can't do that!' instead of taking the time to ask the child about his feelings and helping him to understand the consequences and see how something would affect him," she said.

At a recent seminar for teachers at UM, she and several corporate executives gave workshops, the execs explaining to the future teachers about how oil, for instance, was refined and distributed and about import tariffs and such. Ms. Kamke's subject of values applies to oil as well as any other area. After giving her workshop on values, hopefully, the teachers could then go and teach their students not only about oil but about con-



Studying one of the texts she uses in teaching values concepts to teachers is Rosemarie Kamke, former Pace High School assistant principal.

servation, about how it affects their lives, how oil will run out someday and why they have to pay so much for it.

Support for values teaching is not unanimous, she points out.

"THOSE WHO are against it feel that there is too much to do now in the classroom just teaching the subject matter. They also are concerned about some teachers

who can't handle values in a balanced way."

But Ms. Kamke believes value teaching is sound teaching principle.

"You not only get the values but you actually retain more of the facts, too, because you have related it to yourself instead of memorizing facts long enough to get them down on a test."

"We too often sacrifice too much for expediency," she says emphatically. "Without realizing it, we sometimes teach the students on the basis of taking a test rather than acquiring living knowledge. It can be proven that the transfer of knowledge is greater if the student relates it to values in his own life."

IDEALLY, she says, values should start in the home.

"The schools need to find a way to get parents involved," she says. She feels the schools should ask the parents for their views more instead of just sitting the parents down at a PTA meeting and telling them what's what, or sending home authoritarian notes. This cuts the parents out of involvement, she says, and then school leaders wonder why parents aren't involved.

The theory of value teaching began in the 50s and she feels it is growing through articles in professional journals, workshops and one other important reason:

THE PARENTS. She believes parents today have an increasing desire for their children to learn values, especially after Watergate and since the spawning of the massive drug culture in the 60s among many young people.

And where does Rosemarie Kamke fit into all this?

"When I get my Ph.D I hope to continue teaching future teachers at the college level how to bring values into their classrooms in the future. This could affect a lot of people," she says. Meanwhile, any school or group interested in having Ms. Kamke speak can call her, 667-8073.

Sounds like a bargain value.



A CALL TO ACTION

U.S. Bishops' Conference
Liberty and Justice for All

Oct. 21-23, 1976
Cobo Hall
Detroit, Michigan

"Our goal is to arrive at both a Catholic expression of the meaning of liberty and justice for all and a collective commitment to a common course of action in the years ahead."

Perhaps in this way we can help bring about a more just and a more free society."

John Cardinal Dearden
Archbishop of Detroit

A CALL TO ACTION is a three-day convocation designed to formulate a five-year pastoral program to promote liberty and justice for all. Representatives from all dioceses and from national Catholic organizations have been invited to participate in this historic event. For further information contact your diocese or write:

Committee for the Bicentennial
National Conference of Catholic Bishops
1312 Massachusetts Avenue, N.W., Washington, D.C. 20005

Florida Catholic women urged to be involved

(Cont. from page 1)

Miami ACCW president, one of several other speakers on a legislative panel, reiterated that "votes build schools, fight pollution, feed the hungry, care the elderly, provide medical care and even birth control."

ACCW PAST president, Mrs. Robert Ulseth, West Palm Beach, second vice president of the FCCW, scored recent voter apathy in Florida and urged members to volunteer to conduct voter registration drives in "weak areas."

"Let's change the 49.1 per cent of teenagers not registered by holding group teenager registration days," she suggested, citing national

figures which indicate that 33.3 of black residents are not registered to vote as well as 55.6 per cent of Spanish-speaking Americans.

One of the lighter conference moments was a skit presented by Miamians Mrs. Harlan, Mrs. Thomas F. Palmer, Stop ERA chairman, and Miami ACCW deanery presidents. In it Mrs. Harlan awoke from a Rip Van Winkle-type sleep to a parade of "Liberated" women including a female Dolphin player, a woman on military guard duty, and a female garbage collector.

In other sessions, Mrs. Francis Filewicz, FCCW past president, chaired a workshop

on leadership and Mrs. Mary Persse of Savannah presented a slide lecture on natural family planning. "Share" ideas workshops were conducted by Mrs. Harlan, Mrs. John Horvath, Goldenrod; Mrs. Richard Brown, Pensacola-Tallahassee; Mrs. Charles Colee, St. Augustine; and Mrs. Edward Czyzewski, St. Petersburg.

A presentation entitled, "60 Minutes" was moderated by Mrs. Joel Sayers, Jr., Daytona Beach. Participants included Mrs. Palmer, speaking on Stop ERA; Mrs. James Doyle, Maitland, evils of abortion; and Cpl. Steve Harmon, Orange County Sheriff's Dept., rape awareness.



Archbishop Coleman F. Carroll of Miami with Mrs. Mary Kay Persse of Savannah, a National Council of Catholic Women representative who spoke on natural family planning.



Banquet table (left to right, top) Archbishop Coleman F. Carroll; Mrs. Mary Kay Persse, Archbishop Edward A. McCarthy; Bishop Charles B. McLaughlin; (lower table) Mrs. Frank Filewicz, St. Petersburg; Father Laurence Conway, Miami moderator, Ft. Lauderdale; Mrs. Edward S. Czyzewski, St. Petersburg; Mrs. Arthur Harlan, Miami; Msgr. Irvine Nugent, Orlando moderator; Mrs. Robert Ulseth, West Palm Beach.

St. Vincent in West Palm gives \$100,000 to needy

WEST PALM BEACH—St. Vincent de Paul Society members in Palm Beach County distributed \$100,000 to needy families and individuals during 1975, a report now being made available to the parishes shows.

The report says: "In 1975 we collected in Palm Beach County, a little more than \$100,000. We spent approximately \$45,000 on food; \$22,000 for rents; \$15,000 to pay utility bills, and \$18,000 for...items such as clothing, furniture, etc..."

The report points out that the members seek to do all their work on a person-to-person basis. "Last year we visited over 1,200 families with some 4,200 persons... We keep all of our calls in strict confidence... People know that their situations will be treated confidentially and with kindness."

THE St. Vincent de Paul members noted that there has been a marked change in the way they receive information

about cases which need their attention.

"Most people today with a serious financial problem are eligible for some type of state assistance such as aid to dependent children, food stamps, welfare, etc. However, even if they are eligible for state aid, it usually takes four to six weeks before the aid starts after they qualify. It is during this period that St. Vincent de Paul can help with immediate aid. We do not have to go through bureaucratic red tape."

"Most people do not apply for aid until their own resources have been exhausted... (so that) they usually have no money, no food, utilities are either shut off or about to be shut off, and the rent is past due. St. Vincent de Paul can help immediately

during this interim.

No salaries are paid to St. Vincent de Paul members. The only non-volunteers in the Society in Palm Beach County are for the truck driver and his helper who collect items for resale from donors throughout the county, and the clerks at the three St. Vincent de Paul stores in the county.

THESE stores are located at 538 24th St. and at 2650 West Gate Ave., West Palm Beach, and 2647 Old Dixie Highway (one block north of Blue Heron Blvd.), in Riviera Beach.

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Current religious issues

HIALEAH—Adult discussions and study on current religious questions will highlight a series of four workshops which will be conducted in St. John the Apostle parish on Tuesday evenings beginning on Oct. 12 at 7:30 p.m.

"Whatever Happened to the Church We Knew?" will be the topic next Tuesday. During subsequent sessions the following subjects will provide the theme: "Is Anything A Sin Anymore?" Oct. 19; "What Do We Really Know About Christ?," Oct. 26; "What Is the Place of the Mass and the Sacraments in Our Lives?," Nov. 2; and "What Makes A Catholic A Catholic?," Nov. 9.

Sessions concluded at 9:15 p.m. and are conducted by Father Henry O'Loughlin, assistant pastor.

Senior clubs: 'we need you'

Information of parish clubs for senior citizens is being sought by The Voice for future publication.

Club presidents are urged to send complete details of their club including meeting times, names of officers, and activities to The Voice Local News Editor, P.O. Box 38-1059, Miami, Fla. 33138.

Memorial Mass slated Monday

Priests throughout Florida have been invited to participate in a Memorial Mass for Father Paul Woodyard at 6 p.m., Monday, Oct. 11, in Holy Redeemer Church, Kissimmee. Father Woodyard died June 10, 1976 and was at one time an assistant pastor in St. Patrick Church, Miami Beach.

Member drive set at Pace

A membership drive has been launched by the Parents Association of Msgr. Pace High School and will continue through Oct. 21.

According to Mrs. Marjorie Wessel, president, homerooms in grades nine through 12 with the highest number of memberships will be honored during a reception, Oct. 29.

The first Fall activity of the group will be a booster dance, Nov. 6 with other events planned throughout the year. Philanthropic project for the year is to aid the nearby Marian Center for Exception Children.

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John Korty, a director 'of talent, compassion'

By HENRY HERX and MICHAEL GALLAGHER

John Korty is a director who, at 40, has already gained a large measure of success in both television and in films, even though his achievement in the latter has, up to now, been more artistic than commercial. His first feature film, "Crazy Quilt" (1967), for example, got a warm reception from the critics but very few theatrical bookings. Since he is thus a man who is in a unique position to talk about the relative merits of the two media, we took the occasion of his being in New York for the opening of his latest film, "Alex and the Gypsy," with Genevieve Bujold and Jack Lemmon, to ask him about this.

"Well, for one thing, you can't beat the impact of television," he said. "Something like fifty million people saw 'The Autobiography of Miss Jane Pittman' in a single evening.

BESIDES the immense popularity of "Miss Jane Pittman," Korty had good reason to be satisfied with the reception given his last television production, "Farewell to Manzanar," for which he also co-authored the script. ("Go Ask Alice," a television film based upon the well-known book about teenage addiction, preceded "Miss Jane Pittman.") "Manzanar" confronted a long-taboo subject, the shameful treatment meted out to Japanese-Americans during the Second World War, and it handled this difficult theme with such sensitivity that it won a Humanitas Award from the Human Family Institute.

Our own Office for Film and Broadcasting of the U.S. Catholic Conference gave Korty a special award in 1970 in recognition of his "dedication to his art, a sensitivity to the inner needs of modern man, and an integrity which has linked his thought and feelings with those of a general film audience." The occasion was the release of "Riverrun," a film that, despite its lack of commercial success at the time of its release, has, due to its insight into an era (the time of the much-celebrated generation gap), a value that cannot but increase as the years go by.

What about the relative freedom of film and television, we asked.

Korty smiled. "Well, in some ways, Hollywood offers no restrictions whatsoever. Why, they'd let you film the Communist Manifesto—if you could persuade them it would make it at the box office, that is. Television is not that way of course. But, oddly enough, precisely because television has such a reputation for being restrictive and crassly commercial, they'll sometimes pull out all the stops and go all the way with you when they feel

that they have a project of real substance on their hands."

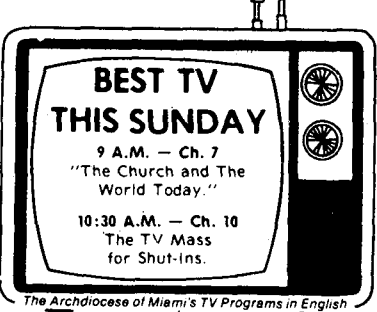


Director John Korty

NOT THAT everything always goes so well. There were problems, he said, with "Return to Manzanar." Some of the difficulty came from the attitude of the younger oriental actors involved in the show, who belong to a generation considerably more militant than their parents. They would have preferred that the Japanese-Americans be portrayed with none of the normal human weaknesses and that the camp regime be represented as hardly more humane than Dachau's.

"Some were furious," Korty said, "because we showed teenagers holding dances, but there were, in fact, dances."

Then, as far as pressure from above went, there was at least one bigwig to keep fresh and green the venerable stereotype of network executive as Philistine in power. This man suggested that Korty and his collaborator (the Japanese-American woman who wrote the book upon which "Manzanar" was based) change things around a bit and introduce an "Our Town" format, making the camp school teacher the narrator. Thus the school teacher, a white, and a role relatively minor, would become a central character in a drama about Japanese-Americans. "We said, sure," said Korty, "we'd think it over, but then when we pressed him on why he thought it was a good idea, he became very nervous. Finally, he came out with his reason: he was worried about the audience not having anybody to identify with" (Korty cheerfully admitted that he and his Korean-American wife, Beulah, had racial prejudices of their own: "We'll let our children marry whomever they want, as long as they're just like them—half-Korean, one quarter English, one quarter Dutch.")



The Archdiocese of Miami's TV Programs in English

When we asked Korty what kind of themes he would like to deal with on television, he answered that one of his biggest concerns was the family:

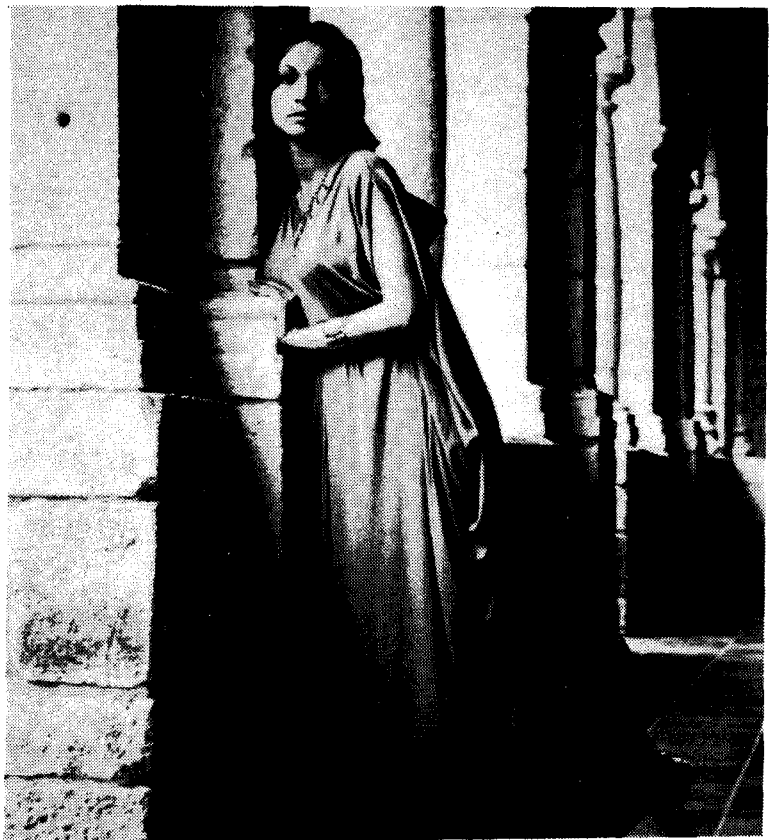
"I think that the family has, in general, been presented in one of two extreme ways. There's the Disney approach, with the father played by Fred McMurray and a big, shaggy dog prominently featured. Or else the picture given is unrelievedly bleak and pessimistic. There's a lot of ordinary events that occur in a normal family that would make for good drama. My wife and I, for example, with two very young children and parents who are getting along in years, have to think, on the one hand, about nursery schools and, on the other, about retirement communities."

DESPITE his success in show business, Korty seemed as far from the conventional Hollywood image as one could possibly get. Pleasant, quiet-spoken, casually articulate, he smiled frequently and seemed under no pressure whatsoever, despite the imminent opening of his first "Big" film. He and his family, in fact, live not in Los Angeles but in Mill Valley, near San Francisco, participating in the life of their community rather than in that of the media beautiful people.

We asked him if any of his shows were coming up on television in the near future. He said he hoped so. Over the past two years he had been working on a documentary film about a family who had five natural children and 14 adopted ones, some of the latter having handicaps of one kind or another.

"When people hear some of the scenes described—when the children, for example, take care of the needs of their handicapped brothers and sisters—they just shake their heads and say, no, that would never do for television. But then when they see it, it's a different story. There is so much love shown on the faces of everybody involved, that you're not even aware of anything disagreeable."

THE PUBLIC, we felt after the interview, have a stake in the future of a filmmaker like John Korty, a man of talent and compassion who is deeply concerned about having a positive effect on the world around him.



Marilyn Laudadio

Barry instructor named to Who's Who

Marilyn Laudadio of Hollywood, instructor of theatre and dance at Barry College, Miami Shores, has been named to "Who's Who of American Women" for outstanding achievements as an educator.

Miss Laudadio is artistic director of the Mimic Theatre and Children's Theatre at Barry.

A graduate of Barry College with a bachelor of arts degree in speech and drama, Miss Laudadio holds a master

October schedule for religious TV

Archbishop Edward A. McCarthy will be the celebrant for the TV Mass on channel 10, WPLG, Sunday, Oct. 10, at 10:30 a.m. Bob Brake will be lector.

Other TV Masses will be celebrated by Father William Allen, Oct. 17; Father Robert Palmer, Oct. 24; and Father Ambrose Burke, Oct. 31.

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More than a million legal abortions were performed in this country last year and the figure continues to climb. This tiny fetus, after only nine weeks, shows development of arms, legs, body and head.



Journey of a single cell from conception to birth

Excerpted from the 1976 Respect Life Manual (Part 1), prepared by the Bishops Committee for Pro-Life Activities, NCCB, as part of the annual Respect for Life Sunday program.

Human life is a continuum which begins at conception and ceases at death. At every stage in the life cycle of an individual human being it is the same life which exists, develops and evolves. Of its nature, human life has a biological beginning, middle and end.

A human being begins as a single-celled organism when the father's sperm is joined with the mother's egg. This event is called conception or fertilization. The original living cell—called the zygote—contains all the instructions about how it will develop and the physical traits it will possess—sex, color of hair and eyes, life expectancy, etc. These marvelous life instructions are passed on from cell to cell as the original living cell multiplies and grows into a developed organism ultimately having trillions of specialized cells. It is a miracle of nature that the developed human organism starts its life as a single cell.

The genetic identity of the newly conceived life is human. At no time in its development is this life transformed from one species to another. It is always human.

THE PICTURE story follows traces the emergence of the physical and behavioral characteristics of the unborn child. Yet life is more than fact and physiological event. We value this life because it is one of us—it is human.

No human life comes to be of its own will or design. Each is a gift—from parents, nature and God. Above all the unborn child represents life itself.

A new human life is conceived inside the mother's

body in a moment that is unfelt, hidden, unnoticed. From the beginning this new being is a complex, dynamic, rapidly growing organism. Around the fifth or sixth day the embryo will begin to burrow into the wall of its mother's womb and draw nourishment. This small human life starts to form what can be called its first organ, the placenta, its lifeline to its mother.

DURING the first month, the new life undergoes more physical change than at any other period of its lifetime. From the original living cell there emerges an embryo with a head, a trunk and the rudiments of organs. In this early period growth is so dramatic that scientists have plotted development on a day by day basis. Primary emphasis is on the development of the nervous system. By 20 days, the foundations for brain, spinal cord and the entire nervous system have been established, this development will continue even after birth. At this same time the heart is also forming. A primitive heart is present as early as 18 days. It starts to beat in an irregular pattern at 21 days, and in smooth rhythmic contractions a week later.

THE ORGANS that are quickly forming are also beginning to function. In the sixth week the child has been observed moving in the amniotic fluid, though it will be several weeks before the mother can feel such movements.

At the end of seven weeks the fetus begins to look like a small-scale baby. It bears the familiar external features and all the internal organs of the adult. Yet it is only about one and one-half inches long. The fetus has a human face, with eyes, ears, nose, lips, and even milk-teeth buds. The body is nicely-rounded, padded with muscles and covered by a thin

skin. The arms have hands with fingers and thumbs. The slower-growing legs have recognizable knees, ankles and toes.

MOST SKELETAL structures are first made of cartilage, then bone. Cartilage is discernible in the hands early in the sixth week. Nearly all bone centers are present in the arms and legs by the twelfth week.

In the third month the child becomes quite active. The first responses to stimuli in the sixth and seventh weeks are characterized by total bodily movements, but during the third month the child's physical activity becomes more and more specific.

By the end of the month the child's movements are graceful and fluid. The child can kick its legs, turn its feet, curl and fan its toes, make a fist, suck its thumb. The child can not only move, but it swallows the amniotic fluid and "breathes" it in and out of the lungs.

In the fourth month the child begins to increase in size at a rapid rate. This growth will continue until two or three weeks before delivery. In the remaining months in the womb the child will continue to perfect activities, and even to learn, in preparation for the day of birth.

The child moves gracefully in its watery world, wakes and sleeps, seeks its favorite position of comfort, reacts violently to the pain of a needle, hiccups, if it drinks too much amniotic fluid, hears its mother's voice and reacts to music and loud noises, can eventually see light and darkness through the abdominal wall.

In the eighth and ninth months the child's living quarters become cramped. Birth is not far off.

Sensitivity to needs of single Catholics urged in parishes

CHICAGO—(NC)—Parishes should adjust their "almost exclusively family orientation" and become more sensitive to the needs of their single members, according to the editor of U.S. Catholic.

"Realization of the fact that there is a vocation to the single life, both including and apart from religious celibates, that this is a completely 'honorable' vocation, not at all incomplete, might help us to put the single Catholic parishioner in a proper perspective," said Robert Burns in the October issue of the national Catholic magazine.

Most parishes, he said, have no way, "other than Mass and the sacraments, for an unmarried parishioner to participate in parish life."

Burns, who is married, advised the Church against seeing single members as threats to family life. "To assert the integrity of a role for the single Catholic in no way detracts from the dignity of the family," he said. "It is important, in fact, to realize that the two roles are not mutually exclusive...Single Catholics ought to be full-blooded members of our parishes, their uniqueness recognized, their participation recognized."

In another article, Dr. Marsha Linehan, a psychologist and professor at the Catholic University of America in Washington, D.C., reflected on being a "single Christian."

She pointed out that "the problem of the single person in society are to a huge extent the couples in society." Some couples, she said, are blinded by stereotypes of the single as a "swinger" or a lady or gentleman in waiting.

As a result, "couples invite couples over. They don't think in terms of inviting singles, or if they do, they look for a matching partner."

So it is with the Church, she said. "In any number of ways, I come face-to-face with the realization that the Catholic Church does not reject singles so much as ignore them."

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SILENCE



STILL HAS A PLACE AT MASS

By FATHER
JOSEPH M. CHAMPLIN

When I first offered Mass over 20 years ago I stood at a massive marble altar with my back to the congregation, prayed in the Latin language, and occasionally turned toward the people. They generally remained silent.

A few whispered the proper Latin responses, some privately read the Mass texts from small weekly or large daily missals, others fingered rosary beads, still others just knelt or sat and gazed at the sacred mystery being re-enacted before them in the sanctuary.

I am not anxious to return to those days of quiet liturgies and mostly silent worshipers. The Church's desire for active participation in word, song and deed has my enthusiastic support.

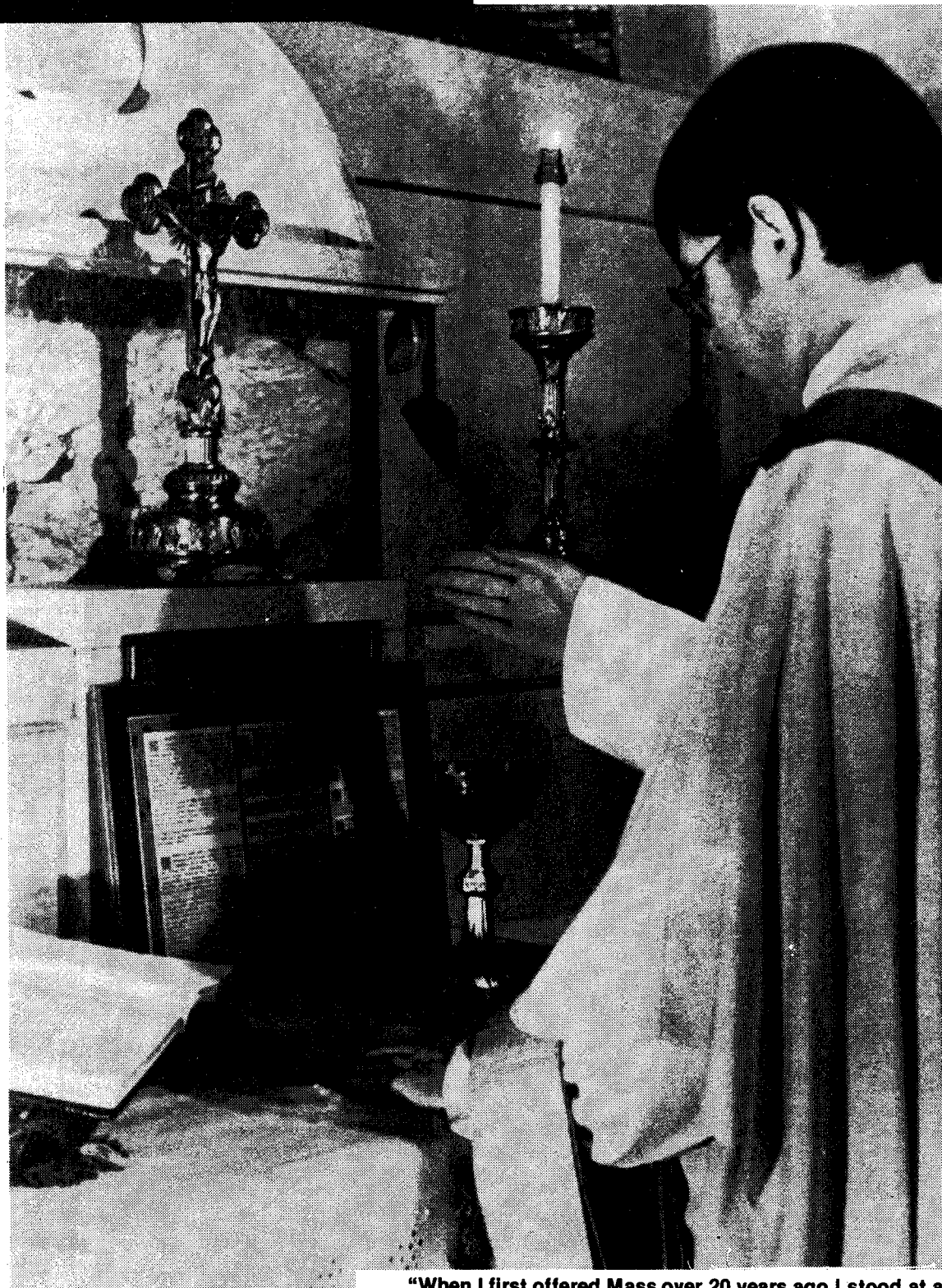
However, I am also not about to criticize severely or reject totally what was done in those 1940-50 years. People then did pray at Mass and an atmosphere of reverence, awe and mystery tended to prevail.

IN REFORMING Catholic worship, the Vatican II Fathers stated: "To promote active participation, the people should be encouraged to take part by means of acclamations, responses, hymns, as well as by actions, gestures and bodily attitudes. And at the proper time a reverent silence should be observed." (Article 30)

Note the last sentence: "And at the proper time a reverent silence should be observed."

Unfortunately, as so often occurs in human history, the pendulum swings from one extreme to the other. During the last decade liturgies, at least in the United States, seemed to have moved from a "silent Mass" stage to the "noisy Mass" era.

Many planners and executors of eucharistic worship appear to have overreacted and become anxious to fill each second of every Mass with something spoken, sung or done. When an interval of silence inadvertently develops, they grow uneasy and rush to remedy the situation.



"When I first offered Mass over 20 years ago I stood at a massive altar with my back to the congregation...I am not anxious to return to those days of quiet liturgies and mostly silent worshipers." (A young priest re-enacts the pre-Vatican II liturgy in a Washington, D.C. church.)

This certainly is not the mind of the Church as expressed in the Roman Missal produced according to the directives of the Second Vatican Council.

ITS GENERAL Instruction very clearly notes: "Silence should be observed at designated times as part of the celebration."

That paragraph 23 then pinpoints some of the suitable occasions. "Its character will depend on the time it occurs in the particular celebration. At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or the homily, each one meditates briefly on what he has heard; after communion, he praises God in his heart and prays."

I find frequently that lectors completely disregard this point after the first scriptural reading. As soon as the reader declares, "This is the word of the Lord," he or she immediately takes up the responsorial psalm. At Holy Family we encourage the lector to recite at this point the

Our Father quietly and then move on. It works effectively to slow down the celebration and to provide the desired period of silent reflection.

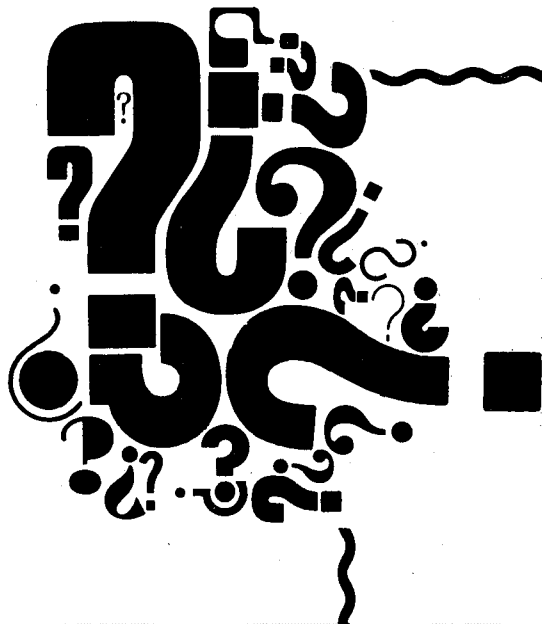
The Mass rubrics rather clearly demonstrate how a silent pause fits into the opening prayer or collect.

"NEXT THE PRIEST invites the people to pray, and together they spend some moments in silence so they may realize that they are in God's presence and may make their petitions. The priest then says the prayer which is called the opening prayer or collect." (Paragraph 32)

Some celebrants I have observed likewise either omit the silent pause or so abbreviate the silence it has little meaning. The period for silent prayer and reflection should not be too extensive, but long enough for the congregation to understand what the hesitation is for and to use the pause accordingly.

One point is certain: proper periods of silence in Mass are essential for recapturing that sense of mystery experienced in the 1940s and 1950s.

MYSTERY



By EUGENE S. GEISSLER

Many things can be a mystery to us because of our ignorance, and it is easy to say, "It's a mystery to me!" We might say it about a math formula, a scientific equation, about the immensity of the world. Still, all such things are not true mysteries because they are something knowable by man, and it is not too much to say that someday all the

things, there is much about plant and animal life that is wondrous and mysterious, but not true mystery. Are simple life and movement a mystery? Is animal life a mystery? The cunning of a fox, the flight of an eagle, a lion on the prowl, a huge whale tenderly caring for its young—are these mysteries? We marvel at these marvelous things, but we don't quite want to say that man will never understand them.

IT IS ONLY when we get to persons and especially to that element of persons that is in the image and likeness of God that we rightly approach true mystery. Still, the mystery element in each person is perhaps only a small area—a place where nobody else

enters, a secret place where man's spirit dwells.

This small true-mystery area man shares with God and nobody else and, even with God, only by invitation. That is why the Scripture says of God that he comes knocking at man's door and enters only when the door is opened to him from within: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me" (Rv 3, 20). This is also the place of man's unsatisfiable loneliness unless satisfied by God himself.

True mystery enters human life only where God touches it, when the Spirit of God is invited into the inner chamber of man's spirit. God

does not interfere with mind and will. He even interferes with spirit except that a gift, man's spirit longs for the presence of God.

Once walking on a road all alone, man and at the end of the road, we sat down on a platform and continued talking till dark. Did he get any better at the end of the day? Not really, I think it always that way—the real mystery is that it is uncommunicable.

ON ANOTHER occasion I have walked with my wife. At that time I talked a lot because she was so much interested in other about ourselves for a long time we

KNOW YOUR FAITH

secrets of the world will be known by man. Even beyond inanimate

In the Bible

By FATHER JOHN J. CASTELOT

Obviously the Bible tells us a great deal about God. Strange as it may seem, it is necessary to point out that it does not tell us everything about him. Its pages contain his self-revelation, but it is a revelation that is indirect, gradual, partial. His people came to know him in their history, worship, in nature, but St. Paul's words apply to them as well as to us: "Now we see indistinctly, as in a mirror; then we shall see face to face. My knowledge is imperfect now; then I shall know even as I am known." (Cor 13, 12)

The Scriptures often give another impression, as when they tell us that Moses spoke to God "face to face" (Ex 33, 11). And they record long conversations between God and Noah and the patriarchs and the prophets "as one man speaks to another" (ibid). They know, of course, that God was not a man and that no human being could speak to him in this fashion. These conversations are literary fictions composed to express the intimacy with God which these men enjoyed and also to interpret the action of divine providence in their lives.

IN THIS regard, it is interesting to trace the development of biblical theological language. The earliest strata speak of God in human terms picturing him dealing directly with his creatures.

Gradually this changes. God communicates with people, yes, but now through "angels" or dreams. His transcendence or "otherness," which

was realized from the beginning, is now finding more adequate expression, and continues until it reaches a peak in books like Ezekiel, Job, Second Isaiah (40-55), and Wisdom. In fact, it became practically an axiom as time went on that no one could see God and live. The great prophet Isaiah had a vision near the beginning of his career in which he saw a majestic figure enthroned in the temple. He identified the figure as the Lord, and his reaction was characteristic: "Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" (Is 6, 5)

When we think of theology, the "science of God," we think automatically of neat systems of definition, division, distinction, speculation. Well, that is the kind of theology with which we are most familiar, the product of great minds formed, like ours, by the heritage of "Western," Greek modes of thought.

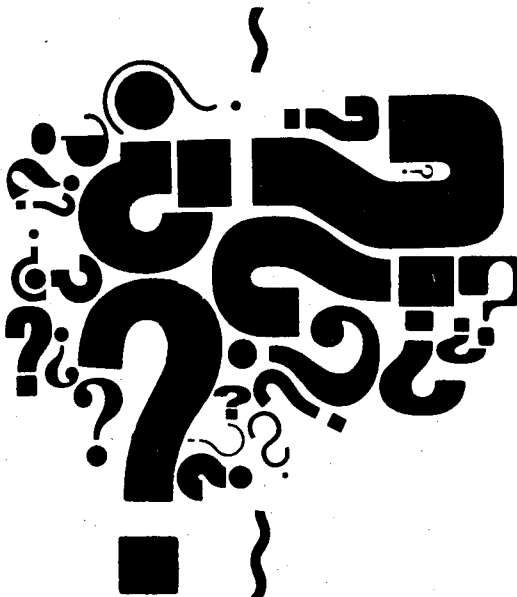
THE MEN WHO produced the books of the Bible belonged to another, quite different, culture. Their thought patterns were not Western or Greek; they were Eastern, Semitic. They were not speculative, philosophical in the abstract sense of the term; they were practical, functional, concrete, picturesque. That is why there are so many stories in the Bible; they preferred the story to the abstract proposition. They were interested not so much in what something or someone was as in what something or someone did. Consequently, and perhaps strangely from our viewpoint, in spite of all they had to say about God, they never attempted to give us a definition of him such as you might find in a modern theology manual or catechism.

They thought and wrote this way not only because these were their thought patterns, unsophisticated, unspeculative, but also because they knew deep down that God could not be captured in a definition. He is completely "other," a mystery.

However, if the Scriptures make it clear that God is a profound mystery, they also make it abundantly clear that he has entered human history and touched human minds and hearts. And, in spite of the mystery, countless men and women have felt his touch, heard his voice, accepted his challenge. The Bible is a revelation of the mystery of God; it is also a thrilling record of humanity's often heroic response to that revelation, that challenge, that invitation.



"Mystery challenges us to reach to unravel the complexities of life, to comprehend the incomprehensible."



in ourselves

...fere with man's
...ill. He does not
...re with man's
...that as a matter
...s spirit is given
...the presence of

...walk down a
...ernoo... with a
...the end of the
...t down on a
...nd continued
...ark. Did I know
...t the end of the
...ly, I thought. Is
...t way? Perhaps
...tery that we are
...icable.

...OTHER level, I
...l many years
...fe. At first we
...because there
...h to tell each
...ourselves. Then
...e we talked less

...about ourselves, preoccupied
...with the "necessary" things
...of life. One day we stopped
...short and admitted to each
...other that we really didn't
...know each other very well.
...Now we are talking more
...again, and because we have
...reached down in ourselves,
...we are getting to know both
...each other and God better.
...Still, in those areas of the
...spirit where God touches us
...alone and individually, each
...remains considerably
...unknown and unknowable.
...Where there is this touch of
...true mystery we remain
...separated, except in God.

...And how does man act,
...how should he act, in the
...presence of the mystery of
...God in himself and in others?
...How should he act in the
...very presence of God

...himself? What is man's most
...appropriate reaction before
...the mystery of God when he
...recognizes it? Man's
...response before true mystery
...is twofold: prayer and-or
...silence. The prayer is one of
...praise and thanks, spon-
...taneous and repetitious.
...Man also tends to be silent
...before the mystery of God.
...This too is a prayer, the
...prayer of silence.

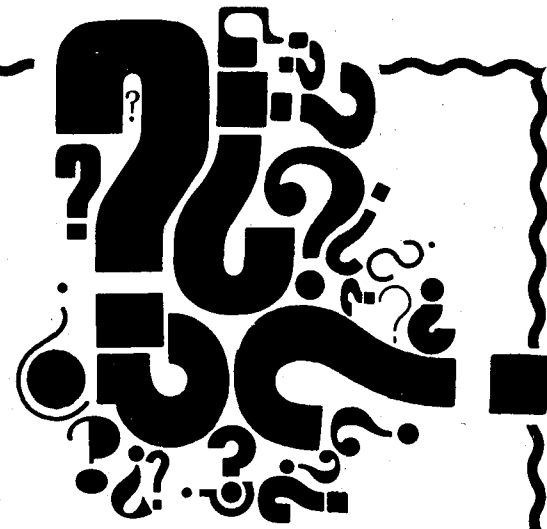
...THE BIBLE and the
...liturgy are easy examples of
...the prayer of praise and
...thanks before God. The
...psalms are full of thanks and
...praise to the Lord, repeated
...again and again. David had
...encountered the mystery of
...God and was conscious of it
...all his life, and this con-
...sciousness bubbled forth
...repetitiously: O God, my

...God, how wonderful you are!
...O God, my God, how
...wonderful your works! The
...same with St. Paul who also
...had encountered directly the
...mystery of God: How un-
...searchable his judgments!
...How ineffable his ways!
...Praised be the God and
...Father of our Lord Jesus
...Christ! And everyone knows
...how the Church never tires
...of saying: Holy, Holy, Holy!
...And Alleluia, Alleluia,
...Alleluia! Neither did David
...or Paul, nor the Church now,
...entertain any expectancies of
...exhausting the mystery of
...God before which they could
...only repeat themselves in
...humble praise and thanks.

...Think of the times in
...your life when you spon-
...taneously broke forth in
...praise and thanks of God.

They were important
moments in your life. God
was near.

The prayer of silence is
also an authentic and ap-
propriate response to the
mystery of God. People in
the East know this response
much better than we in the
West.



Insult to our minds?

By DEACON
STEVE LANDREGAN

"What we utter is God's
wisdom: a mysterious, a
hidden wisdom. God planned
it before all ages for our
glory. None of the rulers of
this age knew the mystery; if
they had known it, they
would never have crucified
the Lord of glory. Of the
wisdom it is written: 'Eye
has not seen, ear has not
heard, nor has it so much as
dawned on man what God
has prepared for those who
love him.' Yet God has
revealed this wisdom to us
through the Spirit. The
Spirit scrutinizes all matters,
even the deep things of
God." This excerpt from
Paul's First Epistle to the
Corinthians (2, 7-10a)
stimulates us to ask: What
is spirit? What is mystery?

The spirit that calls us
to goodness is God. But we
cannot touch him; we cannot
see him. Nor can we touch
the spirit that is the in-
telligent part of each of us.
Things we can neither see
nor touch nor understand,
yet we know they exist, we
call mystery. Spirit, God's
and our own, then, is
mystery. And so to live with
even our own spirit is to live
constantly with mystery.

BUT A UNIQUE
quality of human beings is to
search for meaning and
reason to those things not
understood. Mystery
challenges us to reach
beyond...to seek to unravel
the complexities of life, to
comprehend the in-

comprehensible. Challenge
intrigues us, beckons us,
helps us grow. It never
insults us. Rather it
recognizes our ability to
reason.

Centuries ago, God
called Abraham to have faith
in him when he told him to
leave his father's house and
go to a strange land. And he
promised that "All the
communities of the earth
shall find blessing you."
(Gn. 12, 1-3)

Asking Abraham to
leave his father's house and
go to an unknown land was a
bizarre request in ancient
times. God's promise, too,
was as bizarre as his com-
mand. Yet, even though
Abraham could reason none
of it out, he did as God
commanded. He did not even
question. He had that
wonderful thing called faith.
Faith—another mystery.

Something that cannot
be touched nor does it have a
visible form nor do we un-
derstand its magnetic pull
upon our spirits. It simply is.
Yet it is human for us to seek
understanding of the faith
within us. And somehow we
know that if we are to realize
our full human potential, we
must nurture this intangible
faith so that we can grow.
We long for its full bloom,
yet we know, too, its nature
will not be understood until
our rebirth in eternity.

ALL THIS mystery is a
constant reminder of our
humanness, of our
creatureliness, of the fact
that in spite of the dominion

we exercise over creatures,
ultimately we must admit
our inability to fully un-
derstand this mysterious,
hidden wisdom that is God's.

Mystery, then is not
myth; it is reality. The
incomprehensible exists, and
ultimately, we must admit
its existence as permanently
incomprehensible.

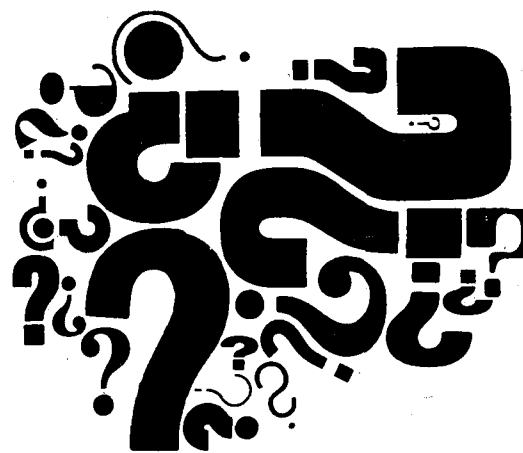
For the Christian,
mystery is the invitation to
faith. And faith can only
exist in the presence of the
uncertain, that which is
known incompletely. Where
there is absolute knowledge
and comprehension. There is
no need for faith.

All the mysteries in this
life flow from the primary
mystery of the in-
comprehensibility of God.
The mysteries with which
every person grapples—
existence, evil, suffering,
death and salvation—all
have their roots in the
primary mystery.

The unbeliever suffers
from an inability to accept
the reality of the mystery of
God. He is, however, equally
unable to accept the reality
of the mystery of his own
creatureliness.

JESUS DID NOT come
to proclaim an end to God's
incomprehensibility. He
came to call men to
acknowledge the mystery of
their own creatureliness and
to recognize their need for
redemption. He came to
proclaim God's love that
became incarnate in order
that men and women might
be redeemed.

Faith is our response to
the mystery of God's love
and the mystery of our
creatureliness. It is the grace
of God that enables us to
respond in faith and to
accept God's in-
comprehensibility as a
mystery to be lived with
rather than an enigma to be
unravelled.



reach beyond... to seek
life, to comprehend the

Prayer of the Faithful

28th SUNDAY OF THE YEAR
Oct. 10, 1976

Celebrant: Our Father in heaven offers us every needed grace to enter his eternal kingdom. Let us therefore pray to him with confidence and simplicity of heart.

LECTOR: Our response today will be: Father, help your children. That we will respond with courageous faith and obedience as Pope Paul and our bishops continue to teach us the truths of our faith, let us pray to the Lord:

People: Father help your children.

LECTOR: That as we commemorate this week the discovery of our country all citizens and civic leaders will continue to believe "In God We Trust," let us pray to the Lord:

People: Father, help your children.

LECTOR: That in this month dedicated to Mary, her prayers for us will help to obtain the graces we need to become holy people, let us pray to the Lord:

People: Father, help your children.

LECTOR: That we may gain the spiritual wisdom and purity of heart to remain unattached to material riches and learn to share what we have with others, let us pray to the Lord:

People: Father, help your children.

LECTOR: That by our prayers and good example members of our own families may be inspired to enter the priesthood or religious life, let us pray to the Lord:

People: Father, help your children.

Celebrant: Heavenly Father, it is our joy that you regard us as your own precious children. Make us worthy of your love. We ask this in the name of Jesus, our Lord.

People: Amen.

Oración de los Fieles

VIGESIMO OCTAVO DOMINGO DEL AÑO
10 DE OCTUBRE DE 1976

Celebrante: Dios nuestro Padre nos ofrece todas las gracias que necesitamos para encontrarnos con el cielo. Acerquémonos a El con confianza y sencillez de corazón.

LECTOR: Para que nos mantengamos fieles a las enseñanzas del Papa y nuestros obispos, custodios de la fe católica, oremos al Señor.

Pueblo: Señor ayuda a tus hijos.

LECTOR: Para que al conmemorar esta semana el descubrimiento de este Continente, nuestros dirigentes y todo el país se mantenga fiel al lema "En Dios confiamos," oremos al Señor.

Pueblo: Señor ayuda a tus hijos.

LECTOR: Para que durante este mes dedicado al Rosario, nuestra oración a la Madre de Dios nos ayude a avanzar en la santidad, oremos al Señor.

Pueblo: Señor ayuda a tus hijos.

LECTOR: Para que a través de nuestro ejemplo y nuestra oración surjan en nuestras familias apóstoles que se consagren al servicio del pueblo de Dios, en la vida religiosa, el sacerdocio o el laicado. Oremos al Señor.

Pueblo: Señor ayuda a tus hijos.

Celebrante: Padre nuestro, a nosotros nos llena de alegría saber que nos amas como a hijos y que nos miras como a tales. Haznos dignos de tu amor y tu fidelidad. Te lo pedimos por intercesión de Jesucristo Hijo tuyo y hermano nuestro que vive y reina contigo en unidad del Espíritu Santo por los siglos de los siglos.

Discussion

- Discuss the meaning of "God's wisdom."
- What is Spirit? Discuss.
- What is mystery? Discuss.
- Why is man different from God's other creatures?
- Can you explain faith?
- Discuss this statement: "The incomprehensible exists, and ultimately, we must admit its existence as permanently incomprehensible."
- What is our response to the mystery of God's love and the mystery of our creatureliness? Discuss.
- In the Old Testament, read in the Book of Genesis Chapters 15 through 27.
- In the New Testament, Read in Paul's First Epistle to the Corinthians, Chapter 13.
- Read the account of Moses speaking with the Lord in the Old Testament, Book of Exodus, Chapter 13. Then read The Book of Ezekiel. Compare the way in which God is spoken of in each of these books.
- Why are there so many stories in the Bible?
- Discuss this statement: "If the Scriptures make it clear that God is a profound mystery, they also make it abundantly clear that he has entered human history and touched human minds and hearts."

Life in Music



Sunrise

Sunrise, shine down a little love on the world today

and make a morning so sweet that it will have to chase my blues away

Oh, the moon and stars have gone, and I can see the light of dawn

Like a golden smile brighten up a brand new day.

Sunrise, come wrap me in the warmth of your crimson sky

I spent a long time believing in a dream that had passed me by,

but the moon and stars have gone and I can see the light of dawn, like a golden smile brighten up the morning sky.

From my bed I can hear the world outside
I can open my window wide
Take a breath of that fresh air, take a breath of that
fresh air, fresh air.

Sunrise, shine down a little love on the world today

and make a morning so sweet that it will have to chase

my blues away

Oh, the moon and stars have gone, and I can see the light of dawn

Like a golden smile brighten up a brand new day.

Written and Sung by Eric Carmen
C.A.M. - U.S.A.
BMI

By THE DAMEANS

There's something exciting about watching the sun rise. Sunrise is always a surprise because it sneaks up on you after an elaborate pre-dawn show. You wait and wait, watching the black fade into gray, then a color display of pinks, and oranges.

The clouds turn to fire and brilliantly light the sky, but the sun has yet to show her face. Sunlight dances through the treetops, but you're still in the dark. Finally, the sun appears on the horizon and quickly races high like a giant happy face in the sky.

Listening to "Sunrise" by Eric Carmen is the next best thing to watching one. At the beginning the music sets the mood for waiting. You can almost feel the strain of creation giving birth to another day. Then the music shifts to the triumphant sound of a new day begun.

The sun has long been celebrated as a sign of hope. Its brightness and warmth springing from the cold, dark night has helped reassure people that the darkness they may feel because of problems or dreams that have passed them by will not last.

Songwriters have woven their poems of hope into such songs as "There's Got To Be a Morning After" from the Poseidon Adventure, "Sunshine on My Shoulders" and "Here Comes the Sun" where the Beatles sing—"It's Alright."

The sun does not send problems away,

but it does help people feel better about them. The sun stands in the sky each day as a reminder that darkness does not last forever, that new beginnings are possible each day. Even on the rainy days, smog or fog days, when the weather colors are grey, we get by because we know the beautiful, bright days will come again.

A more important reminder the sun gives us is that we can believe in ourselves. No matter what goes on around us or what disappointments we suffer, we have the power to rise (like the sun) above them or rise again (like the sun) when they leave us in the dark.

Hope is so necessary in today's troubled times. That's why it's important to be around hopeful people, those who refuse to give up when things are tough, who believe in goodness despite the evil they endure, who believe in the sun even when it isn't shining.

Christians are called to be hopeful people because they believe that a better tomorrow is not some idle dream, but a promise given them by a loving Father. They are reminded of another Son who rose for all of us—One who gives freely of his love and power.

As sure as the sun will rise tomorrow, Christians are convinced that God is taking care of them. Or as the French writer, Lacordaire put it, "I know nothing of tomorrow except that love of God will rise before the sun."

Pontiff calls faith primary; also cites human progress

VATICAN CITY—(NC)—Christians must commit themselves to both faith and human progress; but the faith commitment must take priority Pope Paul VI said at a general audience here.

The Pope also said Catholic doctrine is timeless and changeless even though the way it is presented in different eras can and must change.

The 79-year-old Pope said that the commitment to faith and to human progress or development are complementary goals for a Christian.

"But we must give priority to faith because of its dignity, its necessity and its utility," Pope Paul asserted.

WE REPEAT what the Lord said, "Seek first the kingdom of God and his justice and all things"—things necessary to life on earth—will

be given to you besides."

The Pope declared that Catholic doctrine "does not change or wear itself out in the course of history."

The way doctrine is taught, he said, "can and must be made lively." But he warned about adopting anything "that gives the faith an interpretation which is foreign to the magisterium (teaching authority) of the Church."

Errors related to faith have caused the Church throughout history to "buttress Catholic doctrine," the Pope said.

But this, he maintained, "has not made the Church unable to talk about Catholic truths. Rather it has stimulated her to present old truths in a new way."

REGARDING the practice of faith and the world's search for progress, the Pope warned Catholics not to "pull

back" from society.

"Can the Church shut itself off like a light bulb? No, it must illuminate the world with Gospel light," he asserted.

"The world without the Church is like bread without salt. It is a world that is inspid, blind and without goals.

He condemned as false a notion of progress which, he said, has resulted in "a great machine of war and arms to destroy ourselves."

"The Church" he added, "teaches men that they must organize, not to kill one another, but to love one another."

At the end of the audience the Pope saluted a uniformed group of Knights and Ladies of the Holy Sepulchre from the American Southern Lieutenancy, led by four Texas bishops—Bishop John Morkovsky of Galveston-Houston and his retired predecessor, Bishop Joseph Nold, Bishop John Cassata of Fort Worth and Bishop Vincent Harris of Austin.

The Bishops wore the white mantles of the Knights.

"We know that you are conscious of the many needs of the Church in the Middle East and that in particular you are generously endeavoring to show effective solidarity with the Christians of the Holy Land," Pope Paul said.

"May the Lord sustain you in this great apostolate exercised under the sign of fraternal love and in commemoration of his pascal mystery."

Pope calls sacred music 'urgent' need

VATICAN CITY—(NC)—Teaching Catholic congregations to sing and forming church choirs are "urgent and opportune" tasks for the modern parish, Pope Paul VI has said.

"There's still a long way to go," the Pope wrote to a Naples congress on sacred music. He said that the renewed liturgy is "incomplete when deprived of music which is adequate and worthy of it."

Pope Paul said that new church music is needed to complement the "always valid" Gregorian, polyphonic and popular church music already in use.

The Pope noted that the development of authentic sacred music is more than simply a matter of teaching a congregation new tunes. "It is

also a catechesis," he said, "helping the faithful to understand the meaning of the texts and the spiritual content of the mysteries they are celebrating."

"We cannot forget," he concluded, "that today more than ever, a parish that wants to be leaven among the masses and light which brightens the whole house must exhibit its liveliness on a variety of levels."

39 men ordained permanent deacons

CINCINNATI—(NC)—Thirty-nine men comprised the first group to be ordained to the permanent diaconate in the Cincinnati archdiocese.

Eleven men, 10 of them married, were ordained Sept. 25 in Immaculate Conception Church, Dayton, by Bishop Daniel E. Pilarczyk, auxiliary of Cincinnati.

The following day, 28 men, 26 of them married, were ordained by Archbishop Joseph L. Bernardin of Cincinnati in St. Peter in Chains Cathedral here.

Wives took part in the ceremony by expressing their public assent to their husbands' decision to serve as deacons and by helping in the investiture ceremony.



Delivering the Invocation last Sunday at the Orange Bowl prior to the Miami Dolphin-Los Angeles Rams football game is Archbishop Coleman F. Carroll, who is a friend of Dolphins owner Joe Robbie and coach Don Shula. He ended the prayer with the petition, "May the better team win."

Catholic educators' meeting under way

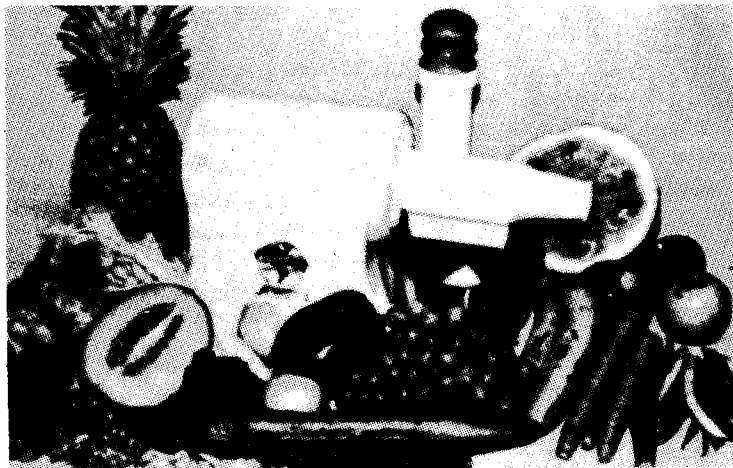
Educators from the Archdiocese of Miami will participate in the annual Florida Catholic School Administrators Conference which opened Thursday and continues through Saturday in St. Augustine.

Archbishop Coleman F. Carroll and Archbishop Edward A. McCarthy will attend the sessions accompanied by Father Vincent T. Kelly, Archdiocesan Superintendent of Education; and Sister Carmella Therese, S.N.J.M., coordinator of Archdiocesan schools in Dade County.

The Diocese of St. Augustine and Father Charles Bowes, St. Augustine Director of the Religious Education Office, are hosts to the meeting at the Ponce de Leon Lodge.

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- grate any hard fruit or vegetables
- snow cones
- ice cream dishes

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Retreat set in S. Dade

KENDALL—"Contemplative Prayer with Scripture" will be the theme of a day of Reflection at the Dominican Retreat House, 7275 SW 124 St., Sunday, Oct. 17.

Sister Mary Mullins, O.P., chairman of the Theology Dept. at Barry College, will conduct the conferences which begin during 9 a.m. registration and continue until Mass at 2:30 p.m. Father James Fetscher, assistant pastor, St.



Fr. Gerard LaCerra, director of the Archdiocese Religious Ed-CCD Office, conducts an orientation for new catechists in West Palm Beach. The orientation is to provide teaching skills, develop lesson plans, learn philosophy of catechetics, and help teachers encourage self expression among children.

Louis Church, will be the celebrant.

Reservations may be made by calling Sister Elizabeth Ann, O.P. at the retreat house, 238-2711.

A weekend retreat for women is planned Oct. 22-24 at the retreat house. Father Peter Cheng will be the retreat director. Additional information may be obtained by calling Sister Mary Angela, O.P. at the retreat house.

Holy Rosary arts fest

PERRINE—An arts and crafts festival under the auspices of Holy Rosary Home and School Assn., will be held on the grounds of the church, 9500 SW 184 St., Saturday and Sunday, Oct. 16 and 17.

Display areas 10' x 10' are now available for interested persons by calling 238-6146 or 233-3673. Spaces are limited but non-parishioners are welcome to participate.

Women's meet slated

HOMESTEAD—Affiliations of the South Dade Deanery of the Miami Archdiocesan Council of Catholic Women will convene for their Fall meeting at 9 a.m. Wednesday, Oct. 13 at the Air Force Base Officers Club.

Members of Holy Rosary Council of Catholic Women will be hostesses during the one-day meet which will feature a family life panel. Par-

ticipating will be Father Kieran Darcy, pastor, St. Richard parish; Mrs. William Healy, community education officer, Rehabilitative Services Division; Thomas Endter, vice president, Florida Right to Life Committee; and Father James Fetscher, assistant pastor, St. Louis Church.

Entertainment will be provided during luncheon by the "Skylarks."

Special Masses set

Special Masses in observance of Respect for Life month and America's Bicentennial have been planned in Sunrise and Hialeah.

Members of St. Bernard Guild, Sunrise, will participate in a special Mass at 7:30 p.m., Tuesday, Oct. 12 in observance of Respect for Life. Jeanne Lawson of the Broward County Right to Life Committee will speak at the

monthly meeting which will follow in the parish center.

At 3 p.m. on Oct. 10, an outdoor Mass of Thanksgiving will be celebrated for parishioners and friends of St. Cecilia Church at Eighth Ave. and 29th St., Hialeah, in observance of the Bicentennial.

Encounter founder here

Father Gabriel Calvo, founder of the Marriage Encounter Movement, will be in the Archdiocese of Miami next week and conduct workshops in Fort Lauderdale and Lantana.

"Family Enrichment" will be theme of the

workshops scheduled at 8 p.m. on Saturday, Oct. 16 at Holy Spirit Church, Lantana; and on Sunday, Oct. 17 at St. Maurice Church, Fort Lauderdale. Those interested may call 961-3882 for additional information.

It's a Date

Broward County

ST. CLEMENT Men's Club will sponsor a Mass and community brunch Sunday, Oct. 10. Mass at 9 a.m. will be followed by brunch at the Beach Club Hotel, AIA, Ft. Lauderdale. Virginia Young, author of "Mangrove Roots" and former mayor, will speak.

LAUDERDALE CATHOLIC SINGLES Club new officers are Janet Cianciarulo and Ed Nadig, vice presidents; Kathy Harris, recording secretary; Margaret Cane, corresponding secretary; and Dan Milan, treasurer. Members plan an "Oktoberfest" Saturday, Oct. 9 at 8:30 p.m. at Bob Porte's Village Townhouse, 599 N. University Dr., Plantation.

ST. ANTHONY Women's Club will sponsor an open house in their library, Tuesday, Oct. 12, 1:30 - 3:30 p.m.

ST. BARTHOLOMEW Young at Heart Club, Miramar, is planning an evening at the Marco Polo Hotel, Miami Beach, with dinner and show, Oct. 14. For reservations call Max Altman, 987-7517.

Palm Beach County

ST. JUDE Christian Mothers and Women, Tequesta, will sponsor a day of recollection from 9 a.m. to 3 p.m., Wednesday, Oct. 13 at the Cenacle Retreat House, Lantana. Transportation will be provided. Call 746-8589.

ST. JULIANA Women's Club

Assumption Circle will serve pancake breakfasts from 7 a.m. to 1 p.m., Sunday, Oct. 10, in the school cafeteria, 4500 S. Dixie Hwy, West Palm Beach.

HOLY SPIRIT Friendship Club, Lantana, will meet at 1 p.m., Monday, Oct. 11. Father Robert E. Dunn will be the guest speaker.

ST. FRANCIS OF ASSISI Ladies Guild will sponsor an "Oktoberfest" Saturday, Oct. 16 from 5 to 11 p.m. in the school courtyard, Riviera Beach. Tickets may be obtained by calling 844-5711.

Dade County

HOLY FAMILY parish, N. Miami, will have a square dance and chicken dinner at 7 p.m., Saturday, Oct. 9. Tickets may be obtained by calling 947-8819.

ST. LAWRENCE Council of Women sponsor a Casino Royale at 8 p.m., Saturday, Oct. 9 in the church annex, N. Miami Beach. Tickets available by calling 949-8144 or at rectory. Members of the Council meet at 8 p.m. Monday, Oct. 11, in the cafeteria.

EPIPHANY Woman's Club will sponsor a one-day retreat Tuesday, Oct. 19 at the Dominican Retreat House, Kendall. Father James

Fetscher will be the retreat master for sessions which begin at 9:15 a.m. and end at 2 p.m. For reservations call 667-3462 or 666-3905 no later than Oct. 15.

CATHOLIC ALUMNI Club will sponsor a party at 9 p.m. today (Friday). For further information call Frank Palermo, 226-2480. Non-members welcome.

KC COUNCIL Coral Gables, will have a fish fry and birthday night today (Friday) at 6:30 p.m. in the council hall, 270 Catalonia Ave.

ST. KEVIN parish will present Dominican Father Daniel P. Madden of Barry College in a lecture on "Man, Woman and Original Sin," and "How the Bible Responds to Evolution" at 8 p.m., Monday, Oct. 11 at 4120 SW 125 Ave.

MARIANETTES Auxiliary of KC Council No. 3757 will sponsor a card party at 8 p.m., Oct. 12 at Marian Council Hall, 13300 Memorial Hwy, N. Miami. Dessert will be served.

ST. ROSE OF LIMA Altar Guild meets at 11 a.m., Oct. 11 at Miami Shores Community Center. Program and refreshments will be included.

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Parishes want their people's blood

By MARJORIE L. FILLIYAW
Local News Editor

"We've asked you for everything else—now we want your blood!"

That was the way one South Florida pastor sparked the interest of his congregation in a volunteer blood drive almost 20 years ago when "giving blood" to maintain parish blood banks was a relatively new idea.

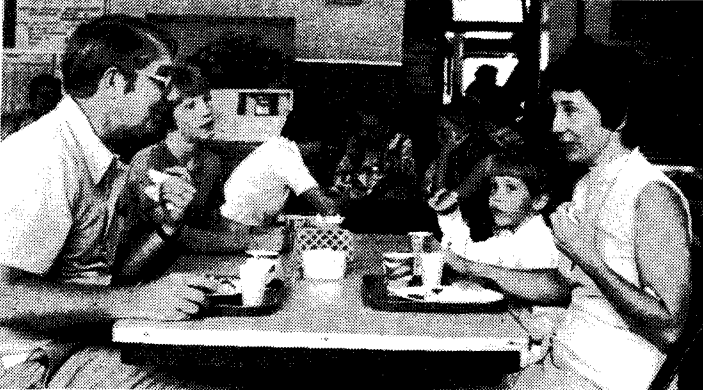
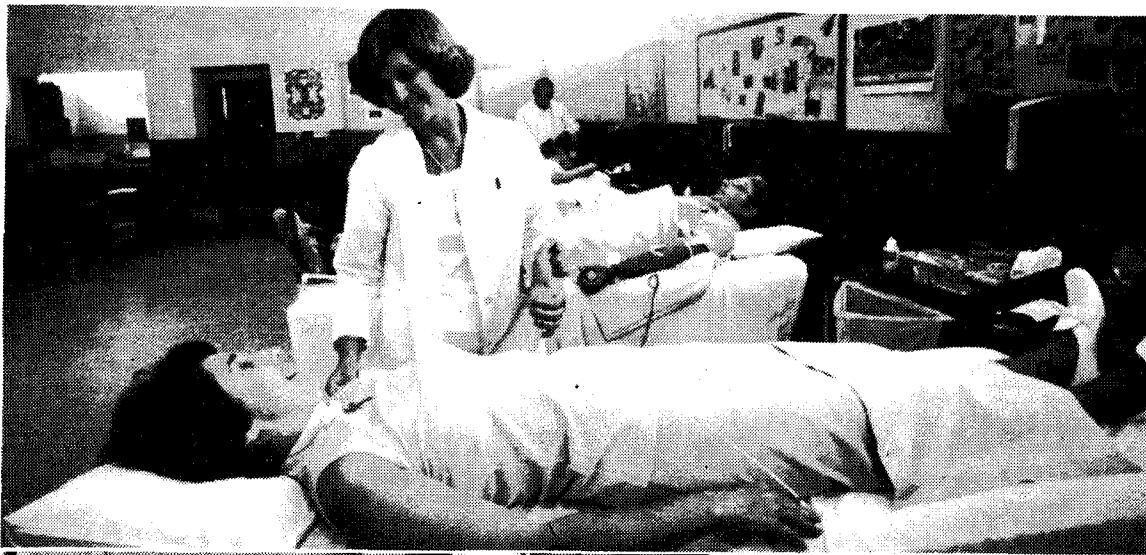
Today, annual drives to replenish parish blood banks are conducted throughout South Florida to benefit parishioners and their families in need of blood at times of serious illnesses or accidents.

IN DADE COUNTY parishes donate blood to the John Elliott Blood Bank established in 1941 and to Mt. Sinai Medical Center Blood Bank founded in 1950. In general blood donations to parish banks are used exclusively for members of the parish and their families but now and then an exception is made. Last year St. Rose of Lima parish donated 25 pints from their bank to young hemophiliac David Salce in Variety Children's Hospital.

St. Rose of Lima parish was one of the first churches in the Greater Miami area to inaugurate its own blood bank and has annually reported an increase in the number of donations which began with 25 pints in the early 60's and last Sunday replenished its supply with 78 pints.

In most instances blood campaigns are conducted after Sunday Masses, a convenient time for parishioners who can easily donate in the parish center or hall where mobile units provide equipment and personnel. Free breakfasts are served to donors.

BLOOD BANKS to serve parish communities have proved popular among



Tom Jennings and Mrs. Claire Churchill donate blood to St. Rose of Lima account assisted by Mrs. Ricia Scharf, Mt. Sinai technologist. At left the donors enjoyed breakfast served by CYO.

relatively new South Florida parishes as well as in those long established. St. Agatha parish founded five years ago in Miami's southwest section has blood campaigns twice yearly. Fortunately, according to Father William O'Dea, no one in the parish has had need to call for any of the 47 units given in the past two years. Eight-year-old St. Catherine of Siena parish also in the southwest section has been credited with 90 units of blood donated in the past two years; and St. Louis parish has donated a total of 122 pints in two years. Five-year-old St. Cecilia parish, primarily Spanish-speaking, has given 74 units.

In North Dade County, Father James Reynolds, pastor

of St. James Church, has announced that the annual drive to replenish their blood supply will be conducted on Sunday, Oct. 17.

Father Reynolds, who is also the Archdiocesan Director of the Family Life Bureau,

emphasized that "Just as we attempt to be of service to the spiritual life of people, we also try to be of service to their physical well-being. It is an act of kindness," he said, "to give blood which may alleviate the suffering of another member of

the community."

ALTHOUGH NOT in Dade County, two parishes from Hollywood are also participating in the Mt. Sinai Blood Bank. Almost 400 units have been donated by parishioners of Nativity Church, Hollywood, in the past four years; and members of St. Bartholomew Church, Miramar, have donated 122 pints in the past seven years.

Each person who donates a unit (approximately one pint) of blood to Mt. Sinai Blood Bank is immediately enrolled in a Blood Assurance Program which protects the donor and his immediate family, including children up to the age of 17, for an entire year for any amount of blood they might need.

A multitude of stories could be written in every parish participating in the blood bank program about the times when a parish community member has been aided by the blood on hand.

One thing is certain—a new slogan which has become popular—"The blood you give may save YOUR life" has struck home to many, many South Florida Catholics.

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800 attend DYA day of reflection

Over 800 teenagers and coaches attended a Day of Reflection last Sunday in three different locations. The six hour program was held from noon to 6 p.m., and one primary purpose was to get all youngsters involved in sports to meet each other as people rather than as just adversaries on the sports field.

Dennis Evans was director of the program at Pace High School and Father Gus Miyards was principal celebrant at the Mass included in the day's activities.

In Broward County, Joseph Deitz directed the day at St. Thomas Aquinas High School, Fort Lauderdale. Offering Mass was Father Jim Murphy.

In West Palm Beach, Father William Dever, director of Youth Activities, was principal celebrant of the Liturgy. Frank DiMarzio was director of the activities at St. Edward's Church.

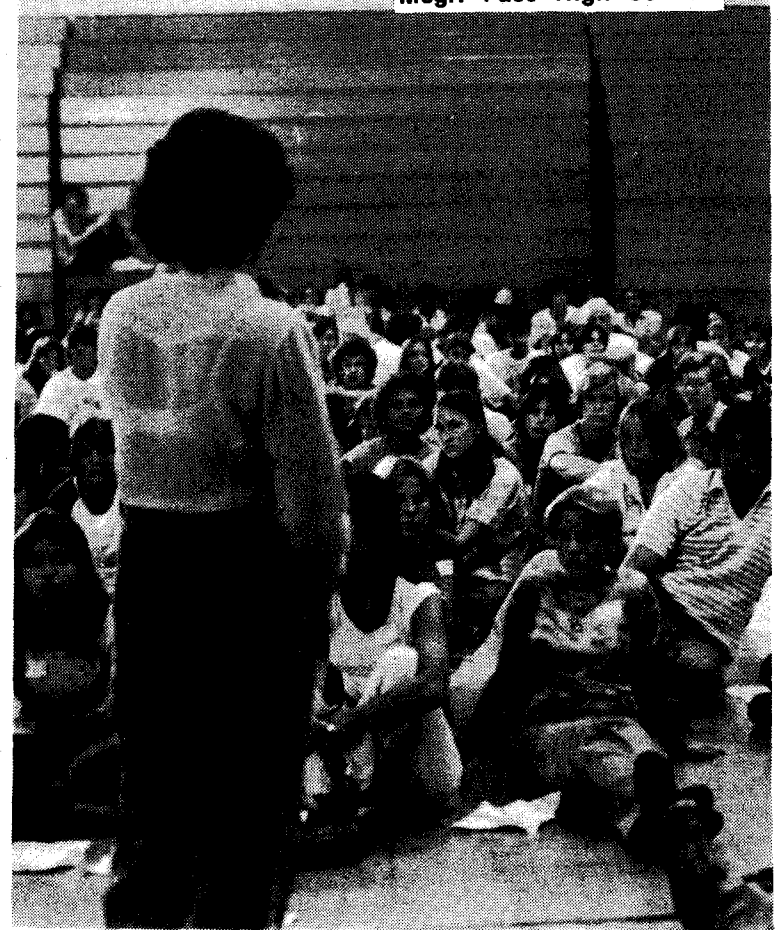
Two talks were presented at each area followed by discussion after each presentation. There were two panels on "Expectations of a Coach," presented by players, and one on "Expectations of Players," presented by coaches.



Dade County Day of Reflection was held at Msgr. Pace High School.



St. Edward's Church, West Palm Beach, was the scene of a Day of Reflection for teenagers and coaches.



Chaminade notches biggest victory

Prior to their big game with Hollywood Hills last week, Chaminade's football coach, Vince Zappone, called it the school's biggest game in the dozen years he had been at Chaminade.

That was a sizeable statement considering Chaminade had played state championship games in AAA competition in the past. But this was an undefeated Chaminade, playing in AAAA

competition, coming back from a 5-5 season and facing Hollywood Hills, not only an arch-rival but a perennial powerhouse of Broward County. With this in mind and looking back at the outcome, Zappone's comment is more than understandable.

The Lions, striking with lightning swiftness, crushed the Spartans, 31-0. The Lions' "rubberband defense" played the best game of the year, causing five turnovers and limiting Hills to 125 yards total offense.

Chaminade's offense amassed 263 total yards, 229 of that on the ground. Bill Capece rushed for 95 yards to lead the Lions, Joe Zumwalt rushed for 59 yards and Tom Emmanuello had 47 yards rushing. Each of the three dashed for a touchdown.

Zumwalt opened the scoring with a 23 yard touchdown burst, Capece exploded through the Hills' defense for a 76 yard TD and Emmanuello ran 42 yards for the final score.

'Almost anything goes' set by DYA for Oct. 16

By ELAINE SCHENK

All systems are go—for almost go—for "Almost Anything Goes," a zany, far out day of pure fun scheduled Oct. 16 at St. Thomas Aquinas

Your Corner

High in Ft. Lauderdale. If you go, you're likely to do anything from balancing a melon on your nose, to rounding up a wild mandrisnork. Don't forget to pre-register with the DYA office, telephone 757-6241 in Dade, 525-5157 in Broward, or 833-1951 in Palm Beach.

Somebody told me there's a pancake breakfast Sunday (Oct. 10) sponsored in Patrina Hall by Sacred Heart CYO in Homestead. Be there at 9 a.m. for some delicious flapjacks. And you might even win a door prize!

Hey, all you parish youth groups in the North Miami area: remember the cluster meeting sponsored by Squires Circle 1364 Tuesday, Oct. 19. Cluster representatives will be treated to the hospitality of the game room following the meeting. The meeting's agenda includes "Operation Santa Claus" (you remember him, don't you?), an up-coming beach party and possible service projects.

Future youth leaders will go through peer ministry training this weekend at St. Thomas Aquinas High.

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Students lend a hand at Mercy Hosp. program



Patient escort Cristina Alvarez from Carrollton School.

"I'm getting a lot of satisfaction from helping people and being able to give them some love," says Christina Alvarez, a senior at Carrollton School.

Christina is part of a Christian service program at Mercy Hospital. This is the fourth year students from Carrollton have spent one morning a week at Mercy Hospital as part of the school's religion program which focuses on Christian social action.

"I'M DOING this mainly because I want to serve my community in some way and feel that I can be of some help to people," Christina continues. "I'm giving to many all the

love and affection that I can give. I like knowing that I can make people feel good so that they feel wanted."

Carrollton sophomore Jackie Mantella says, "I feel I am getting a small idea of what it is like to work in a hospital. The satisfaction is great to know that I have helped someone in a small but special way."

Sister Lorraine Kraverath, S.S.J., of Immaculata-LaSalle, a school which also participates in the project, notes that, "this will be our third year. From the start it was successful with 125 students participating the first year and 150 students the second year."

"THE CHRISTIAN Service Program is a response to the Gospel message to 'Love one another as I have loved you.' We help, not only physically, but to bring a good spirit. Insofar as it is a response to the Gospel, it is Christian and it is also an attempt to integrate religion into everyday life.

"I know the students have

participate was the fact that we believe our students should be exposed to a reality that many times they don't face in the world they move through. It's also aimed to help students concretize what their Christian faith is all about."

Belen Junior Pedro Pelaez is one of the participants in Christian Service Program. What prompted him?

"I'm participating in this program," says the 16-year-old, "to learn to communicate with other people and to learn to feel what others feel. The main objective is to help other people who are in need of help, mentally and physically.

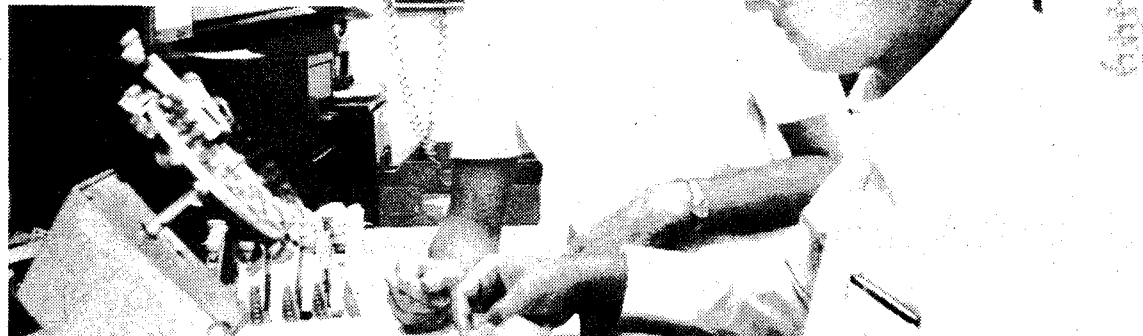
"FROM the experiences, I



Information supplied by Jackie Amntilla at Mercy Hospital.



Discussing the Christian Service Program (from left) Father Roberto Mollinedo, S.J., of Belen, Sister Lorraine Kraverath, S.S.J., of Immaculata LaSalle, and Eleanor Erwin, director of volunteers at Mercy.



Lab work performed by Pedro Pelaez of Belen under the watchful eye of Shirlyn McKenzie.

'Any suggestions when parents don't trust you?'

Answering your question is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P.O. Box 381059, Miami, Fl. 33138.

Dear Father: I am a 16-year-old girl with three brothers in my family. My parents are very strict with me. I can only go out to certain places with certain people and have to be always well supervised. It seems that if they trusted me they would trust me to be reliable enough to make good decisions. I have threatened that at 18 I will do what I want. Any suggestions.

Gail

Dear Gail: I feel that you may be misreading your parents. More than likely it is not that they don't trust you; they probably don't trust other people.

Your parents have decided from their experience that there are many people more than willing to take advantage of a 16-year-old girl new to the dating game, and that there are many influences out in the big bad world that can be harmful to their daughter.

If this is their feeling, in many respects they are right. So many times I find that it is the innocent party who is hurt and they don't want you to be that innocent party. Being the only girl does not help the situation. Most parents are more protective with their

daughters.

Hopefully, the more you understand your parents'

Straight talk

motives, the more you will be able to accept what they are doing as a genuine sign of love for you. Threatening will not help to make the situation any better. It will probably only make things worse.

Your best bet is to make sure they know that you will always be open and honest with them, and to let them see that you handle whatever situations they allow you in a mature fashion. I'm sure that if you do this you will find them easing the restriction little by little.

Above all, remember, this is not easy for them either.

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enjoyed the freedom and the trust given to them to enter into the experience," continues Sister Lorraine. "Some students have made career choices based on the experience. The program opened doors to them they wouldn't have considered going through prior to their participation."

FATHER Roberto Mollinedo, S.J., of Belen Jesuit Prep, indicated: "This is our first year doing this kind of program so we have it on an experimental basis. The main idea that moved us to par-

hope to get a real view of what life is really about. At this

point, I don't think I have given much but what I hope to be giving is help to all who need it. I also want to let people know that there are others who care in this world and that there are Christians who are willing to help."

According to Eleanor

Erwin, director of volunteers at Mercy, the students assist in the lab, on the information desk in Carroll Tower, as patient escorts, doing orderly work in the recovery room, wrapping instruments, delivering free newspapers supplied by the hospital sorting and delivering patient mail and flowers, and in the central supply area.

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Bishop Lamont sentenced to 10 years

By ROBERT NOWELL

LONDON—(NC)—Bishop Donal Lamont of Umtali, Rhodesia, has been sentenced to 10 years imprisonment with hard labor for failing to report the presence of terrorists and for inviting others to do the same.

According to the BBC (British Broadcasting Corporation), the courtroom in Umtali was packed with Africans who gasped when they heard the sentence. Bishop Lamont has said he will appeal.

In an interview with the BBC, recorded shortly after he had first been questioned by police, Lamont was asked if he thought he would still be able to go around to the mission stations and preach in his capacity as bishop of Umtali in two or three months' time.

"I should hope so," he said. "Were I not to be permitted to do so, it would be a clear indication that people are afraid of the voice of truth and that those in authority are afraid of a proclamation for social justice."

Commenting on the sentence on Bishop Lamont, the president of the Bishops' Conference of England and Wales, Archbishop George Patrick Dwyer of Birmingham, said he was "shocked" not just at the length of the sentence, but "that he should be sentenced at all for his stand for racial justice, which is what it really is for."

The archbishop told a BBC interviewer he hoped that "in the present circumstances,

when the equality of black and white Rhodesians is at last being recognized, clemency will be shown to Bishop Lamont."

In a lengthy statement made during the trial, the 65-year-old Carmelite bishop told the Umtali Regional Magistrates' Court that he had defied Rhodesia's Law and Order Maintenance Act "because I, like many of my colleagues, cannot reconcile my Christian principles with the racist legislation in Rhodesia."

The incidents which led Rhodesian authorities to indict Bishop Lamont occurred when guerrillas seeking the overthrow of the country's white minority government threatened to destroy the Avila mission, 18 miles from Rhodesia's eastern border with Mozambique, if the staff did not provide more medical supplies, cameras, tape recorders, watches and clothing.

Fearing for their lives, the staff left. The news of this spread, and other missionaries asked if they should close their schools, hospitals and missions.

"I now faced the real threat of having to close down all Church institutions and facilities in the diocese if I decided to report terrorists in the area," Bishop Lamont, a native of Northern Ireland, told the court.

"The good of the Church had to be preserved at all costs," he continued, "along with the lives of innocent villagers and the mission staff. This convinced me I had no

alternative but to take full responsibility for my actions and break the law."

Bishop Lamont, who had headed the Umtali diocese since 1957, has long been outspoken on behalf of Rhodesia's blacks. In 1959, when unrest in the Central African Federation, to which Rhodesia then belonged, led to repressive legislation in Rhodesia, he issued a pastoral

letter pointing out that the laws were frustrating the black Africans' desire and need for land and education. Such laws, he said, were immoral and contrary to the teachings of Christ.

Over the years since then, Bishop Lamont has repeatedly criticized the discriminatory policies of the Rhodesian government.

Shortly before the government filed charges against him this past August, he published an open letter to Rhodesian Prime Minister Ian Smith and the members of the government in which he said the government, not the rebels, was chiefly responsible for the increasing violence throughout the country.

Smuggled report describes Black Rhodesians' suffering

By JOHN MAHER

WASHINGTON—(NC)—

A report by the Rhodesian Catholic Commission for Justice and Peace has described the sufferings of Rhodesia's blacks at the hands of government forces, including torture, psychological terror, killings for curfew breaking and legal repression.

The report smuggled out of Rhodesia and published in London was released here by the international justice and peace department of the U.S. Catholic Conference. Its release had been delayed until the Rhodesian commission was ready to circulate it there because the commission believed the government, if aware of it, would ban its distribution.

Distribution was set for Oct. 1 in Rhodesia, the day Bishop Donal Lamont of Umtali, Rhodesia, was sentenced to 10 years in prison on four counts of breaking anti-terrorist laws. The commission said it had been advised not to release the report earlier for fear it might adversely affect the bishop's trial, which arose out of his outspoken opposition to Rhodesia's white minority regime.

THE commission is appointed by the Rhodesian Catholic Bishops' Conference.

"The result of the denial to the majority of Rhodesia's people of political and human rights and of a fair share in the country's wealth is an ideological warfare at the point of a gun in which the common man stands as both victim and prize," the commission said in an introduction to the report.

The commission pointed out that difficulties it faced in following up complaints included lack of cooperation and hostility on the part of the authorities, prohibition of entry to many areas where incidents occur and restriction of access to others, the fear in victims and witnesses of reprisals for speaking out and their despair of any remedy. "The commission is satisfied," it said, "that they receive reports of only some of the incidents which occur."

IN A section on torture, the report described three incidents:

—On March 19, 1976, a group of about 12 youngsters of

the Methodist Youth Fellowship in the Mtoko area was returning from a prayer meeting when they were accosted by eight blacks in a government vehicle. Accusing the youths, of attending an anti-government political meeting, the men beat them with their fists and sticks and kicked them. The beatings were so severe that most of the youths needed hospital treatment and one was hospitalized for 18 days. The authorities later fined four of the assailants, who were members of the security forces, \$40 each.

—On May 18 and 19, 1976, several women in the village of Mrewa were beaten by members of the security forces with belts and cords of cowhide to compel them to admit attending terrorist meetings. One was the 45-year-old mother of eight children. The women later said the beatings were so severe that they would admit anything the police wanted.

—On Sept. 2, 1975, the three Chiutsi brothers were picked up for questioning because one of them, Erasmus, was suspected of contact with insurgents. They were held for six days, beaten and burned. Erasmus died and the authorities said he hanged himself. The post mortem report signed by a doctor did not mention the marks of torture the family observed on the body as they prepared it for burial.

THE SECTION of the commission report dealing with government efforts to persuade blacks to refuse cooperation to terrorists and to inform the authorities of their presence describes the distribution to blacks of leaflets with photographs of the mutilated bodies of black guerrillas.

The report said that a film shown by security forces in schools in the Mt. Darwin area portrayed the tracking and

killing of guerrillas by Rhodesian soldiers and included a sequence in which a hyena on a leash held by a soldier tears apart three human bodies.

A witness said: "I saw that some children and women in the audience became sick, others went out in horror. The men were sitting on the ground, stunned in horror."

The report said that on Sept. 22, 1975, a news program on the Rhodesian television network included a film showing Rhodesian soldiers displaying the bullet-riddled bodies of guerrillas to black villagers.

THE REPORT pointed out that a 6 a.m. to 6 p.m. curfew has been imposed in a number of areas of Rhodesia and subjects the people in those areas to considerable hardship.

Although the law provides fines and imprisonment as penalties for curfew breakers reported of curfew breakers reported killed by security forces indicates that the security forces have orders to shoot curfew breakers on sight, the report said.

Pope says new saint has lesson to teach

VATICAN CITY—(NC)—In canonizing the foundress of a cloistered order of nuns here Oct. 3, Pope Paul VI said that the contemplative life has a hard but valid lesson to teach today's "permissive society."

Few of 3,000 cloistered Franciscan Sisters of the Immaculate Conception were present in the vast basilica for the canonization of their foundress, St. Beatrice da Silva. The nuns follow a very strict cloistered rule.

Pope Paul said that the strictness and "radicalism" of the saints "represents always a challenge to the conformism of our actions, which we often consider right simply because they are comfortable."

"The saints' radicalism should shake us out of our laziness and invite a rediscovery of forgotten values," he said.

St. Beatrice served as lady-in-waiting for Queen Isabella, wife of Spanish King John II of Castille. A very beautiful woman, the new saint provoked the jealousy of the queen, who often treated her harshly.

At age 25, she entered a convent in Toledo and in 1489 Pope Innocent VIII approved

the strict rule of the order she founded.


Pope Paul told thousands in St. Peter's that for modern man, saturated by the mass media with the visible and tangible, "the presence of these silent and vigilant women striving toward a world of non-visible reality, should be a providential call to heed their vocation to roam through the limitless horizons of the divine."

The Pope said St. Beatrice lived in a courtly environment with vices not unlike present ones. She has, he said, a lesson to teach today.



"We live in a permissive society which seems to have no bounds," the Pope charged. "The evident result is that vice is spreading in the name of misunderstood liberty. The indignant cry of right conscience is ignored, and the values of honesty, shame dignity, and the rights of others are derided and torn down."

The Pope said that St. Beatrice's dedication to a hidden life is "a valid message for us, who manufacture a progress which both exalts and frightens us with its intrinsic ambiguity."

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World and Nation

'Security' blamed for purges

An official of the U.S. Catholic Conference (USCC) told legislators in Washington that violations of human rights in Argentina, Brazil, Chile, Paraguay and Uruguay stem from a rigid idea of state security. Father J. Bryan Hehir, USCC associate secretary for international justice and peace, said the governments of those nations subscribe to "the ideology of the modern national security state, in which the worth and merit of the individual citizen, and his or her very existence, have meaning only insofar as they contribute to the so-called security of the nation."

Fined for shielding aliens

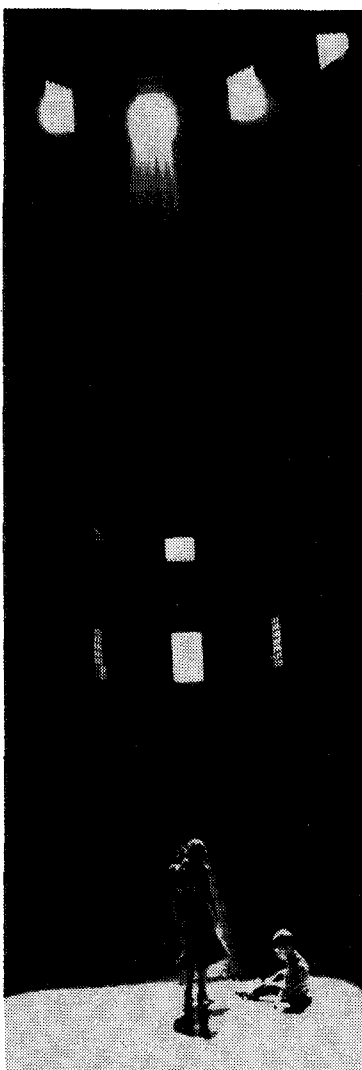
Mario Cantu, 39, a San Antonio, Tex. restaurant owner found guilty earlier this month of two counts of "shielding" illegal aliens and one count of conspiracy, has been handed a five year suspended sentence and fined \$3,000 by Federal Dist. Judge John H. Woods Jr. Cantu gained prominence after his arrest by embarking on a 20-day protest fast to call attention to what he called the "violence" imposed on illegal aliens by the U.S. Immigration and Naturalization Service.

Pupils 'need' remedial aid

The Catholic school superintendents of New York state have asked the state's highest educational policy-making body to oppose an effort to halt the assignment of public school teachers to provide remedial instruction in parochial schools. In testimony before the New York State Board of Regents here, Father Lawrence Deno, president of the New York State Council of Catholic School Superintendents, asked the board to "speak out" on behalf of educationally disadvantaged nonpublic school pupils who are aided by the remedial instruction.



BERMINI'S, NOT CHARLIE'S—A little girl finds the nose of an angel in St. Peter's Basilica irresistible. The angel is one of Bernini's not one of Charlie's three female detectives made popular in a new American television program.



CHILDREN OF LIGHT—Two young people, bathed in sun rays from a window in St. Peter's Basilica, seem to fulfill the injunction from St. Paul's Letter to the Ephesians: "Live as children of light. Light produces every kind of goodness..."

Town clouded in arsenic

Worshippers at the shrine of St. Michael marked the archangel's feastday in Monte Sant' Angelo, Italy, Sept. 29 in a climate of uncertainty following the blanketing of a nearby area with a cloud of arsenic. More than a ton of arsenic escaped from a factory near the large town of Manfredonia Sunday, Sept. 26, in Italy's second major chemical industrial accident within three months.

Physicians' strike blasted

The Colombian bishops said a long physicians' strike in government hospitals "seriously contradicts the commitment of the medical profession." But they also blamed the health services and union leaders for the problem. Some 1.8 million workers with medical and health insurance under the Social Security institute have been deprived of doctors' and nurses' help since early September, after a government decree ended job security guarantees for medical personnel.

Brown signs death bill

After deliberations and consultations with "personal friends, clergy and mystics," Gov. Edmund G. Brown Jr. has signed into law the nation's first so-called "right to die" legislation. The new law becomes effective Jan. 1, 1977. It allows terminally ill patients to authorize withdrawal of life-support systems, relieving doctors of any threat of criminal sanctions. Opponents of the measure branded it a first step toward euthanasia.

Terrorists threaten bishops

The Brazilian Anti-Communist Alliance, counterpart of an Argentine organization claiming responsibility for political murders, threatened to kidnap "other Communist bishops" after releasing the bishop of a suburban See. Bishop Adriano Hipolito of Nova Iguacu had been kidnaped for two hours, beaten and forced to undress by his captors who abandoned him on a lonely road. The kidnapers have been excommunicated.

Shrine dedication set

Pope Paul VI has appointed Mexico City's Cardinal Miguel Dario Miranda y Gomez to be his personal legate to dedication ceremonies of the new basilica of Our Lady of Guadalupe, the Vatican announced here. Pope Paul had been invited to preside personally over the ceremonies Oct. 12, but he declined the invitation.

Four states targeted

The New York-based Religious Committee for the Equal Rights Amendment (ERA) is mobilizing for this fall's elections in an effort to push the controversial amendment through four more state legislatures. To become the 27th amendment to the U.S. Constitution, the ERA must be ratified by 38 states before March 22, 1979. Thirty four states have ratified the ERA in the the past three years.

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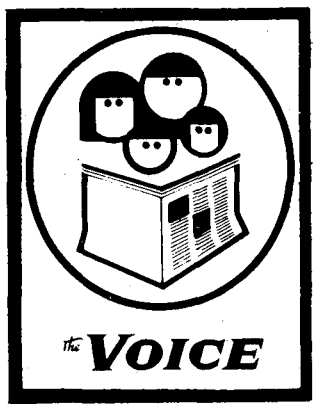
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Eucaristía con sabor hispano

Todos sabemos que la Misa dominical es el momento de la semana en que se busca el encuentro con Dios y con los hermanos. Es un momento de alegría, y por eso todas las parroquias poco a poco van buscando personas que se brinden a preparar música y canciones litúrgicas que favorezcan y creen un ambiente más fácil para el alegre encuentro de la comunidad con Dios.

La parroquia de San Luis en Kendall, ha tenido suerte, pues para su misa en español, los domingos a las 7:30 p.m., cuenta con un coro de profesionales.

La mayoría de los que estamos aquí hemos recibido entrenamiento especial y algunos hasta hemos dado conciertos," dice la directora del coro Hedda

Conferencia del Clero

La próxima Conferencia del Clero el martes 12, contará con la presencia del Arzobispo Coadjutor de Miami, Mons. Edward McCarthy, quien dirigirá breves palabras a los sacerdotes.

La conferencia está abierta a todos los sacerdotes con facultades en esta Archidiócesis y dará comienzo a las 10:30 a.m. en el Hall de St. Mary's Cathedral.

La reunión concluirá con un almuerzo.

Defienden a sacerdote muerto por guerrillas

BOGOTA, Colombia—(NC)— Los superiores franciscanos del P. Laurentino Rueda, muerto por fuerzas anti-guerrillas en agosto, declaran que el sacerdote continuaba válidamente en su ministerio, y que consideraban justificada su huida a las montañas desde que agentes de seguridad le hostilizaron en su parroquia de los tugurios de Bucaramanga, acusándole de "subversivo" por su dedicación a los pobres. Los superiores publicaron cartas en que el P. Rueda expresaba su anhelo de quedarse en los tugurios y defender "al hombre común a quien se priva de sus derechos como persona."

★★★

SAN JUAN, Puerto Rico—(NC)—Se hacen preparativos para coronar en diciembre en el estadio Hiram Bithron de San Juan la imagen colonial de Nuestra Señora de la Providencia como patrona de Puerto Rico. Sería la culminación de una cruzada de oración en familia, centrada en el Rosario, para combatir los efectos de la pornografía, el divorcio y el control artificial de la natalidad en Puerto Rico, dicen los organizadores.

Alfert. Ella es profesora de música y cantante. Enseña guitarra en las "community Schools" del condado, y toda su vida se ha dedicado a colaborar en música litúrgica, además de haber cantado en numerosos conciertos.

Por algún tiempo dirigió el coro de la parroquia de Sts. Peter and Paul, y fue entonces que la red nacional de televisión CBS, filmó el coro para el programa "60 minutos", dedicado a los cubanos en Miami.

El coro de St. Luis lleva funcionando desde julio del año pasado, y cuenta ya con 8 miembros de voces variadas: Enedina Fera, soprano dramática (que ha participado en conciertos culturales; Dania Almagro, mezzo-soprano; Remberto Rodríguez, barítono que a su vez es director de su propia banda de música popular; Delfín Campos, tenor que toca las claves; Marcía Fernández, soprano; José Rodríguez, guitarrista, también toca el órgano y Recaredo Canto, conocido por su experiencia en



Los miembros del coro hispano de St. Louis, desde la izquierda Hedda Alfert, Marcía Fernández, Remberto Rodríguez, Enedina Fera, Dania Almagro y Recaredo Canto.

música folklórica cubana.

También el celebrante es un profesional de la música, ya que se trata del padre Manuel Rodríguez, concertista que tiene un disco en el mercado. El mismo

inicia los cantos desde el altar y colabora con su sentido musical.

"Es una pena que algunas personas no sepan que existe esta Misa en español en el área de Kendall," dice Hedda Alfert.

"Quisiéramos extender una invitación a todos, incluso a gente de habla inglesa, pues ya son varios los que nos han felicitado, y que disfrutaron de esta celebración con sabor hispano."

Celebran Bicentenario Y "Grito de Yara"

Con motivo del 10 de Octubre, la Parroquia de Sta. Cecilia, en Hialeah celebrará la celebración del año bicentenario a la del aniversario de la independencia de Cuba del dominio español.

El domingo 10, comenzando a las 2:30 p.m. - efectuará una procesión con la imagen de la Virgen Peregrina, desde la

parroquia al parque cercano en la 29 calle y 8 avenida de Hialeah.

Allí tendrá lugar una Eucaristía de Campaña, celebrada por los Sacerdotes de la parroquia.

La Misa será bilingüe y predicarán la homilía Mons. Román y el Padre Eduardo Fernández.



Romería Habanera

También el arzobispo Edward McCarthy participó en la Romería Habanera de la Ermita de la Caridad el domingo pasado. Todos pudieron estrechar su mano (abajo), y él se brindó para que le sacaran fotos con los niños (izq.).



El 10 de octubre

Por el Dr. Manolo Reyes

Una de las fechas más significativas del calendario patriótico de Cuba es el 10 de octubre.

Allá, por el año 1868, se dio el primer grito de libertad, y en el suelo cubano, contra la Corona de España que en aquellos instantes ejercía su poderío de primera potencia mundial sobre el pueblo cubano.

Un cubano insigne, Carlos Manuel de Céspedes, se levantó en armas exigiendo la libertad de la isla.

El levantamiento tuvo lugar en la finca La Demajagua en Oriente. La finca era propiedad del propio Céspedes, quien era un rico terrateniente y abogado de la provincia oriental cubana.

Esta es una característica de aquel grito histórico, pues el hombre que produjo el levantamiento cubano pertenecía a la clase rica de la Isla.

Al romper la mañana del 10 de Octubre de 1868, al sonido estruendoso de la campana de La Demajagua, los que se iban a levantar contra la Corona de España arriesgándolo todo, se reunieron junto a Céspedes.

En su primer discurso allí para arengar a sus seguidores Céspedes dio la libertad a todos sus esclavos.

Luego, embebido de amor de patria, con 35 hombres y un puñado de armas pequeñas, Céspedes se lanzó sobre el poblado de Yara.

Años más tarde el grande de Cuba y de América, José Martí, describió a aquellos hombres como "35 locos sublimes".

El encuentro en Yara fue una derrota para Céspedes. Allí se enfrentó con una columna de tropas españolas quienes diezmaron las fuerzas de Céspedes. Sólo 12 hombres quedaron en pie a su lado.

Y en aquel instante supremo Céspedes al ser interrogado sobre el curso a seguir después del desastre de Yara produjo la frase histórica: "Doce hombres son suficientes para lograr la libertad de Cuba".

Tiempo después otras tropas cubanas se le unieron a Céspedes y, revitalizada la causa guerrera de la libertad cubana, la lucha prosiguió.

Hasta su propio hijo cayó en manos de los soldados españoles. Y la Corona de España le amenazó con fusilar a su hijo si Céspedes no deponía su actitud.

Entonces Céspedes manifestó que todos los cubanos eran sus hijos. Esta respuesta produjo el fusilamiento de su hijo ante un pelotón español.

Desde aquel entonces Carlos Manuel de Céspedes fue titulado: "El Padre de la Patria Cubana".

Esa es la conmemoración que se avecina.

¡10 de octubre... Grito de Yara... un grito de libertad y de redención grabado con letras indelebles de sangre en las páginas inmortales de la historia!

Discutirán "justicia y libertad para todos"

"Nuestra meta es llegar a una expresión católica sobre el significado de 'justicia y libertad para todos', y a un compromiso colectivo para una acción común durante los años próximos. Quizás así podremos ayudar a la realización de una sociedad más libre y más justa", (Conferencia Nacional de Obispos Católicos)

Más de 1,200 delegados de toda la nación junto con 5 cardenales y un centenar de obispos se reunirán próximamente en Detroit para asistir a la Conferencia de los Obispos americanos sobre "libertad y justicia para todos" denominada "Una llamada a la acción."—(A call to Action)

Las preparaciones para esta conferencia se iniciaron hace dos años, con el propósito de celebrar el año bicentenario del país y preparar un programa de acción de, al menos, cinco años, sobre el mismo tema de justicia y libertad para todos.

Las reuniones tendrán lugar del 21 al 23 de octubre. Durante estos dos días los delegados votarán sobre resoluciones basadas en una encuesta nacional realizada durante estos dos años en cada diócesis de los Estados Unidos. Más de 800,000 respuestas ha ido recibiendo el Comité Organizador las cuales, han sido la base para la formulación de variadas resoluciones.

Los temas específicamente estudiados fueron agrupados bajo ocho categorías: persona, familia, Iglesia, barrio, trabajo, etnicidad y raza, nación, y humanidad. (Durante estas semanas ofreceremos a nuestros lectores en breve resumen de las aportaciones en estas ocho áreas y la materia a discutir en la Conferencia).

Según informa el Comité Organizador los preparativos para tal Conferencia marcan el mayor esfuerzo realizado hasta el momento durante la historia de la Iglesia de esta nación, para lograr la participación de todo el pueblo de Dios.

Todas las diócesis han ido recibiendo material para organizar intercambios sobre el tema, y a su vez, la Conferencia Nacional de Obispos de la Nación organizó toda una serie de audiencias públicas en varias áreas del país para oír testimonios de personas experimentadas en el área de 'justicia y libertad', sin exclusión de raza o situación económica.

Tales testimonios se hicieron en presencia de unas 450 personas y un promedio de 65 obispos.

Además, unas 20 diócesis realizaron audiencias públicas a nivel local y después enviaron al comité nacional los testimonios recogidos.

Más de 100 organizaciones nacionales católicas han sido invitadas a enviar delegados a la Conferencia de Detroit. Se ha pedido a cada diócesis que envíe junto con su obispo a los administradores diocesanos y representantes de grupos o

personas más afectados por la injusticia.

Según informamos en estas páginas durante los días previos al Congreso Eucarístico (ver La Voz—25 junio, 1976,) también la comunidad hispana de la nación ha enviado sus aportaciones a la Conferencia "Una llamada a la Acción."

Bajo iniciativa de los cinco obispos hispanos de los Estados Unidos en colaboración con el Secretariado Hispano de la Conferencia Católica el programa de preparación al

Congreso Eucarístico encareció la reflexión sobre la realidad hispana, y los objetivos de más urgencia para la evangelización del pueblo hispano.

En la Archidiócesis de Miami, parte de la reflexión se hizo a través del Equipo Coordinador de Apostolado Seglar, que durante cerca de dos años se ha venido reuniendo para llegar a una labor de conjunto en la evangelización del sur de la Florida.

La reflexión aportada por los representantes de los diversos grupos y movimientos apostólicos que trabajan con los hispanos, se presentó a Mons. Agustín Román, Vicario Episcopal para el apostolado hispano, quien a su vez lo presentó al comité nacional hispano. Dicho comité, formado por los cinco obispos hispanos y representantes de toda la nación (entre ellos Mons. Román) se reunió en Filadelfia durante los días previos al Congreso Eucarístico, para resumir las aportaciones y prioridades de la comunidad hispana nacional.

Se espera que la Conferencia "Una Llamada a la Acción", trate específicamente los temas que afectan a las diversas minorías y grupos étnicos del país y que programa o dicte doctrina específica para la comunidad hispana de la Iglesia en los Estados Unidos.

Conferencia de obispos U.S.A.



Una llamada a la ACCION



También el pluralismo

Bajo el tema "Igualdad en la Iglesia" el comité del Obispo Gracida urge entre otras las siguientes medidas:

Que se logre una justa representación racial y étnica, a nivel nacional, para la formulación e implementación de un programa sobre la justicia.

Que se evalúen todos los programas y directivas, a nivel diocesano y local, con el fin de eliminar aquellas que contribuyan a la discriminación; que se establezcan programas de acción afirmativa para remediar los efectos de antiguas discriminaciones.

Que se haga todo el esfuerzo posible... para combatir la discriminación y promover la justicia, concretamente en inversiones, preparación de presupuestos, y alocación de recursos humanos y económicos.

Siete recomendaciones más de dicho comité han quedado encabezadas bajo el tema "pluralismo Cultural", y piden que "se preserve la rica herencia de pluralismo cultural de la Iglesia en los Estados Unidos".

Otras propuestas variadas se pronuncian sobre concesión de apoyo a la diversidad de expresiones raciales y culturales en la Iglesia, a todo nivel, y piden que la Conferencia de Obispos Católicos de la nación tome "acción inmediata para lograr más representatividad en la jerarquía" para que cuente con miembros de grupos étnicos, raciales y culturales. El comité pide que los seminarios ofrezcan preparación multilingüe y multicultural; sensibilidad para

el pluralismo cultural en los programas educacionales católicos; que los intelectuales católicos tengan en cuenta la pluralidad cultural del país en su pensamiento y que en la liturgia se ponga atención a la herencia cultural de las minorías.

Recordando "los años de injusticia e inhumanidad sufridos por los indios americanos", el comité recomienda que la Iglesia, a nivel nacional, presionen al Gobierno de la nación para que cumpla los tratados hechos con las tribus indias; también recomienda que se establezca en Washington una oficina nacional en favor de los indios americanos, y que favorezca la coordinación de esfuerzos en favor de los indios a nivel estatal y local. También recomienda el aumento de programas y escuelas católicas al servicio de los niños indios, así como establecer becas para ellos en colegios católicos.

Al hablar de la discriminación racial, lingüística y étnica, el comité recomienda el apoyo de dos agencias nacionales: Oficina Nacional para Católicos Negros, y el Secretariado para Hispanos de la Conferencia Católica. Al mismo tiempo pide la evaluación del trabajo de la Oficina Católica para los Negros y los Indios y de los programas educativos dirigidos por agencias de la Iglesia en pro de los negros, los indios y los hispanos.

(La semana que viene informaremos sobre el trabajo de los comités y las propuestas sobre familia, nación, barrio).

"Cualquier religión que profese preocuparse por el alma del hombre y no se preocupe por los barrios y las condiciones económicas que le oprimen... será una religión tan seca como el mismo polvo..."

La cita es del Dr. Martin Luther King, pero el obispo René H. Gracida de Pensacola-Tallahassee, Fla., la ha tomado para encabezar toda una serie de recomendaciones preparadas por el comité que él dirige sobre el tema "etnicidad y raza" y que serán presentadas para debate durante las sesiones de la conferencia UNA LLAMADA A LA ACCION, del 21 al 23 de octubre en Detroit.

El comité del obispo Gracida es uno de los ocho que durante meses han trabajado para la preparación de propuestas en favor de la justicia y la libertad. Las suyas versan específicamente sobre un programa de "acción afirmativa" para lograr eliminar la discriminación racial, lingüística y étnica en la Iglesia y para promover en la Iglesia y en el país el pluralismo cultural.

Su comité ha analizado más de 75,000 propuestas de acción presentadas por diócesis y grupos de toda la nación.

La mujer en la Iglesia tema de urgencia

"El papel de la mujer en la Iglesia ha sido calificado como tema de prioridad a la hora de tratar el de la "justicia en la Iglesia" según el examen de más de 400,000 aportaciones analizadas por las máquinas computadoras que ayudan en la preparación de la próxima conferencia "UNA LLAMADA A LA ACCION".

"La mayoría de las aportaciones sugieren que la mujer debería tener acceso a los diversos ministerios en la Iglesia," afirmó la hermana Alice Gallin, que dirige todo el programa de investigación previo a las reuniones en Detroit indican que la mujer debería tener más participación en las decisiones eclesiales, y que debería poder encontrar plena realización en el hogar," afirmó la Hna. Gallin.

El documento basado en las aportaciones sugiere la formación de una "Oficina Nacional para la Mujer", cuya tarea será la de asegurar que la mujer llegue a adquirir igualdad con el hombre, en la Iglesia; que los catequistas y libros de liturgia eviten toda diferenciación innecesaria por cuestión de sexo; que los ministerios realizados por mujeres, sean propiamente identificados y que, siempre que sea propio, sean también formalmente reconocidos, y que se provean oportunidades para que la mujer reciba la formación necesaria para llegar a puestos de liderazgo y autoridad en la Iglesia.

Las propuestas sobre el tema de la justicia señalan la máxima importancia de la educación



como parte de la misión de la Iglesia. Urgen acciones concretas para que la Iglesia del futuro logre un sistema educativo sólido, integrado, donde el pueblo tenga voz, existan evaluaciones periódicas y haya una justa participación en los recursos.

Esta visión de la Iglesia— como una institución que no sólo proclama la justicia sino que también actúa para realizarla en modos concretos, en los modos de distribución de bienes, en el trato de la mujer, de las minorías y de sus empleados— es tan sólo un aspecto de todo el programa que se debatirá durante las reuniones en Detroit del 21 al 23 de octubre.

Además del obispo John Quinn formaron el comité que preparó el documento-síntesis de las aportaciones sobre el tema de Iglesia, las siguientes personas: Joseph y Sally Cunneen, Hna. Agnes Cunningham, SSCM Hno. Joseph Davis, P. Avery Dulles, S.J., P. John T. Finnegan, Michael Gannon, P. Lucien Hendren, Dr. James Hitchcock, P. James Lyke, P. The Steemen, y el P. David Tracy.

Su apostolado es la ciencia

(Viene de la Pág. 28)

de la posesión demoníaca que presenta la película.

"Como científico nunca podré afirmar o negar la existencia del demonio, pues ese juicio pertenece a la doctrina religiosa y la revelación," dijo al afirmar que por la misma razón la Religión debe apoyarse en la ciencia antes de formar juicio sobre las causas de los fenómenos que ocurren en nuestro mundo.

"Durante siglos, las diversas religiones han tratado de dar solución a fenómenos para los que no encontraban explicación," dijo el padre Quevedo, "pero hoy todos esos fenómenos se explican por la ciencia."

Al preguntarle sobre las referencias del Evangelio a "expulsión de demonios," el padre Quevedo explica que la Biblia nunca tuvo el propósito de suplantar a la ciencia explicando fenómenos, sino que sólo los nombra usando la terminología de la época.

"En el Antiguo Testamento no se da una sola mención de 'posesión demoníaca', el término surge en el Nuevo Testamento cuando sus autores ya han sido influenciados por griegos y romanos. Estos pueblos," continúa diciendo el sacerdote, "utilizaban esos términos para describir fenómenos que ellos atribuían a las fuerzas divinizadas de la naturaleza, y que ellos no sabían explicar."

"La Iglesia, posteriormente, continuó atribuyendo a los demonios, los fenómenos que los científicos de la época atribuían," dijo el Padre Quevedo al aclarar que hoy se ha comprobado son fenómenos que tienen su origen en el hombre, debido a poderes espontáneos e incontrolables del inconsciente, en situaciones de desequilibrio emocional.

El padre Quevedo piensa que igual que para afirmar la existencia de un milagro, la Iglesia se apoya en la ciencia y se cerciora de que tal fenómeno no se pueda dar por causas naturales—el proceso de los milagros de Lourdes o Fátima... Así también antes de afirmar la existencia de un "milagro del demonio" o atribuir un fenómeno a los espíritus, la ciencia debe afirmar que no puede explicar tal hecho de modo natural.

"Pero el caso es que hasta el momento los llamados 'milagros del demonio' todos se explican

por la parapsicología," añade el Padre.

"Cuando yo era niño, también yo pensé que todo esto se debía al demonio o a los espíritus," añadió refiriéndose a ejemplos de casas encantadas y gente que habla lenguas extrañas, o a objetos que misteriosamente se mueven por sí solos y atraviesan paredes... algunos de ellos presentados en El Exorcista.

"Después, a través de mi estudio descubrí las verdaderas causas, pero también caí en profunda crisis religiosa. Comencé cuestionándome la existencia de lo sobrenatural y hasta del mismo Dios pues me resultaba difícil diferenciar entre todos estos fenómenos y la posibilidad de la existencia del milagro," explicó. Primero todo lo explicaba como causado por los espíritus, después todo me parecía explicable por la parapsicología y los poderes del hombre," comentó el Padre Quevedo quien afirma que Dios se

valió de la ciencia para lograr su conversión.

"Fue a través de más estudio serio que llegué a palpar los límites de la ciencia y fui a dar con fenómenos que sólo pueden ser explicados por la intervención directa de Dios, y que, según la investigación disponible, sólo se han dado en contexto religioso divino."

El Padre Quevedo sufrió aquella crisis a los 28 años. Después se sintió llamado al sacerdocio para "ejercer el apostolado con las armas de la ciencia y ayudar a otros a descubrir la verdad."

El cree que existe mucho error en la interpretación de los fenómenos relacionados con el misterio, "pero los fenómenos no se pueden negar," dice, "sólo la ciencia podrá combatir la superstición."

Erudito profesor de universidad y gran pedagogo de masas, el Padre Quevedo posee el arte de simplificar lo difícil y exponer complejas teorías poniéndolas al alcance del pueblo. Durante sus conferencias populares utiliza medios audiovisuales, múltiples ejemplos y frecuentes chistes. El describe la parapsicología como el estudio de los fenómenos misteriosos relacionados con el hombre y que ofrecen la posibilidad de ser efectos de facultades humanas. Esta nueva ciencia no se preocupa, como la psicología, de las manifestaciones comunes del psique humano, ni como la psiquiatría que trata los fenómenos anormales. La

parapsicología se centra sólo en los fenómenos que va más allá de lo normal. Y fue reconocida mundialmente como tal en 1930.

Desde entonces han surgido más de 60 cátedras de parapsicología sólo en los Estados Unidos, y también se enseña en Holanda, Friburgo... y en Leningrado entre otras. Hasta la Universidad Lateranense de Roma ofrece un curso de tres años sobre el tema.

En Latinoamérica los obispos consideran esta ciencia como necesaria en la formación de los sacerdotes. El mismo obispo Cándido Padín, de Brasil, una autoridad en cuanto a la formación del clero dijo recientemente que "el estudio de la parapsicología es algo esencial para el sacerdote de hoy. Sin él, van a decir muchas tonterías y cometer errores en materia de mística, en decisiones pastorales, y en el trato con grupos pentecostales..."

El mismo padre Quevedo opina que el hombre de hoy está cansado de la técnica y busca el misterio, la trascendencia, la superstición...

"Los sacerdotes saben mucho de doctrina, y poco de la interpretación científica de las realidades misteriosas de nuestro mundo. Estas son las herejías de nuestro tiempo y es preciso que ellos sepan orientar a los que no saben."

"En el Brasil hace años que nos vemos invadidos con este tipo de problemas, pero sólo recientemente está el clero tomando en serio el asunto," dice al explicar el trabajo del CLAP. "Tenemos cátedras en varias

universidades, constantemente investigamos casos que nos traen y todos los curamos," explica.

"Son casos de gente considerada 'poseída', o que manifiesta fenómenos inexplicables. Para nosotros la cura es cuestión de media hora," dice al recordar el caso de un muchacho de 12 años, al que todos le creían "poseído".

"Los casos más frecuentes son con niños pues es en la época de crecimiento cuando más fácilmente se dan los desequilibrios emocionales," dice.

"Y si a un niño desequilibrado se le dice que está poseído, desde luego que se le complica la situación," aclara.

"Nosotros le calmamos y le explicamos lo que le sucedía, y no volvió a recaer. Luego tuvimos que tratarle para re-estructurar su personalidad."

El CLAP continuamente dirige cursos para clero y religiosos, y tiene como meta ir formando gente en este campo. Ahora el Centro está pensando en posibilidades de trasladarse a Estados Unidos. "Pensamos que es un imperativo para poder tener cierta influencia en el mundo. Por estar publicada en portugués nuestra investigación se ignora, pero de hecho estamos en la avanzada de esta ciencia," dice. El CLAP sueña con lograr algún tipo de respaldo económico para el traslado, pues sabe que el respaldo intelectual lo puede conseguir fácil, dada sus contribuciones en el campo.

(La semana que viene: Preguntas al Padre G. Quevedo)

Más de 1,000 personas escuchan al P. Oscar González Quevedo S.J. durante las conferencias sobre parapsicología en la parroquia de St. Michael



Comienza escuela de Vida Cristiana el 13

Una nueva etapa en Emaús

Aprender, comprender y emprender... tres verbos exigentes para cualquiera que los tome en serio.

Tres verbos que ha tomado en serio la Escuela de Vida Cristiana del Movimiento de Cursillos de Cristiandad, y que ha convertido en su lema para la nueva etapa que comienza el miércoles 13.

"Creemos que estos tres verbos resumen los objetivos de la Escuela," dijo Yolanda Cabrera, Vocal de Escuela del Movimiento.

Ella piensa que con "la

asistencia a la escuela aprendemos sobre nuestra fe, nos formamos y aprendemos a conocernos... pero además eso nos lleva a comprendernos mejor, y a comprender mejor la realidad que nos rodea. Esperamos también que los participantes no se queden con lo que reciban, sino que esto les disponga a emprender nuevas tareas, siendo fermento y sal en el mundo," explicó.

Durante los años de su existencia la escuela ha venido reuniendo semanalmente a unas

200 personas en la Casa de Cursillos, Emaús, barraca 79 del Aeropuerto de Opa Locka.

Este año, la escuela se iniciará el miércoles 13 con una Misa Concelebrada a las 8:30 p.m. en Emaús. Los cursos darán comienzo el miércoles 20.

Durante la primera hora, 8:30 p.m., el padre José Antonio Esquivel, ofrecerá un Curso Básico del Creyente, sobre verdades de fe y de vida. El tema que durará hasta diciembre busca dar una respuesta a la pregunta que constantemente se

hace el hombre ¿Tiene sentido nuestra vida?

Durante la segunda hora, el tema de Teología lo dará el padre José Luis Hernando, que hasta diciembre tratará de la Biblia. Los temas de reflexión son: Oct. 20: La Biblia—mensaje de Dios en palabras humanas. Oct. 27: La Biblia—Historia de salvación. Nov. 3: La Biblia—conjunto de hechos y dichos. Nov. 10: La Biblia—gran biblioteca.

La escuela de vida cristiana está abierta a todos y extiende su invitación a todos.

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El Vaticano precisa sobre Mons. Lefebvre

Algunos periodistas y la red de televisión francesa "Antenne 2" han preguntado a la Sala de Prensa del Vaticano, si resulta exacto todo lo que mons. Lefebvre afirmó durante la conferencia de prensa que dicho prelado.

Hay muchas inexactitudes en la citada entrevista; desde hace algún tiempo, no pasa día sin alguna declaración o entrevista de mons. Lefebvre o relativa a su caso. De querer rectificar o precisar todas las inexactitudes contenidas en las mismas, no se podría hacer otra cosa, para terminar, al fin, por repetir lo ya dicho y redicho.

Pondré sólo un ejemplo de tales inexactitudes:

En la referida conferencia de

prensa, mons. Lefebvre dijo que durante la audiencia con el Santo Padre se había dado cuenta de haber sido falsamente acusado de exigir a sus seminaristas un juramento contra el Papa. En lo tocante al pretendido "juramento" de parte de los seminaristas, puedo asegurar que en la audiencia pontificia, nunca se habló de un juramento contra el Papa, que mons. Lefebvre exigiera a los seminaristas. La cosa constituye una novedad para la Santa Sede, que sólo ha tenido noticia de ella por boca de mons. Lefebvre en la citada entrevista y en la conferencia de prensa del día siguiente.

Nunca ha hecho el Papa una afirmación de este tipo; como tampoco nunca mons. Lefebvre

ha pedido al Papa que le presentara el texto de tal juramento.

En lo tocante a la insinuación según la cual esta "calumnia" del "juramento" a lo mejor se había inventado para impedir al Papa que recibiera a mons. Lefebvre, me parece que es prueba suficiente de lo contrario el hecho de que el Santo Padre, por cinco veces había hecho saber a mons. Lefebvre que estaría contentísimo de recibirlo, sólo que previamente éste hiciera un gesto de arrepentimiento o, por lo menos, de buena voluntad. Entre ellas:

En el discurso al Consistorio de 24 de mayo de 1976, el Santo Padre afirmaba: "Les esperamos (a mons. Lefebvre y a sus colaboradores) con corazón

grande y abierto y con los brazos prestos para abrazarlos."

En la carta de 9 de junio de 1976 de mons. Sustrito al Nuncio en Suiza, carta que éste puso en conocimiento de mons. Lefebvre, se decía: "El (el Papa) ha repetido y reafirma hoy una vez más, su disponibilidad a acoger a éste último (mons. Lefebvre), desde el momento que haya dado un testimonio público de su obediencia al Sucesor actual de San Pedro y de su aceptación del Concilio Vaticano II." El p. Dhanis repitió la misma cosa a mons. Lefebvre en su encuentro con él el día 27 de junio de 1976. En la respuesta de la Sala de Prensa a una pregunta, publicada en l'Osservatore Romano de 29 de agosto de 1976, se repetía: "Los brazos del Papa están abiertos."

Dice Millán al salir del hospital

"El mensaje soy yo"

"Yo soy el mensaje... soy el testimonio viviente. Necesitamos más libertad, más amor y confiar un poco más en Dios."

Este fue el mensaje de Emilio Millán al salir del hospital Jackson Memorial donde ha permanecido cinco meses sufriendo más de 11 intervenciones quirúrgicas.

Salió caminando por sí solo, ante la expectación de numerosísima prensa y amigos,—muchos de ellos aún recordaban su entrada en el hospital, casi totalmente destrozado a consecuencia de una bomba que alguien hizo explotar en su automóvil.

La policía sigue investigando, pero Millán no guarda rencor a nadie.

"No siento odio. Creo que esto ha sido una injusticia conmigo y con mi familia, pero realmente no existe odio en nuestros corazones," dijo.

El conocido comentarista radial afirmó que piensa regresar a su trabajo en la emisora de radio WQBA la "Cubanísima", después de unas breves vacaciones. "Quiero acostumbrarme de nuevo a mi casa, quiero sentarme en el patio y jugar con el perro," afirmó

para la prensa poco después de regresar a su hogar.

Su esposa Emma Mirta, se sentía satisfecha de tenerle allí de nuevo. Ella misma ha pasado junto a su esposo todas las noches de su convalecencia en el hospital; ahora sólo sabe dar gracias a Dios por su retorno.

Al salir del hospital Millán lucía más delgado, ha perdido 20 libras, y quiere perder otras 15 "para sentirme más liviano sobre las piernas."

"Me siento muy bien, pero no tengo mis piernas. De aquí para abajo tengo que acostumbrarme," dijo refiriéndose a las dos extremidades artificiales.

Han pasado más de cinco meses desde que Millán fue herido por la explosión de una bomba colocada por terroristas en su automóvil. El próximo lunes 11 Millán se reincorporará a su trabajo decidido a continuar su campaña en contra del terrorismo, aunque piensa que fueron sus editoriales sobre ese tema los que le valieron el atentado contra su vida.

"Pensé que nunca saldría con vida del parqueo," dijo afirmando que se mantuvo perfectamente consciente de todo lo que ocurría junto a sí. "Ceeí

La VOZ

8 DE OCTUBRE DE 1976

semanario católico



Emilio Millán con su esposa e hijo, durante la conferencia de prensa al salir del hospital.

que me había llegado la hora...pero estaba decidido a luchar por mi vida."

Su determinación y confianza lograron que saliera adelante. Además de amputarle las piernas los médicos del Jackson le operaron la mano y el abdomen, también le reconstruyeron el tímpano utilizando injertos del tejido craneal.

Millán tiene dos hijos,

Emilio, de 18 años, y Alberto, de 15 años. Su hija Mirta tiene 13 años y sus padres Emilio y María aún viven.

Todos se sentían contentos de tener a Millán en casa y admiraban su valor. También ellos le habían oído decir al salir del hospital: "Soy un hombre que vino a este país en busca de libertad. El terrorismo es odio y siempre lo combatiré. Con mi fe en Dios, nada es imposible."

Inauguran Basílica de Guadalupe el 12

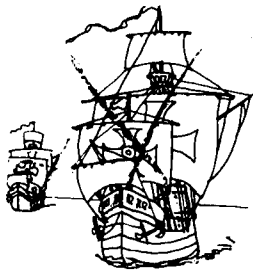
CIUDAD DE MEXICO—(NC)—El cardenal Miguel Darío Miranda de México fue nombrado por el Papa Paulo VI como su representante personal en las fiestas de inauguración de la nueva Basílica de Guadalupe el 12 de octubre. La moderna

estructura reemplaza el tradicional santuario de la Virgen en el sitio de su aparición al indio Juan Diego en el siglo dieciséis, hoy amenazado de derrumbarse por grietas causadas por hundimiento de su basamento.

Día de Cristóbal Colón

Semana de la hispanidad

12 de Octubre



Su apostolado es la ciencia

Por ARACELI CANTERO

Era sólo una película pero mucha gente tomó el film El Exorcista demasiado en serio.

No que el tema no lo fuera, sino que su interpretación fue generalmente errónea, según opina el Padre Oscar González Quevedo, S.J., quien durante más de 20 años ha investigado los fenómenos de lo oculto y el poder del inconsciente humano.

Según el Padre Quevedo, también las interpretaciones de sacerdotes y teólogos contribuyeron a confundir a la gente sobre el sentido de la película.

"Pero si estos sacerdotes hubieran sabido al menos algo sobre parapsicología, quizás sus opiniones habrían sido más acertadas," dice el sacerdote que dirige el Centro Latinoamericano

de Parapsicología-CLAP con sede en Sao Paulo, Brasil.

Fundado por él, el centro, que se identifica como católico y posee la mejor biblioteca y archivos del mundo sobre esta nueva ciencia, cuenta con el apoyo de los obispos del país. Ellos consideran su labor esencial para la de la Iglesia en el Brasil e incluso en Latinoamérica.

El Padre González Quevedo viaja con frecuencia para dar conferencias sobre esta nueva ciencia. También vino a Miami, donde se encuentra dando un curso sobre demonología y los fenómenos erróneamente atribuidos a los muertos.

Conversando con él sobre El Exorcista nos negó la existencia (Pasa a la Pág. 27)



P. Oscar González Quevedo