

Thousands mourn Abp. Carroll

Community pays its final tribute

By MARJORIE L. DONOHUE
Local News Editor

South Florida Catholics continued to mourn their spiritual leader of 19 years this week following solemn funeral rites for Archbishop Coleman F. Carroll in St. Mary Cathedral last Friday.

The first Archbishop of Miami, 72, died early on July 26 from vascular disease complications. His death was a shock to the more than 736,000 Catholics in the Archdiocese of Miami. Despite the fact that he had been hospitalized for treatment several times in the last few months, he had remained active in his administration of the Archdiocese until just a few days before his death.

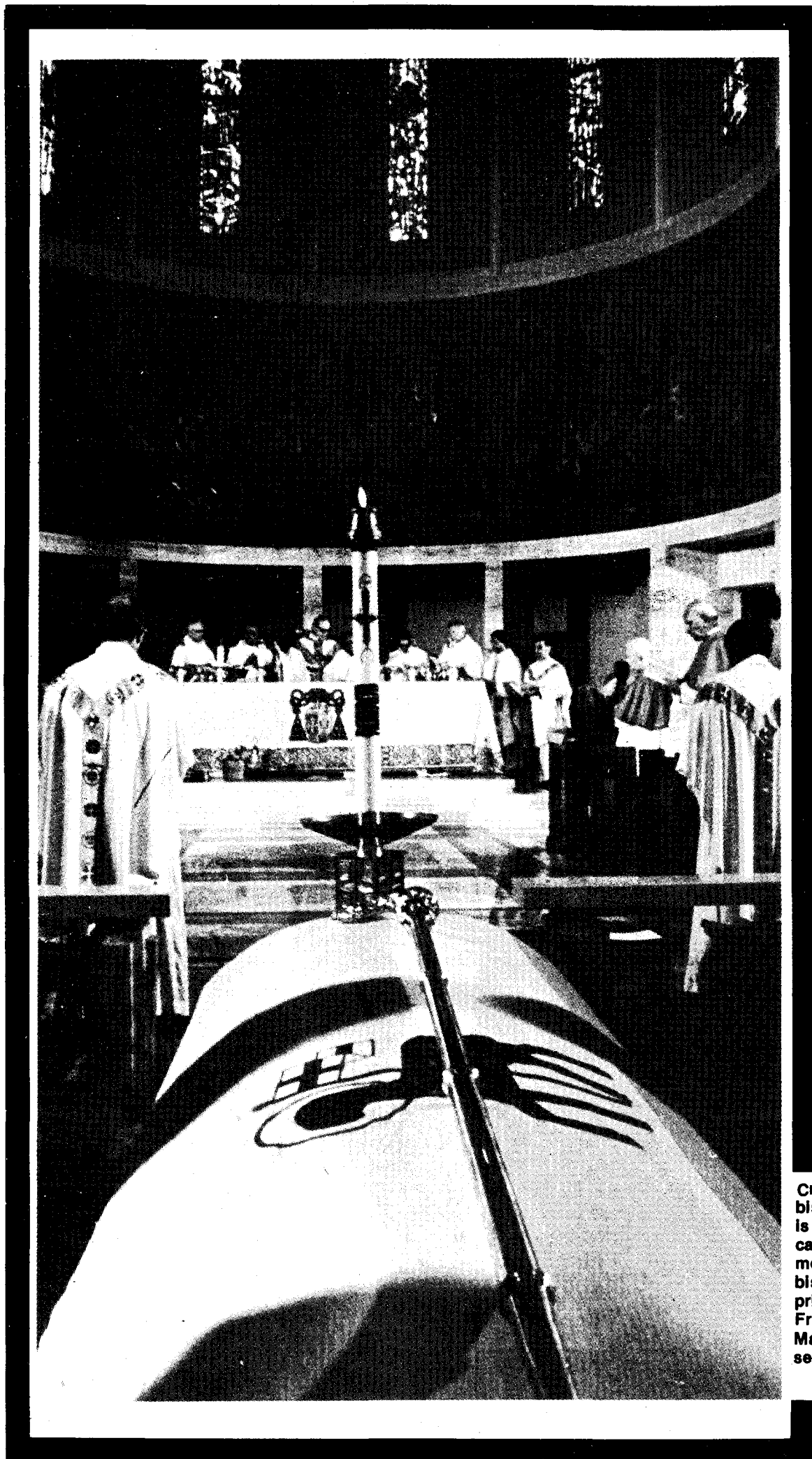
As condolences from Pope Paul VI, Archbishop Jean Jadot, Apostolic Delegate in the U.S.; Florida Governor Reubin Askew and religious and civic leaders across the nation and throughout the world poured into the Chancery, three cardinals, more than a dozen archbishops and bishops, and two abbots participated in the Liturgy of Christian Burial for the late prelate.

Included were Cardinal Lawrence Shehan, retired Archbishop of Baltimore; Cardinal John Krol, Archbishop of Philadelphia; Cardinal Humberto Medeiros, Archbishop of Boston; Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops; and Archbishop William D. Borders of Baltimore, formerly Bishop of Orlando.

In brief remarks before the Liturgy, Archbishop Edward A. McCarthy principal celebrant, welcomed the mourning congregation noting that, "This morning the sun begins to come out again. With Christian hope we celebrate this Eucharistic Mystery of our redemption in Jesus, the victory of Christ that has taken the sting out of death. United with the celebration of Christ we celebrate Archbishop Carroll's passing to eternal life through Christ, to the eternal happiness that the Lord has reserved for His good and faithful servants, and we celebrate with thanksgiving the gift that the Archbishop has been to us to the priests and people of this diocese he founded, to the community he loved and served, to all whose lives he touched."

All of the members of the hierarchy present concelebrated with Archbishop McCarthy including Florida Bishops Paul Tanner, St. Augustine; Charles B. McLaughlin, St. Petersburg, who preached the homily; Thomas J.

(Continued on page 3)



Crozier of the late Archbishop Coleman F. Carroll is shown on top of his casket as three cardinals, more than a dozen archbishops and bishops, and priests participated last Friday in final rites at St. Mary Cathedral. Special section Pages 1-16A.

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Church, civic leaders express sympathy

Pope Paul VI

Cardinal John Cody of Chicago, Illinois:

I am deeply grieved to learn of Archbishop Carroll's death. I have just returned today from Rome and regret that I cannot attend the funeral tomorrow because of several urgent previous commitments. I have been a close friend of Coleman, Howard and Walter as well as their dear mother. I will offer the Holy Sacrifice of the Mass for his eternal repose tomorrow.

Luis Cardinal Aponte Martinez, Archbishop of San Juan:

I am profoundly saddened by the death of Archbishop Carroll and am spiritually united to the Archdiocese in this moment of grieving. Prayers will be offered for the repose of his soul.

Archbishop Manrique of San Juan:
I deeply regret the death of Archbishop Carroll.

Bishop Paul Leonard Hagarty of Nassau, Bahamas:

Prayerful condolences on the sudden death of Archbishop Carroll. With prayers for you and the Archdiocese.

Rabbi Phineas A. Weberman of the Ohev Shalom Congregation:

Archbishop Carroll was a great beloved religious and communal leader. He will be greatly missed by those who knew him, who respected him, and who admired him. Our respect for him can best be expressed by trying to live up to the principles for which he stood.

Bishop James Duncan, of the Episcopal Diocese of Southeast Florida:

The bishop, clergy and laity of the Episcopal Diocese of Southeast Florida join our Roman brethren in mourning the loss of the Archbishop. We, with them, thank God that by His grace His Excellency was called to the task of leadership in these times of expansion and turmoil. His administrative skill made possible the growth of both the number of parishes and institutions of service which his diocese enjoyed. His compassion challenged the Church both Roman and Non-Roman to respond to the Cuban refugees. His zeal for justice provided stable and consistent leadership in the fight for racial justice in the well-being of all. Personally, I have lost a good friend and a fellow soldier in God's battle for a better life for all mankind.

Canon Theodore Gibson of the Episcopal Church and a Dade County

Pope Paul VI-Message sent by Cardinal Jean Villot, Secretary of State, Vatican City:

The Holy Father sends expression of his sympathy to the beloved Church in Miami on the death of Archbishop Carroll. With reverence and esteem he recalls his longstanding ties of affection with

the Carroll family and he gives the assurance of his prayers for the Archbishop's soul.

His Holiness invokes upon him eternal peace and joy in the glory of the risen savior and imparts his apostolic blessing to the entire Archdiocese and to all who mourn in Christian hope.

Commissioner:

I was shocked to learn of his death and naturally as a clergyman, I say may his soul rest in peace. I remember him as the leader who was responsible for taking over and leading this community to accept changes, social change, and the integration of this community. And while he may have left us physically, he will always be with me as a man who had a great compassion and understanding in effecting social change, and for that he lives on in my life. I thank God for his wonderful leadership and I hope we will never forget his contributions. While he may be off the scene, he yet lives.

Father Felipe Arroyo, S.J., principal of Belen Preparatory School:

Please accept the condolences of the faculty and student body of Belen Jesuit Preparatory School. Kindly be assured that prayers for the Archbishop as well as his family and associates, will be offered daily by the many friends of Archbishop Carroll at Belen.

Sor Hilda Alonso, Superiora Provincial of the Daughters of Charity:

Reciba usted y jerarquia nuestra condolencia. Seguridad de oraciones por el alma de Monsenor Carroll.

Dorothy Beck of the Handmaids of the Sacred Heart:

The Handmaids of the Sacred Heart are united with the Archdiocese of Miami in sympathy and prayers on the occasion of the death of Archbishop Carroll.

Cuban Dominican Sisters of Our Lady of the Rosary:

Our deepest sympathy at this moment of sorrow.

Rubin Askew, Governor of Florida:

I was truly saddened to learn of the death of Archbishop Coleman F. Carroll this morning. The Archbishop was a very dear friend of mine, as he was to people of all faiths. His concern for people cut across all

religious, ethnic, economic and social boundaries. He was a compassionate servant of his Church and community. During the period of significant social change, the Archbishop provided strength to the community with a voice of reason and concern. Among his many accomplishments, the Archbishop furnished the impetus for the creation of a Dade County Human Relations Board in the middle 1960's. He was chosen as the first Chairman of the Board which seeks to promote racial harmony. When thousands of Cuban refugees found a new home in Miami in the early 1960's Archbishop Carroll established the first facility to deal with their problems. Later he was instrumental in prompting the Federal government to establish a Cuban refugee assistance program in Dade County. Virtually thousands of people have benefitted from the annual non-denominational ABCD which Archbishop Carroll initiated in 1959. The goodness which Archbishop Carroll epitomizes will be remembered by all who were fortunate enough to know him. We all have lost a good and great friend.

Congressman Claude Pepper:

I am not of Archbishop Carroll's faith, but I was terribly upset by his passing, for Archbishop Carroll spoke movingly and eloquently not only for his faith but for all Christians.

He gave his beautiful life not only for his church but to make his country and world better and to help all men to walk on higher ground.

My wife and I cherished the friendship of Archbishop Carroll. We send our heartfelt sympathy to his family and friends.

Mayor Steve Clark, of Dade County:

For some 19 years this community has been blessed with the leadership of Coleman F. Carroll, Archbishop of the Archdiocese of Miami. His physical achievements are readily apparent in the schools, the churches, the media and other facilities which he and the members of the Archdiocese constructed to improve the physical and emotional well-being, not only of Roman

Catholics, but of all citizens regardless of religion or color. Such structures will serve as a lasting physical memorial to his dynamic leadership.

Less tangible, but of even greater importance, is the spiritual guidance which he gave to the members of the Roman Catholic Church and to the hundreds of thousands of Dade citizens who benefitted from his wisdom, his advice and his leadership in solving community problems. His imprint is large upon the community and we were the richer for having known him.

While his death makes us poorer because the people of Dade County have lost one of their greatest leaders, we can all be comforted in knowing that the foundations which he laid will be built upon with great vigor by those who followed his footsteps in the Church.

Mayor Maurice Ferre, of Miami:

I was saddened at the passing of Archbishop Coleman F. Carroll. He was a great man who will be missed. He was a great builder, a great pastor and spiritual man of God. He portrayed a strong facade and didn't want anyone to know how soft-hearted he was. He was extremely liberal in many ways. A good example of this was his concern for the poor and oppressed. He was a leader in the fight for Human Rights and leaves a great void in the community.

Mr. and Mrs. David M. Walters, (Personal Representative of President Carter to the Vatican):

We offer our prayers for the soul of our beloved Archbishop Carroll and join the faithful of the Archdiocese in mourning their loss of such a devoted friend and servant of God. We offer you our prayers and support as you assume the heavy responsibility of shepherding this Archdiocese and ask God's blessing upon you. May the Holy Spirit guide and direct you.

Paul Sedillo, Jr., Secretariat for the Spanish-speaking- NCCB of the USCC:

Our deepest sympathy in the loss of Archbishop Carroll. May God grant you his peace and guidance to help you continue with your work in these days.

Julian Cortez, President Rural New Town—First Mexican-American farmworker to come to Florida:

In Archbishop Carroll we had someone who loved us.

Marta Zubler of Rome:

Sincere condolences upon the loss of a dear friend and beloved Archbishop.

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Canon Law provides that certain ecclesiastical offices cease upon the death of the bishop. Lest at this time following the death of our beloved archbishop, there be any doubt or concern about the authority or validity of actions performed by priests or authorities of the Archdiocese, I herewith re-confirm, according to norms of Canon Law, all the appointments and all delegation of authority made by Archbishop Carroll under whatever terms or conditions he attached, and until such time as other provisions may be made.

Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami

Community pays its final tribute

(Continued from page 1)

Grady, Orlando; and Rene H. Gracida, Tallahassee-Pensacola, a former auxiliary bishop of Miami.

Bishop John J. Fitzpatrick, of Brownsville, a former auxiliary bishop of Miami, also celebrated as well as officials of the Archdiocese of Miami, Archabbot Egbert Donovan, O.S.B., St. Vincent Seminary, Latrobe, where Archbishop Carroll studied for the priesthood; and Abbot Fidelis, O.S.B., St. Leo Abbey. Masters of Ceremonies were Msgr. John J. Donnelly, rector of the Cathedral; and Father Michael Greer.

Bishop Ernest Primeau, former Bishop of Manchester, flew to Miami for the funeral from Rome where he is director of the Villa Strich, Rome residence for American clergy.

An overflow crowd of clergy, Religious, and laity from Florida and out-of-state included priests now serving in the dioceses of the Province of Miami who formerly were stationed in the Archdiocese. Clergy of Eastern Rite churches in Miami also participated.

The three surviving cousins of the late Archbishop, Mrs. Frances Cunningham and Miss Kathleen Carroll, Rochester, N.Y., and Mrs. Geraldine Burke, Buffalo, N.Y. were joined in front pews by Miss Margaret Mealey, executive director of the National Council of Catholic Women; Paul Sedilio, director of the Spanish-speaking Division of the USCC Committee for Social Justice and World Peace; Thomas Hinton, former director of the National Catholic Community Service- USO; Florida Secretary of State Bruce Smathers; Thomas Horkan, executive director, Florida Catholic Conference.

Dade County Superintendent of Schools Johnny Jones; and religious leaders of other faiths including Bishop James B. Duncan, Episcopal Diocese of South Florida; Episcopal Canon Theodore Gibson; and Archpriest George Gladky, Florida Dean of the Russian Orthodox Church of America. Close friends of the late prelate present included Victor Lalli, Pittsburgh; and Mrs. M.L. Maytag, a member of the board of trustees of Catholic University of America.

During the Offertory procession priests, Religious and laity carried gifts which were

symbolic of the late archbishop's areas of concern.

Participants and their gifts were youth from Boystown of Florida and the Catholic Home for Children, architectural plans and school books; Mrs. Thomas Palmer founder of Miami Birthright, a red rose; Julie Alvarez, secretary Archdiocesan Youth Activities Office, CYO symbol; Dr. Ben Sheppard, Associate Director of the Catholic Service Bureau, Catholic Charities Directory; Alberto Alejandro, Cuban-born lay leader, statue of Our Lady of Charity of Cobre; Julian Cortez, president, Rural New Town, and first Mexican-born migrant worker in South Florida, vegetables and fruits.

Also, Sister Lucia, director, Marian Center Services for Mentally Retarded, ceramics made by mentally retarded children: major seminarian, John Wyatt, Papal Flag; college seminarian Pedro Corces, Seminary Flag; Cuban-born priest, Father Mario Vizcaino, a stole; Msgr. William F. McKeever, the late Archbishop's Coat of Arms; Father Luis Ripoll, S.J. Jesuit superior, a mitre; Sister Mary Mullins, O.P., Miami Associate Vicarress for Religious, the wine; Brother Peter Lyle, Brothers of the Good Shepherd, the ciborium; and Sister Trinita Flood, O.P., president, Barry College, the water.

Serving as a guard of honor during the rites were Knights of St. Gregory Philip D. Lewis, W.

Palm Beach; president-elect of the Florida Senate; Michael Perri, St. Anastasia parish, Fort Pierce; Miami Federal Judge C. Clyde Atkins; and Miami attorney, Joseph M. Fitzgerald. Members of the Miami Serra Club, one of the first lay groups organized by Archbishop Carroll when he came to Miami in 1958, were ushers. The Cathedral choir, augmented by vocalists from Miami parishes sang in English and in Spanish under the direction of Robert Fulton, Cathedral music director.

Prior to the funeral while the body of Archbishop Carroll was in state at St. Mary Cathedral on Thursday, volunteer police and firemen from the City of Miami and City of Miami Beach provided security guards. Thousands of persons filed past the funeral bier to offer their last respects including hundreds of Cuban refugees who had been aided in their flight to freedom from the Castro regime through an assistance program inaugurated by Archbishop Carroll in 1959.

The funeral Mass was televised live for South Florida audiences by WTVJ-TV, CH. 4. Narrators were Father Donald Connolly, pastor, St. Thomas More Church, Boynton Beach; Father Jose Nickse, Archdiocesan Director of Radio and TV; and Ralph Renick, WTVJ vice president in charge of news. Radio stations WQBA (Spanish), WIOD, and WINZ also broadcast from the Cathedral.



Flag in front of Holy Cross Hospital is lowered to half-mast in observance of the death of Archbishop Carroll. Sister M. Georgetta Haley, is one of the Sisters of Mercy of Pittsburgh who staff the hospital.

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Mexican Americans bid for cut in discrimination

By JAIME FONSECA

(One in a series of articles reporting on nationwide preparations for the Second Hispano Pastoral "Encuentro" scheduled for August 18-21.)

SAN ANTONIO, Texas—(NC)— Mexican-Americans, saying they are considered second rate citizens, complained for "the lack of ministry in the Church to reduce or eliminate discrimination."

This is the main point in a long list of findings by the archdiocese of San Antonio in preparation for the second Encuentro Pastoral Hispano to be held in Washington August 18-21.

Organizers expect up to 800 delegates and observes from the estimated 12 million Catholics of Hispano ancestry to attend the pastoral meeting, which is to deal with human rights, education, political participation and ethnic pluralism.

Besides Mexican Americans, Hispanics include Puerto Ricans, Cubans and immigrants of about every nation in Latin America.

Youth are most affected by the lack of ministry to the Hispano people, leaders in this diocese of 550,000 Catholics reported after surveying conditions in its 160 parishes. Religious vocations and other development are hampered, they said.

The report said that in spite of Church teachings and of constitutional principles on

human rights, "the Mexican-American has been the victim of the dominant culture, suffering much discrimination and oppression."

"There persist for them and for other minorities (blacks, Indians, women) a lack of opportunity in all aspects of society."

The report, a summary of local and regional findings by some 500 leaders, asked the Segundo Encuentro to be concerned with problems of unemployment, lack of quality education, absence of adequate representation in the government, an often unfair judicial system, violation of rights of prisoners and disregard for women's rights.

"Justice demands that the Church be the leader in the education and development of an awareness among its members, of the human and civil rights," the report said. "It also must teach about Christian responsibility to decry injustices and to act toward changing the structures of society that keep people in need and under oppressed conditions."

The report said that the Church does not help young Hispano people in dealing with problems of drugs, school life—dropouts are common—or sex education. It said that religious education programs are weak and do not take care of religious doubts of youth.

The Church needs to minister effectively to youth not only for their own good but because "We need more



Hispano vocations for the priesthood and the diaconate."

Other sources pointed out that for the estimated 12 million Hispano Catholics there are from 800 to 1,000 priests, of whom 170 are native priests. The rest come from Spain and Latin America, or from the ranks of the 58,700 English-speaking clergy training to speak Spanish.

There are 428 Spanish-surnamed seminarians in the country or 4.3 percent of all seminarians. Among the 1,950 permanent deacons, 277 come from Spanish ancestry. Some 390 candidates for the permanent diaconate are of Spanish heritage.

According to the San Antonio report, the lack of

Hispano oriented clergy is reflected in parish life where Hispanics cannot communicate with priests who conduct weddings, baptism, funerals and counseling in English.

Among other more broadly based observations from the Mexican-Americans were that parishes are too large and people get lost in them; preoccupation with money matters often interferes with Gospel-oriented activities and priests lack guidance, inspiration and motivation.

Leaders of local and regional gatherings said that people long for "liturgies that are well prepared, with meaning," and for "homilies that relate the message of the Gospel to present day experiences of the community."

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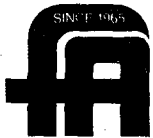
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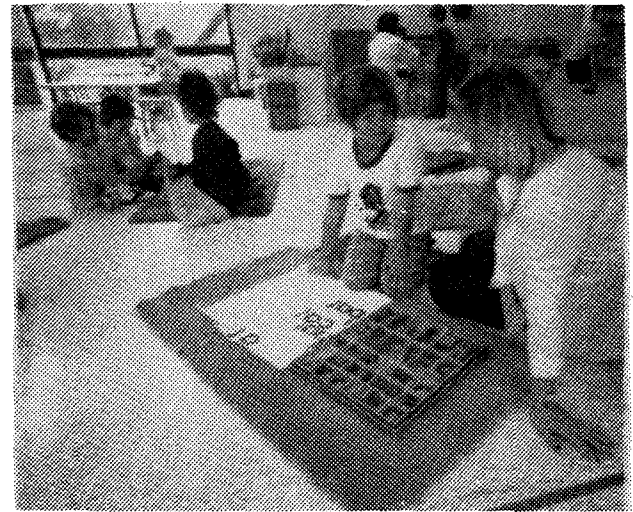
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A recent newspaper article said that children learn to read through their senses, but they are seldom taught that way. Another points out that children as young as 2½ years need to have experiences with shapes, letters and numbers which relate these items to the learning of reading and math. One noted authority on child development says that a child with superior mental faculties will not develop to average levels of competence without appropriate experience during the first four years of life.

These are considered recent discoveries by most, except the teachers and parents of the more than 50,000 children enrolled in over 1,000 Montessori Schools in this country. Children in Montessori Schools are working with materials and programs designed to maximize the process of learning through the five senses; directed by teachers specially trained in this method. One of the outstanding Montessori Schools in this hemisphere is the Alexander School, located in Southwest Dade County. Parents of

children from 2½ years are invited to visit this summer and observe the classes in action. Call Mrs. Seymour at 665-6274.

Alexander School



montessori method

Spanish meet facing issues

By ARACELI CANTERO
Voice Spanish Editor

It was an experience of brotherhood among people who, for the most part, had never met before.

They had come from North and South Carolina, New Orleans, Atlanta, and other states in the Southeast, and they spent two days of reflection and sharing at the Shrine of Our Lady of Charity in Miami, seeking new ways of bringing the Gospel to their brothers.

"This is really beautiful," Paul Sedillo, Jr., of the National Spanish-speaking Secretariat, told the group Saturday.

"Over 60,000 from 5,000 small communities have already participated in this type of reflection process.

"We are finding a great strength in the midst of our people, and much optimism," he said.

Listening to him were over 30 delegates from 20 dioceses and eight states in the South, they were holding the final regional meeting in preparation for the Second National Hispanic Pastoral Encounter, in Washington D.C. Aug. 18-21.

But reaching a consensus among the group was not an easy task. It took hours of reflection and dialogue, patience and mutual understanding, to come up, as a region, with the 24 resolutions on the themes proposed for local reflection.

Called by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops and the U.S. Catholic Conference, the meeting will be held under auspices of the NCCB-USCC Committee for the Spanish-speaking.

This Second Encuentro will continue the dialogue and reflection started with the first such session in 1972, Archbishop Bernardin said in a letter seeking support from other American Bishops for the event.

Talking to the regional delegates Sedillo gave his views on the national preparation and the obstacles so far overcome:

"Organizing a national meeting is not easy," he said. "There have been differences of opinions, which as Christians we have to respect. I have had rough moments with groups, and individuals during the past

months, yet my evaluation of these difficulties is very positive because they show there is no indifference," he added.

"The coming National Encuentro will not be a social or political gathering, but a pastoral meeting," he said. And I want to emphasize this very strongly," Sedillo told the delegates. "Because our goal is not one of asking for better housing, or health programs... if these things are cut apart from the meaning of evangelization—theme of the Encuentro," he said.

"We hope that the atmosphere at the Encuentro will be one of faith, a faith which is very much part of our Hispanic

roots. We will be there to reflect, to share and to commit ourselves to the institutional Church, with our concerns our ideas united with the whole people of God, and our bishops..."

"We want to emphasize the importance of the local churches, and we hope that most of the pastoral conclusions will serve as practical guidelines for the dioceses in dealing with the evangelization of the Spanish-speaking."

At the Saturday meeting Sedillo gave some of the history of the 1972 Encuentro, "when we saw a need for creating awareness in the National Church about our needs," he said.

Most of the recommendations resulting the 1972 meeting were addressed to the National Episcopal Conference and dealt with the placing of people with Hispanic backgrounds in national positions in the USCC, Sedillo explained. "We also urged the hierarchy about the need of having more Spanish-speaking bishops, and the number has



At left Paul Sedillo Jr., from Washington and Father Marlo Vizcalno, Regional Coordinator. Above the participants listen to Father Ponce.

grown from one to eight," he said.

Conservative estimates of the U.S. Spanish-speaking Catholic population are projected at 26 millions and according to Sedillo the focus during preparations for the coming National Encuentro has been on the grassroots level, emphasizing a thorough process of reflection.

For that reason the Spanish-speaking Secretariat, under the leadership of the Bishops' Ad Hoc Committee for the Spanish-speaking, prepared a series of six pamphlets with the themes for the Encuentro, these were distributed to all dioceses in the nation as a united project for the national reflection. The major theme of for the Encuentro—Evangelization, was broken into several others: Unity in Pluralism, Integral Education, Human Rights, Political Responsibility and Ministries. The result of the grassroots reflection has now been related to diocesan and regional committees, and these, through officially elected

delegates, will be presented at the national meeting in Washington.

"We expect participation of some 25 bishops, as official delegates to the Encuentro," Sedillo said. "Fifteen of them head their own dioceses," he added.

"I really believe that with such interest from the hierarchy, we are going to see the emergence of a new Church in the United States. Perhaps, in the past the bishops of this country have earnestly discussed pastoral problems, but without much consultation from the grassroots," Sedillo commented.

"We believe that the document to be prepared after the Encuentro will be unique...and not something to be placed in a shelf.

"So far we have been very much encouraged by the Anglo bishops, and even by the government and civil leaders who are very interested in the process we have followed," he said.

"Besides the American

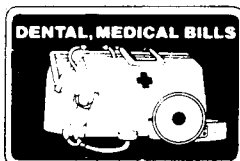
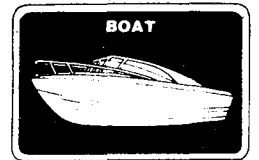
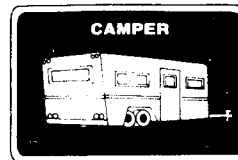
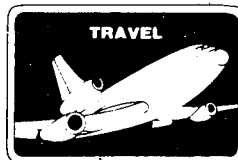
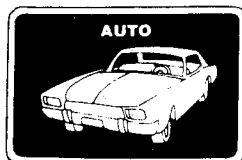
bishops, there will also be prelates from Latin American countries including exiled Cuban Bishop Eduardo Boza Masvidal. Their presence with us will add a new dimension to the meeting, since many of our Hispanic peoples have their roots in Latin America," Sedillo explained.

During the regional meeting Saturday, the delegates from the different dioceses spent the morning working in groups and in reaching a consensus on the conclusions to be presented in Washington. This consensus was voted on during the afternoon session. Nominations also took place for those to attend the Washington meeting as observers. In order to be nominated either as delegates and observers participants had to have been in attendance at the reflection process during past months.

A final approval by the pro-Encuentro Committee, the Vicar for the Spanish-speaking and the local Ordinary was also required.

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Some 19 years ago a new Bishop came to South Florida and set up a Diocese.

He was from Pittsburgh.

He was Irish.

He was anxious (really roaring) to get started.

His name was Coleman Carroll, much the same as to rhyme with "Rubin Who?" or "Jimmy Who?", when he first arrived.

Like any new man on the scene, he started things up right away and, also like any new man on the scene, South Floridians looked him over with a practiced eye and—found him genuine—a little rough around the edges; impulsive at times, impatient many times; demanding all the time—and a pushover for a cause: whether a priest in trouble, a child without love and care; or a whole group of people without a champion.

In time he was everywhere, doing everything; meeting everybody and enchanting all! A gregarious man, there was never a moment when he did not seem like a father in the midst of his children. No matter how old members of his flock might have been, he still appeared as father and guide among them—inviting them to follow, prodding when they hesitated, and scolding when they refused to move—but always loving them every step of the way in his own way.

Here was the secret of the man; here was his Irish at its best, because even when he was scolding or just plain giving someone hell, or being testy, his eyes were never without that

twinkle—that charm which simply said, "I love you". Too bad that so many people missed that—didn't notice it—that little challenge in a glance, a twinkle, which always said "Let's be friends." There were times when I missed it, when almost everyone missed it; but it was there and it was his way of being human.

The office of leadership is not an easy one—and it certainly fell hard on Archbishop Carroll at times. He was called upon to make decisions on human rights and integration, on expanding facilities, on maintaining the seminaries, on implementing Vatican II, to name a few, and sometimes when not popular, these decisions only removed him that much farther from certain segments of the people.

One part of him was a man who wanted to be loved by his people; and another part was a man who was compelled to do what he thought to be right regardless of the consequences. "Primum Regnum Dei"—God and the things that pertain to God were always first. For as much as he loved his people and sought their love in return, his love for God was always greater and left him no room for dogmatic or moral compromise—And in the long run we all knew he was right and, like children, were grateful that he took a stand for us.

Some people say he was rich and didn't know or understand the plight of the poor. True, some of his surroundings may have been elegant—not because of his own choosing. In his personal life he learned to live quite simply. Expensive vacations and fancy clothes were not his round. Seldom taking a vacation, his first love and only

interest was the Archdiocese of Miami, and all his physical energies were expended in our behalf.

He loved his work more than anything else and right up to the very end would not give it up. He literally burned himself out for his people. On Easter Sunday, for example, though at Mercy Hospital suffering from a gangrenous toe, he refused to stay there and got out of the hospital bed to say Mass. His words were, "if Christ could rise on Easter Sunday, I can get out of this hospital bed and serve my people on Easter Sunday."

His last official act was the ordination of 12 men for the priesthood this past May. He was not well, but insisted that he wanted to ordain these priests, and, we who were there could see that every step was an effort for him, and that he had to go slowly, but he finished the ceremony.

With each final step he made, he was "growing rich in the sight of God."

Well, he's gone now, leaving behind in each one of us personal memories. How did he want to be remembered? He said it himself: "with prayers." We can keep him in our memories with living prayers in good works with ardent prayers in meditative supplication to God.

If each one of us could have just a little bit of the vision and drive he had, this community which he loved so dearly, would radiate the goodness of Christ.

May he rest in peace. May his soul and the souls of all the faithful departed rest in peace.

—Msgr. John Glorie, St. Hugh Church, sermon given last Sunday



By Fr. John Dietzen

First Communion before Confession?

Q. My grandchildren attended a parish in our city where children cannot go to Confession until after they receive first Communion. I think that is wrong. How can the teachers and priests there do that? (Michigan)

A. I have come to believe just about anything is possible; but I seriously doubt that any parish follows a policy that forbids first Penance before first Communion. It would be extremely difficult to defend such a position.

A recent document from two Vatican congregations reminds us that, "When he arrives at the age of discretion, the child has the right, in the Church, to receive both sacraments (Penance and Eucharist)." There should be no "general rule" anywhere requiring reception of Holy Communion before the first reception of the sacrament of Penance. (On First Confession and First Communion, from the Congregations for the Sacraments and Divine Worship, and for the Clergy, March 31, 1977).

This means that as a child reaches the age of reason, he

has a right as a Catholic to be instructed at his own level about the sacrament of forgiveness, by his parents or teachers both, and he has the right to an opportunity to receive this sacrament if he feels the need.

Perhaps that parish, as many or most other parishes, provided assistance to children and parents to prepare for both Penance and the Eucharist, and then urges parents to present their children when they are ready for either one. In other words, children are not required to receive the sacrament of Penance before First Communion. Children do have a right to receive the Eucharist as soon as they are aware of the basic doctrines and have a desire to receive. Just as any other Catholics who are not conscious of a mortal sin, children cannot be maneuvered or forced into going to Confession as a condition for First Communion.

Many customs developed concerning the sequence of these two sacraments during recent centuries, especially in light of the practice of very infrequent Communion in the

time of the Jansenistic heresies and after. Many Catholics still alive remember when even outstanding members of the Faith received Communion two or three times a year, and Confession automatically preceded Communion every time. Naturally, first Communion would be no exception.

As the congregations indicate, children have a right to both sacraments, and this right must be honored in accord with solid traditional doctrine

of the Church concerning these sacraments.

Q. I hold that the death penalty is good for murderers because it would save them from hell and eternal damnation. The only time a condemned man would examine his conscience is just before he passes on to his rewards, and in nearly every case not before.

Once he admits that wrong was done by taking the life of

another human being, and asking for forgiveness, his soul is not lost but is admitted into paradise. So the death penalty for criminals need not be viewed as cruel or unusual punishment, but as a favor. They will inherit eternal life. (Cal.)

A. Remarkable! You have just given a perfect reason for hanging at least half the human race. Many non-murderers commit crimes just as serious and just as destructive as murder. Why should they, or even lesser sinners, be deprived of this potent encouragement to repentance?

What makes you think people become so remorseful before execution? The disciples frequently urged Jesus to force reluctant Jews to accept Him through physical coercion. But Our Lord adhered firmly to His conviction and policy that no worthwhile conversion is brought about by violence of any sort. There's no evidence that people are any different today.

(Questions for this column should be sent to Father Dietzen, 118 W. Bradley, Peoria, Ill. 61606)

Melting pot idea rapped

VATICAN CITY—(NC)—Vatican Radio said editorially that the "melting pot" theory is contrary to papal teaching on the rights of immigrants.

The radio made the comment in an editorial marking the 25th anniversary of Pope Pius XII's apostolic constitution, *Exsul Familia*, on immigrants.

The radio said that Pope Pius' document "takes a position diametrically opposed to the 'melting pot' theory."

The radio lamented that the

melting pot theory "has been and still is prevalent unfortunately in many nations, even among Catholics holding positions of high responsibility."

According to the radio, Church ministry to immigrants must extend to those preparing to emigrate, as well as those who have already done so.

"Our society," concluded the radio, "is too often inclined to treat human beings like pawns on the chessboard of the globe."



By Msgr. James J. Walsh

'Our days are woven of tiny threads'

Someone wrote a book years ago on the life of Jesus and titled it, "A Small Town Man." It seems it was written primarily for the vast numbers of people who have never been involved in "big things" in their lives. While not ignoring his miracles and unique teachings, the book stressed the ordinary, the commonplace, and the so-called little things in his 33 years on earth.

He was born in a very small town, lived in a country the size of Vermont, worked on and around the sea of Galilee, which is a lake rather than a sea, and constantly stressed the value of the apparently trivial.

For instance, he taught that giving a cup of water in his name had great value. He and the apostles watched curiously as people placed alms in the box outside the Temple, and he shocked them with the statement that the poor widow who had only a mite to give gave more than the rich.

He lent new meaning and value to the smallest of laws, to the mustard seed, the smallest of seeds, and to one talent.

This should be most helpful to those of us who find that "our days are woven of tiny threads" of pain, warmth, love, anger, darkness, light, hope. A single day is usually made up of small acts, small thoughts, small talk. God's plan has never called for us to live large sections of life at once. Rather he metes out to us only a second of time—all that we can handle. But each tick of

the clock is of value in that it can bring us closer to God or separate us further.

And when some great event does occur that will affect the lives of others for generations to come—like falling in love and getting married—it often is preceded by something very trivial—such as a chance introduction.

Some priests and nuns trace their decision to follow the Lord to what seemed a casual suggestion by someone, or to a thought in a book or sermon or to one person's good example in the ordinary affairs of daily life. Looking back we realize that the few great things that happened to us usually started in an unimpressive way, concealing even a hint of important changes about to enter our lives.

God in his creation of the world seemed anxious to keep this thought before us. Everywhere we look in nature, we find the "little things" dignified by potential greatness. You may be driving in the north in a couple months and see a hillside blanket of many colors and then realize the vast spread is made up of tiny flowers or leaves. The green carpet of a smooth, graceful field contains countless blades of grass, as one author put it. And we who love the beaches as part of our way of life in Florida may easily forget that even the widest, most impressive beach is merely one grain of sand multiplied almost to the infinite.

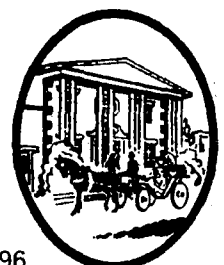
And yet despite all this, we are inclined to entertain a certain contempt for the little things. We look down, for example, on venial sin, the "small sin." There's no great harm in this, we reason. We reserve for ourselves the "right" to indulge inclinations to gossip, show irritation, speak harshly, to be loose with the truth (we give it a pleasant name—a white lie), to coddle resentment, and so on, justifying this, or trying to, because these are small things. But who can tell if they do not involve great harm in time. Each of these can become the makings of a habit of resisting grace, a series of small rebellions against God, a continual denial of his invitations to love neighbor more.

This is why in the spiritual life, small things are actually really big in importance, as Christ indicated. A brief note to a person who has lost a loved one, a smile when you feel like snarling, a visit of five minutes to a sick person, a little act of kindness to a lonely old person, patience with an aggravating child, a word of apology (this is always "big"), a word of forgiveness and reconciliation—all these and countless other acts within our power can turn the little deeds into significant Christian acts.

They don't cost much, because only small effort is required. But they heal others, they bring comfort, increase peace and spread a little love. Aren't the little things, therefore, when treated rightly, really the big things of life?

We extend our deepest sympathies to the Archdiocese of Miami, friends and family, on the passing of Archbishop Coleman F. Carroll. May his soul rest in peace eternally.

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ESTABLISHED 1896

Mass for Abp. Lucey, 86, in San Antonio today

SAN ANTONIO, Texas—(NC)—A Mass of Christian Burial will be offered at 11 a.m. today, in San Fernando Cathedral here, for retired Archbishop Robert E. Lucey of San Antonio who died at age 86 on Aug. 1.

The prelate, who at Community Hospital here, was well known for his work on welfare issues and his support for labor, retired in 1969.

Archbishop Lucey, 86, was a native of Los Angeles. He studied at St. Vincent's College in Los Angeles, and St. Patrick's Seminary in Menlo Park, Calif. He completed his studies for the priesthood at the North American College in Rome, and was ordained there on May 14, 1916.

He served as an assistant pastor in Los Angeles parishes until 1921, when he was named director of Catholic Charities for the archdiocese of Los Angeles. He was pastor of two California parishes, then was consecrated bishop of Amarillo, Tex., in 1934. Archbishop Lucey served in that diocese until 1941, when he was appointed archbishop of San An-

tonio.

He celebrated a triple anniversary in 1966—his 75th birthday, the 50th anniversary of his ordination, and his 25th anniversary as an archbishop. He retired three years later, on June 4, 1969.

Archbishop Lucey at one time, served as chairman of the U.S. bishop's Committee for the Spanish speaking.

In 1959, the Archbishop was named an assistant at the pontifical throne by Pope John XXIII.

Archbishop Lucey had close contact with several U.S. presidents. In 1943, he wrote a letter to President Franklin D. Roosevelt and received a reply in which Roosevelt said he was "deeply touched by the high spiritual note" of the letter. President Harry Truman appointed the archbishop in 1950 to a five-man commission to study migratory labor in this country, particularly including Mexican migrants and the illegal entry of many of these workers.

He spoke at the 1965 inauguration of President Johnson.

Prayer of the Faithful

19TH SUNDAY IN
ORDINARY TIME
August 7, 1977

Celebrant: Let us confidently place our needs before the heavenly Father and in so doing give a living witness to our faith in the Lord.

LECTOR: Today's response is: Father, increase our faith.

LECTOR: For those who are afraid, that they may take courage in the words of the Good Shepherd, Who has promised "The Kingdom" to his "little flock," let us pray to the Lord. (R.)

LECTOR: For those who are afflicted, that they may bear their sufferings with Christ, remembering that He has borne our infirmities and carried our sorrows, let us pray to the Lord. (R.)

LECTOR: For our country and its citizens, that distrust and cynicism may give way to faith and trust in the God of our Fathers, let us pray to the Lord. (R.)

LECTOR: For all married couples throughout the diocese and our parish, that they may bring happiness and faith to one another and may serve God together, let us pray to the Lord. (R.)

LECTOR: For us all, that we may go through prosperity and adversity with Christian serenity and dignity, that is with faith, hope, and love, let us pray to the Lord. (R.)

Celebrant: Father, we ask You for Your aid, Your strength, and Your guidance so that the things for which we ask in faith may become reality. We ask this through Jesus, Your Son and our Lord.

Fr. Cassidy's mother dies


The Funeral Liturgy was celebrated in Ireland for Mrs. Mary K. Cassidy, mother of three priests and a nun, including Father Martin Cassidy, pastor, St. Gregory Church, Plantation.

A veteran school teacher who taught and was principal of St. Joseph School, Swinford, County Mayo, during a 48-year period, Mrs. Cassidy died at 83 in Dublin.

Her three priest-sons, Father Martin Cassidy, Father Michael J. Cassidy, and Father Peter Cassidy were the principal concelebrants of the Mass with 27 other priests including her nephew, Father Donal Cassidy, who preached the homily, at Our Lady Help of Christians Church in Swinford. Also concelebrating were Father Timothy Hannon and Father Patrick Murnane.

She is also survived by three daughters, Sister Mary

Justin, Columban Missionary, Patrick M., and Dr. Ciaran Hong Kong; Mrs. Alice Cassidy, all of Ireland. O'Reilly and Mrs. Marietta Meagher; and four other sons including Philip J., John F., Burial was in St. Joseph Cemetery, Swinford.




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S. Florida Scene

Biscayne grant

Any graduate of a Dade or Broward County high school, who is accepted at Biscayne College as a freshman, is eligible for the "Biscayne Incentive Grant."

The grant provides a \$1,050 per year reduction in tuition. Over a period of four years this amounts to a \$4,200 savings.

For further information eligible students should contact Dr. James T. Parker, Director of Admissions, Biscayne College, 16400 NW 32 Ave., Miami, Fla. 33054. Or call 625-1561

Cenacle retreat

LANTANA—A special weekend retreat for men and women has been announced by the Cenacle Retreat House from Sept. 9 to 11.

Dominican Father Robert U. Perry will be the retreat master for the sessions which open with 5 p.m. registration on Sept. 9 and close on the 11th at 3 p.m.

For further information and reservations call 582-2534.

Campus outreach

College courses are being offered at nine neighborhood centers by the North Campus of Miami-Dade Community College with registration extending through Aug. 30.

Credit courses, offered by the campus' Outreach Dept. are the same as offered on campus and can be used to obtain an Associate of Arts in Science degree.

Centers are Belafonte Tacolcy Center, Allapattah Junior High Community School, Lillie C. Evans Elementary Community School, Carol City Senior High Community School, Brownsville, Junior High Community School, Little River Elementary Community School, Lorah Park Elementary School, Miami Beach Senior High School and Ida Fisher Junior High Community School.

For additional information call 685-4521.

Gesu reunion

Plans for a reunion of Gesu School graduates are in the formative stage with a meeting of interested former students planned for Saturday, Aug. 13.

Alumni will gather at 4 p.m. in St. Joseph Hall located on the third floor of Gesu School at 130 NE Second St.

St. Francis gift

St. Francis Hospital Auxiliary has presented the hospital with a \$24,500 donation toward hospital improvements.

Sister Margaret McManus, O.S.F. accepted the donation provided through a variety of fund-raising activities.

Senior citizen Mass

FORT LAUDERDALE—Senior citizens of Broward County will participate in a Mass at the shrine of Our Lady of Charity at 2 p.m. Monday, Aug. 15, the feast of the Assumption and a holy day of obligation.

A buffet luncheon will be served before Mass at the DuPont Plaza Hotel. For additional information call 565-6648.

Marriage Encounter

Information nights for those interested in Marriage Encounters are being held monthly in each South Florida County.

Those interested in obtaining dates and locations should contact John and Lynda DiPrima at 961-3882 in Hollywood.

Med. Asst. classes

Masses marking the one-week anniversary of the death of Archbishop Coleman F. Carroll were celebrated Tuesday evening in churches of the Archdiocese of Miami.

Archbishop Edward A. McCarthy, Archbishop of Miami, was the principal celebrant of a Concelebrated Mass in St. Patrick Church, Miami Beach, the parish in which the late archbishop resided.

Throughout the Archdiocese the faithful have participated in many Masses for Archbishop Carroll which have been offered in South Florida parishes throughout the week.

BROWARD COUNTY

Catholic School Year

Aug. 24-26	Teacher Workdays
Aug. 29	Classes begin
Sept. 5	Labor Day Holiday
Oct. 28	First Quarter Ends
Oct. 31	Teacher Workday-No Classes
Nov. 24-25	Thanksgiving Holidays
Dec. 22-Jan. 2	Christmas Holidays
Jan. 3	Classes Resume
Jan. 19	Second Quarter Ends
Feb. 20	Teacher Workday
March 23	Third Quarter Ends
March 24	Easter Vacation Begins
April 3	Classes Resume
May 29	Memorial Day Holiday
June 6	School closes
June 7	Teacher Workday

It's a Date

Dade County

HOLY FAMILY CYO will sponsor a car wash from 8 a.m. to 1 p.m., on Sunday, Aug. 7 in the parish parking lot. Proceeds will be used to defray cost of a trip to Disneyworld for senior citizens on Aug. 21.

Broward County

NATIVITY parish, Hollywood, will sponsor a "pantry" shower for the Sisters who staff the school on Monday, Aug. 15 from 8 a.m. to noon in the parish hall. The Vocations Committee is in charge of arrangements. For further information call 961-1417.

LAUDERDALE SINGLES club will meet at Don Carter Bowling

Lanes, Tamarac at 11 p.m., Saturday, Aug. 6 followed by breakfast. A business meeting is slated at 7:30 p.m., Sunday Aug. 7 at St. Anthony parish, 901 NE Second St., Fort Lauderdale.

False collectors of shrine cited

MEXICO CITY—(NC)—An official of the Guadalupe Shrine Foundation has warned that independent collectors posing as shrine agents are pocketing large sums of money that "we cannot even begin to estimate."

A foundation spokesman, Juan Berumen Martin, added that there is a drive to raise funds toward completing the huge modern basilica which last year replaced the one built in the 17th century. The funds are being raised mostly through the sales of shrine souvenirs, he said.

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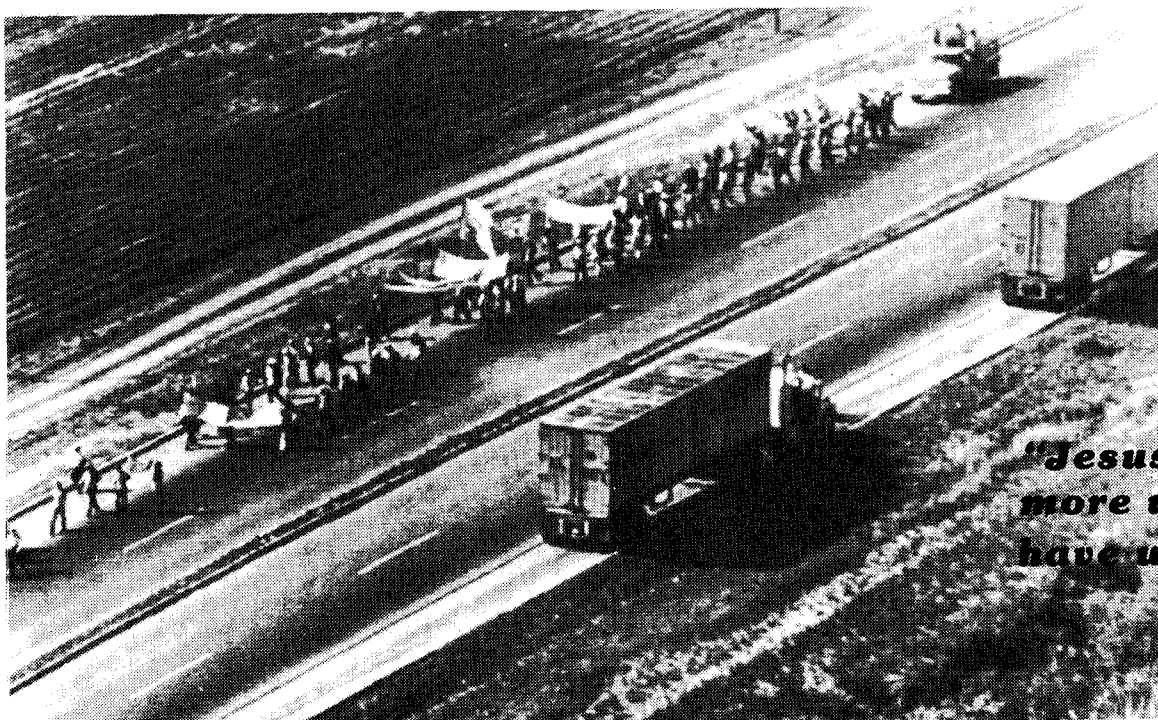
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Late last year near Los Mochis, Mexico, a ragged band of peasants strings out along a highway as they march to Mexico City to protest land conditions.

World goods good for us?

"Jesus said that the rich will get more wealth and the little the poor have will be taken away from them."

KNOW YOUR FAITH

By FATHER ALFRED McBRIDE, O.PRAEM.

The rise in real estate prices, along with other forms of inflation, dramatizes the notion of ownership of property as nothing else will. Young couples wonder if they will ever be able to purchase their own land and home. And if this be true of those who are middle class, what is the case for the poor? The bankruptcy lists grow longer every year and the chronicle of the dispossessed is a regular litany.

The prophets of the Bible accused the rich of owning so much land that nothing was left for the poor. Social critics today accuse the wealthy of mismanagement of the economy to the point where even the middle class is finding it hard to get a firm hold on ownership of goods and property. Jesus preached the ideal of evangelical poverty and practiced what He taught. Francis of Assisi renewed the interest in such a view of ownership.

BUT GENERALLY speaking, this ideal has rarely been embraced. Religious orders take a vow of poverty, but own vast tracts of lands

and buildings. The individual monk or nun may not own, but collectively the group owns more than any one of them would ever hope to possess, should they be in another form of life.

Jesus said that the rich will get more wealth and the little the poor have will be taken away from them. Marx said that the rich get richer and the poor get children. That is the origin of the word proletariat, the group that have lots of "proles" or children. The perennial concentration of wealth and possessions in the hands of a few has spurred movements to redistribute wealth and property. This was the platform of the "distributist" movement in England.

This is also what Stalin had tried to do in Russia and Mao Tse Tung in China. Today, Latin America is beginning to experience the same sort of effort to break up the combines of wealth and give the dispossessed a little piece of the action. Sometimes the effort is peaceful, more often it is violent and revolutionary. In fact history shows that revolution is the way it usually

happens. Whether it be the shooting of the Czar in Russia, the beheading of the king in France or the various forms of violence ranging from hanging to stabbing, the revolution of the poor will almost certainly take violent shape.

THE POPES of the last 70-odd years have tried to take a more reasonable and non-violent approach to the question of justice for the poor. The great social encyclicals of Leo XIII, Pius XI and Pius XII, the justice and peace encyclicals of John XXIII and Paul VI are attempts to offer the world a faith informed and peaceful strategy for coming to terms with the problems of poverty, work opportunity, ownership, financial survival and just distribution of wealth for all people. These documents are sane and creative teachings that could do much to help nations encourage the proper and temperate forms of development that could benefit the whole population, rather than a small elite.

The free world today seems to be caught between an obsessive drive to grow and some possible limits of growth. Resources are swallowed up

an un-nerving pace. The energy crisis is but one way of bringing this to everyone's attention. It may be that the struggle over oil will lead to yet another world consuming disaster. Somehow the hectic need of the world's free peoples to want to consume ever more goods, without a corresponding drive to reflect on the quality of life cannot be stemmed for the moment.

BILLIONS ARE poor. Comparatively few are rich. One third of the world goes to bed hungry every night. Countless millions do not even know what it means to own property, let alone have a decent wage. In the midst of all this misery comes the word of Jesus to the rich man, "Go sell all you have and give it to the poor. Then come and follow me." The popes say, "redistribute the wealth. Make sure that every person gets a minimum wage and the possibility of dignified ownership and living. Curb the rapacity that causes devastation and war." The sickness is immense. The cures are complex. But cure we must. Our future survival depends on it.

Sacrifice led to chain reaction of good

By FATHER JOSEPH M. CHAMPLIN

In the middle of last winter I was hard at work in Rome preparing several talks to be given the following weekend to 25 married couples in the United States. My preoccupation with the task and my optimistic hopes for the upcoming experience spilled over into the homily I preached that day at Mass.

Just prior to my departure, one of our theological students left me this note:

"YOU SPOKE about 'setting people on fire' for the Gospel in your homily yesterday and of your excitement about the forthcoming weekend. I was moved by your enthusiasm and spirit and wanted you to know I will be praying for you and the couples. For that purpose I will fast for 24

hours as well as offer my attendance at Mass and the holy hour for the success of your efforts. Perhaps these will help in a small way to have a reluctant couple allow Christ to enter their lives."

His promise of prayer and penance touched me and I shared the letter with those married couples during that weekend.

Several months later back here in Italy, this same student was about to leave for a somewhat similar weekend with 50 of his fellow students. The day before, I received a lengthy note from one of those couples who heard my presentation in the United States. The wife included this message:

"We will be thinking about you next weekend. David and I have put a lot of thought into how we could give you moral support and have decided that we will try

to fast for at least one of the days of your weekend. We will also be praying for someone during that Sunday morning. David is already checking the time difference so we can be very precise." (This meant prayer from 3:00-6:00 a.m. their time.)

"I REMEMBER vividly on our own weekend how you told us one student in Italy was praying for a couple that might be 'hesitant'. That was me and it was almost like he was talking to me right that moment."

Despite the 6,000 miles distance, there was a fascinating transoceanic interconnectedness between this candidate for the priesthood and that couple striving to renew their sacrament of matrimony.

Such prayer and penance for others has become a standard feature of

intense, short-term spiritual experiences like cursillos, marriage encounters, teenage search weekends and Life in the Spirit charismatic prayer seminars.

After I had finished one of those type weekends as part of the presenting team, I opened up this note from a couple completely unknown to me living in Bristol, Conn.

"Our hearts and prayers are with you this very special weekend...Our family candle is burning for you and we pray your love may burn as brightly as its flame. We are sleeping on the floor both nights for the success of your weekend. In Christ's love..."

Prayer, and especially fasting or sacrificing for others in this fashion, seemed to lose favor with many Roman Catholics during the past decade or so. However, these enthusiastic movements, without any

particular impetus from the official Church, clearly have resurrected those practices. Moreover, this truly spontaneous, grass-roots development has exerted an enormous impact on many persons, including the present writer. The illustrations cited above are but typical examples of what is happening in the hearts and lives of countless individuals or families in the world today.

IT ECHOES the best of our religious traditions.

Queen Esther, faced with great tragedy, thus directed her people.

"Go and assemble all the Jews who are in Susa; fast on my behalf, all of you, not eating or drinking, night or day, for three days. I and my maids will also fast in the same way." (Est. 4, 15)



Yahweh was the "Lord of the land" to the Israelites. The land was considered sacred to its owners and Father Castelot tells how the law, as written in the Old Testament, protected the landowners.

Can ownership be absolute?

By FATHER JOHN J. CASTELOT

How would you like to have God for a landlord? The Israelites did, in a very real sense, even though the analogy is not perfect. Yahweh was the Lord of the land, which was as a result the Holy Land, the "land the Lord possesses" (Jos. 22,19), "the Lord's land" (Hos. 9,3), the land He had promised to the patriarchs (Gn. 12,7; 13,15), the land He gave to His people (Jos. 23,1-5; 24,13). This was the ultimate basis of the sacredness of the land, the tribal territories, and, by extension, the private property of families and individuals.

It was also the basis of certain limitations on ownership which were designed to curb excessive, inconsiderate selfishness. For instance, landowners had to leave some of the grain and grape harvest in the fields "for the poor and the alien" (Lv. 19,9-10); passers-by had the right to satisfy their hunger while walking through a field or vineyard (Dt. 23,25-26). A tithe was collected each year for the Levites, and every third year for the poor (Nm. 18,21-32; Dt. 14,28-29). Private ownership of property, then, was a sacred right and, at the same time, a sacred trust.

THIS EXPLAINS why law and custom made such careful provision for the protection and continued possession of family property. The family tomb was often situated on the estate, however humble it might be (Jos. 24,30, 32; 1 Sm. 25,1). One's land was defined by boundary markers which it was strictly forbidden to remove (Dt. 19,14). Even the simple peasant jealously treasured the parcel of land he had inherited; a man named Naboth refused to hand over his vineyard to king Ahab, and not even he could legally make him do so (1 Kgs. 21—an ugly

story!). The sociological ideal was that everyone should live "in security, under his vine or under his fig tree" (1 Kgs. 5,5).

Law and custom safeguarded the continuance of property within the family. Upon the death of the father, his land remained intact and passed down to the eldest son. If there was no son, it went to his daughters (Nm. 27,7-8), with the strict stipulation that they marry within their own tribe, so that the property would not pass over to another tribe (Nm. 36,6-9). If there were no children, the land went to the man's brothers, uncles, or next of kin (Nm. 27,9-11). Many other complex laws were designed to protect the precious, even sacred right to private property.

THIS WORKED fairly well in a simple society, but with monarchy came also an increasingly complex bureaucracy and sharp class distinctions, distinctions based mainly on wealth. This brought about the breakup of family properties to the advantage of greedy and powerful landlords who preyed on the poor. Isaiah has bitter words for those who "join house to house, who connect field with field, till no room remains, and you are left to dwell alone in the midst of the land" (Is. 5,8), and his contemporary, Micah, lashes out at those who "covet fields, and seize them; houses and they take them; they cheat an owner of his home, a man of his inheritance" (Mi. 2,2).

It was inevitable that people, especially the poor, would fall upon hard times. This was foreseen, too; one could always turn to a fellow-Israelite for a loan, and the law strictly forbade lending at interest (Ex. 22,24; Dt. 23,20). This again was designed to prevent a person's losing his property. For even in this humane arrangement, collateral was usually required as

assurance of repayment. If interest rates were to make repayment all the more difficult, then the borrower ran an increased risk of forfeiting his collateral, of losing his property. Unfortunately these laws, too, were often disregarded, and unscrupulous lenders gouged their fellow-Israelites with excessive interest rates (Ez. 22,12).

Often enough, the only collateral a poor man had was a garment, a cloak or a pair of sandals. In itself it was worthless, but it was a symbol of the person of the debtor himself. If he failed to repay, he lost not only his shirt but himself; he was enslaved to work off his debt. Again the law came to the rescue, at least in principle, with the institution known as the Sabbatical Year.

AS THE NAME indicates, it was observed every seventh year, during which, among other things, an Israelite slave had to be set free (Ex. 21,2-6), and this meant all those enslaved for non-payment of a debt (Dt. 15,1-6). However, it seems to have been a rarely realized ideal, and there is hardly any evidence that it was practiced. The same is true of the even more liberal Jubilee Year (every 50th year), during which fields and houses which had been alienated in one way or another were to revert to their original owners.

All of this legislation points to the high regard in which the right to private property, not to mention the dignity of the human person, was held and protected. The New Testament understandably has no legislation of this sort (it is not a legal code), but it reflects the same respect for property rights and human dignity (see Acts 5, 1-4). It does, however, put ownership in a higher perspective and more than suggests that there are values which take precedence over the material.

'Dr. Moreau' touches on moral issues

"The Island of Dr. Moreau" is another cinema throwback, your basic Mad Scientist movie, with Burt Lancaster creating a jungle full of Frankenstein monsters on a Pacific desert island.

It's about 90 per cent an uncertain mixture of reasonably effective fright and unintentional camp comedy, but it's the other 10 percent that lifts it above routine interest. It deals, even if only superficially, with two intriguing questions. What does it mean to be human? What are the limits of scientific tinkering with the building blocks of life and creation?

OF COURSE, almost all science-fiction of the Frankenstein genre (and more recently the robot genre, a close relative, especially in "2001" and "Westworld") implicitly touches these issues. Some scholars even suggest that the stories have developed and become popular in the last century or so out of an unconscious fear of science, which on the one hand is creating half-wonders, half-monsters (like nuclear energy), and on the other is fogging the distinction between the human species and other animal forms. "Moreau" is not terribly enlightening on the moral or philosophical level, but it's more conscious of these dimensions than most horror flicks.

The film is based on H.G. Wells' turn-of-the-century tale about a shipwrecked seaman (Michael York)

who stumbles into a "paradise" where the professionally disreputable (and obviously batty) Dr. Moreau (Lancaster) has fled to continue his cellular experiments in speeding evolution along by changing animals into human beings. There are still a few bugs in the procedure, so most of the creatures are in an awkward middle stage, banished by Moreau to a jungle cave where he tries to terrorize them into becoming human. The most advanced of them, the Sayer of the Law (Richard Basehart), is a kind of trustee who keeps repeating the Three Commandments: "Not to walk on all fours, not to eat flesh, not to shed blood." The penalty for disobedience is a trip to the "house of pain" for another shot of "people serum."

THE SAILOR-HERO has compassion for these poor fellows, and also makes the mistake of falling for the doctor's beautiful but mysterious ward (Barbara Carrera, whose aura of mystery proves to be a red herring). This leads to the icky part, in which Moreau tries to change the hero into an ape. The question is whether the brewing revolution among the "humanimals" will be successful enough to foil Moreau but not so successful as to prevent the escape of the young lovers.

Director Don Taylor, who's had some practice in this genre ("Escape From Planet of the Apes"), does respectable work with this trans-

parently hokey situation, thanks to a \$6 million budget that allowed location shooting in the Virgin Islands and elaborate monster

movie review

makeup created by John Chambers and friends ("Planet of the Apes," "Sssssss"). The rubber-and-plastic getups are half-scary, half-funny, like those in "Star Wars." There is little violence until the hectic finale, which includes spectacular fights and falls between stuntmen and lions, bears, panthers, etc.

THE CAST, despite some absurd dialog which occasionally provokes audience laughter, skillfully underplays and gets the most credibility from the material. It's certainly an improvement over the original 1933 movie, a late-late show favorite, which had Charles Laughton and Bela Lugosi raving about as Moreau and the Sayer, and Richard Arlen as the hero.

While the setting seems somewhat dated (we no longer share the Thirties fascination with evil doings in exotic faraway places) and the "science" a touch naive (changing a guy's species with a shot in the arm), the basic issue is uncomfortably relevant. Science has no apparent plans to change animals into people, although some monkey research may be pushing in that

direction. But the ongoing work with genes, DNA, psychosurgery and the "creation" of life in the lab raises ultimate questions comparable to Moreau's. Science tends to do whatever it's capable of doing, and nobody asks (like the hero in the movie) whether it should be done. Even more clearly, the what-is-human question, already crucial to the abortion debate, may continue to be the central ethical dilemma of the next 25 years.

THE FILM raises our consciousness, but with a childish clumsiness that provides a comic edge. There is something grimly funny about Moreau beating one of his creatures with a whip to force him to become more "human." It's also funny when a maverick beast stirs rebellious growls in the cave by shouting: "Better to be an animal, strong and proud!" Ironically, of course, Moreau is no better at giving his creatures a moral sense than he is at giving them good-looking bodies. Compared to him, Frankenstein could have been the casting director for "Charlie's Angels."

"Island," ultimately, is escapist entertainment that is afraid to be too brutal and downbeat with Wells' disturbing ideas. As you leave the theater, you're both disappointed and relieved. (PG)

Movies on TV

THEY CALL ME MISTER TIBBS (1970) (CBS, Friday, Aug. 5): A solid action detective flick, the sequel to "In the Heat of the Night," with Sidney Poitier's cool detective solving a murder in picturesque San Francisco. This film has no racial aspects, and takes a major step in realistic description of a cop's normal home problems with wife and children. Satisfactory for adults and mature youth.

LEGEND OF HELL HOUSE (1973) (ABC, Friday, Aug. 5): A

recent, somewhat heavily Freudian British version of the old tale in which an elite team of investigators take up residence for a week in "the Mt. Everest of haunted houses." No masterpiece, but artfully scary, and definitely not for younger children. Satisfactory old-fashioned thriller for adults and mature youth.

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From battlefields to ballfields

PHILADELPHIA—(NC)—Phillies' centerfielder Garry Maddox sits by his locker before every game and prays. He says he's thankful to God for his accomplishments, both on and off the field. But life wasn't always pleasant for the fleet-footed, hard-hitting Californian.

His life changed eight years ago on a battlefield in Southeast Asia, he says.

"A lot happened to me in Vietnam. I saw a lot that really changed my life. I was baptized in Vietnam. I became a Catholic. I began to get tight with God."

GARRY MADDOX is a quiet young man at peace with himself after years of struggling. Growing up in a California ghetto was a struggle, as was surviving in Vietnam. He is happy today, but not only because he is a high-salaried major league baseball player.

"Were it not for God's will," Maddox said, "I don't believe I would be where I am today. Maybe that sounds corny, but I don't know a more direct way of expressing my feelings."

The second oldest in a family of nine, Garry Lee Maddox knew poverty growing up in Los Angeles County. He knew despair when his parents became permanently disabled and his family went on welfare.

"Things were tough growing up," he recalled. "I can remember Christmases when eight of us got one volleyball to play with. One volleyball!"

Sports were for Maddox a way out of the ghetto. He was signed by the San Francisco Giants after his graduation from high school and assigned to the Giants' farm team in Salt Lake City, Utah.

BUT MINOR league baseball was a disap-



pointment, and Maddox left his team in the middle of his first season and entered the military. It was in Vietnam that his life changed drastically.

"As a kid I never had any real contact with religion," Garry explained. "I sold newspapers on streetcorners to make money and my buddies and I would sneak into the neighborhood Catholic church to keep out of the rain. That was my only contact with religion."

"I wasn't a member, but I always had a special feeling for the Catholic Church. I used to go to Mass sometimes—just sit in the back and enjoy the ritual and the beauty."

"The Mass is a

"A lot happened to me in Vietnam. I saw a lot that really changed my life. I was baptized in Vietnam... The Mass is a beautiful ceremony even for someone like me who didn't understand what was going on."

—Gary Maddox

beautiful ceremony, even for someone like me who didn't really understand what was going on," he added.

War affects different people differently. Maddox, who spent 22 months in Vietnam turned to religion.

"The scene over there was going to change you one way or another. Some guys became drug addicts; others ran around with women. A friend of mine blew himself up with a hand grenade."

THOSE WERE difficult days for Maddox. "One night," he said, "some guys in my company were going to Mass. I went along, too."

"Later, everyone stood in line for confession. I did too, but I didn't know what to do or say."

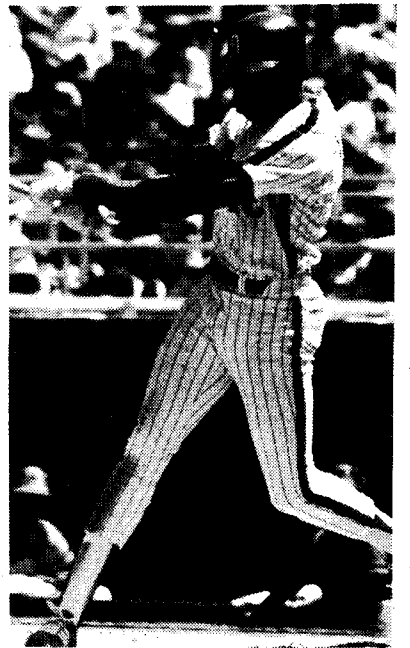
After talking to the priest, Maddox decided he wanted to become a Catholic. After six months of instruction, he was baptized.

He decided to return to baseball. "I think if I hadn't gone into the service there wouldn't have been

any more baseball for me," he said.

But there has been more baseball for Garry Maddox. Last year with the Phillies, Maddox hit .330 and won his second straight Gold Glove for fielding excellence. He has been compared to the great Willie Mays as a centerfielder.

Maddox now lives in West Berlin, N.J., with his wife and two sons.



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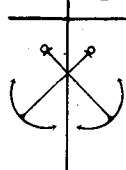
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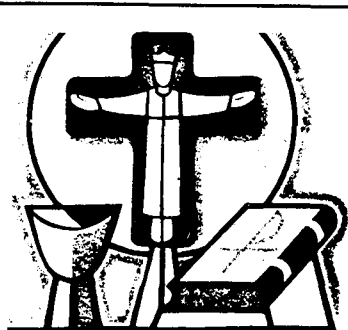


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China ready for Christianity

VATICAN CITY—(NC)—Despite Chinese government refusal to dialogue with the Church, China is passing through a "phase favorable to evangelization," Vatican Radio stated (July 29). The radio pointed to "positive factors" in Chinese society which could lead to a revival of Christianity in the world's most populous nation.

"Observers who carefully watch what is happening in China note that not only does Christian life exist in China, but there are evident signs of a phase favorable to evangelization, under the condition that religious freedom promised by the Chinese constitution were effectively put into practice," said the broadcast. The radio maintained that many youths are searching for the supernatural, but that the absence of religious education in China leads them to fall into superstition.

"The Hong Kong press has reported that groups of student workers have asked to be able to study Christian thought," continued the radio, "which they consider to be the initial push for the greatest revolutionary workers' movement." According to the Jesuit-run radio, Christians continue to meet secretly in homes or hideaways for funerals and other occasions.

Recent statistics show that there are 2.5 million Chinese Catholics on the mainland and about 1,000 priests. The radio said that groups of Christians also meet to discuss the Bible and pray.

While noting "positive factors" for religious birth within Chinese society, the radio lamented that "to the opening made on the political, cultural, and commercial level by Chinese authorities has not been added any similar attitude on the religious level."

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Comunión en la mano sera una pronto realidad local

WASHINGTON (NC)—El Vaticano ha concedido a los obispos americanos el permiso para permitir la distribución de la Sagrada Comunión en la mano de los fieles. La implementación de tal permiso queda ahora a la decisión de los obispos locales. El Presidente de la Conferencia Episcopal Americana, y Arzobispo Joseph Bernardin envió una carta a los obispos de la nación informando que los materiales de instrucción sobre la nueva práctica están siendo preparados por el Comité de Liturgia de la Conferencia Episcopal que preside el Arzobispo John Quinn de San Francisco. Los materiales estarán listos este mes de agosto. Monseñor Bernardin anunció que la nueva práctica podrá comenzar opcionalmente el 20 de noviembre, fiesta de Cristo Rey.

También señaló que los obispos respectivos pueden iniciarla antes o después o no iniciarla.

Los obispos habían pedido permiso al Vaticano para la distribución de la Sagrada Comunión en la mano, el pasado mes de junio, después de intenso debate sobre la cuestión. Desde 1969 el Vaticano ha concedido permiso para la nueva práctica a unos 50 países, entre ellos Canadá, México, Inglaterra e Irlanda.

Oponentes a la nueva práctica arguyen que el cambio puede promover falta de respeto al Sacramento. Por otro lado, los que apoyan la nueva opción afirman que de hecho la opción ya se está llevando a cabo no oficialmente y que cuando una ley se deja de seguir regularmente va perdiendo el respeto del pueblo. Explican también la

tradición que ya existió en la Iglesia durante siglos para tal práctica, y el hecho que no ha disminuido el respeto a la Eucaristía en los países donde la práctica de la Comunión en la mano ha estado vigente durante varios años.

En la Arquidiócesis de Miami, el Arzobispo Edward A. McCarthy expresó sus deseos de facilitar la implementación en un futuro próximo de la opción para los fieles de recibir la Comunión en la mano. Añadió que siguiendo las directivas de la Conferencia Episcopal Americana consultara con los sacerdotes para llevar a cabo en la Arquidiócesis todo un programa de catequesis y preparación de los fieles sobre la cuestión. Los materiales para tal catequesis estarán listos para la distribución en las parroquias dentro de unos días.

No retiro forzado a parrocos Dice el Vaticano

CIUDAD DEL VATICANO—(NC)—Las diócesis no pueden imponer el retiro a los párrocos simplemente por el hecho de haber llegado a los 75 años, ha informado la Sagrada Congregación Vaticana para los Asuntos del Clero.

La Congregación ha declarado inválido el estatuto de una diócesis—que no nombra—la cual fuerza a los párrocos a retirarse al cumplir los 75 años de

edad.

El Vaticano afirmó que según el Motu Proprio del Papa en 1966, Ecclesiae Sanctae, "se les pide a los párrocos que voluntariamente presenten su dimisión a sus respectivos obispos, no más tarde del término de sus 75 años."

Dicho documento, señala la Congregación Vaticana para el Clero "encarece pero no manda que los párrocos se retiren."

La Congregación añade, sin

embargo, que los párrocos pueden ser obligados a retirarse a los 75 años en casos que la edad u otras razones hagan su ministerio sacerdotal inefectivo.

La reciente declaración forma parte de un informe anual de actividades de la citada Congregación, publicado en el libro anual vaticano para 1976, "Attività della Santa Sede" (Actividades de la Santa Sede).

Obispo a Encuentro de Cursillistas

Prediquen la 'Buena Noticia'

DE KALB,—(NC)—Los que han recibido la Buena Noticia, predicada por Jesús "pueden y deben darla a conocer," afirmó el Obispo Arthur J. O'Neill de Rockford, Ill. ante unos 700 participantes en el tercero de los Encuentros Anuales del Movimiento de Cursillos, acaecido a primeros de julio en la Universidad de Illinois (Campus Norte).

El Obispo O'Neill fue el principal conferenciante del Encuentro y uno de los obispos participantes. Los organizadores

habían pedido a los obispos que resumieran el documento de Pablo VI sobre la Evangelización del Mundo Moderno—tema del Encuentro.

En su conferencia el Obispo O'Neill subrayó que el documento indica que "la tarea de la predicación del Evangelio no se terminará hasta el último día."

La comunidad cristiana "pasa por la tentación de olvidar su cometido, pero si no se da el crecimiento hacia esa meta evangelizadora, a la fuerza se dará la muerte," añadió.

El reino de Dios "está al alcance de todos, pero cada uno debemos alcanzarlo con la propia aceptación del mensaje," dijo el Obispo. "Hemos de esforzarnos por cambiar los corazones y entregarlos a Dios."

El Obispo Bernard Law de Springfield-Cape Girardeau, Mo., dijo a los presentes: "Debemos ser ministros del divino descontento... Debemos tener la capacidad de recibir y señalar el camino hacia un mundo mejor."

"Evangelizar es también inquietar," dijo, "tenemos que inquietar con el poder del Evangelio, para ello el Evangelio ha de reflejarse en nuestras vidas. Porque el Evangelio es el mensaje de liberación, no podemos separarnos de la Palabra. Hemos de ser mensajeros de la buena noticia y no

simples papagayos que repiten lo que dice la sociedad."

Les recordó a los cursillistas que la evangelización "se da al nivel de la conversión personal" y les dijo que "han de permanecer siempre abiertos a la conversión y renovación."

"Estamos siendo redimidos ahora, y seguimos en camino de redención," dijo el Obispo Law. "Tenemos necesidad de una conversión aún más profunda."

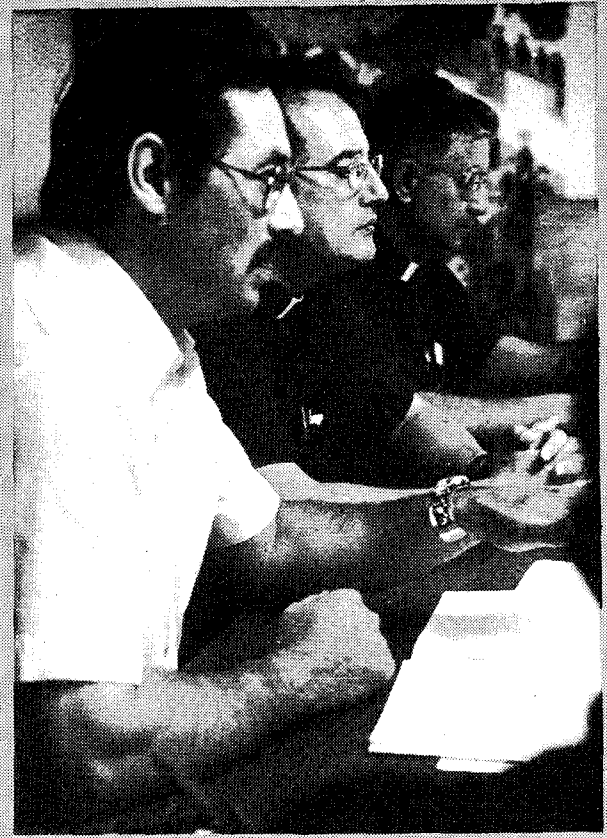
El Obispo Thomas Ischoepe de Dallas señaló que "el método de la evangelización se reduce a una sencilla frase: 'Enseñar como Cristo lo hizo.'"

Invitó a los presentes a poner en uso sus talentos al servicio de la evangelización de otros. Debido a la diversidad de la humanidad "existen tantos métodos de evangelizar como personas aquí presentes," dijo.

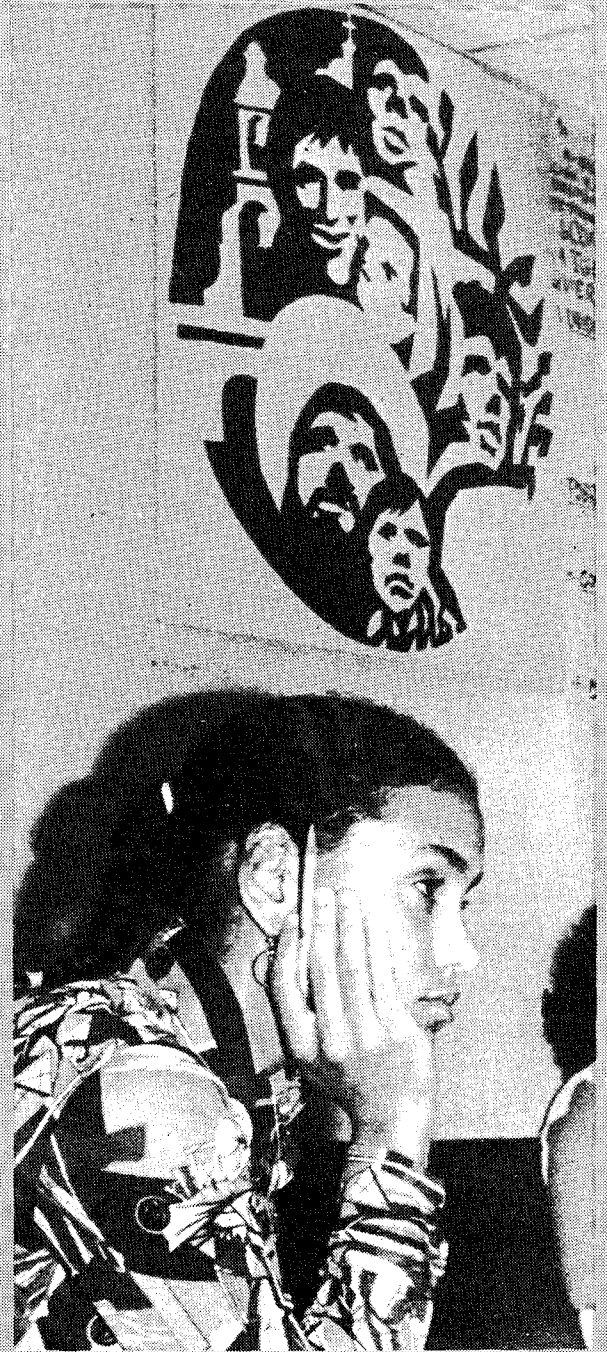
"Pero hemos de enseñar más por lo que somos que por lo que decimos. Enseñamos con nuestras vidas que son como sermones vivos para los demás," añadió.

Durante el Encuentro se hizo público el nombramiento de John McCabe de Rockford como Chairman del Secretariado Nacional del Movimiento de Cursillos.

McCabe afirmó "estamos aquí no para vender cursillos sino para vender cristianismo."



Pablo Sedillo Jr., P. Mario Vizcaino y Mons. Agustín Román (arriba) presidieron las sesiones del mini-Encuentro durante el fin de semana. Abajo la delegada juvenil de los trabajadores agrícolas migratorios, Milagros Ribera, durante una de las sesiones.



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Encuentro será festival de la fe."

(Viene de la Pág. 20)

nuestro pueblo, hay optimismo".

En Miami para participar en el funeral del Arzobispo Coleman F. Carroll y para abrir las sesiones de trabajo del Mini-Encuentro Regional, Sedillo refirió a los participantes sus experiencias en el recorrido de la nación y el desarrollo de la reflexión en los diversos grupos. También compartió las dificultades enfrentadas:

"En verdad que organizar un Encuentro Nacional no es fácil porque existen diversidad de opiniones que como cristianos debemos respetar. "He tenido que sufrir roces fuertes con personas y grupos, pero mi evaluación de estos choques ha sido muy positiva y saludable, porque me hace ver que no existe indiferencia sobre la pastoral.

"El Encuentro no será una reunión política ni social sino un encuentro de pastoral... y quiero hacer el énfasis en esto, porque no se trata de pedir más viviendas o programas de salud... sin tener la visión de evangelización de lo que es nuestra fe," dijo.

"Esperamos que durante todo el Encuentro tengamos ese ambiente de la fe que está tan metida en nuestras raíces como hispanos. Estaremos allí para compartir y asistir a la Iglesia institucional con nuestras inquietudes. Esperamos que las soluciones vengan en conjunto, en unión del pueblo hispano con nuestros obispos, el clero, las religiosas—un pueblo que está en marcha."

Sedillo afirmó que se cuenta ya con la participación en Washington de unas 700 personas—"número que ha superado nuestros cálculos." Asistirán también unos 25 obispos, 15 de ellos ordinarios de sus propias diócesis, como delegados con voz y voto.

"El contar con una tal participación del Episcopado nos hace soñar en el nacimiento de una Iglesia renovada y en la creación de un plan de pastoral de conjunto para toda la nación," dijo Sedillo.

"También esperamos la participación de varios obispos de América Latina, lo que dará una dimensión más rica al Encuentro, ya que muchos de los hispanos en USA tienen sus raíces en Latinoamérica," añadió.

Entre los participantes se

contará el obispo cubano en el exilio Mons. Boza Masvidal.

"Los obispos americanos ven con mucho interés cómo va progresando el Encuentro," dijo Sedillo. "Es significativo ver cómo también el gobierno de esta nación se interesa por nuestro método de consulta de la base," añadió.

"El Documento que se presente después no será para ponerlo en una biblioteca o archivo... se presentará seriamente al Episcopado americano y a las iglesias locales. Queremos esta vez dar el énfasis a las respectivas diócesis," explicó Sedillo, quien también dio un breve resumen de las metas del Primer Encuentro de Pastoral Hispana en 1972," cuando se vio la necesidad de crear conciencia sobre el pueblo hispano católico en la nación."

"Entonces todo vino desde arriba y el 85 por ciento de las conclusiones fueron dirigidas al Episcopado y a la Iglesia nacional para que respondiera a ese nivel, poniendo personal hispano en los diversos departamentos de la Conferencia Católica Nacional. También se pidió la creación de más obispos hispanos—y en cinco años el

número ha pasado de uno a ocho.

"En el II Encuentro las conclusiones han de ir más a la base, a las iglesias locales, pero sin perder la visión de que somos un pueblo en marcha, que queremos unir.

"Si vamos con una voz unida, expresando cómo queremos participar en la vida de la Iglesia, en evangelización, en ministerios... creo que el resultado será el documento más importante que se ha presentado en la Iglesia americana," dijo Sedillo.

"En el pasado, quizás, los obispos de la nación se han venido reuniendo anualmente para discutir asuntos pastorales del pueblo católico, pero quizás lo han hecho con poca consulta del pueblo..." añadió.

Los participantes en el Mini-Encuentro del sábado pasaron la mañana reflexionando por grupos hasta llegar a un acuerdo común sobre las resoluciones de la región. Estas se presentaron a votación por la tarde y se llevarán a Washington como aportación de la región del Sureste.

El Mini-Encuentro se clausuró el domingo después de la nominación de los ob-

"Organizar un encuentro nacional no es fácil... He tenido que sufrir voces fuertes con personas y grupos, pero mi evaluación de estos choques ha sido muy positiva y saludable, porque me hace ver que no existe indiferencia sobre la pastoral..."

"... En ambiente de fe, estaremos allí para compartir y asistir a la Iglesia Institucional con nuestras inquietudes..."

Pablo Sedillo, Jr.



Foto y Texto por Araceli Cantero

El padre Frank Ponce se valió de la guitarra para dirigir al grupo en la oración.

servadores a participar en el Encuentro Nacional, con derecho a voz, pero sin voto. Tanto los candidatos para delegados como los observadores debieron contar con los pre-requisitos establecidos por el comité organizador: haber pertenecido a un grupo de base para la reflexión, y contar con el apoyo del comité diocesano Pro-Encuentro y del Obispo diocesano.

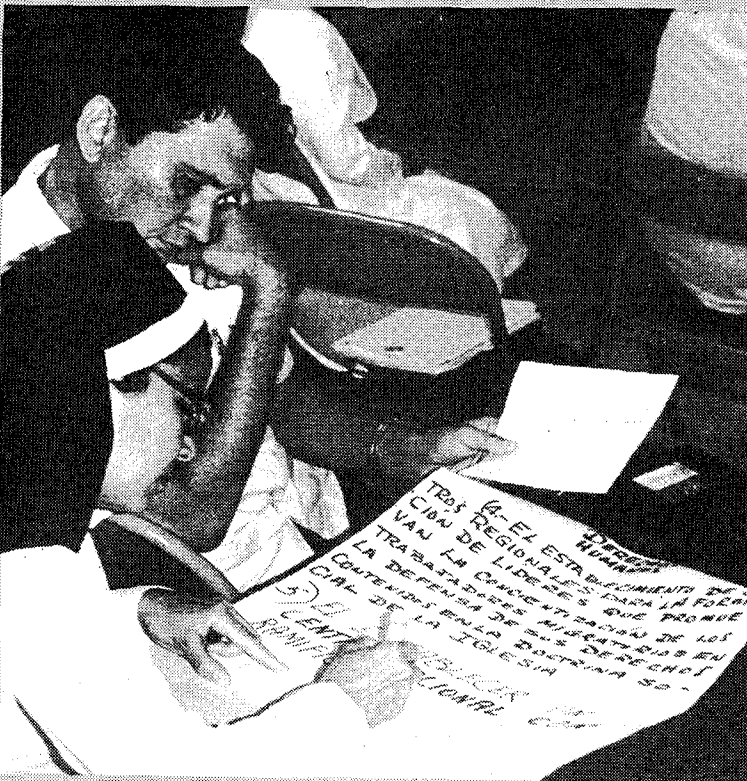
Participó también en las sesiones de trabajo, el Padre Frank Ponce, de San Bernardino, Ca., actualmente ayudando en el

Secretariado Nacional e investigando el crecimiento de las comunidades de base en toda la nación.

Para él, el Encuentro es como un festival de la fe, donde "nos reuniremos chicanos, mexico-americanos, manitos de Nuevo México, puertorriqueños, cubanos... Creo será una fiesta de la unidad de la fe porque adoramos al mismo Jesús, quien nos da la unidad," dijo al concluir las sesiones el domingo.

Después de invocar la protección de la Virgen y pedirle que mantenga a los hispanos "en la pupila de sus ojos" los delegados y representantes de la región acudieron al Canal 23 donde con los sacerdotes participaron en la Misa televisada para los enfermos.

(La semana próxima, entrevista con el P. Frank Ponce y resumen de las conclusiones de la Región)



La Hna. Ana Luisa Céspedes y John Clark dando los últimos toques a una de las conclusiones.

Delegados y observadores de la Arquidiócesis al II Encuentro Nacional

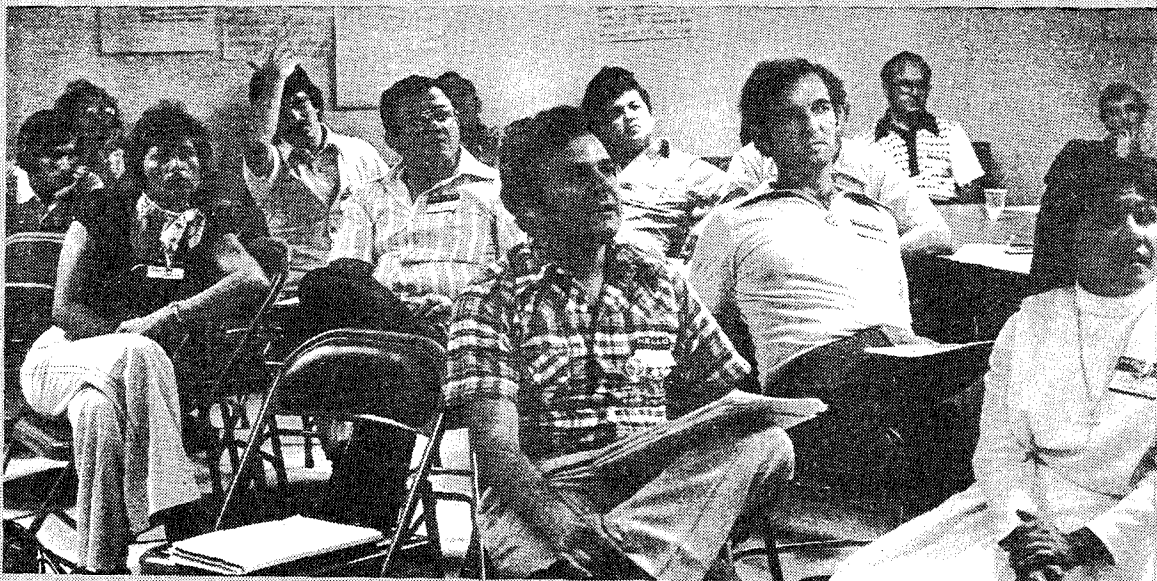
● **Apostolado Urbano:** Miguel Cabrera, Juan O. Figueras, Araceli Luaces, Cecilia Alegre, Juan Clark. Por los jóvenes: Adolfo Castaneda, Clementina García.

● **Apostolado Rural:** Mary Maldonado, Julián Cortés. Por los jóvenes: Milagros Rivera.

● **Ex-Oficio:** (por razón de su cargo): Arzobispo Edward A. McCarthy, Mons. John McMahon, Coordinador del Sureste Apostolado Rural; Mons. Agustín Román, Vicario Hispano; P. Mario Vizcaino, Sch.P., Coordinador Región Sureste.

● **Observadores:** Hna. Ernestina Hernández, Hna. Modesta Domínguez, Hna. Soledad Galerón.

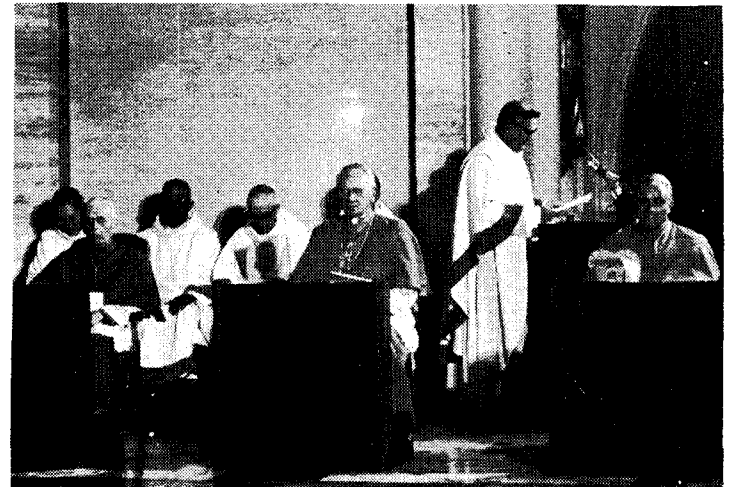
● **Representantes Regionales:** P. Luis Casabón, P. Francisco Villaverde.



Participantes en el Mini-Encuentro escuchan durante la sesión de votación de las conclusiones regionales.



Cardenales y obispos (abajo) asistieron al funeral del Arzobispo Coleman F. Carroll el pasado viernes. Al terminar la Eucaristía el Arz. McCarthy bendijo el féretro, mientras desde afuera numerosos fieles seguían la ceremonia.



Miles rindieron tributo al Arzobispo Carroll

(Viene de la Pág. 20)

Grady de Orlando, Mons. René H. Gracida de Pensacola-Tallahassee y Mons. Charles B. McLaughlin de St. Petersburg, quien predicó la homilia recordando la labor del Arzobispo Carroll, en la construcción material y espiritual de la Arquidiócesis de Miami.

Durante la procesión del ofertorio, sacerdotes, religiosas y seglares presentaron al Arzobispo McCarthy, diversos símbolos representativos de los campos de acción de Mons. Carroll y sus realizaciones en la diócesis. Entre ellos una pequeña

imagen de la Virgen de la Caridad, frutos de los trabajadores agrícolas, cerámicas hechas por niños del Marian Center, la bandera del seminario, una estola, símbolo del sacerdocio...etc.

La ceremonia fue televisada en vivo por el canal 4, WTVJ, sirviendo como comentaristas el Padre Donald Connolly, El Padre José P. Nickse (en español) y Ralf Renick. También radiaron la ceremonia las estaciones de radio WIOD, WINZ y WQBA (cubanísima) sirviendo de locutor el Padre José Luis Hernando, quien acompañó al cortejo hasta el cementerio retransmitiendo en vivo para los católicos de habla hispana.

Cientos de telegramas han continuado llegando al obispado, no solo de la Florida, sino también de Latinoamérica y el mundo. Entre ellos el mensaje de Pablo VI, a través de su Secretario de Estado Card. Villot y el del Delegado Apostólico en USA, Arzobispo Jean Jadot, quien no pudo asistir al funeral. También los líderes civiles han enviado mensajes de condolencia al Arzobispo McCarthy, entre ellos el Gobernador de la Florida, Reuben Askew, el Congresista Claude Pepper, el Alcalde del Condado Steve Clark y el Alcalde de la ciudad, Maurice Ferré. (El texto de algunos de los mensajes en la pág. 19. Más fotografías en la sección especial en inglés.)

Califican la catequesis de adultos como necesidad urgente

MEDELLIN, Colombia—(NC)—El laicado católico, por su especial situación en la sociedad y en la familia "posee una capacidad única para la catequesis, aunque la inmensa mayoría necesita al mismo tiempo educación religiosa para una fe más adulta," según dijeron los obispos americanos del continente durante las recientes reuniones interamericanas de obispos en Medellín, que trataron el tema de la catequesis de adultos.

Asistieron a las reuniones unos 20 obispos del Canadá, Estados Unidos y Latinoamérica quienes además afirmaron que la investigación teológica debe tener en cuenta el problema de la catequesis para poder así comunicar un mensaje válido tanto para adultos como para los jóvenes.

Fue en Medellín que hace nueve años tuvo lugar la Segunda Reunión del Episcopado Latinoamericano de la que surgió el plan de renovación pastoral para la Iglesia de Latinoamérica después del Vaticano II.

Las reuniones interamericanas de Obispos proporcionan un intercambio entre los preladados de todo el Hemisferio Occidental, para la

reflexión sobre temas de común interés.

El tema de este año "La Catequesis de Adultos en la Iglesia", fue diseñada para proporcionar documentación para el próximo Sínodo Mundial de Obispos que tendrá lugar en Roma, en el otoño. El sínodo centrará su atención en la catequesis, o educación religiosa y continúa la reflexión del año pasado que versó sobre la evangelización.

El informe de los obispos, después de la reciente reunión en Medellín, afirma que la catequesis de adultos debe estar centrada en la liturgia y la vida sacramental y encuadrada "en el contexto de una comunidad cristiana viva y edificada alrededor de la Eucaristía."

Los obispos dedicaron tiempo considerable a la discusión de la investigación teológica y su relación con el contenido de la catequesis.

En su informe los obispos hacen notar que la secularización, el pluralismo de valores y el cambio de sociedades rurales a urbanas, junto con la existencia hoy de una cultura industrializada "afectan la calidad y cohesividad de la vida familiar y la visión de los in-

dividuos hacia su propia vida."

"Estas corrientes no cambian el mensaje cristiano," dice el informe de los obispos, "afectan el modo de presentarlo." La catequesis debe alcanzar no sólo a los creyentes sino también "a todos los que no tienen fe y a los que activamente buscan el sentido de la fe en sus vidas," dice el informe.

"El lugar para la formación religiosa es la liturgia, incluidos todos los ministerios sacramentales," dicen los obispos.

"La liturgia, en sí misma, debería ser una experiencia formativa y una preparación para los sacramentos, desde el bautismo hasta el matrimonio," dicen.

"Lo que se necesita es todo un proceso que relacione la catequesis a la totalidad de la vida cristiana: La Biblia, los Sacramentos, la Iglesia y la sociedad.

"La meta es el cambio de vida, la conversión, efectuada primordialmente bajo la inspiración del Espíritu Santo, pero profundizada a través del conocimiento de la fe, y manifestada en una vida de amor."

El informe subraya que el

mensaje del Evangelio debe presentarse en términos sencillos, partiendo de lo que el pueblo ya sabe pero haciéndole avanzar hacia más profundo conocimiento de la fe.

Los obispos también señalan que el don de los hombres y mujeres en la vida religiosa debe utilizarse "más plenamente en el ministerio de la catequesis de adultos, sin olvidar sus capacidades para la colaboración en el ministerio total de la Iglesia."

mundo y nación

● **Pablo VI contra extremismos en liturgia**—El Papa Paulo VI dijo que la Iglesia no necesita ni la liturgia "que es nueva por novelería" ni la que "rinde homenaje a la arqueología." Se dirigió así a la Conferencia Litúrgica de América Latina, que se reunió en Caracas bajo el patrocinio del Consejo Episcopal Latinoamericano (CELAM). Tuvo palabras de aliento para las comunidades cristianas de base, pero les dijo no aislarse ni fomentar liturgias extremas o vacuas. Alentó también que se adopte la liturgia a las

tradiciones culturales diversas en el continente.

● **Valoran film "Star Wars"**—El P. Charles Irvin, capellán de la Universidad de Ann Arbor, Michigan, dice en un comentario editorial (Michigan Catholic) que en la película "Star Wars" hay mucho de simbolismo religioso, sobre todo en los personajes que encarnan la lucha entre el bien y el mal, aunque el escenario sea planetario, y en el sacrificio del caballero supremo para que su fuerza benéfica pase al héroe principal, Luke.

Continúan llegando mensajes...

Cardenal John Dearden, Detroit

"Quiero expresar mis sinceras condolencias al pueblo de la Arquidiócesis de Miami por la pérdida de su primer obispo Coleman F. Carroll. Mi asociación con él data de cuando era asistente de párroco en Pittsburgh hace 30 años. Fue obispo -auxiliar mío durante los cinco años anteriores a su nombramiento para Miami.

"Su liderazgo y su visión durante estos 19 años en que la Arquidiócesis de Miami ha sufrido un crecimiento tan remarkable, son reconocidos por todos. Su entusiasmo y su celo no le permitieron el descanso, incluso en estos últimos años de su enfermedad. Su muerte es una gran pérdida para el pueblo de la Arquidiócesis de Miami y una pérdida personal para mí. Pido para que el Señor le conceda el eterno descanso de su paz."

Cardenal John Frol Filadelfia

"La muerte del Arzobispo Carroll cierra una larga carrera de servicios sacerdotales y episcopales en la que brillan logros no comunmente agrupados en solo una vida. Como Obispo fundador de la Diócesis de Miami mostró celo ardiente, inflexible determinación en el cumplimiento de sus deberes e intuición para descubrir las necesidades de su rebaño. Todo esto enriquecido por su genio para encontrar los medios prácticos para satisfacer esas mismas necesidades de su pueblo.

"La difícil tarea de construir seminarios, parroquias, e instituciones de caridad o educacionales, pudo llevarla a cabo gracias a su habilidad para comprometer e interesar la cooperación de amistades y fieles. Los ejemplos de su vida y su trabajo perdurarán durante generaciones como monumentos a su memoria y recordatorios de su perdurable derecho a exigir nuestras oraciones.

"La Iglesia llora la muerte de un gran prelado y llora la muerte de un estimado amigo cuyo celo y dedicación siempre admiré.

**Arzobispo Joseph Benardín Cincinnati
Presidente Conferencia Episcopal Americana**

"Me entristece profundamente la muerte del Arzobispo Coleman F. Carroll. Todos los que le conocieron le apreciaron como hombre de remarkable entrega a la Iglesia y a su pueblo. Su visión, energía y generosidad se manifestaron particularmente en los casi 20 años de servicio a la Iglesia de Miami. La Arquidiócesis y sus fieles tienen con él una profunda deuda de gratitud. En esta ocasión de su muerte, extendiendo mis condolencias a la Arquidiócesis y prometo mis oraciones para el feliz descanso del alma de este gran y muy celoso hombre de Iglesia.

Obispo Paul Tanner St. Augustine

"Siento con dolor la muerte de un amigo personal de muchos años. Con incansable energía levantó la Arquidiócesis de Miami enriqueciéndola con un seminario que era su orgullo y su alegría y que identificaba a la Iglesia de Miami con la infinita caridad de Cristo. El merece nuestras oraciones. Que Dios le conceda la alegría de la eterna felicidad.

Obispo Charles McLaughlin St. Petersburg

Con la muerte del Arzobispo Coleman F. Carroll hemos perdido a un gran hombre de Iglesia, humanitario y líder cívico. Pero además era un amigo personal mío y de la diócesis de St. Petersburg.

Todo el estado de la Florida reconocía en el Arzobispo Carroll a un verdadero líder eclesial. No temía nada ni a nadie cuando se trataba de defender principios morales. Fue también iniciador de proyectos de ingeniería cívica en beneficio de la gente. Amaba grandemente a los destituidos, los pobres y los refugiados.



Al finalizar el funeral por el difunto Arzobispo Carroll, su sucesor, Arz. Edward McCarthy leyó varios telegramas de pésame.

Obispo Thomas Grady Orlando.

"Por encima de todo el Arzobispo Coleman F. Carroll era un hombre de Iglesia. Entendió que su servicio a Dios a la humanidad debían rendirse según las directivas de la Iglesia y a través de la Iglesia. Se entregó totalmente a Dios y a la Iglesia entregándose a sus fieles. Fue hombre de carácter fuerte y simpático e hizo mucho por toda la comunidad del Sur de la Florida. Como metropolitano de la provincia, hizo mucho por todo el estado. Se le ha de echar en falta. Yo ofrezco mis condolencias al clero, las religiosas y fieles de la Arquidiócesis de Miami.

Obispo René H. Gracida Pensacola-Tallahassee

...Aquellos de nosotros que tuvimos el privilegio de estar asociados con él...quedamos en deuda a su memoria por haber compartido con nosotros su visión, su celo y su profundo amor a la Iglesia...

**Reuben Askew
Gobernador, Estado de la Florida**

Su preocupación por la gente pasaba por encima de las barreras económicas, étnicas, religiosas y sociales. Lleno de compasión sirvió a su Iglesia y a la comunidad. Durante un período de significativo cambio social, el Arzobispo fue apoyo de la comunidad con sus ideas y sus inquietudes..."

El Santo Padre envía sus condolencias a la amada Iglesia de Miami por la muerte del Arzobispo Carroll. Con respeto y estima recuerda sus lazos afectivos con la familia Carroll y asegura la oración por el alma del Arzobispo. Su Santidad pide para él la eterna paz y alegría del Señor resucitado y le otorga su bendición apostólica a él, a toda la Arquidiócesis y a los que le lloran con cristiana esperanza.

Pablo VI-

-Mensaje enviado por el Secretario de Estado del Vaticano, Cardenal Jean Villot.

A toda la comunidad de Miami extiendo mis sentidas condolencias y oraciones por la muerte del Arzobispo Carroll. Su profunda fe y fuerte personalidad le permitieron ser uno de los grandes hombres de la Iglesia de nuestros días. Hizo mucho por establecer la Iglesia en el Sur de la Florida y por fomentar su crecimiento. En el espíritu de Cristo y del Buen Pasto, mostró infatigable compromiso hacia todos los necesitados...

**Arzobispo Jean Jadot,
Delegado Apostólico en USA.**

Me entristece profundamente la muerte del Arzobispo Carroll y me uno espiritualmente a la Arquidiócesis en estos momentos de dolor. Se ofrecerán aquí oraciones por el eterno descanso de su alma.

**Cardenal Luis Aponte,
Arzobispo de San Juan**

Nuestras más profundas condolencias por la pérdida del Arzobispo Carroll. Que Dios le conceda a Usted (Arz. McCarthy) su paz y guía para continuar su tarea en nuestros días.

**Pablo Sedillo, Jr.
Secretariado Nacional Hispano.
NCCB - USCC.**

Al perder al Arzobispo Carroll hemos perdido a alguien que nos amaba.

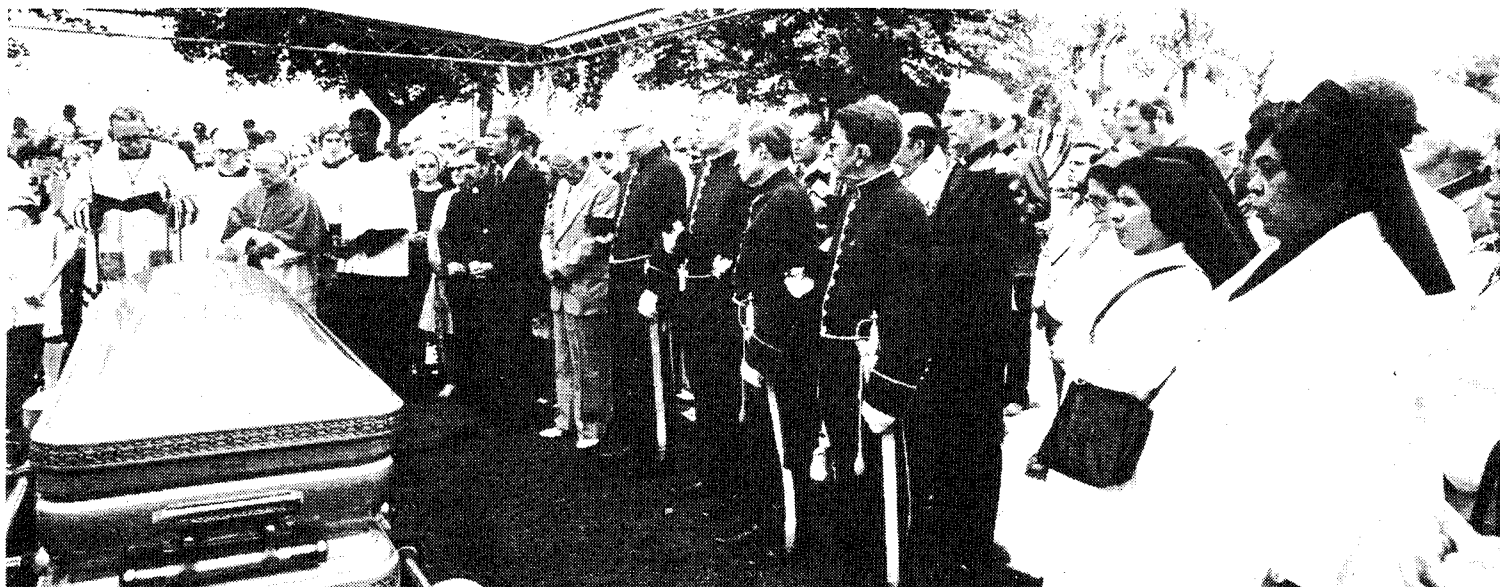
**Julián Cortez, Presidente
del Rural New Town.**

Al ser llamado a la casa del Padre el Arzobispo Coleman F. Carroll, no podemos olvidar sus desvelos por todos aquellos que han tenido que vivir fuera de su patria. El se esforzó por hacer llegar el Evangelio a todos. Así trató de comprender nuestro mundo hispano, organizando el servicio de la Iglesia en la lengua y cultura de sus fieles.

**Monseñor Agustín Román
Vicario Episcopal Hispano**

El apostolado seglar hispano de la Arquidiócesis de Miami, en la muerte del Arzobispo Coleman F. Carroll, eleva sus oraciones por su eterno descanso y manifiesta su gratitud por el trabajo por él realizado durante 19 años en el Pueblo de Dios en Miami. Muy especialmente agradece su constante preocupación por todos los emigrantes y exiliados políticos, a quienes se nos ha dado la Buena Noticia de Jesús, respetando nuestra lengua y nuestra cultura.

**Miguel Cabrera
Coordinador de Equipo de la
Pastoral Seglar Hispana.**



El Arzobispo McCarthy bendice por última vez el féretro ante numerosos fieles, religiosos y sacerdotes que acompañaron los restos del Arzobispo Carroll al cementerio.

Miles rindieron tributo al Arzobispo Carroll



Con dolor en el rostro, católicos de la Arquidiócesis rindieron tributo al difunto Arz. Coleman F. Carroll. (Ver fotos de su funeral en págs. 1A-16A).

Miles de fieles de todo el sur de la Florida acudieron durante la pasada semana a prestar tributo postumo al difunto Arzobispo Coleman F. Carroll, fallecido en la madrugada del martes 26 de julio, a los 72 años de edad.

El funeral por su eterno descanso tuvo lugar el pasado viernes en la catedral de St. Mary y contó con la presencia de numerosos preladados, sacerdotes, y dignatarios civiles. Muchos de los fieles tuvieron que seguir la ceremonia desde la calle, a través de altavoces preparados de antemano en las diversas puertas de la catedral.

La ceremonia fue presidida por el Arzobispo Edward McCarthy quien al comienzo de la Eucaristía se dirigió a los presentes con palabras de esperanza cristiana.

"Esta mañana el sol vuelve a brillar de nuevo," les dijo. "Con esperanza cristiana celebramos esta Eucaristía, misterio de nuestra redención en Jesús, la victoria de Cristo que ha vencido al aguijón de la muerte. Unidos a la celebración de Cristo, celebramos también el paso del Arzobispo Carroll, a la vida eterna con Cristo—a la felicidad eterna que el Señor ha reservado para sus fieles servidores.

"Con gratitud celebramos el regalo que el Arzobispo Carroll ha sido para nosotros, un don para los sacerdotes y el pueblo de esta diócesis que el fundó, para la comunidad que el tanto sirvió y amó, para todos los que recibieron el impacto de su testimonio."

Dirigiéndose a los fieles de habla hispana el Arzobispo dijo en español:

Mis queridos fieles de habla española: Su presencia aquí es especialmente significativa. Gran parte del ministerio del Arzobispo estuvo asociado con Uds. Al principio el fue su gran asistente y protector. A medida que fue pasando el tiempo ustedes pudieron responderle como sus fieles seguidores y colaboradores, en la obra del Señor. En agradecimiento a su amor hacia ustedes, ahora ofrezcan por él sus oraciones.

Entre los dignatarios eclesiásticos presidiendo la Eucaristía se encontraban los Cardenales Lawrence Sheehan, Arzobispo retirado de Baltimore, Mons. John Krol, Arzobispo de Filadelfia, Mons. Humberto Medeiros, Arzobispo de Boston, así como el Arzobispo Joseph Bernardin de Cincinnati, presidente de la Conferencia Episcopal Americana y el Arzobispo William D. Borders de Baltimore.

También se encontraban presentes los obispos de la Florida, Mons. Paul Tanner de St. Augustine, Mons. Thomas (Pasa a la Pág. 18)

La VOZ

Redacción, P.O. Box 38-1059 Miami, Fla. 33138. Tel. 758-0543

P. Frank Ponce a Mini-Encuentro del Sureste

II Encuentro será festival de la fe

Apretones de manos y sonrisas...y también algunas lágrimas—pero de alegría. Se palpaba la fraternidad.

Había llegado la hora de separarse y los delegados de la región del Sureste para el Encuentro Nacional de Pastoral se despidieron de la Virgen de la Caridad, que les había tenido bajo su manto durante dos días

Decreto Oficial

La Ley Canónica prescribe el cese de ciertos cargos eclesiásticos con la muerte del obispo ordinario de una diócesis. Para evitar el que con la muerte de nuestro querido Arzobispo, se pongan en duda la autoridad y validez de las actividades de sacerdotes o autoridades de la Arquidiócesis, quiero con este decreto, y según pide la Ley Canónica, reconfirmar todos los nombramientos y delegaciones de autoridad efectuados por el Arzobispo Carroll, según las especificaciones y condiciones por él expresadas al efecto, y con validez hasta que se hagan nuevas provisiones.

Edward A. McCarthy

Arzobispo de Miami

de reflexión y trabajo, el pasado fin de semana.

Venidos de Nueva Orleans, Carolina del Norte y del Sur, Atlanta, Memphis, Naples... y ocho estados del sureste, más de 30 representantes de 20 diócesis, celebraron un Mini-Encuentro Regional en la búsqueda de soluciones e iniciativas para la evangelización de sus hermanos.

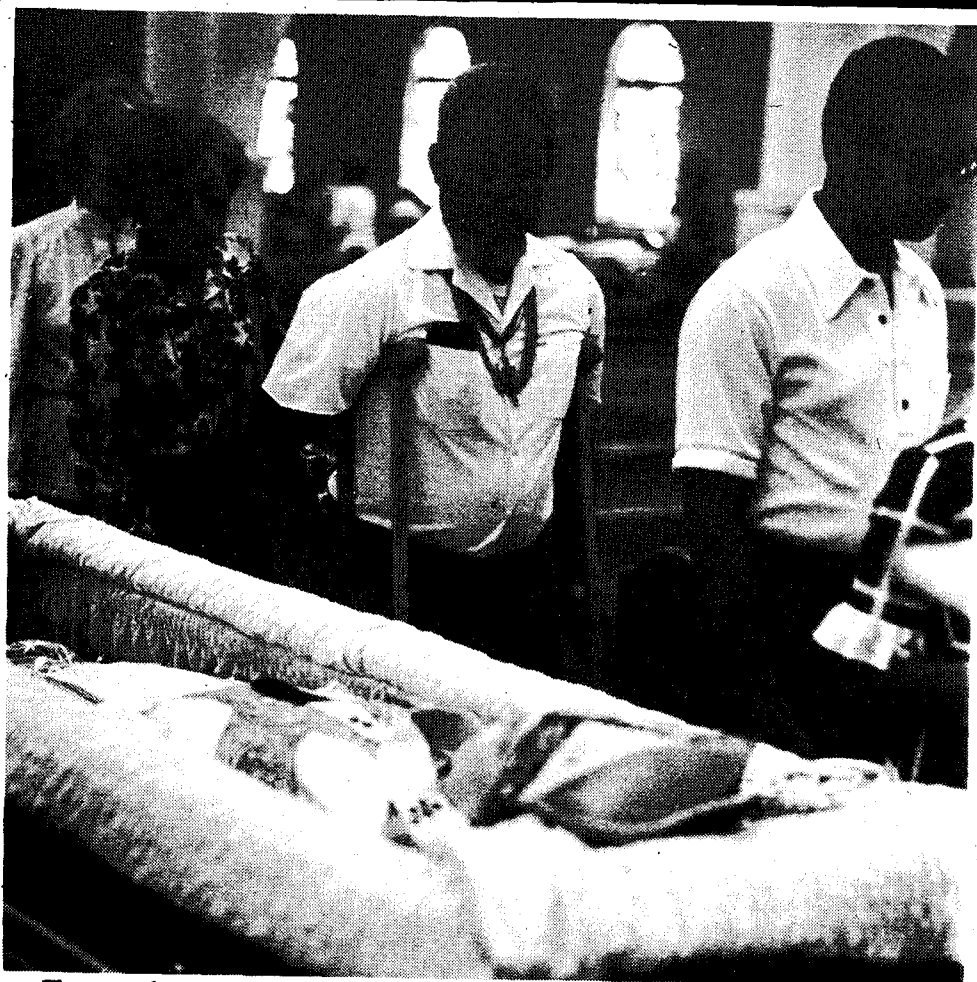
Pero llegar a acuerdos comunes no fue tarea fácil. Se necesitaron horas de reflexión y diálogo, y un tanto de paciencia y escucha por parte de todos, hasta llegar a las 24 resoluciones de la región, sobre los temas propuestos para la reflexión: Evangelización, Unidad en Pluralismo, Responsabilidad Política, Derechos humanos, Ministerios y Educación Integral.

Un proceso similar al del Sureste ha venido llevándose a cabo durante varios meses en toda la nación, con la participación de más de 60,000 católicos hispanos de unas 5,000 pequeñas comunidades, según informó el sábado Pablo Sedillo Jr., Director del Secretariado Hispano Nacional.

"El proceso está siendo realmente maravilloso y vemos que realmente hay fuerza en (Pasa a la Pág. 17)



Bajo el fondo de carteles y listas de conclusiones, los participantes en el Mini-Encuentro Regional escuchan a uno de los grupos. Unas 30 personas de 20 diócesis y 8 estados acudieron durante el fin de semana a la Ermita de la Caridad para ultimar detalles y alcanzar consensos sobre las conclusiones que se presentarán en Washington.



Thousands paid their respects to the First Archbishop of Miami as his body lay in state in the Cathedral of St. Mary all day Thursday before the funeral.

The **VOICE**
Special Supplement

*'Well done,
good and
faithful
servant'*

--Matthew 25:21



Incensing the casket, Archbishop Edward A. McCarthy gives the final blessing to Archbishop Carroll as mourners look on. Clergymen of other faiths participated in the rites for the late Archbishop.

**In memory of
Coleman F. Carroll
Archbishop of Miami.**

His leadership will be missed.

National Airlines

*"... In his
zeal he
could be
exacting,
but many
a person
experienced
the warmth
of his grin..."*

-- Abp. McCarthy



"His Church was his life," Archbishop Edward A. McCarthy said of the late Archbishop Carroll following the concelebrated funeral Mass in St. Mary Cathedral last Friday.

Archbishop McCarthy expressed his thanks to everyone who joined in prayerful tribute to the late prelate and read to the overflow congregation the messages of sympathy sent to the Archdiocese of Miami by Pope Paul VI, Archbishop Jean Jadot, Apostolic Delegates in the U.S.; and Florida Governor Reubin Askew.

"Much has been said in loving and respectful tribute to Archbishop Carroll by the members of his flock, by his friends and admirers of other churches, and of the community and the nation, by the media that has been so generous and cooperative in reporting these sad but historic events," Miami's Archbishop stated, as he expressed his gratitude to all who had participated in the funeral arrangements.

"The Archbishop was devoted to his people with a will made of the steel of his native Pittsburgh," Archbishop McCarthy pointed out. "He was a resourceful, unpredictable pioneer, a busy builder. He was a zealous shepherd, a no-nonsense guardian of his flock. His Church was his life. His motto was *Primum Regnum Dei*—Above all the reign of God. He so loved the Church that he

could not tolerate mediocrity among those who served it. In his zeal, he could be exacting, but many a person experienced the warmth of his grin and the softness of his heart.

"Above all he was the High Priest, urged on by the love of Christ and a tough love for his people, thirsting for justice—especially for the weak and oppressed," Archbishop McCarthy continued. "He took a special interest in the seminaries he founded to prepare priests to join him in ministry. In his last days he dreaded the prospect of losing a limb because he then could no longer walk in procession to the altar and celebrate the Eucharist in this Cathedral so dear to his heart," the Archbishop revealed, recalling that last Easter the late Archbishop left his hospital bed to celebrate Mass in the Cathedral.

Archbishop McCarthy told the congregation that the late Archbishop said, "If the Lord rose on Easter day, so will I," and then Archbishop McCarthy emphasized that "In a much deeper sense we now pray that he is united with his Lord in rising to the new life of the blessed.

"When asked how he wished to be remembered, the Archbishop once answered, 'by prayer,'" Archbishop McCarthy added. "May we never betray him by failing to pray for him with deep gratitude for what his life and ministry have

brought to us.

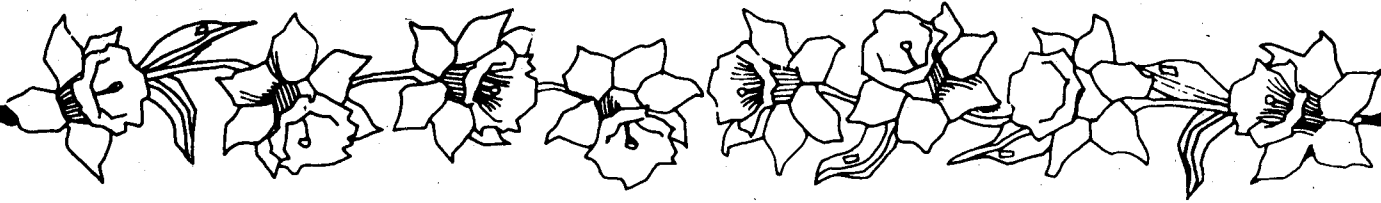
"As we look ahead, may our tribute be a rededication to fulfilling his unaccomplished dreams for his archdiocese. Drawn together as members of a stricken family, may we this day dedicate ourselves to a new conversion of our hearts and a new commitment to living the gospels.

Archbishop McCarthy added, "Strengthened by the Spirit moving among us, may we continue to build on the Archbishop's strong foundations, every man, woman and child assuming a new sense of shared responsibility, a new sense of shared ministry in creating together a vibrant community of Faith, committed to the Lord and witnessing His gospel values, a community of people of prayer, a community of men and women distinguished by the living love they have for their God, each other, and their fellow men," he said.

"To this I pledge my own unworthy energies and talents. I am conformed by the assurance of your collaboration in our common mission. I plead for the support of your prayers. May Miami's founding Archbishop looking down from heaven be ever proud of us," Archbishop McCarthy declared.



Relatives, friends and civic leaders in front pew at Abp. Carroll's funeral.



**“Happy are those who die in the Lord...
they shall find rest from their labors,
for their good works accompany them.”**

Revelation 14, 13



Con profundo pesar y llenos de gratitud,
ofrecemos sentidas oraciones por nuestro querido
Arzobispo Coleman F. Carroll.

Estamos seguros de que desde el cielo
benedicirá la labor de su sucesor,
Arzobispo A. McCarthy.

Para él nuestro apoyo y filial adhesión.

Alberto Armando Alejandre y Familia



Fourth Degree Knights of Columbus provided guard of honor and pallbearers when the body of the late Archbishop was carried to the Cathedral. Below priests of the Archdiocese are shown in procession.



We share your sorrow in the passing of a true Christian in his appreciation of all peoples.

Central American Printing, Inc.
2910 N.W. 39 Street, Miami, Florida
Offset Printers of "Diario Las Americas"
and "The Voice"

We have our citizenship in heaven; it is from there that we eagerly await the coming of our savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body, by his power to subject everything to himself.

—From the letter of Paul to the
Philippians

**May in God's peace rest the soul of the one
who served Him so faithfully, the Most Reverend
Coleman F. Carroll.**

—From the editorial of
Diario Las Americas

DIARIO LAS AMERICAS
The Spanish Language Daily Newspaper
2900 N.W. 39 St.
Miami, Fla. 33142



Shown in procession (above) into St. Mary Cathedral are some of the dozens of hierarchy who assisted in the Mass of Christian Burial for Archbishop Carroll. In center foreground are Bishop John J. Fitzpatrick of Brownsville, Texas, and Bishop Rene Gracida of the Diocese of Pensacola-Tallahassee; both at one time served as Auxiliary Bishops of the Archdiocese of Miami. Bishop Charles B. McLaughlin of the Diocese of St. Petersburg, (below) delivers homily.

'... But their names live on and on'

"Their bodies are peacefully laid away, but their names live on and on. (Sirach 44:1,10-15).

During his homily at the Liturgy of Christian Burial for Archbishop Carroll last Friday, Bishop Charles B. McLaughlin of St. Petersburg took his opening remarks from the first Scripture reading of the Mass when he said, "The name of Archbishop Carroll will certainly live on and on as in the words of Holy Scripture, because he was a fearless bishop in the causes of almighty God—the God he served so unselfishly.

"The various forms of the public media—the press, TV, and radio, have been most generous and complimentary in detailing his tremendous achievements, humanitarian they are called, of the late Archbishop," Bishop McLaughlin said.

"His care and solicitude for all people of all races, creeds, and nationalities, his tireless efforts in helping the downtrodden, the poor, the refugees, the sick, the aged, the migrants, the imprisoned and the young—all of these accomplishments are known to us. They are called humanitarian accomplishments," the Bishop declared.

"In the eyes of the Archbishop they were more than that, they were a means to serve the Lord he had given his life to. In the words of the Gospel this morning you see, really, the reason for these deeds—the words of the Lord, 'I tell you solemnly, insofar as you did this to one of the least of these brothers of mine, you did it for me.'"

The first Bishop of St. Petersburg recalled that Archbishop Carroll directed the development of the Diocese of Miami into a Metropolitan Archdiocese and noted that during his 19 years of administration the prelate had brought significant change to once missionary territory. This

development, including churches and institutions, was the ultimate reason for the Holy See to establish the ecclesiastical Province of Miami for the State of Florida, he explained.

"This development was due in no small part to the deliberation, initiative and zeal of Archbishop Carroll," Bishop McLaughlin continued. "The Holy Spirit raised up this man, at this particular time, according to the needs of the Church in Florida, and he courageously accepted this task. The bishops, priests, Religious and laity of all the dioceses in this province are deeply indebted to Archbishop Carroll for his courageous leadership which we have enjoyed during these past years," Bishop McLaughlin pointed out.

"The Archbishop was a big man. He did things in a big way. He did things decisively. He was also a human being. And perhaps his human faults, then, were looked upon in like proportion. I believe that to know a person more completely that person must be measured according to the prevailing characteristics of his life. These characteristics, in the life of the Archbishop, were extreme generosity and a consuming zeal to service his God and his Church."

Bishop McLaughlin commented that he believes that only supernatural gifts of faith can really help us to understand fully the life of such a man. "In the eyes of some, perhaps, his total dedication, his complete commitment, his total unselfishness, made him less human, less acceptable under certain circumstances. As St. Paul said, 'The Cross is the foolishness of Christ,' so the life of a person like Archbishop Carroll, not seen with the understanding of faith, is sometimes puzzling. However in this world of real human understanding, this world of real Christian faith, this man's whole life including his death

has the meaning of giving himself mostly to his people and priests and as bishop in the service of Jesus, the Lord.

"We thank God for the example of that man, a Christian, a priest, and a bishop. We thank God for Archbishop Carroll. His body shall be laid peacefully away but his name will live on and on," Bishop McLaughlin reiterated.

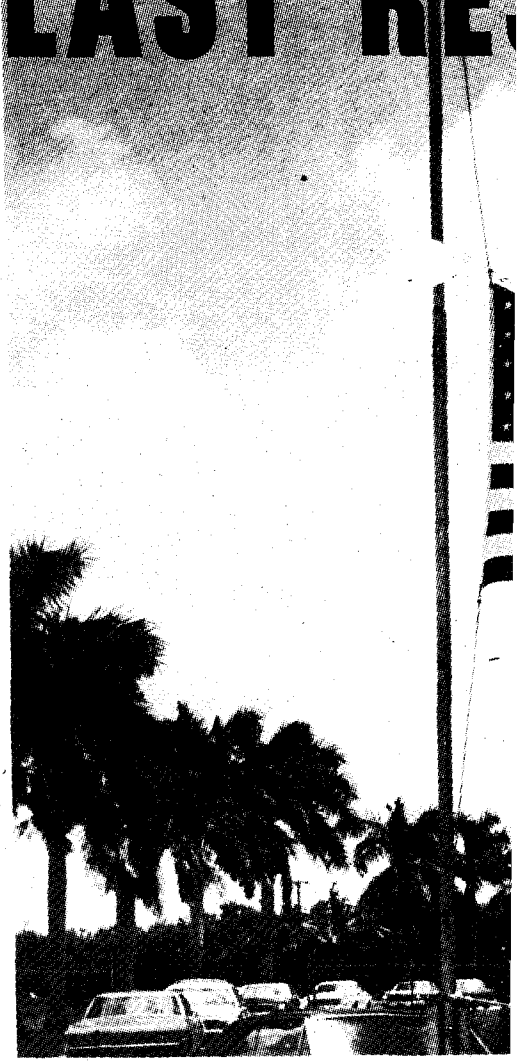
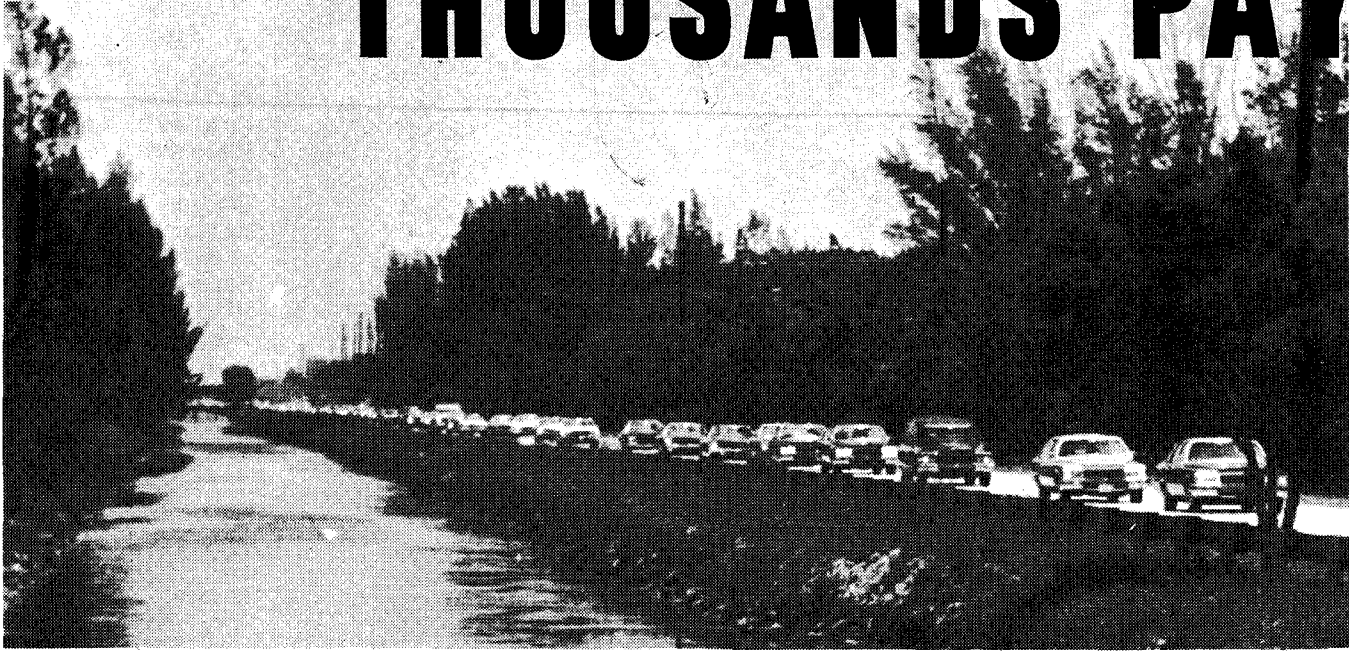
"We trust that God's judgment will be light upon him. We pray for his eternal rest. May his soul, by the mercy of God, ever rest in peace," the Bishop concluded.



Our sincerest sympathy
on the passing of
Archbishop Coleman F. Carroll
and best wishes for the success of
Archbishop Edward A. McCarthy

THE DELTONA CORPORATION
3250 Southwest Third Avenue, Miami, Florida 33129

THOUSANDS PAY LAST RESPECTS



SPECTS TO ABP. CARROLL

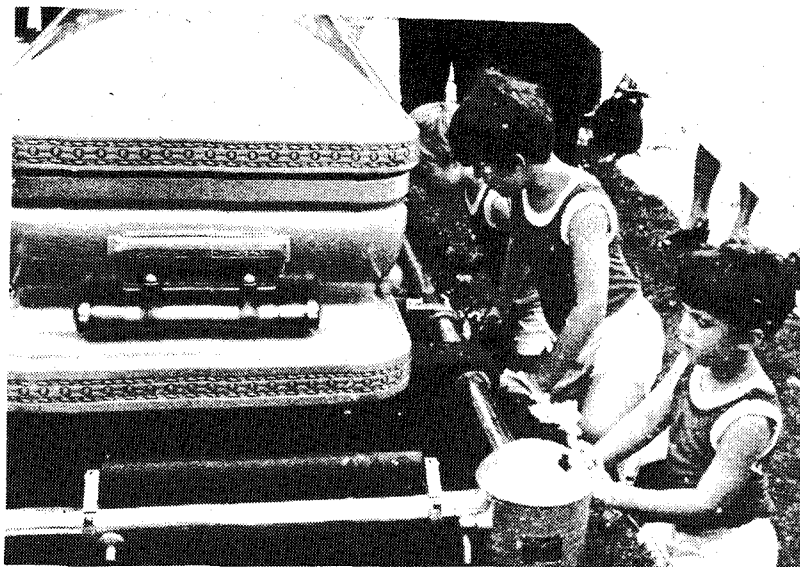


As one of his first official acts after being installed as First Bishop of Miami the late Archbishop Coleman F. Carroll blessed and consecrated Our Lady of Mercy Cemetery in Miami's northwest section on May 24, 1959.

Last Friday, at the prelate's request, he was buried in the priests' section of that same cemetery, first of three Archdiocesan burial areas now available in South Florida.

The funeral cortege, at times, stretched for two miles, as people of all walks of life, went to pay their final respects to their spiritual shepherd.

Archbishop Edward A. McCarthy officiated at the graveside rites assisted by Cardinal Lawrence Shehan, Cardinal John Krol, and Cardinal Humberto Medeiros who participated in the offering of prayers. As the flag in the cemetery flew at half-mast, priests of the Archdiocese of Miami sang and the Archbishop's surviving cousins, Mrs. Frances Cunningham, Miss Kathleen Carroll, and Mrs. Geraldine Burke, added their prayers to those of close friends who stood close to the casket.



We offer our condolences on the passing of Archbishop Coleman F. Carroll and wish his successor well.



In Loving Tribute



Our sincerest sympathies are with the people of the Archdiocese of Miami in this their darkest hour.

Clawson and Company
Insurance Specialists
6441 Biscayne Boulevard
Miami, Florida.

We extend condolences and best wishes to the Roman Catholic family of South Florida, the people of the Archdiocese of Miami, in the death of their spiritual leader, Archbishop Coleman F. Carroll.



In loving memory of, and deep gratitude for, nineteen years of service to the Barry College community.

May Archbishop Coleman Carroll share with Christ the joys of eternal life.

—The Trustees, Administration,
Faculty and Students of




Our sincere sympathies to the Roman Catholics of the Miami Diocese in the extreme loss of their leader, Archbishop Coleman F. Carroll.

FRANK MOORE REALTY, INC.
920-3500

We extend our sincerest sympathies to the Roman Catholics of the Miami Archdiocese in the death of their spiritual leader, Archbishop Coleman F. Carrol

EARL DECOR SERVICE
379-0511 756-1716

We extend our most heartfelt sympathies to the family, friends and parishioners of Archbishop Coleman F. Carroll.


First State Banks

Our deepest condolences to all his Faithful on the passing of Archbishop Coleman F. Carroll

Blackburn Funeral Home
718 South Federal Highway
Ft. Lauderdale 523-0562

In Loving Tribute


THEATER OF THE PERFORMING ARTS
1700 Washington Avenue, Miami Beach



The BISCAYNE COLLEGE COMMUNITY
and
The Augustinian Fathers and Brothers

OFFER THIS TRIBUTE

as a token of our appreciation to God, for the opportunity that was given to us, to serve the Church in the Archdiocese of Miami, by

**HIS EXCELLENCY
COLEMAN F. CARROLL**

Our sympathies go out to the 736,000 Roman Catholics of the Archdiocese of Miami in the death of their leader, Archbishop Coleman F. Carroll.

Mr. Sandy Cugmo, salesman
Ft. Lauderdale Lincoln-Mercury Co.
12 E. Sunrise Blvd.
Ft. Lauderdale, Fl.
763-4108

We offer our condolences on the passing of Archbishop Coleman F. Carroll and wish his successor well.
THE BASHFUL DAISY
618 N.E. 3 Ave.
Ft. Lauderdale 763-3383

We offer our sympathies on the passing of ARCHBISHOP COLEMAN F. CARROLL and wish his successor well.
CHERRY ROOFS
681-7922

We offer our condolences on the passing of Archbishop Coleman F. Carroll and wish his successor well.
ARCADIA FLOWER SHOP
2031 W. Oakland Park Blvd.
463-6640

I offer my condolences on the passing of Archbishop Coleman F. Carroll and wish his successor, Archbishop Edward A. McCarthy, God speed.

J.S. PALMER,
REALTOR
751-4141

We join the Catholic Archdiocese of Miami in bereavement of the late Archbishop Coleman F. Carroll and wish his successor well.

MR. and MRS. JOSEPH JACOVELLI.
SKYLAKE MALL BEAUTY SALON
1748 N.E. Miami Gardens Dr., N. Miami Beach, Fl.

Our sympathies go out to the 736,000 Roman Catholics of the Archdiocese of Miami in the death of their leader, Archbishop Coleman F. Carroll.

CLETE'S
Clete and Freda Luscek
1500 State Road 84, Fort Lauderdale



The Sisters, servants of the Immaculate Heart of Mary, from Immaculata, Pennsylvania, offer their prayers and sympathy on the death of Archbishop Coleman F. Carroll

Staffing Epiphany School,
Our Lady of Lourdes Academy
and Notre Dame Academy

Community loses a real leader

The entire community mourns the death of the Most Rev. Coleman F. Carroll, Archbishop of the Diocese of Miami.

Archbishop Carroll was a beloved humanitarian who, in two decades in South Florida, succored hundreds of thousands in and out of his Catholic Church. He was like a beacon to the refugees from Castro's Cuba, who flocked to Miami in the 1960s.

Born into a "family of priests" - he had two brothers who joined the priesthood - Carroll was a teacher a spiritual adviser and a scholar with a quick Irish wit. But he was not reluctant to interject himself in community affairs and he did so with much vigor, as he demonstrated most recently through a pastoral letter for repeal of the "gay rights" ordinance. He was a strongly-principled advocate of racial harmony and a distinguished founding member and chairman of the Community Relations Board.

When the Bishop became head of the newly formed Diocese of Miami in 1958, there was a single Catholic college in the eight counties. Today there are five colleges. There is also the Catholic Spanish Center he founded to care for the growing Cuban-born population; and the charities encouraged by the Bishop will endure for years to come as a memorial to his tender-hearted concern for needy people.

Archbishop Carroll had a beautiful philosophy that should be a pattern for every Miamian; Catholic and non-Catholic alike. "We have an obligation," he often said, "to take care of the less fortunate wherever they may be.

We have social responsibilities. We must do what we can as social beings."

His death is truly a great loss to South Florida.

The Miami News

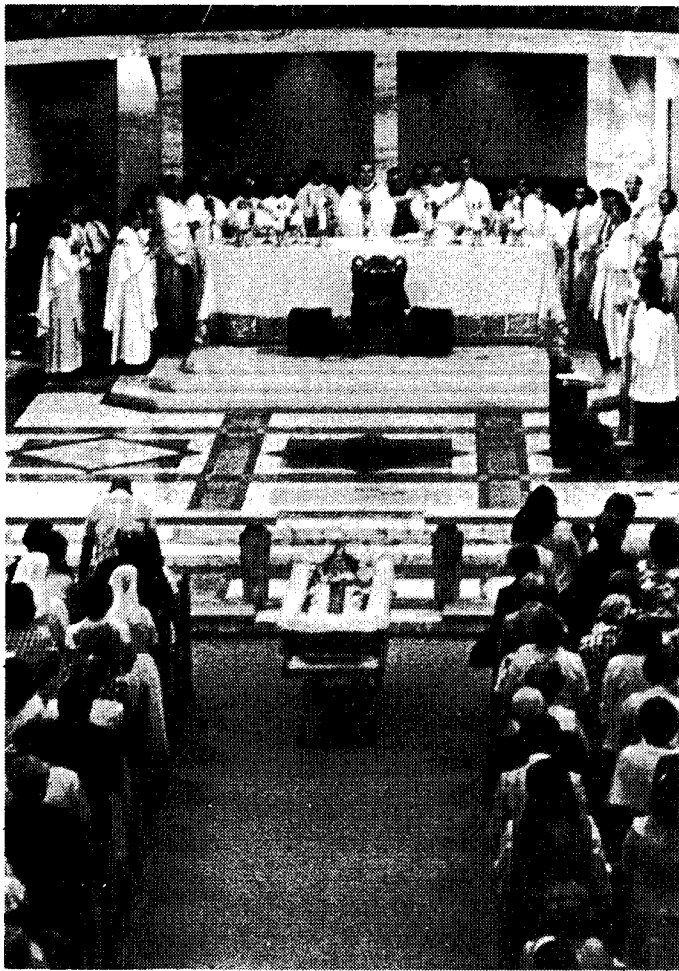
EDITORIAL, WEDNESDAY JULY 27, 1977

"...that it may please Thee to set him in a Place of peace and light and give him a part with Thy Saints."



Atlantic Federal
Savings and Loan

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He 'covered up' soft-hearted soul

The late Archbishop Carroll was described by his Chancellor as a man who covered up a deep faith, a generous, soft-hearted soul, an almost bashful personality and deep emotions behind a brusque, sometimes gruff masquerade.

Msgr. T. Noel Fogarty spoke to members of the late prelate's Chancery and domestic staff and other Archdiocesan employees during a Concelebrated Mass for Archbishop Carroll in St. Mary Cathedral on the day before his funeral.

"He so often reminded us as he exhorted us to strive for priestly ideals, 'Fathers let me tell you that there is nothing deader than a dead priest.' He liked to use the strange word, 'deader.' He thought there was a finality to it," Msgr. Fogarty explained. "He was reminding us (priests), of course, that not having close family, wives and children of our own, and since at the time of our deaths our parents would have already died, he was reminding us that priests can be forgotten very, very soon after their deaths and he was reminding us that it was up to ourselves by our good priestly lives to lay up treasure for ourselves in the next life."

Archbishop Carroll, according to Msgr. Fogarty, also "covered up" an "enormous concern for his priests, especially the priests in trouble and sometimes, even covering up a bleeding heart for the deprived and unfortunate and the disadvantaged. We can understand how he could be misunderstood when we read reports that he was, 'a conservative' and yet in implementing the social gospel he was way out in front," Msgr. Fogarty stated.

"We do not need any great imagination but the eyes and ears of faith to see and hear the checkered strains of affirmation and approbation of the Archbishop's good works as they come from the various types of people of the Archdiocese of Miami chanting their litany of thanks," Msgr. Fogarty added:

"We can hear the praises of the tens and tens of thousands of voices of praise in the Spanish tongue expressing thanks for the haven and the solace and the encouragement they received from Archbishop Carroll when they sought the freedom of the sons of God and no one else but he was there to help them or fight their cause!" Msgr. Fogarty said.

**We offer our condolences
on the passing of
Archbishop Coleman F. Carroll**



*Unto Thy Faithful,
O, Lord, life is changed,
not taken away: and
the abode of this earthly
sojourn being dissolved,
an eternal dwelling
is prepared in heaven.*

—Requiem Preface

**Mr. and Mrs. Joseph Robbie and
The Miami Dolphins**

We at The Falls
extend our most heartfelt
sympathy on the loss of
our beloved Father Carroll.

The Mature Christians Concept, located in St. Mary parish, was inspired by Archbishop Coleman F. Carroll in January 1977. An interdenominational community activity, The Falls provides an alternative lifestyle and family atmosphere to independent, self-reliant, mature citizens.



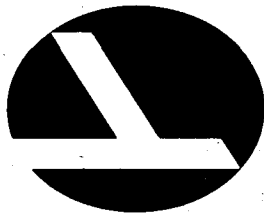
The Falls

5701-81 BISCAYNE BOULEVARD,
MIAMI 33137



IN
MEMORIAM

ARCHBISHOP
COLEMAN F. CARROLL



EASTERN

We pray that his soul
and all the souls of
the faithful departed
rest in peace.

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