



The VOICE



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4,800 Charismatics at St. Leo

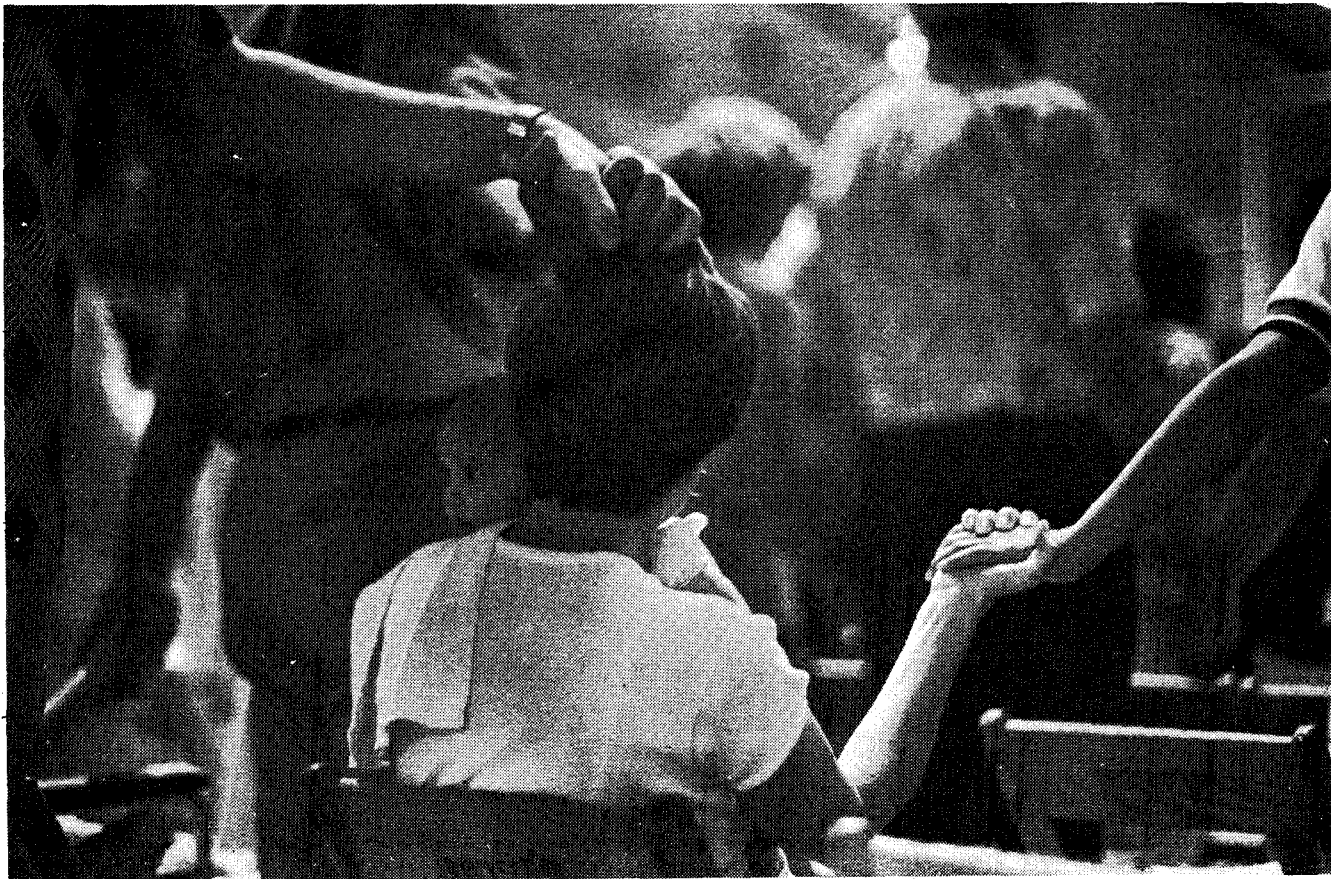
By FRANK HALL
Voice Features Editor

ST. LEO—If outright, unimpaired, uninhibited, unrestricted joy and love are signs of Christianity, then there was a lot of Christianity going on at St. Leo's College last weekend for the All-Florida Catholic Charismatic Conference.

Floridians numbering 4,800 crowded into the auditorium to praise and sing and dance at the joy of being a Christian. They cheered, laughed, and listened attentively to speakers like Father John Bertolucci and Mother Angelica. They wept and were healed by speakers like Father Francis McNutt and Barbara Shlemon. They were inspired and informed by speakers Jackie Tucci and Lee and Bill Callaghan. They sang and danced to music conducted by Father Carey Landry. And when the buses and cars began to leave Sunday afternoon there was little doubt that a powerful transformation had begun.

They left with the challenge to go out and evangelize from Mother Angelica who is the Poor Clare Abbess of Our Lady of Angels Monastery in Birmingham, Ala. A nun for 33 years, Mother Angelica kept participants on the edges of their seats with her keen wit, depth and power of her message.

Confessing to being one who likes to shatter images, Mother Angelica proved that an abbess of a cloistered convent is no "Sound of



Power in praise, a Charismatic theme, seemed to flow through participants at the All-Florida Catholic Charismatic Conference at St. Leo as they joined hands during the closing Liturgy for

the Lord's Prayer. Those attending represented every walk of life and ranged in age from the newest of citizens to the oldest of senior citizens.

Music" stereotype.

Being the last speaker during a very busy conference, Mother Angelica laughingly took delight

that a woman was going to have the last word and that she was the envy of every woman's libber. She cajoled and chided and inspired the participants to become a modern Gideon's army and suggested that it wasn't outside the realm of reason that God might just take the tail of the country to spin the United States around.

Several speakers stressed that what was considered extraordinary a few years ago has become ordinary.

"It's no longer an option for me to take the gifts of the Holy Spirit or not," said Father John Bertolucci, pastor of St. Joseph's parish, Little Falls, N.Y., and well-known for his work in the Charismatic renewal. "Sometimes we're a little too defensive about being zapped or not zapped by the Holy Spirit."

Father Brendan Muldoon, coordinator of the Charismatic renewal for the Diocese of St. Petersburg and pastor of the Church of the Incarnation, Tampa, said:

"Seeking the gifts of the Holy Spirit, seeking a deeper spiritual life, meeting to pray and praise the Lord are ordinary for Christians, ordinary for living a Christian life. In the renewal, we don't need to live up to people's expectations that since we're Charismatics we're ready to be canonized. Jesus calls us to holiness but step by step."

Describing the conference, Father Muldoon noted, "it is a common witness to the State of Florida of the renewal, of the love of Jesus being spread and lived."

(Continued on page 4)

Big continent, big needs

To the Priests, Religious and Faithful of the Archdiocese:

My Beloved in Christ:

One of the more fruitful effects of the Second Vatican Council is our ever increasing consciousness that we all share responsibility for the Church throughout the world. We who live in Miami, at the crossroads of the Americas, are in constant contact with our neighbors, the Catholic peoples of Latin America.

That vast and rapidly growing continent now contains more than one third of all the world's Catholics and almost seventy per cent of the laity are uninstructed in the basic fundamentals of the Faith.

The rapid growth places an unprecedented burden on the Latin American Church, a burden which we can lighten through our sacrifices. Through a special collection in all the Churches of the United States on next Sunday, August 21st, we are given an opportunity to be part of this great apostolate.

Your sacrifices in the past have made the name of Miami known throughout the entire continent. I have every confidence that you will be equally generous this year.

Asking Our Lady of Guadalupe, Patroness of the Americas, to watch over you and your loved ones, I am

Devotedly yours in Christ,

Edward A. M. Condy
Archbishop of Miami



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Encuentro will consider nearly 100 resolutions

WASHINGTON — (NC)—Delegates to the Segundo Encuentro Nacional Hispano de Pastoral, the pastoral meeting for the Spanish-speaking scheduled for Aug. 18-21 in Washington, will consider nearly 100 resolutions.

Among the resolutions are proposals which call for increased recognition of and respect for Hispanic culture in Church evangelization efforts; an active role for the laity in Church ministry; and total amnesty for illegal aliens.

Other proposals encourage education which integrates Hispanic culture rather than simply providing Spanish-language translations of English-language courses; efforts to identify political candidates who are sensitive to Hispanic problems and needs; greater emphasis on characteristics which unite the various Hispanic cultures

while maintaining an appreciation of the diversity in those cultures; and development of activities to meet the special spiritual, social and educational needs of the nation's 850,000 Catholic Hispanic migrant farm workers.

The resolutions were initiated at local, diocesan and regional encuentros attended by clergy and laity earlier this year. The national Encuentro is sponsored by the Committee for the Spanish-speaking of the National Conference of Catholic Bishops-U.S. Catholic Conference (NCCB-USCC).

The Encuentro agenda provides for workshop discussions on each of the meeting's six themes—evangelization, ministries, human rights, integral education, political responsibility, and unity in pluralism—followed by a

general session on each theme to finalize the resolutions.

More than 400 official delegates, including a 30-member delegation representing migrant farm workers, will vote on the resolutions. Observers and other special guests will raise the total Encuentro attendance to about 800.

CBS television crews will tape portions of the Encuentro, including a panel discussion on the project with Archbishop Robert F. Sanchez of Santa Fe, N.M.; a Spanish-speaking nun, and a migrant worker. The program will be broadcast at 10:30 a.m. EST this Sunday, Aug. 21.

A message from Pope Paul VI was scheduled to be delivered as part of the opening session.

OFFICIAL

Archdiocese of Miami

Upon nomination by the Very Reverend Albert C. Louapre, S.J., Acting Pastoral Vice-Provincial of the Society of Jesus, New Orleans Province, Archbishop McCarthy has made the following appointment:

THE REVEREND ROBERT NILON, S.J.—to Pastor, St. Ann Parish, West Palm Beach, effective as of August 17, 1977.

He's 'voice' of Liberal Catholics

CEDAR RAPIDS, Iowa—(NC)—Every time Dick Maresh goes to work he becomes, in a manner of speaking, the voice of Cedar Rapids' liberal Catholic Church.

Maresh is a sheet metal worker, not a theologian, who has been fixing the copper tower of Immaculate Conception church for some time now.

A telephone was installed for his convenience, but the telephone company listed the number in its directory next to the heading Churches—Catholic Liberal.

"You'd be surprised how many calls I get," said Maresh.

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Migrants cry out for justice

By JAIME FONSECA
NC News Service

(One in a series of articles about preparations for the second Hispanic Pastoral Encuentro which opened yesterday, Thursday, Aug. 18 and will close Sunday, Aug. 21.)

Susana Juarez knew this was her chance to tell the story of the migrant worker from her home at Apopka, near Orlando, Fla. She took her pencil and drew several cartoons on the hardships of

"Don Panchito."

Don Panchito's stop at the gas station gave him barely enough to drive his jalopy to the orange grove and cost him five dollars. At the grove he is offered fifty cents for each box he fills. At the end of the day of hard work under the hot sun, he is entitled to \$25, but the supervisor tells him that half must go into a "reserve fund."

Going home his car breaks down and he is given a traffic fine for leaving the car

at the roadside. Fixing it takes three days and \$50. When he finally gets back to the grove, he is threatened with being fired if he misses work again.

A trip to the food store costs him \$70. At the clothing store he just turns around and leaves; the things his family needs will have to wait. The story ends with the migrant farmworker at his lunch break, thinking aloud about his lot: the grower sets his pay, the mechanic charges for

the repairs, merchants fix the price of food and clothing, and there is no way one can argue with utility companies.

"Why is it that I alone cannot bargain for my wages?" Panchito asks.

Other farmworkers in the Orlando area like Susana drew other biting cartoons. One showed the powerful hand of "the company" holding a puppet, the farmworker, half resting on his crop basket, surrounded by these thoughts: powerlessness,



insecurity, family separation, fear, low pay, illiteracy, lack of documents.

The cartoons, with relevant comments, were (Continued on page 19)

New CSB Miami region director aims to reach more local parishes

Joseph Novack, new executive director of the Miami regional Catholic Service Bureau office, wants to reach out more to the local

parishes.

Novack, who was with the Newark, N.J., Diocesan charities office for 13 years before coming here, said most

of the CSB's services are family related in one way or another and, "What is the parish but a conglomeration of families?"

"I WANT to establish contacts with the parishes, possibly give talks and presentations and make them aware of our services," he said.

"And, of course, continue to give good service which is the best referral of all—word of mouth."

Novack, who has a Masters degree in Social Work, will be responsible for such areas as adoption, family counseling psychological services, services to the elderly and intake (screening and referral) in Dade County.

He said he found many similarities in the office here and the Newark operation, including similar kinds of services and centralization of the organizations administrative functions such as having one accounting office instead of a small one for each of the agencies under the CSB.

One difference, he said, was a greater emphasis in Newark on services to handicapped while in Miami there is a greater concern for elderly because of the number of retired here.

"THERE WAS a similar breakdown of minority groups here and up there," he said. There were a large number of Spanish in the Newark area, too, he said, though they were Puerto Rican rather than Cuban.

As for living in Miami, he said, "We've always had a tremendous desire to move here. We are by no means strangers to the area. My in-laws live in Pompano Beach



JOSEPH NOVACK
Miami regional CSB executive director



Seminarian, Robert Lynch, who studies for the priesthood of the Archdiocese of Miami at Pope John XXIII Seminary, Weston, Mass., became an acolyte and was received as a candidate for Holy Orders during a recent Mass in the Chancery Chapel. Archbishop Edward A. McCarthy officiated at the rites witnessed for the first time by many Chancery employees.

Funeral Mass celebrated for mother by Fr. Nickse

The Mass of Christian Burial was concelebrated Wednesday in St. John Bosco Church for Mrs. Lyda Perez Nickse, whose son is director of the Archdiocesan Radio and TV Commission.

Father Jose Nickse was the principal celebrant of the Mass for his mother who died early Sunday, at the age of 67, in a local hospital.

Mrs. Nickse came to

Miami with her family from Cuba in 1960. She was buried in the habit of the Franciscans of which she was a Third Order member.

She is also survived by three sisters: Mrs. Elda Morales and Mrs. Noelia Castellanos, both of Miami; and Mrs. Constanza Jimenez of New York City.

Burial was in Our Lady of Mercy Cemetery.

and we have been here many times, so we were really glad to have the chance to move here."

Other appointments in Catholic Charities were made recently.

● Puirina M. Soloman has been appointed director for the CSB Monroe County Regional Office.

● Robert Preziosi, director of Ozanam Residence and Ozanam Outreach, a service for helping offenders re-enter society, was recently awarded a Doctorate in Public Administration by Nova University, Fort Lauderdale. He has also been appointed to

chairman of the CSB Staff Personnel Committee.

● John Smith, former administrative director of St. Luke's methodone center, has been named Division Head for the Criminal Justice Substance Abuse Division. The appointment, announced by Dr. Ben Sheppard, associate director of the CSB, includes responsibility for central administration aspects of several agencies that might involve the criminal justice system for referrals or funding in such areas as offender re-entry, substance abuse or runaways.

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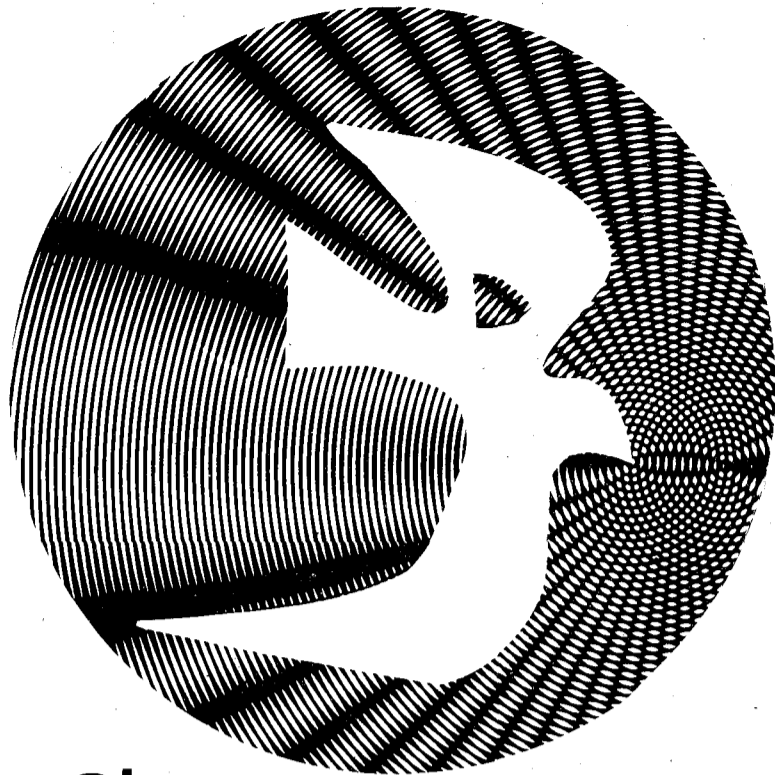
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Charismatics meet in St. Leo

(Continued from page 1)

Father Bertolucci, at a press conference Friday, said the Charismatic renewal is more visible.

"It's no longer something on the side of Church life. It's very much in the center of Church life. Noticeable, more people are talking about the renewal. Correspondingly, that creates a need to be more constructive about it. There are a lot more questions being asked now than maybe three or four years ago."

At the same meeting, Mother Angelica declared that it's her opinion, "everyone is tired of factions, tired of names and labels and want to deeply live a prayer life, a totally Christian life on the family level.

"The problem is with the family today and if we don't hit the problem where it is, it's not going to be solved," she continued.

"The Charismatic movement has rendered a great service in making the family aware of their need for holiness, not just change. There are a lot of people changing today but they're

not being transformed so they come to that next step and I think the movement is at that level now.

"They (families) have changed and are in that position now of asking, 'what do we do next?'. And the next thing is transformation. We want to go higher. We want to make our families holy and I mean the whole family, kids, everybody. The thirst is to make holy the whole.

"We've come to the realization that no political party is going to change anything, it's going to be the person in the pew."

Inside the auditorium there were a lot of persons in the pews. And they quickly found out on the opening night that a little comment on the bottom of page four in the program was for real. "(This schedule is flexible and subject to change as the Spirit leads.)" And it did.

Father Francis McNutt, internationally known as a healer, for his work in the Charismatic renewal and as author of several books, served as master of ceremonies instead of prin-



Dancing with joy marking the end of the Florida All-State Catholic Charismatic Conference were participants (from left) Father John P. Bertolucci, Mother M. Angelica, Father Francis MacNutt, and Abbot Fidells, O.S.B., of St. Leo.

cipal speaker and introduced Father Bertolucci as speaker instead of master of ceremonies.

Father McNutt told the large crowd that he had been getting all kinds of signs from the Lord throughout the day that Father Bertolucci should be the speaker.

"I never like giving up a microphone but in this case, the Holy Spirit is speaking too strongly," Father McNutt noted.

The reactions of the participants throughout the one hour talk would indicate the accuracy of Father McNutt's comment. Father Bertolucci would be as much at home in any Gospel revival meeting as he was at St. Leo's and his message and style of delivery brought the crowd to a feverish pitch of enthusiasm. It was hard to imagine what could possibly follow.

What followed was Saturday, the next day, and the Bishops' Mass from 8:30 a.m. to 10:30 a.m.

Bishop Rene Gracida, in his homily, said that the witness of God's presence today is "in the living Church, the Church of Jesus Christ in which He continues to manifest His presence through the Holy Spirit. This Church is both a sign of our conversion and faith and sign which stands against us if we should, God forbid, chose to deny that conversion and faith."

Bishop Gracida told the participants that "you can give to the Church your childlike spirit of openness, joy, love and faith. There are many who have to be infected with this spirit of joy, thanksgiving, and love and praise of the Lord which is so manifest in the Charismatic renewal."

The afternoon sessions included a program for participants not familiar with the Charismatic renewal at Selby Auditorium, and a general session in the gymnasium with speakers including Jackie Tucci, a pastoral leader of the

Chaminade Community of Faith, Hollywood, and Father Dan Doyle, a Marianist Father and also from Chaminade's prayer group.

That evening, Father McNutt and Barbara Shlemon, a psychiatric nurse, housewife, mother of five children, and active in the healing ministry for ten years, conducted the four-hour general session which included healing services.

Singing seems to be to Charismatics what water is to a fish and there was an abundance of signing Saturday evening. But mixed with the joyful singing was the song of people hurting—hurting with arthritis, cancer, backaches, liver and kidney ailments; hurting with the loss of loved ones, with inner wounds from years gone by, with scars left from coming in contact with people a little less than sensitive or gentle.

What touched people was more than nice words and soft lighting and even the most cynical observer would have to confess that something besides the obvious was happening. Those directly involved saw it as the Holy Spirit touching and healing them. And later, when Father McNutt asked how many claimed a total physical healing, a large number of hands went up. But when he asked how many had received an inner healing, about 90 per cent of the 4,800 participants responded in affirmative.

While the official program ended at 11 p.m., groups of people could be found throughout the giant campus of St. Leo into the early morning in prayer and praise of the Lord.

Mrs. Shlemon discussed healings earlier at the press conference.

"It's something the Church has been doing for centuries," she noted, "and it's only just a little more active than it was before but certainly not controversial. The Church has always preached healing of the whole person and we're not really

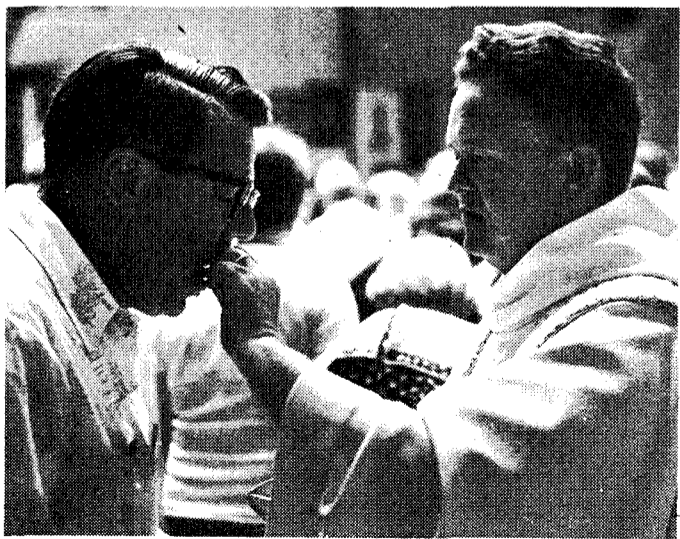


totally one with God unless we're healed on every level of our being and that's what we're concerned with.

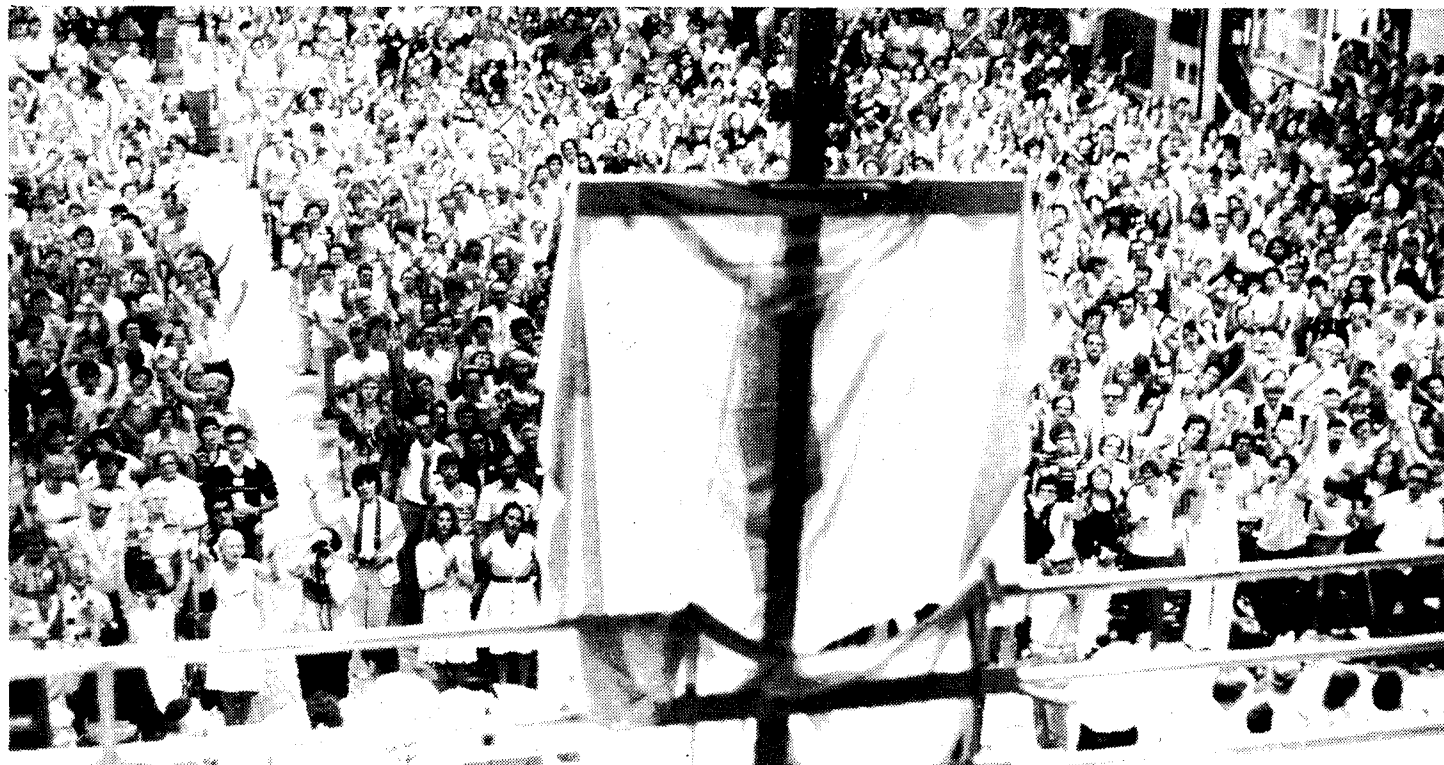
"I'm finding a tremendous amount of interest right now from the medical profession about how they can integrate prayer with patient care. The majority of my time is spent going around talking to nursing schools, medical associations, hospitals to help them understand the possibilities of this. It's beautiful to see how many doctors, nurses and social workers are doing this in the hospital structures right now."

The weekend conference ended with Liturgy on Sunday from 9:30 a.m. to 1 p.m., and what might seem like a long Mass to some went all too quickly for the 4,800 participants from all over Florida.

The only problem that seemed apparent was what to do next year if the conference grows to six or seven thousand people. A solution was offered by Father Bertolucci who noted that the collection would be going to St. Leo College and suggested the money be used "to push back the walls because I want everyone here today to bring one new person next year."



Father Dan Doyle, a Marianist Father and a member of the Chaminade Community of Faith, Hollywood, distributes Communion during the Bishops' Mass on Saturday.



The Spirit moving and guiding

The general reaction of participants at the All-Florida Catholic Charismatic Conference seemed to be that the Holy Spirit was moving and guiding them, calling them to a deeper faith and prayer life. Below are some observations of a few participants from the Archdiocese of Miami:

PALM BEACH GARDENS—Jeanne and Bob Tufford of St. Ignatius Loyola



Jeanne & Bob Tufford

Church were attending their first Charismatic conference. Jeanne's reaction was:

"I just think it's great to see so many good Christian people together. I wish people would just open their hearts. We hear about a lot of miserable stuff everyday but

not enough of Christ. People have to let down their barriers to find Christ and need others to encourage them to open up."

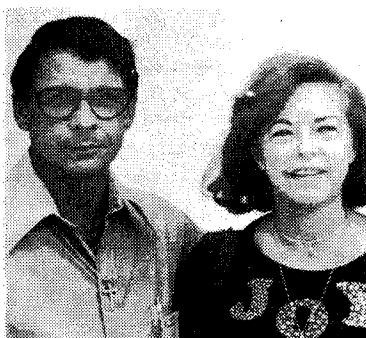
CORAL SPRING—Bruce Lampe of St. Andrew parish belongs to the Circle of Love prayer community.

"This is my first conference and my reaction so far is that it's really great. The highlight for me was Friday night's session with Father



Vickie & Mario Martinez Bertolucci. He gave his talk with his whole self, very emphatically. He helped us leave everything outside, everything we had come from—our problems and concerns—so we could dedicate the weekend to getting closer to Jesus. The talk really got everyone into the spirit of the conference."

BOCA RATON—Mary Vanderhoof of St. Joan of Arc parish also belongs to Circle of



Laura & Osiris Deben Love community and attended the conference last year at St. Leo.

"What struck me most during the weekend was Father Bertolucci's emphasis on the crucifix. In general, I think the whole conference is beautiful and everyone is very loving and warm. There has been a sense of community ever since Friday, which was because of a firm foundation, and that community has been building everyday."

KEY WEST—Vickie and Mario Martinez of St. Bede's parish are members of Light of Christ prayer community and participated in St. Leo's conference last year. They both feel:

"This year is absolutely inspiring and beautiful. The sharing of love really poured out. We had 38 people from Key West come to the conference this year and they all seem to be getting a great deal from it. Last year has been a good preparation for us to respond to this year's call to go out and witness."

MIAMI SPRINGS—Laura and Osiris Deben of

Blessed Trinity parish attended last year's conference and were impressed with Father Bertolucci's advice this year that:

"We shouldn't worry about calling ourselves charismatics or getting people to become charismatics but to focus on Jesus and to work to bring people to Jesus. It's Jesus who we have to get close to. And Father McNutt," the couple continued,



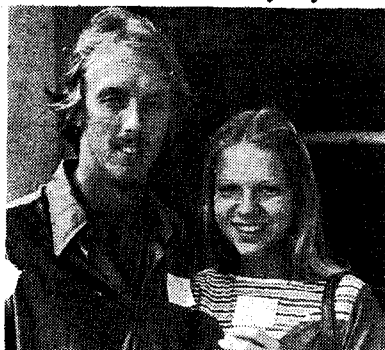
Dick & Marie Sullivan

"is wonderful. He has so much love and concern about people. We come home and can rest but he just goes on and on."

HOLLYWOOD—Dick and Marie Sullivan of St. Maurice parish are leaders for the parish prayer community, and actively involved in Chaminade and St. Boniface prayer communities. Most of the conference they spent serving others, making bus arrangements, hotel accommodations etc., for the many people coming from the Hollywood area. But missing some of the conference didn't keep the couple from having a "Spirit-filled" weekend.



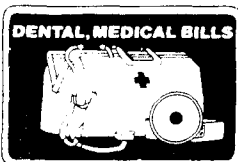
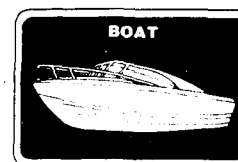
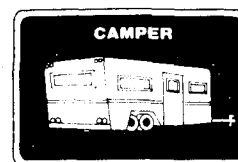
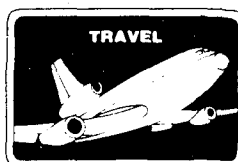
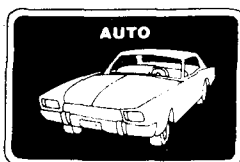
Jackie Tucci, a pastoral leader of the Chaminade Community of Faith, Hollywood, was one of the speakers on Saturday. Mrs. Tucci is on the Regional Pastoral Team for the Charismatic Renewal in the Archdiocese of Miami, secretary for the South Florida Catholic Charismatic Society, and a member of the National Service Committee Study Group. She is married and the mother of two children.



Bruce Lampe
Mary Vanderhoof

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'Mainstream' America and ethnics

The United States of America is generally thought of as an "Anglo" country—especially by Anglos.

There is no denying that the country has what might be called an Anglo mainstream point of view. The country speaks mostly English. Its Constitution and legal system derive from the Magna Carta and English common law tradition.

But the fact is that millions of Americans, perhaps a majority, are not of English descent. We are also of German, Slavic, Nordic, Italian and other European descent as well as Canadian, Japanese, Chinese, Filipino and other Oriental national origins. And 11 per cent of our population comes from Africa alone.

In other words, we all come from some place other than here.

Recognition and awareness of the diversity of America's people has been steadily emerging for several years now with the various ethnic groups expressing increasing pride in their heritage. This got a big boost during the civil rights struggle of the 60s and the concept of ethnic pride and the groups' realization that they didn't have to abdicate their roots in order to be real Americans. Many Americans, several generations removed from their foreign roots who have no strong ethnic identity other than American, have started looking back to their origins. The recent unprecedented television special "Roots" stirred a great surge of renewed interest in national origins.

What does all this have to do with Catholics? A lot.

One of the most important results of Vatican II was the recognition of the importance of culture in religious expression. The vernacular Mass was the most obvious immediate effect of that. But it goes deeper than that.

The whole concept recognizes the fact that culture enriches religion just as religion enriches culture, and recognizes the fact that ethnicity should not be subordinated to rigid liturgical forms but that reasonable norms should be blended with cultural expression.

Some people were shocked at pictures of last year's Eucharistic Congress showing Africans in full tribal dress in front of the altar participating in a Mass. But why should that be shocking? It would seem more shocking to expect a black tribal African to intone a Medieval Gregorian chant in Latin while wearing a Brooks Brothers, suit and tie. Vatican II's wisdom is in recognizing that for the Universal Church to be universal it must respect all its people's forms of expression.

And we as Catholic people should also respect each other's cultures as well.

One of the major ethnic groups in America with a high Catholic population is the Hispanic Americans. There are an estimated 12 million Hispanic Catholics in the U.S., representing one of the most important repositories of the Catholic faith here. But the fact is that they, like many other ethnic groups in America have often found themselves somewhat out of the so-called "mainstream" Church and this has sometimes caused problems in maintaining an already active faith or in evangelizing those with little or no active practice.

Many ethnic groups coming to American have had to form their own churches, because their culture and language were ignored by the existing Church or because of friction between various ethnics. Around the turn of the century, for instance, some Polish Catholics, in friction with Irish bishops, separated to form the schismatic Polish National Catholic Church.

While the Church in South Florida has done a great deal to help Hispanics coming to this area, many still are not active churchgoers. Some who were nominal Catholics have gone to other denominations. Some of this is no one's fault, it is just a fact.

As Pope Paul said in "Evangelization in the Modern World":

"The split between the Gospel and culture is without a doubt the drama of our time, just as it was of other times. Therefore every effort must be made to ensure a full evangelization of culture..."

Or as Archbishop Edward McCarthy said last week, "We have examples throughout history of people who lost their faith because of being transferred to a different culture which they found difficult to understand..."

But the Church is doing something about that.

The Second National Hispanic Pastoral Meeting (Encuentro II) this weekend in Washington, D.C., is a congregation of 700 delegates from around the country (and S. Florida) plus a number of bishops, to discuss the needs and problems of Hispanic Catholics as well as to raise their's and the Church's awareness of Hispanic culture in the pastoral Church.

Hopefully, the findings and resolutions of the Encuentro will result in real actions back at the diocesan and parish level which will bring about true evangelization and support of this large ethnic group.

In short, Spanish and other ethnic groups are here. They have a right to be here as all of us do. Their religious heritage and culture should be promoted and not lost or "melted" down to a bland cultureless uniformity.

What we need is a unity of love.



By Fr. John Dietzen

Can a priest deny services to non-contributing member?

Q. Do parish priests have the right to deny parish privileges such as Baptism, marriage and funerals to parishioners they feel are not contributing enough money to the parish? (Del.)

A. Every Catholic has an obligation—and it is an obligation—to contribute his fair share, to the best of his ability, toward the financial responsibilities of his particular parish community. Parish priests almost always give every benefit of the doubt in making allowances for families and individuals who cannot give as much as they would like to give. To arbitrarily cut people off from the services of the Church would unquestionably be wrong.

However, this is not the whole story at all. People who continually ignore their financial responsibility to the Church, who place a very low

priority on carrying their fair share of the burden with other members of their parish, not infrequently manifest the poverty of their faith in other ways as well.

As we discussed in this column several weeks ago, certain basic requirements of commitment to the Catholic faith, including some assurance that the parents intend to raise their children as Christians and Catholics, is absolutely required before Baptism can take place. Similarly, couples may come to be married and demonstrate such immaturity and ignorance of their religion, and of the meaning of the sacrament of marriage, that the priest may seriously question whether this boy or girl should (or even could) enter a valid marriage in the Church.

In other words, a priest has no right to baptize or

marry people simply because they present themselves for these sacraments. If any requirements are lacking, he has a responsibility to refuse, or at least delay the ceremony until the situation is changed. In such instances, the individuals involved may protest that they are being discriminated against for financial reasons, when both they and the priest know the facts are otherwise.

Q. I am reluctant to talk to my parish priest about this problem, but I need help from someone. Two months ago I found out that my husband was involved with a white woman. (We are black.) Later I found out that she is pregnant by him. What do you advise me to do? At this

point I'm so confused. I can't forgive him and am very unhappy living with him now. He's a truck driver and is away five days out of a week. Of course, he blames me for what happened; he says that I neglected him and that is why he turned to this woman for love and companionship. We have six children, aged five to 16. Please help me make a decision. I can't do it alone. (La.)

A. I understand how terribly hurt you must be by this tragic action on the part of your husband. Certainly you cannot make a wise decision without sharing the problem and exploring your alternatives with someone you trust.

On the other hand, it is impossible for me to advise you helpfully at this distance. So many feelings of all involved must be explored, and

so much of the past and present history of your relationship with your husband needs to be considered, that you need someone with whom you can sit and talk out the problem.

Don't be too quick to count out your parish priest as a consultant. I realize the situation is embarrassing to you; but you will not scandalize him, and he has probably helped many others in similar dilemmas. Beyond that, try a wise relative or friend, or a professional counsellor you can have confidence in. But don't try to go it alone. You need all the support and encouragement you can get from someone who is interested in you and your children.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606).



By Msgr. James J. Walsh

How to get real peace of mind

As everyone knows, it is rare to find Christianity and ancient paganism agreeing on anything. However, the old Romans had a saying which the Christians found they could adopt and adapt. "Age, quod agis." Do what you are doing—do the job of the moment and forget the rest.

Needless to say, the pagans put a different slant on this. They translated the same thought in the groovy words, "Eat, drink and be merry today, for tomorrow you die."

The Christians translated the same thought, "Live for the present moment, just for today. Abandon yourself to God and rest in His will. He wants surrender of the will only for this moment, not for tomorrow, not for next week or next year.

Hence, concentrate on the job of the moment, put first things first. To this, faith added the assurance God for His part would help as needed.

Obviously this touched on the matter of confidence in God. It did so in a practical, common sense way. "Live for today" meant don't hoist more on your shoulders than you can bear. We can try to live in three dimensions—the past, the present and the future. Stick to the present, they were told. Carry only this. The past is gone. The future does not exist.

The point here, of course, is that a great many people manage to heap all three burdens on their protesting backs, and then lament that life is so difficult, so frightening and burdensome.

They have to deal with the present, because there is no escaping the now. But they have developed the habit of turning to the past and digging up the bones of failures or heartaches or sins and trying to bring them to life again and

force the burden of the dead and gone past to occupy their time and energy in the present.

Result—considerable frustration. The present always has some pressing problems of its own. They are not always big, but they demand attention and thought. With the past barging in, strength and concentration are split and divided.

That's not all. People who go back to relive what happened are just as likely to go forward into the future. They swing from what has been done to what may happen. Their trip into the future becomes a futile and exhausting job of trying to put flesh and blood on what they imagine might come to exist.

Since the future with its feared problems may not come at all, their energetic mental exercise succeeds only in adding another bundle of apprehension to overburdened shoulders.

The Lord is not pleased with this. He knows our weak frame so well, He reminds us constantly we have strength only for the demands of the present.

This is why he deals life to us only one moment at a time. No one is ever entrusted with a whole day at once or a week. We couldn't handle it. Too much.

So, it's clear that God does not want us to go back to May of five or ten ago and play the mental game, "How it might have been." He does, however, strongly endorse and even command that if there is need to repair damage done years before then the present should be used for that. Settle the failures once and for all, and let them lie buried.

Jesus was developing this kind of attitude for his listeners when he described how well God cares for the lilies of the field and the birds of the air, even though they neither toil nor spin, nor

sow nor reap.

And he gave the key to the whole problem, "Seek first the kingdom of God and his justice, and all these things shall be added to you."

In seeking the kingdom, we are trying to do God's will for the moment. We are attempting to do his expressed will here and now, and therefore we are seeking him first. His promise, "All these things shall be added to you," is assurance our needs will be taken care of through a combination of his help and our effort.

Does this mean God does not want us to make provision for the future? Should we not make plans? Are we to sit back and let God do it all? Other parts of the Gospels reveal such attitudes as foolish.

Prudence is a virtue highly regarded in divine values. It is most necessary in our lives. But confidence may be greater and broader and more effective in the sense that if we do as well as possible the job of the hour, God indeed will aid us with his help in the problems to come.

Living for the present in this sense is certain to lighten the burden of life, by leaving the past to the past, by letting God shape the future, since he alone can now see it.

It is inevitable that those Christians who work at this philosophy of life have peace of mind. Living for the day reduces our burden of life to the demand of the moment. And for this job, with God's grace, we can be ready.

God has to be pleased with this kind of childlike confidence—that he has forgotten the sins and failures of the past, that he will take care of us when the future becomes the present. How wise those ancient words of Scripture, "Do manfully, and let your heart be strengthened, all you that hope in the Lord."

Fr. John Reedy, C.S.C.



Open communication is hard for parents but it's necessary

Last week I offered a few observations on the circumstances which make it so difficult for many young married people of today to decide to have children.

A few of those conditions are: (1) Our society no longer sees a family as a normal consequence of marriage; (2) This generation has grown up amid so many choices that any long-range commitment is frightening; (3) The various methods of family limitation have become much more effective, much better known, much more "respectable."

And there's another obstacle: The rewards, the joy and satisfaction which comes from parenthood are very difficult to appreciate until they are actually experienced.

The heartaches and disappointments are much more obvious, much easier for family and friends to see.

Just last week I attended the tragic funeral of

a young man, 21 years old, whose problems had given his parents the kind of concern and anguish which so many families have known in recent years.

All of the people who knew the family well recognized these difficulties and knew the suffering the parents had experienced through the vulnerability of their love for their son.

Not many of these acquaintances, however, would hear of the remark made, in deep sincerity, by the mother after the funeral. "After we received the news of his death, we had a long talk about all the problems and suffering we went through with our son. In spite of everything, we agreed that, given the choice, we would go through it all again."

The satisfaction, the sense of meaning, the joy and deep peace that can come from giving yourself to the needs of others, that can come from fidelity to

long-range commitments—these are qualities of life which lack the surface glamour of things like independence, self-fulfillment, professional competence and self-respect.

It's also difficult to convey the truth—without giving the impression that children should be used as a prop for a weak marriage—that the convergence of the parents' love and sacrifice for their children often provides a depth and firmness to their love for each other.

Just recently a few stories have appeared indicating that more women, as they approach the end of their child-bearing years, are saying that they are seriously considering parenthood.

In a sense, biology is closing the door on one of the major options of their lives. If they put off the decision much longer, it will be made for them.

As I think of this trend and of the heavy pressures which are on these couples. I wonder what kind of help might be given them by those of us who care.

I doubt that celibates like myself can say anything that would be very useful. I know that pressure and lecturing and moralizing would be counter-productive with most of them.

It seems to me that the one contribution which might be of real help is that kind of communication which is very difficult for most parents with their own children.

I'm talking about a genuinely honest sharing of the experiences of life, the kind of honesty which acknowledges both failure and success, disappointments and satisfactions.

Such open communication is hard for parents with their children. There are so many strands

to the relationship that binds them together: patterns of authority and expectation, memories of dependence, the difficulty in seeing your child as a genuine adult, the fear of losing the son or daughter's respect if you talk about your own doubts and failures.

But if there is one thing this generation does respect, it's honesty. It has few illusions about any institution or authority. The sons and daughters are probably well aware of the parents' weaknesses and failures.

But they are probably unaware of the very special moments of joy and satisfaction their parents have derived from what appear to be trivial, routine experiences of family life.

An honest sharing of this reality could be the last major contribution which the parents could offer to the education of their children.

Bishop and his crozier just 'fit' each other

WASHINGTON — (NC)—Like the man who owns it, the crozier is simple, plain, unpretentious.

It is made of wood, the same unadorned blond ash that is shaped by a company in England and sold to shepherds in the Midlands and New Zealand for seven dollars, American.

It belongs to Bishop Thomas Cajetan Kelly, the general secretary of the U.S. Catholic Conference (USCC), who received it publicly Aug. 15 during the ancient rites of ordination making the

Dominican priest a bishop of the Catholic Church.

The crozier was introduced in the Church in the fourth century. It is a sign of the bishop's spiritual authority, a symbol of his role as keeper of the flock. The earliest varieties were simple, resembling closely the wood shepherd's staffs after which they were modeled. Eventually, decorative touches were added, usually around the crook. Today, most croziers are made of metal, embellished with gold or silver, studded with stones,

and can cost more than \$600.

But not the one Bishop Kelly carries.

It is a gift from the priests working at the USCC building in Washington. Msgr. Ernest Fiedler, executive director of the bishops' Committee for the Permanent Diaconate, bought it from Benedictine Father Godfrey Diekmann of St.

John's Abbey, Collegeville, Minn., who returned with it from England.

"When I asked him (Father Diekmann) the price, he said seven dollars," Msgr. Fiedler recalled. "Right there on the spot, I said send it."

Although each priest at the USCC donated only twenty-five cents for what is sold as a shepherd's staff,

Msgr. Fiedler said the symbolic value of the gift is priceless.

"We recognize in Tom Kelly a man of a very simple lifestyle, not burdened by many possessions," Msgr. Fiedler said. "We feel the crozier is sign of the dignity of the episcopacy and a symbol of the man. They just seem to fit each other."

New pupils need shots

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

A child may be fully certified as fully immunized if he has received the following immunization: DPT (4 doses); Polio (3 doses); Measles (1 dose) and Rubella (1 dose).

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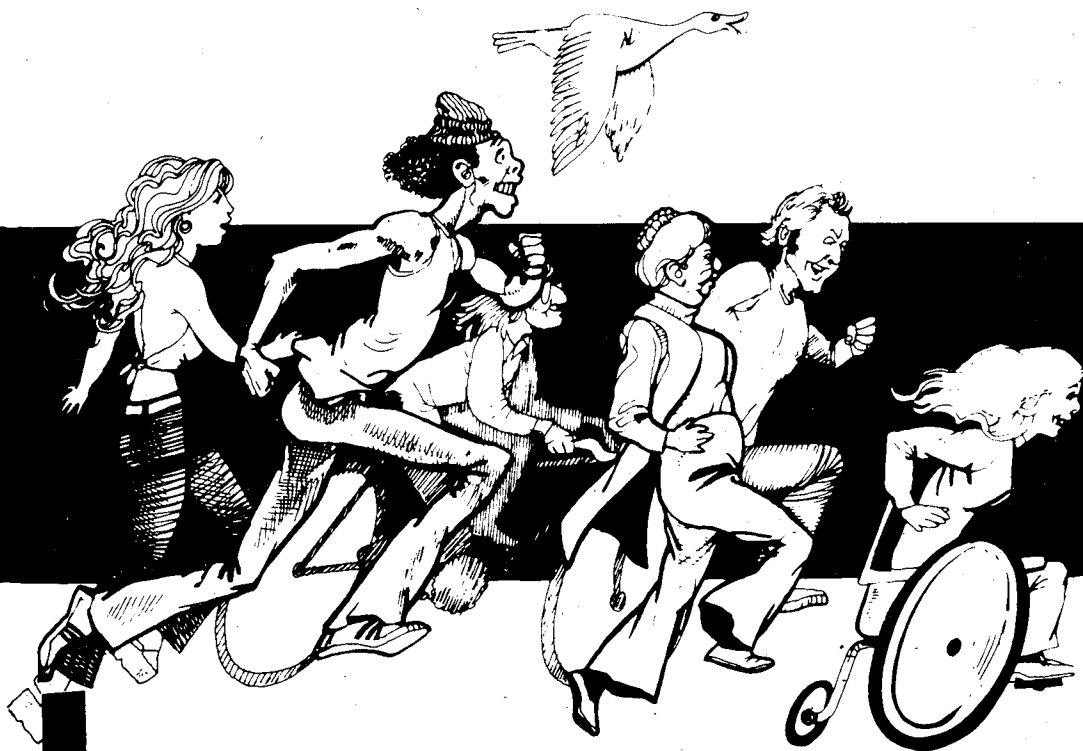
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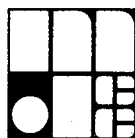
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Senior citizens in Broward County made a pilgrimage to the Shrine of Our Lady of Charity on the feast of the Assumption. Msgr. Agustin Roman, shrine director, was the celebrant of an afternoon Mass for the pilgrims who came by bus for the event.

Right to Life slates Cocoa Beach meet

The 1977 Florida State Right to Life Convention will be held Sept. 17 at the Atlantis Beach Lodge, Cocoa Beach.

R. Eugene Rocque, treasurer of the FRLC is chairman in charge of arrangements for the one-day sessions expected to attract pro-life groups from Dade, Broward, Palm Beach and Collier Counties.

The Rev. Bob Holbrook, president of Baptists for Life is the keynote speaker during the meeting for which members of the Brevard County Chapters of Right to Life will be hosts.

Other prominent pro-life speakers slated to speak and conduct workshops at the convention are Dr. and Mrs. J.C. Wilke, authors of several books including "Handbook on Abortion," "Abortion, How it is," and "How to Teach the Pro-Life Story." Internationally known as experts in human sexuality the Wilkes have lectured in the U.S., Europe, and Canada. They have contributed articles to more than 30 publications and appear as well on radio and TV programs.

Other speakers will include:

Denise Cocciglione,

national director of Birth-right, who will outline that program's depth in purpose; James A. Weber, a member of the Illinois Right to Life and the Population Association of America, and author of "Grow or Die"; Dr. Paul Marx, author, lecturer, professor, and executive director of the Human Life Center at St. John University, Minnesota. A member of the board of directors of the Minnesota Right to Life, Dr. Marx has research the development of the anti-life movement in more than 30 countries on four continents.

Congressmen Henry Hyde of Illinois, sponsor of the Hyde Amendment, will be the guest speaker at the convention's closing banquet at 8 p.m.

Those planning to participate in the sessions should register by writing to the Central Brevard Right to Life Chapter, 1112 Geiger St., Rockledge, Fla. 32955. Reservations for the Atlantis Beach Lodge may be made by contacting Gina Gauvin at the above address.

Families are welcome to attend to convention at which Mrs. Marilyn Lucas, R.N., Collier County Right to Life, will preside.

Teacher leadership course at Bisc. College

A two-year Master of Science program in Instructional Leadership being offered this Fall at Biscayne College is federally funded and part of a government project.

The unique program is designed to train a cadre of bilingual and bicultural educators who are academically and experimentally competent, who will help students of limited English-speaking ability. In

addition the program will aid their language and cultural transition without losing the value of their individual culture.

Classes are set for three evenings each week at the college's north campus at 16400 NW 32 Ave. and at the bilingual campus, 720 NW 27 Ave. Courses include human resources, behavioral studies, the American social system, and the study of bilingual-

bicultural personalities. Information learned in class can be utilized in the school where the teacher is presently employed, to solve existing problems.

Teachers or administrators working in a school, who are fluent in two or more languages and hold bachelors degrees are eligible to participate. For additional information call Mrs. Rebecca Koch at 625-1561, Ext. 104.



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Pope sets position for any exchange with Abp. Lefebvre

By JOHN MAHER
VATICAN CITY—(NC)—Pope Paul VI will not respond to any communication from dissident Archbishop Marcel Lefebvre unless the communication "manifests a truly ecclesial attitude of obedience, without reserves or conditions," the Vatican press office said (Aug. 11).

A statement released at a press conference by Father Pierfranco Pastore, assistant director of the Vatican press office, explained why the Pope had not replied to a letter the archbishop said he had sent.

The statement was in response to remarks Archbishop Lefebvre had made Aug. 8 on arriving in Cannes, France, on his return from a trip to South America.

The archbishop said that, before going to South America, he had asked for another audience with the Pope.

"I HAVE not received a reply," he said. "I fear that because of his age and his state of health he (the Pope) is no longer able to take his decisions independently."

The Vatican press office statement said that on July 25 a letter from Archbishop Lefebvre arrived at the Vatican Secretariat of State, to be given to the Pope. "The letter, which bore the date July 7, 1977, was sent open and without address, to a third person, who transmitted it thus."

Father Pastore said the third person, whom he would not identify, worked in the Vatican, but not at the Secretariat of State.

The letter was given to the Pope, the statement said. "In a few lines, without making any allusion to the irregularity of his own canonical situation, the prelate asked the Holy Father to grant him an interview without witnesses, to favor a return to a normal situation, beneficial to the Church and to the salvation of souls."

The Vatican statement continued: "Considering that

Archbishop Lefebvre has given no response to the last personal letter sent him by the Holy Father last June 20 about the illegitimate ordinations that he was preparing to confer; and taking into account that he has continued his public activities in opposition to the Pope and the (Second Vatican) Council on the occasion of his recent trip in Latin America, carried out while ignoring completely the authority of the bishops, the Supreme Pontiff has decided that he cannot henceforth respond except to a letter that manifests a truly ecclesial attitude of obedience, without reserves or conditions."

AFTER reading the statement, Father Pastore said the Pope "is preoccupied by this continued disobedience of the prelate."

The priest stressed the patience that the Pope has shown up to now with regard to the archbishop.

The press spokesman then added that the archbishop "is in a position outside any canonical norm and in no way justifiable."

In his remarks at Cannes, Archbishop Lefebvre said he did not think that he would be excommunicated. "Such a decision would risk swinging public opinion in the opposite direction, favorable to a return to tradition. For my part, I am not looking for a fight with Rome. I think that we will one day reach an agreement."

He said his Latin American tour had been a great success with the ordinary people, particularly in Chile, Argentina and Colombia. Although the bishops had warned Catholics against him, people had lined roadways to see him pass, he said.

The archbishop said there would be 27 new students at his seminary in Econe, Switzerland, this fall and he planned to ordain 20 priests next June 29, the feast of Sts. Peter and Paul.

THIS year on that date he ordained 14 priests despite



ABP. LEFEBVRE

having been implored by the Pope not to do so. Last year, after Archbishop Lefebvre carried out other illicit ordinations on that date, Pope Paul formally suspended him from the exercise of all priestly functions.

Ignoring that suspension, the archbishop has continued to celebrate Mass, using the Tridentine (from the 16th-century Council of Trent) Latin rite, to administer confirmations and to ordain priests and subdeacons.

He has also said that he, not the Pope and the other bishops of the Church, is in continuity with the Church's tradition.

Such public attacks on the Pope and the other bishops, the archbishop's rejection of certain teachings of the Second Vatican Council, his ignoring of his suspension and of the Pope's directives are among the bases being considered by Vatican officials, Rome sources say, for a new, and perhaps definitive, step against Archbishop Lefebvre in the fall.

Some observers have interpreted the Pope's remarks at his Aug. 10 general audience as being directed at the archbishop.

Emphasizing that Christ founded "one sole, unique Church," the Pope discussed the marks of the Church, its characteristics of oneness, holiness, catholicity and apostolicity.

Apostolicity, the Pope said, means "derived from the apostles inasmuch as these and these alone were exclusively charged by Christ to be authentic witnesses of His words and His works."



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Church-State historical perspective

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"Yahweh was considered to be the King of His people; their human rulers were simply His anointed representatives. Obviously this entailed an intimate tie-up between religion and politics, between 'Church' and State."

By FATHER JOHN J. CASTELOT

The question of the relations between Church and State has always been a vexing one, and has had a long and complex history. In our time the problem should perhaps be stated more accurately in terms of religion and politics. Should spokesmen for religious values and interests concern themselves with political affairs and, if so, to what extent? The Bible, especially the Old Testament, give no clear and detailed answer, but it does offer some thought-provoking insights.

We live in a society which, for the most part, operates on the principle of separation of Church and state, a basically sound and practical principle, even if it is sometimes rather strangely interpreted. The society reflected in the Old Testament was quite different. Ideally, it was a theocracy: government by God. Yahweh was considered to be king of His people; their human rulers were simply His anointed representatives. Obviously this entailed an intimate tie-up between religion and politics, between "Church" and state.

THE LAW of the land was the Law of Moses, the Law of the Lord. The basic charter was the Covenant of Sinai, specified further by the Davidic Covenant of 2 Sm. 7, where Yahweh is presented as saying of the occupant of throne of David: "I will be a father to him, and he shall be a son to me. And if he does wrong, I will correct him with the rod of men and with human chastisements" (2 Sm. 7, 14). One result of this was that the biblical historians evaluated the reigns of their kings, not on the basis of political shrewdness, military prowess, or administrative acumen, but on the basis of their fidelity to the Covenant and to the Lord.

As a sacred person, the king could perform religious acts otherwise reserved to priests. Apart from building the temple, supporting it, and regulating its operation, kings actually offered sacrifice on occasion (1 Sm. 13, 9-10; 2 Sm. 6, 13, 17-18; 24, 25; 1 Kgs. 8, 5 62-64; 9, 25; Kgs. 16, 12-15). Religious matters were, however, the concern of the priests, and the general situation often led to friction. The temple was within the palace precincts and the king controlled it closely. He thought of the head of the clergy as one of his officials whom he could hire or fire at will. This friction could become really

serious and lead to intrigue, violence, and bloodshed (2 Kgs. 11; 2 Chr. 24, 17-26). It was not the happiest of situations by any means and after the exile, the high priesthood became a political football (2 Mc. 3-4).

WE GAIN particularly valuable insights from the activity of the prophets. Completely independent of the establishment, they spoke out fearlessly as champions of God's moral will. And they did not confine their activity to the "sacristy." They were deeply involved in affairs of state, on the national and international levels, and pulled no punches in their critique of political policies. Two outstanding examples are Isaiah and Jeremiah. The former had a bitter and frustrating encounter with King Ahaz over his projected alliance with Assyria, a move which the prophet saw as disastrous from both religion and national independence. He opposed the king boldly, but to no avail. The Assyrians came, defeated Ahaz' enemies, but made Judah a satellite of the empire. The results were disastrous indeed.



In this Paul Gustave Dore woodcut, Cyrus, King of Persia, proclaimed that God had commanded him to build a temple at Jerusalem. He did so and, further, restored all the vessels and treasures that had been stolen by Nebuchadnezzar.

Some two centuries later Jeremiah courageously opposed both official and popular policy, which called for entering into an alliance against Babylon. He was a lone and lonely battler, and brought upon himself mockery, accusations of unpatriotic pacifism, persecution, and torture. But God had given him a mission and, in spite of everything, he fulfilled it. Of course no one listened, and the result was the destruction of Jerusalem in 587 and the ensuing Babylonian Exile.

The fact is that there are many political questions which have serious moral implications. Politicians as such are blithely unconcerned about such "impractical" implications, little realizing that they are terribly practical, even from the viewpoint of national interests. In such cases religious leaders have a sacred responsibility to speak out, even at the cost of vast unpopularity and downright harassment.

THE NEW TESTAMENT situation was quite different from that of the Old. The early Christian communities were, like the prophets,

completely independent. They were, moreover, in no position to address political questions as such, apart from occasional scathing denunciations of pagan culture in general (Rom. 1, 18-32). Their main concern was survival in a hostile world, to live at peace with all. (The thinly veiled attacks on Rome in Revelation are an exception.) They advocated respect for and compliance with civil law. Paul spells out this attitude in Rome. 13, 1-7. It is a sort of commentary on the famous words of Jesus: "Then give to Caesar what is Caesar's, but give to God what is God's" (Mt. 22, 21).

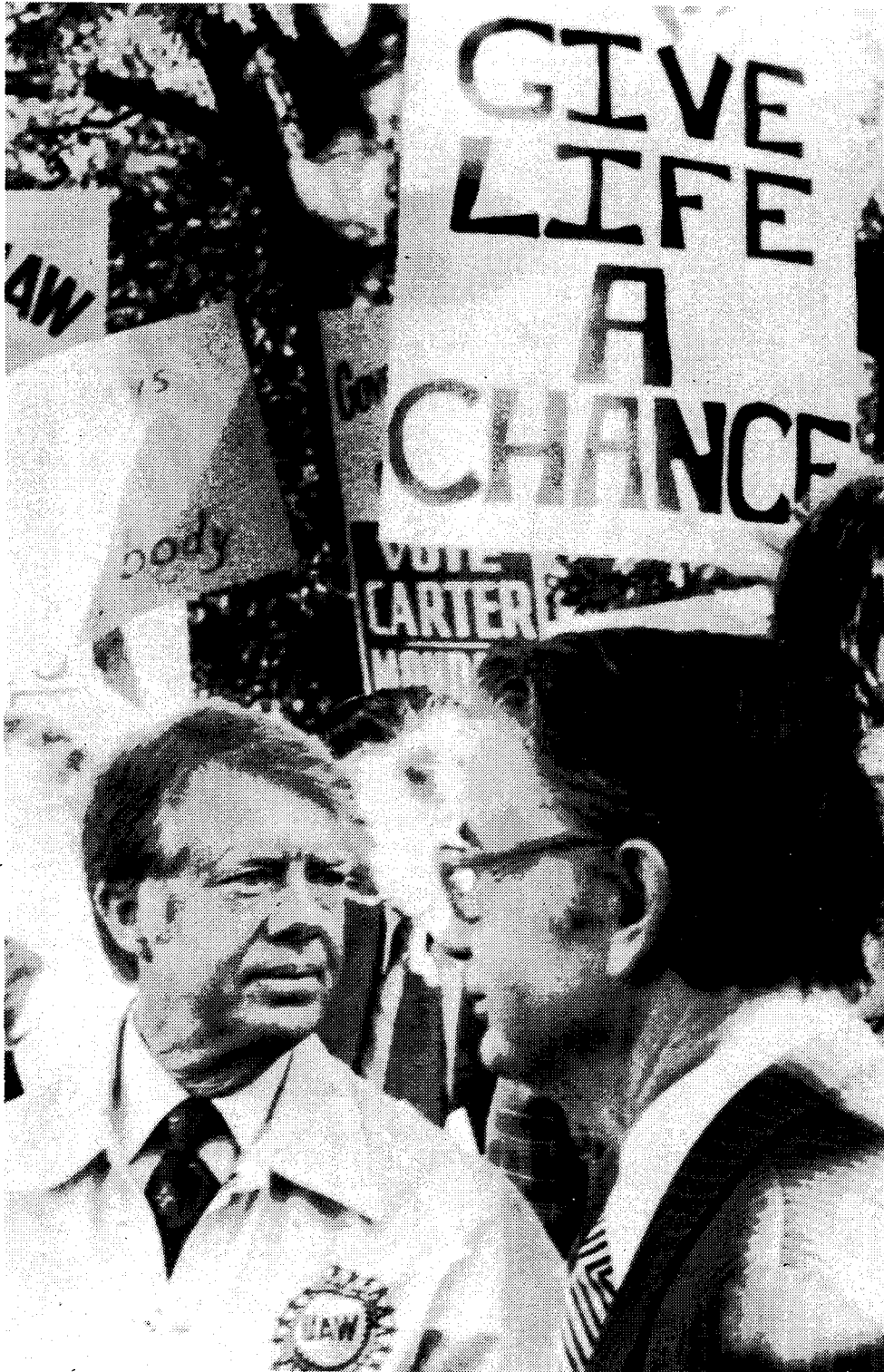
This saying has been variously interpreted, but in the words of John L. McKenzie, it "offers no basis for a theory of politics. Jesus certainly did not intend to divide the world into areas belonging to Caesar and God, each with his respective and exclusive jurisdiction. Nor did he solve the question what belongs to Caesar and what belongs to God. This he left to the personal decision of each man, who must solve the problem of the opposing claims of God and Caesar."

Should Church be p

By FATHER ALFRED McBRIDE, O.PRAEM.

For the last 1,600 years the Church has been involved in politics in one way or another. Sometimes this worked well, as in the Dark ages, when the bishops and the monks helped society achieve some sense of order and develop a useful agriculture.

Sometimes this worked badly as in the



"The influence of religion on politics is perennial. In the 1920s, the Baptists were able to get the politicians to close all the bars. In the 1970s, the Catholics are trying to get the politicians to close all the abortion clinics."

RELATING TO POLITICAL

By WILLIAM E. MAY

The Church teaches that human beings are by nature social and political beings. "Man's social nature makes it evident," Vatican II teaches us, "that the progress of the human person and the advance of society itself hinge on each other. For the beginning, the subject, and the goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence, through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny" ("Gaudium et Spes," par. 25).

OUR SOCIAL life in turn gives rise to political communities, which have as their purpose the flourishing of human persons and the attainment of the common good. It is most important to realize the significance of the common good. The common good of human political communities must not be confused with what can be called the "public good" of other animal groupings, such as bee hive or termite colony. The public good of such groupings consists in the good functioning of the whole, and to it the individual members are totally subordinated. The common good of human political communities is quite different, precisely because the members of human political communities are persons, subjects of inviolable and inalienable rights.

Because we are persons, we are

not related to the political community as a part to some larger whole to which we are totally subordinate. Rather we are related to the political community as wholes to a whole. The common good of the political community meant to be shared by all, therefore, is a good that is common both to the whole community and to all of the human persons within it. The common good, is "the sum of those conditions of social life which allow not only groups but also their individual members to achieve their own fulfillment more fully and more readily" ("Gaudium et Spes," 26; cf. par. 79).

WHAT THIS means is that the purpose of a political community is to help the whole community and all of its members participate in such goods as life and health, truth and friendship, justice and peace. A just political order is rooted in the recognition of the dignity and sanctity of the human person, and its laws are just and morally obligating to the extent that they secure the rights of persons and enable us to come to an awareness of our dignity as persons and to recognize and respect the rights of others ("Gaudium et Spes," pars. 26, 79; cf. "Dignitatis Humanae," 6).

The Christian is obliged to promote the common good of society (cf. "Apostolicam Actuositatem," par. 14). The Christian, like Jesus, is to be a person who exists with and for others. He recognizes that the rights we possess as persons are gifts of a loving God and that their

The place of M

By FATHER JOSEPH M. CHAMPLIN

In the old city of Jerusalem one encounters a truly amazing pluralism of cultures and religions.

Several times a day, including 4:00 in the morning, loud speakers from four towers blast out an eerie, high pitched, musical call for Moslems to pray. Jewish believers of various traditions, some with long beards, fur hats and prayer shawls, walk through the crowded, narrow streets on their way to worship. Followers of Jesus, Orthodox, Roman Catholic, Protestant, have their own churches and shrines,

sometimes sharing a common sacred spot on structure according to precisely determined contractual agreements.

SINCE AROUND the time of Vatican II, Catholics in the United States, have, for many known and other unknown reasons, generally cooled in at least their expressions of honor for Mary, the Mother of Christ. A visit to those ancient Holy Land churches, however, quickly indicates that such a lessening or rejection of Our Lady in the Church's life dangerously ignores an ancient and rich Christian heritage.

The Council Fathers

themselves explicitly embraced and encouraged that older Marian approach manifested within various denominations. They wrote in the "Dogmatic Constitution on the Church":

"It gives great joy and comfort to this sacred synod that among the separated brethren too there are those who give due honor to the Mother of Our Lord and Savior, especially among the Easterners who with devout mind and fervent impulse give honor to the Mother of God, ever Virgin." (Article 69).

Both Latin rite and Oriental Roman Catholic churches in Jerusalem,

along with the wide variety of Orthodox shrines, always include a statue, a mosaic, a painting or an ikon of Mary. Most often the Christ child and our Lady are together, with decorative words unhesitatingly telling us she is the Mother of God.

MARY'S ROLE for Christians today patterns itself, of course, after her Son and also parallels the function of a mother or wife. We might simplify this by viewing her and their task as at once that of comforter and challenger.

Sometimes we as children or spouses need the consoling word and support of a mother. Crushed by a

burden, struggling with a sickness, discouraged over a failure, we require a bit of lifting up, the mother's comforting, elevating hand and ear and voice.

Mothers know how to do this, and wives as well. Need we suggest that, Mary, comforter of the afflicted, health of the sick, refuge of sinners, help of Christians, in an even more effective way has the ability so to raise us up.

But sometimes we need a challenge from a mother or a spouse. Feeling sorry for ourselves, wanting to give up, looking for sympathy, we require instead at this point a firm word, the mother's

politically involved?

Middle Ages and the Reformation when the churches (Protestant and Catholic) became embroiled in power plays, armies and coercive violence.

The American experiment of separation of Church and state and the secularization of the European nations has disentangled the churches

COMMUNITY

recognition, protection, and realization depend upon a just political order. In seeking to promote the common good, the Christian is, in effect, seeking to fulfill the call of Jesus to love. Without love justice is impossible, for it is only from the loving heart that will flow the actions necessary to secure human rights and human dignity.

THUS THE Christian has a religious and moral responsibility to collaborate with others in working for the common good of the political community. He cannot be indifferent to the injustices of the political community, for by indifference he changes from an innocent bystander to a guilty bystander.

What, in practice, does this entail? It's very difficult, indeed impossible, to offer detailed prescriptions, but some general guidelines can be given. The Church itself exists to tell us who we are: irreplaceable, priceless, images of the living and loving God redeemed through the death and resurrection of Jesus. Through his life the Christian must make his fellow citizens aware of their dignity and destiny; he must enable others to come to see that no one of us lifts himself up by his own bootstraps, as it were; we need a boot to which we can attach those straps; and that boot is the human community in which the sanctity and inviolable rights of persons are publicly recognized and legally protected. The Christian's obligation is to help construct that boot by his life and actions.

from politics in a formal sense, though of course the church and state, even in America still are entangled.

STATE PAID chaplains serve in the military. A federally salaried clergyman prays each day at the opening of congressional sessions. Church properties and religious orders are tax exempt. Political candidates keep a canny eye on church positions as they compose their platforms.

The influence of religion on politics is perennial. In the 1920s, the Baptists were able to get the politicians to close all the bars. In the 1970s, the Catholics are trying to get the politicians to close all the abortion clinics. What must be remembered is that any alliance between the church and politics will usually resolve itself in terms of power and money. Either the religion wants the state to enforce some favorite moral issue on its (the religion's) mind, or the churches want some kind of financial break.

Then there are times when the religion seems to refuse to want to get involved in politics. Read again the comparatively weak response of the Christian churches to the Nazi persecution of the Jews in the early 1930s. Not just the case of the death camps, but the beatings, lootings and pillagings of Jews and their property prior to the death camps.

THE IMPRESSION seems to come that religion will shake hands with the politicians when it favors their sectarian self interest. The ever present possibility of this institutional self interest added to the painful reality of the corrupting influence of power and money means that the involvement of the religions with the state should be carefully measured and constantly evaluated.

Naturally, it is naive to imagine that the religions can have absolutely no ties or relations

to the state. The interests of both are too mutual and too common. No church of any size could imagine it could exist in an island without reference to the government. Tax problems, ethical policies, even less noticeable matters such as zoning problems must involve both institutions. Ideally, both institutions should be working for the good of the people. Alas, this expression sounds so much like a sweet platitude that its force is lost. Who is against working for the good of the people? Nobody in theory. A lot of people and interest groups in practice.

Both state and church should be on guard to fight against their natural tendency of individual people and the common good. When the institutions of church and state spend their time and money on preserving themselves, then the people get cheated. Because of the moral nature of church institutions, it is more expected of them that such selfishness be abhorred and repudiated. Would that history could show a better record on this point.

HOW BLESSED (and how rare) the country where the religions and the state work harmoniously for the self fulfillment and advancement of the people. More often the relationship is discordant and even tragic. Just take a look at Northern Ireland and Lebanon to see what religion and state hath wrought. Catholics fight Protestants in one country while the government seems apparently helpless (after supporting such divisions for centuries). Christians and Moslems replay the Crusades in Lebanon (where the government blessed such divisiveness for decades).

Should the Church work with politicians? A foolish question. It has to. The question is how. The principle of the common good and humane treatment is a starter for any pragmatic future. It has happened in some places at some times. It can happen today.

KNOW
YOUR
FAITH

Mary in our world

gentle, but insistent

Members know how to do this, also, and wives likewise. Moreover, and equally important, they possess the wisdom to discern when comfort is called for and when challenge the needed response.

Mary, as Queen of apostles, martyrs and all the saints, similarly challenges us to be more when we are tempted to retreat or settle for less or remain too comfortable and complacent.

IN OUR ERA of confused Church-State relationships, our Lady, Queen of Peace, should be helpful in those complex

decisions of determining how involved we as individuals or as a Christian community ought to be in the present political world.

I found it interesting that Pope John XXIII, certainly a man deeply immersed in our own world, expressed in his diary, "Journal of a Soul" personal disapproval of prelates who became too specifically engaged in such activities.

On the other hand, Bishop Topel, Spokane's quite prophetic shepherd, publicly acknowledges that he became more deeply and concretely involved in social issues after a significant intensification of his prayer

life.

Mary, Mother of the Church, was and is a dominant figure in the spiritual lives of both those leaders. Their involvement, I am certain, came and comes only after much inner conversation with the Lord and His Mother.

Both Latin rite and Oriental Roman Catholic churches in Jerusalem, along with a wide variety of Orthodox shrines, always include a statue, a mosaic, a painting or an ikon of Mary.



'It's Sad to Belong'

Met you on a springtime day, you were minding
Your life and I was minding mine, too.
Lady, when you looked my way I had a strange sensation,
Darlin, that's when I knew that,

REFRAIN:

It's sad to belong to someone else when the right one comes along,
Yes it's sad to belong to someone else when the right one comes along.

Oh I wake up in the night and I reach beside me
Hoping you will be there.
But instead I find someone who believed in me when I said
I'd always care.

REPEAT REFRAIN

So I'll live my life in a dream world for the rest of my days.
Just you and me walking hand-in-hand in a wishful memory,
Oh guess that's all that it could ever be.
Wish I had a time machine, I could make myself
Go back until the day I was born.
And I would live my life again and rearrange it
So that I'd be yours from now on.

REPEAT REFRAIN

Written by Randy Goodrun
Sung by England Dan and John Ford Coley
Famous Music Corp.,
Ironsides Music, ASCAP.



By THE DAMEANS

At a day of recollection recently some students discussed a favorite topic, "How can you tell you're in love?" After a few minutes of trying to find some insight, one young person volunteered this bit of wisdom: "You can't describe love—it's just a funny feeling you get in your stomach." A classmate immediately shot back, "How do you know it's not the pizza you just ate?"

I was reminded of this incident after hearing England Dan and John Ford Coley's new single, "It's Sad To Belong." It's the story of a guy who regrets who he is with now because he is sure that somebody new is the right one, and he feels this way because he had a funny feeling, a strange sensation when she looked his way.

The nicest thing you can say about a guy like that is that he's a rat. (Remember, we're not talking about John Ford Coley and England Dan—just the guy they're singing about.) It appears that he is married—he

belongs to the one who believed in him when he said he'd always care and now he says it isn't true any more. Someone else is the right one now.

The guy is looking out for himself. He doesn't care about the one he made promises to. He really can't be bothered with her because someone else has looked his way and he's fallen like a ton of bricks.

This is a sad song, not so much for the guy's sake but for all those people his life touches. They are bound to get burned because he really can't love anyone. When he says he's in love, it's just for now until something better comes along. Even when he talks very convincingly about building a time machine so he can start life again and be hers from now on, you get the feeling that before too long there will be someone else who is "right" and the pattern will repeat itself.

One quality of true love is its ability to hold on, to stick to the promises that have been made even during difficult times. Love

is definitely not a matter of good times always. Often the experience of real hurt proves the strength and enduring power of love.

If a lesson can be drawn from this song, it might go like this: Don't belong too soon to anyone. Be patient as you learn the things you have in common and the things you differ on. Discover each other's strong points and weak points. Then ask yourselves if you can accept the differences and the weaknesses in one another.

Such an approach will not guarantee love but it will certainly prevent people from rushing into relationships based simply on funny feelings and strange sensations. Those who are not afraid to take their time will have a better chance at discovering that it's great to belong because the right one remains right when promises of love are carefully made.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821).

Prayer of the Faithful

**21ST SUNDAY
IN ORDINARY TIME
August 21, 1977**

Celebrant: As sons and daughters of God, let us draw near to Him in our prayer.

LECTOR: Today's response: **Father, Hear Your Children.**

LECTOR: For young people throughout the world, that they may be faithful to the ideals that they profess, let us pray to the Lord. (R.)

LECTOR: For married couples especially those who are experiencing difficulties, that they may be renewed in the commitments made to each other, let us pray to the Lord.

LECTOR: For those who are suffering from broken relationships and strained friendships, that they may respond to God's call to be reconciled, let us pray to the Lord.

LECTOR: For those in our parish whose lives are deeply troubled, that God may grant them consolation, strength and understanding, let us pray to the Lord.

LECTOR: For all the faithful departed, that they may enjoy the reward of their faithfulness in this life, let us pray to the Lord.

Celebrant: Almighty God, deepen our faith, our hope, and our love. Make us love what You have commanded, so that we may attain what You have promised, through Christ our Lord.

Discussion

1. During what period in history did church and state work well together? When did this work badly?
2. In the modern world, what is the position of church and state?
3. How has religion influenced our nation? Discuss.
4. Discuss this statement: "The impression seems to come that religion will shake hands with the politicians when it favors their sectarian self interest."
5. Why is it impossible for any church to exist without reference to the government?
7. Discuss ways church and state can work together harmoniously.
8. What insights about religion and politics do we have in the Old Testament? Discuss.
9. When do religious leaders have a sacred responsibility to speak out? Are there

- examples of this in our country at this time? Discuss.
10. Discuss this statement, "Then give to Caesar what is Caesar's, but give to God what is God's" (Mt. 22, 21).
 11. Discuss this statement, "...the progress of the human persons and the advance of society itself hinge on each other."
 12. What is meant by the "common good"? What is meant by the "public good"?
 13. Discuss this statement: "...we are related to the political community as wholes to a whole."
 14. Define a just political order. Discuss.
 15. Discuss this statement: "...the Christian has a religious and moral responsibility to collaborate with others in working for the common good of the political community." Why must Christians not be indifferent to the injustices of the political community?

Oración de los Fieles

**VIGESIMO PRIMER
DOMINGO DEL AÑO
21 de agosto de 1977**

Celebrante: Llenos de la confianza de hijos e hijas de Dios, acerquémonos al Padre con nuestras necesidades.

LECTOR: La respuesta de hoy será, **Padre, escucha a tus hijos**

LECTOR: Por los jóvenes del

mundo, para que sean fieles a los ideales que profesan, oremos: **Padre...**

LECTOR: Por los matrimonios, especialmente aquellos que están pasando dificultades, para que renueven su compromiso de fidelidad mutua, oremos: **Padre...**

LECTOR: Por todos aquellos que experimentan el dolor de amistades rotas y relaciones difíciles, para que respondan con valentía a la llamada de Dios a la reconciliación, oremos: **Padre...**

LECTOR: Por aquellos que en nuestra comunidad parroquial se sienten afligidos, para que el Señor les dé su consuelo y su fuerza y sientan el apoyo y el amor de esta comunidad cristiana, oremos: **Padre...**

LECTOR: Por los fieles difuntos, para que alcancen el premio a su fidelidad, oremos: **Padre...**

Celebrante: Padre nuestro, fortalece nuestra fe nuestra esperanza y nuestra caridad y condúcenos hacia tus promesas, te lo pedimos por Jesucristo nuestro Señor, Amén.

Death 'drawing near' Pope says

By JOHN MAHER

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI made an emotional reference to his age and approaching death in his sermon on the feast of the Assumption.

The reference came at the end of his sermon during morning Mass at the church of Our Lady of the Lake, a modern structure built about 20 yards from Lake Albano with funds donated by the Pope.

"Old as I am now, I would like to make a date with you to celebrate this feast next year, if God wills it," said the Pope who will be 80 on Sept. 26.

"But I concede that the door of the beyond is drawing near and I take the occasion of this meeting to greet you all, to bless you, your homes, your families, your works, your sufferings, your hopes and your prayers."

Later in the day in his Angelus talk, the Pope said that Mary calls on the world to live not according to the flesh but according to the Spirit.

"We recall, dear brothers," he said, "the message that Our Lady assumed into heaven sends to the world, to the Church, to each life animated by the grace of Baptism and of the sacraments and continually strengthened, as St. Paul writes, 'to be holy and immaculate in the

sight of God in love, predestined to be His adopted sons through Jesus Christ, according to the purpose of His will." (Eph. 1:4-6).

The Pope continued: "Our natural life, wounded in its origin, in the equilibrium of its ethico-functional faculty, tends as if through spontaneous gravity, to abandon itself to the weight and attraction of the animal instinct.

"But 'those who live according to the flesh cannot please God,' as St. Paul again warns us. It is necessary to live according to the Spirit that makes us adopted sons of God and His heirs.

"Our mortal body too, if it is animated by the Holy Spirit, possesses a pledge of new life and resurrection, which Our Lady had the privilege, the crown of the other privileges conferred on her, to enjoy immediately.

"Our Lady thus invites us to model our life, weak and fleeting, on the perfection of hers," the Pope said, "to give to this poor life of ours, the sense, the taste, the desire for beauty.

Barry, Biscayne set registrations

Registration for the Fall semester and the beginning of classes is slated during the next month at Barry and Biscayne Colleges.

On Thursday, Aug. 25 registration will be conducted at Barry College from 9 a.m. to noon, 1 to 5 p.m., and 7 to 9 p.m.

More than 275 courses in the graduate and undergraduate disciplines in the Schools of Arts and Sciences, Education, Nursing and Social Work will be offered with classes beginning on Monday, Aug. 29.

For additional information call 758-3392, Ext. 241 for Admissions or Ext. 220 for the registrar.

At Biscayne College new students will register between 9 a.m. and 5 p.m., Sept. 6 and others will register during the

same hours, Sept. 7.

Among the courses offered are chemistry, physical science, business administration, communications, education, English, economics, languages, history humanities, sports administration, sociology, math, public administration and criminal justice, philosophy, political science, psychology,

religion and fine arts. In the graduate division the college offers courses in human resources.

Biscayne's Bilingual Institute, located at 720 NW 27 Ave. has scheduled registration from noon to 4 p.m. Aug. 27 and from 4 to 8 p.m., Aug. 30.

Additional information may be obtained by calling 625-1561.

Americans are insensitive to foreign problems: Abp. Jadot

ROBINSONVILLE, Wis.—(NC)—The papal representative in the United States said Americans do not care enough about foreign problems.

In an interview with The Spirit, Green Bay, Wis., diocesan newspaper, Archbishop Jean Jadot, apostolic delegate in the United States,

said his greatest disappointment with this country is "the lack of information about, and consequently the lack of concern for, foreign problems."

"In many instances," he said, "the people are interested in these problems only insofar as they directly involved the United States."

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It's a Date

Broward County

ST. BARTHOLOMEW Young at Heart Senior Club board members will meet at 2:30 p.m. Thursday, Aug. 25 at the Miramar parish.

FORT LAUDERDALE Catholic Singles will gather at the Players Club, 1299 E. Oakland Park Blvd., Fort Lauderdale, for an evening of dancing and socializing. On Sunday, Aug. 20, the Singles will visit Crandon Park Zoo in Miami. A carpool will form at the corner of Oakland Park Blvd. and Powerline Rd at noon.

ST. VINCENT Men and Women's Club, Margate, will jointly sponsor a dinner and dance at 8 p.m., Sept. 3, in the parish center. Reservations may be made by calling 974-1875 or 974-2469.

ST. BERNARD Women's Guild will sponsor a card party on Tuesday, Aug. 23 at 1 p.m. in the parish center. Sunrise Refreshments will be served. For reservations call 741-8549 or 741-5834.

Palm Beach County

THIRD ORDER Franciscans meet at 3 p.m., Sunday, Aug. 21 at

St. Mark Church, Boynton Beach.

CATHOLIC SERVICE Bureau Auxiliary of Palm Beach County will sponsor a rummage sale from 9 a.m. to 1 p.m., Saturday, Aug. 20 at Four Points, West Palm Beach.

Dade County

MIAMI BEACH KC meets at 8 p.m. Aug. 22 in St. Patrick's Council Hall. Plans will be discussed for an installation Mass on Sept. 26.

CORAL GABLES KC will install new officers during a dinner and dance beginning at 5 p.m. on Saturday, Aug. 27 in the Council hall, 270 Catalonia Ave. A fish fry will be served from 6-8 p.m. today (Friday) in the council hall.

GESU parish will be hosts to the Business Persons Luncheon at noon, Friday, Aug. 26. All business persons are invited to attend.

CENTRO MATER 406 SW Fourth St., will be the scene of one of several Children's Theatre Roundabout program at 2 p.m., Aug. 27. The two-hour shows are free to the public and parents also are invited to attend with their children. Free soft drinks and balloons will be distributed. Participating will be the Coconut Grove Children's Theatre, Los Chicos Spanish Theatre and the Children of Africa Theatre.

ST. ROSE of Lima parish is planning a retreat for men at Our Lady of Florida Retreat House, N. Palm Beach, Sept. 30 to Oct. 1. For complete information and reservations call Bob Synoracki, 893-6103 or Nic Torelli, 895-0032.

DOMINICAN Retreat House, Kendall, has slated a "Serenity Retreat" Aug. 26-28 for those whose lives have been affected by the abuse of alcohol, directly or indirectly.

S. Florida Scene

ACCW leadership

FORT LAUDERDALE—A Leadership Training Day for officers, commissioners and vice chairmen in the various deaneries of the Miami Archdiocesan Council of Catholic Women is slated for Aug. 25 at St. Maurice parish, 2851 Stirling Rd.

The special workshops designed to assist participants in planning deanery workshops will begin at 10 a.m. and conclude at 2 p.m. Delegates will bring their lunches.

To reach St. Maurice participants should take I-95 to Stirling Rd. exit and travel west. To reach the parish from State Rd. 441, participants must travel east on Stirling Rd.

Franciscan director

FORT LAUDERDALE—Angela A. Vecchione, director of St. Joseph Fraternity of Third Order Franciscans in Fort Lauderdale, has been appointed Associate Regional Director of the lay organization.

She will coordinate events of fraternities from Miami to Boynton Beach and all Third Order members may contact her at P.O. Box 1046, Fort Lauderdale.

Veronica Catlett and William Graff represented St. Joseph Fraternity at the recent Franciscan Congress in Maryland where Graff was the recipient of a gold medal commemorating the 750th anniversary of the death of St. Francis in recognition of his dedication and many years of service to the Third Order.

Festival of prayer

TEQUESTA—A festival of prayer is scheduled from 9 a.m. to noon, Saturday, Aug. 27 at the Lighthouse Theater.

"The Fishers of Men" composed of parishioners from the churches of St. Luke, Lake Worth; and Holy Spirit, Lantana; will lead the singing during the three hour program of prayer. Refreshments will be served.

For further information call 746-0895 or 746-5784.

St. Bartholomew feast

MIRAMAR—Parishioners of St. Bartholomew Church will observe the feast of their patronal saint on Wednesday, Aug. 24.

Mass celebrated by Father Gary Steibel, pastor, and parish assistants, at 5:30 p.m. will be followed by a covered dish supper in the hall. Salads, entrees, and desserts are welcome.

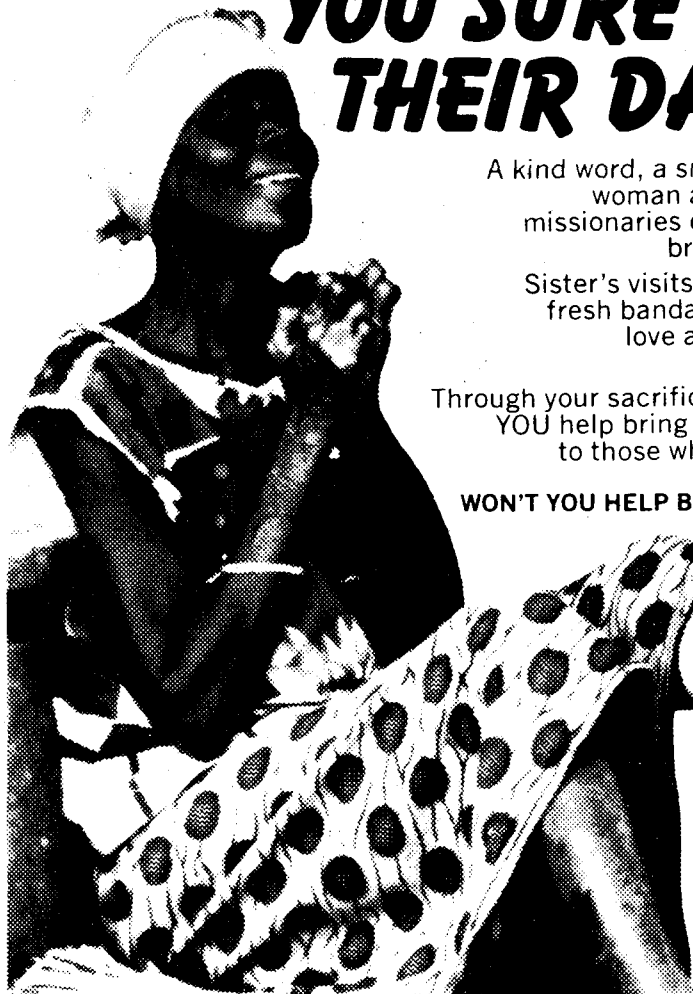
Families planning to attend are requested to sign the lists outside the church after Sunday Masses indicating their contributions of food.

School for tots opening

Barry College's Nursery School Playgroup for two-year olds is conducting registration from 9 a.m. to noon today (Friday) at the nursery school, 227 NE 115 St., Miami Shores.

The group will meet Monday and Wednesdays from 2:30 to 4:30 p.m. For additional information call Mary Ann Bognar, nursery school director, at 758-3392, Ext. 368.

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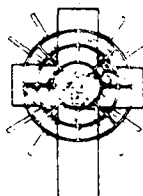
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V-8-19-77

I NEVER PROMISED YOU A ROSE GARDEN

I NEVER PROMISED YOU A ROSE GARDEN (New World)...two outstanding performances in a drama about mental illness.

In this film version of the well-known novel by Joanne Greenberg, parents of a pretty teen-ager named Deborah (Kathleen Quinlan) reluctantly place her in a mental institution after she has attempted suicide.

Deborah is a schizoid who has created an entire world of her own, which, though it has its own cruel and savage imperatives, is



Kathleen Quinlan and Bibi Andersson star as Deborah, the troubled young woman, and Dr. Fried, the doctor who uncovers her patient's secret world.

Two outstanding performances

nonetheless a place of bizaree color and vitality. She not only prefers it to anywhere else but she clings desperately to it as a refuge from the gray, enveloping dread that is reality for her. I NEVER PROMISED YOU A ROSE GARDEN tells the story of her growing desire to free herself from it and her agonized struggle to do so under the guidance of a wise and patient psychiatrist (Bibi Andersson).

As in ONE FLEW OVER THE CUCKOO'S NEST, the environment of the mental hospital itself, especially in its negative aspects, constitutes a major element of the film. Thus we see the dehumanizing effects of regimentation, the damage done by indifference, obtuseness, patronization, and occasional outright cruelty, and, above all, the terrible pressure put upon a patient such as Deborah by the disordered visions of life so truculently clung to

by older patients. The latter, in fact, is so harrowing for the viewer that he can only conclude that it would be enough to give even a relatively sane person a strong push towards the brink.

Any glib comparisons with CUCKOO'S NEST in thematic terms, however, would be out of place. ROSE GARDEN is about mental illness, something that in CUCKOO'S NEST was merely background coloration for what was essentially a highly romantic, male chauvinistic saga of a very sane hero clashing with a power structure in the hands of a destroying female. In ROSE GARDEN there is a good and

humane attendant as well as a sadistic one, and the former prevails. Deborah, the heroine, is sick and must learn to trust, to surrender something of her fierce independence, because it is not really independence but an isolation provoked by fear of life.

The film's only major problem—and it is unfortunately a crucial one—seems to be one intrinsic to this kind of film from the days of SPELLBOUND and THE SNAKE PIT. The progression from mental illness to health not only seems to defy artistic expression with regard to its deeper significance, but in its

external aspects it is all too predictable. Time after time we have seen a psychiatrist slowly and painfully gaining a patient's trust. One knows just what is going to happen, but one is never really made to feel the why of it.

That ROSE GARDEN does work as well as it does, does move one to the extent that it does, is due above all else to Kathleen Quinlan and Bibi Andersson. Miss Quinlan makes one feel the ordeal of an intelligent, sensitive girl beset with clipping dread, a dread that she fears to try to free herself from lest she plunge into a worse one. She twists and turns, tortured by the possibility of freedom while she clings to her familiar demons. Bibi Andersson, who in some respects might really have the more difficult role, gives new substance and warmth to the kind of role that has long since become a favorite target of parody. She compels our interest with a crisp honesty and the lack of pretense so evident in her lovely, intelligent, slightly careworn face.

Whatever its defects, no serious film-goer should miss I NEVER PROMISED YOU A ROSE GARDEN if only to see two fine actresses working together to such advantage. The nature of the mental illness theme and some brief nudity, occurring both in reality and in Deborah's fantasy, make this a film for mature viewers only. There is also an occasional obscenity in the dialog. A-III (R)

Movie Capsules

THE LAST REMAKE OF BEAU GESTE (Universal) After the first mildly amusing fifteen minutes or so—the time occupied on screen by Trevor Howard, an actor whose consummate class is proof against the most outrageous rubbish—this ill-conceived, poorly executed spoof of the famous Gary Cooper film settles down to a steadily witless and boring mishmash. Finally, its frequent vulgarities make an adult rating necessary. A-III (PG)

OUTLAW BLUES (Warners) Peter Fonda stars as an ex-convict whose hit song is stolen by a country western star. He gets revenge and becomes a star himself while on the run from the Law with the help of his shrewd manager, Susan Saint James. **OUTLAW BLUES** is an amiable and rather entertaining film even if it carries its best joke—the hunted Fonda making public appearances and signing autographs—a bit too far. Though there is no nudity, some pointedly suggestive dialog and a frank depiction of the relationship between Fonda and Miss Saint James makes this a film for mature viewers. A-III

ORCA (Paramount) Shark-hunter Richard Harris decides to go after bigger game and, in attempting to catch a male killer whale, kills its mate, a pregnant female. He thus incurs the wrath of the male, who challenges him to a duel, so to speak. Charlotte Rampling comes along as a whale specialist who seems to have a soft spot for big brutes of all sorts. It is all pretty silly stuff and one must commend Miss Rampling and Harris, if not the whale, for keeping reasonably straight faces through most of it. Some graphic violence makes an adult rating necessary. A-III (PG)

Spanish meet aired

Spanish Catholic delegates and bishops from all over America are meeting in Washington this weekend for the Second National Hispanic Pastoral Meeting ("Encuentro") and coverage of this as well as panel talks will be aired on "Look Up and Live" this Sunday at 10:00 a.m. on Channel 4.



Mel Blanc (left), "the man of a thousand voices," does one of his most famous characterizations when, as Professor Le Blanc, he gives violin lessons to Jack Benny, on "The Jack Benny Show," Tuesday, Aug. 23 (8:00-8:30 p.m., on WTVJ-Channel 4.

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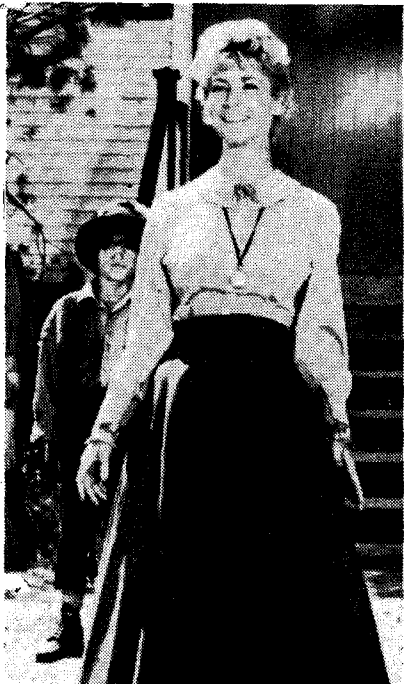
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Charlotte Stewart, who co-stars as schoolteacher Miss Beadle on NBC-TV's "Little House on the Prairie," spends her off-camera time teaching deaf children.



"These kids really want to communicate and you don't want to frustrate them," she says of the experience which has been a lesson in patience.

Reel and real school teacher

Charlotte Stewart, who co-stars on NBC-TV's "Little House on the Prairie," never imagined when she accepted the role of schoolteacher Miss Beadle that she would be teaching her own class in real life one day.

"I'm not really a teacher; I augment what the

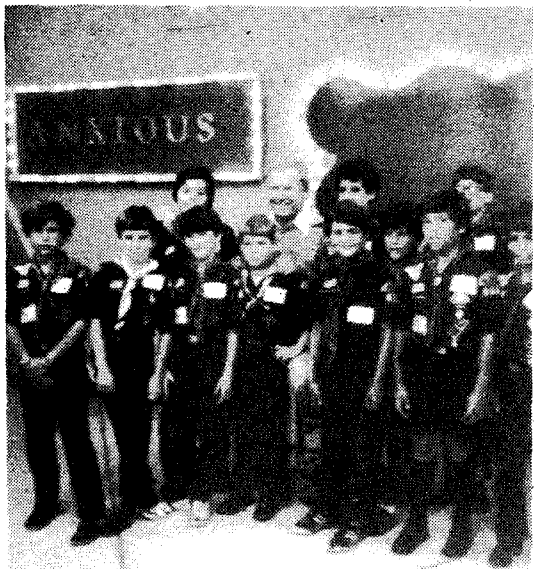
professional teachers do at the Oral Education Center in Los Angeles. It's a school for deaf children where sign language is discouraged and speech and reading lips is encouraged," Charlotte, a slim blonde actress, explained.

Her real life guest teaching stint, however, is not

unlike her TV situation. She works with students and cares what happens to them in reaching their goal. In this case, their goal is to learn to communicate.

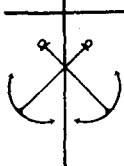
Charlotte's venture into the world of the deaf began last December when she made a guest appearance at the school.

After her initial guest appearance, Charlotte was instantly hooked. Taken by the charm of the eager students, Charlotte makes monthly visits to the school. She works with children ranging in age from 9 to 14 years of age.



Summer activity for Cub Scout Troop 483, Den 3, of St. Brendan Church included a trip to the Skipper Chuck Show on WTVJ-Channel 4 in a guest appearance. Annie Paraskeva is den leader.

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Young adults swim planned in Lake Worth

LAKE WORTH—Palm Beach County's Young Adult Club has scheduled a swim party today, Friday, Aug. 19 between 7:30 p.m. and midnight.

The club which originated

Broward youths pinned for service

Mary Joy Dorsey of St. Thomas Aquinas High School, Fort Lauderdale, was among 57 Broward boys and girls capped and pinned at Red Cross Chapter House for services in hospitals and nursing homes as Red Cross Volunteers.

It was eventful not just because each of the 13 to 18 year olds had completed the Red Cross Home Nursing Program and given a minimum of 24 hours service but most especially because it was the first capping ceremony for Red Cross in Broward County.

Young people interested in being a Volunteer may obtain additional information about the next youth orientation program by calling Broward County Red Cross at 581-4221.

in St. Luke's parish, Lake Worth, some months ago, now has members from an increasing number of parishes throughout the county. Twelve new members are expected to be welcomed at the swim party, Matty Rowe, one of the Club's organizers said.

Though the club was established as an organization to support civic and social projects, and for recreation and spiritual exercises for young Catholic adults aged 18-30, "a number of non-Catholics have also joined us," Miss Rowe said.

Further information may be obtained by phoning Miss Rowe (832-3648), or from Mary Sheehan (833-5103).

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Migrants cry out for justice

(Continued from page 3)

distributed by the hundreds among migrant workers in Florida and in the Southwest. It was an attempt to tell themselves what is wrong with their situation, and to move the consciences of Christians to compassion.

Susana, her father David and their friends at the Ministry Team for Migrant Workers in Apopka were prompted to distribute the cartoons by the forthcoming second Hispanic Pastoral

Russian Baptists protest N-bomb

MOSCOW — (NC)— Soviet Baptist leaders have condemned production of the neutron bomb, saying it is "contrary to the teaching of Christ," the Soviet news agency Tass reported (Aug. 11).

The leaders urged fellow Baptists in the United States to raise their voices in defense of peace and against the bomb, but they made no reference to President Jimmy Carter, himself a Baptist, who asked Congress to authorize and fund the development of the weapon.

The condemnation came from the presidium of the All-Union Council of Evangelical Christian Baptists, which represents half a million registered Soviet Baptists. The Russian Orthodox Church and Soviet Jewish and Moslem leaders have issued similar protests.

The Baptists' statement, like others made as part of a massive propaganda campaign in the Soviet Union against the new weapon, was worded as if Carter has already approved manufacture of the bomb. In fact funds for the weapon were included in a \$10 billion public works bill that Carter signed Aug. 9, but he had not yet given a public decision whether he would order production.

Encuentro.

Their loudest cartoon message was to the Church, which is sponsoring the Encuentro. This particular cartoon shows a priest gesticulating in the pulpit. He is blindfolded and does not see the hardships that the farmworkers face as they fan out from their winter homes in the South into the rest of the country.

"The Church of the rich does not know our realities, does not live among us," says the caption. "Priests preach about things that do not concern us."

"We are strangers in the house of God. Why?" it asks.

Under the pulpit, arrows on the map of the nation show the migrant routes to cotton fields and the ripening crops of apples, strawberries, melons, grapes, citrus fruits, tomatoes, carrots, lettuce, beans and others that defy mechanization.

The mobility of the migrants, the remoteness of the fields, and often the greed of the growers, have conspired to isolate these people from social services, from recourse to legal aid, and save for some scattered efforts, from the care of the Church.

Their own emerging leaders, however, are catching the attention of sociologists, economists, trade unionists and church people. First studies show how bleak the migrant life of the farmworker can be.

There are an estimated one million migrants, about three quarters of them Hispanic, and large numbers of blacks, many whites and some Asians. Their average yearly family income is from \$2,000 to \$3,000, often earned with the help of children. In fact, minors play a prominent role in the harvesting of potatoes, strawberries and beans. This income is less than a third that of industrial workers. Add to this the trickery of supervisors and contractors who manage to take a cut of their incomes in

commissions and "reserve funds" like the one that victimized Panchito.

Among Hispanics, the bulk of the migrants are Mexicans in the United States on seasonal permits, Mexican-Americans and Puerto Ricans, as many as 50,000 of the latter. They are young—a quarter are between 14 and 17 years of age. Another quarter of the migrant population is made up by women, mostly 25 to 50 years old. If the migrants are not older, it is because their average life span is only 50 years.

Besides low pay—which forces them to work long hours six days a week—Panchito and his fellow migrants work in hot temperatures, stagnant air polluted by pesticides, and with little or no insurance against sickness and accidents. Their temporary housing is substandard, with poor sanitary facilities. And they are victims of many intestinal and lung diseases.

Students of such conditions have discovered that migrants survive amid the worst conditions through the resources of their own culture: self-reliance, independence, integrity, individual effort, and an innate love for living.

Because their culture is rooted in Christianity—most of them are Catholics—they come to the Church for strength, even though they feel neglected.

As sociologist Ernesto Galarza has pointed out, there must be an examination of the Church's relationship to the

poor. He and others know that religion for most Hispanics emphasizes the intercession of the saints, particularly the Virgin Mary, the one closest to the mother-oriented Hispanic. At the same time, the Hispanic relies little on social, political or economic institutions that he knows neglect or exploit him.

Students of the migrant

worker say that his prayers might bring resignation and ease his soul's pain, but do not help him to bargain for fairer wages, stand up for his rights or push for social change.

Organizers of the Encuentro say this is not going to be the case with the 25 or more migrant workers who will be delegates at the Hispanic meeting.

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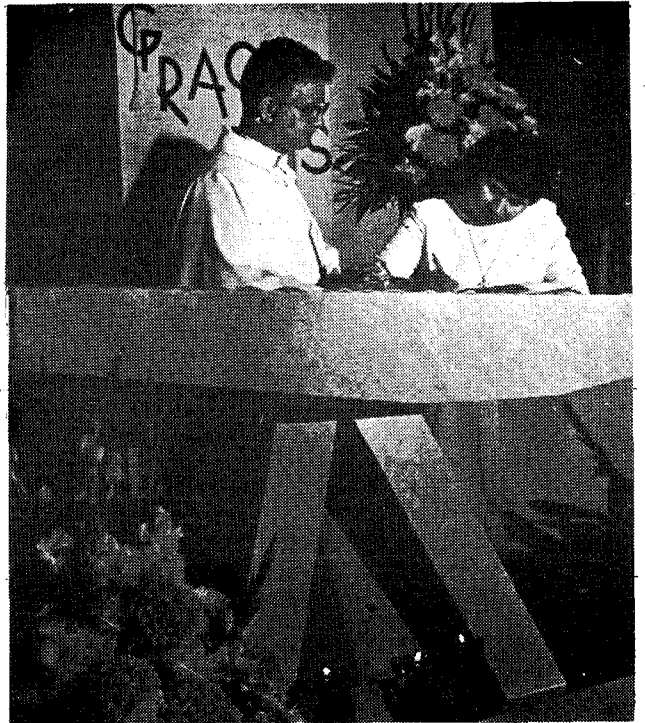
La Ermita de la Caridad rebosaba alegría el pasado día 15 de agosto, festividad de la Asunción, porque tres religiosas guadalupanas del Espíritu Santo, le dieron un sí para siempre al Señor. Pero no sólo a El, sino también a toda la comunidad eclesial, representada en numerosos fieles de todo Miami que asistieron a la ceremonia.

Ante la comunidad presente, las religiosas hicieron sus votos perpetuos de pobreza, castidad y obediencia,



En las fotos, la Hna. Rosalina Sauza pronuncia sus votos, en pie desde la izquierda, las hermanas María Antonieta Zapata, Rosalina Sauza y la superiora

local Eloísa López. A la derecha la Hna. Ma. Antonieta Zapata firma los documentos sobre el altar en presencia de Mons. Agustín Román.



'Compartimos responsabilidad de la Iglesia en el mundo'

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis: Mis Amados Hermanos en Cristo:

Uno de los más importantes frutos del Concilio Vaticano II ha sido la creciente toma de conciencia de que todos compartimos la responsabilidad de la Iglesia a través del mundo. Nosotros los que vivimos en Miami, en la encrucijada de las Américas, estamos en un constante contacto con nuestros vecinos, el pueblo Católico de América Latina.

Ese continente inmenso y de rápido crecimiento ahora contiene más de un tercio de todos los Católicos en el mundo y casi un setenta por ciento de esta población no está instruida en los fundamentos básicos de la Fe.

Este rápido crecimiento coloca una carga sin precedente sobre la Iglesia en Latinoamérica, carga que nosotros podemos aliviar con nuestros sacrificios. Tenemos la oportunidad de participar en este gran apostolado por medio de una colecta especial que se hará en todas las Iglesias de los Estados Unidos el próximo domingo, agosto 21.

Las donaciones de ustedes en años anteriores han dado a conocer el nombre de Miami en todo el continente. Estoy seguro de que este año serán igualmente generosos.

Rogando a Nuestra Señora de Guadalupe, Patrona de las Américas, su protección para ustedes y sus seres queridos, quedo

Devotamente en Cristo,

Edward A. M. Curley
Arzobispo de Miami

Queremos familias santas

(Viene de la Pág. 24)

no solo de cambio. Hoy día cambia demasiada gente, pero no se transforma. Las familias cambian y se preguntan ¿ahora qué? el paso siguiente es la transformación. Queremos ir más alto, queremos lograr familias santas. Pero familias enteras: padre, hijos, todos."

"Hemos llegado a convencernos de que los partidos políticos no pueden cambiar nada, si no lo hacen las personas que van a la Iglesia," dijo la religiosa.

Durante la Misa concelebrada el sábado, el Obispo René H. Gracida de Pensacola-Tallahassee dijo que "el testimonio de la presencia de Dios se muestra en la Iglesia viva, la Iglesia de Jesucristo que se manifiesta a través del Espíritu Santo. Esta Iglesia es al tiempo signo de conversión y de fe que se levanta contra nosotros cuando elegimos rechazar tal conversión y tal fe."

Monseñor Gracida dijo a los participantes "vosotros podéis ofrecer a la Iglesia vuestra sencillez, apertura, alegría y amor y fe. Son muchos los que han sido contagiados de este espíritu de alegría, gratitud, amor y alabanza del Señor que se manifiesta en el Movimiento de Renovación Carismática," dijo.

Durante la conferencia de prensa del viernes Barbara Shlemon habló de las curaciones,

diciendo que "es algo que la Iglesia ha realizado durante siglos. Quizas hoy día lo hace más abiertamente, pero desde luego no es algo controversial. La Iglesia siempre ha predicado la curación de la persona en su totalidad, y no podemos unirnos a Dios del todo hasta sentirnos completamente sanos en todos los niveles de la persona."

La Sra. Shlemon es enfermera psiquiátrica y madre de cinco hijos y afirmó que encuentra gran interés en la profesión médica sobre modos de integrar la oración y el cuidado de los enfermos. "La mayor parte de mi tiempo transcurre visitando y dando conferencias

en escuelas de enfermeras, y hospitales para ayudar a que se comprenda todo esto.

"Es bello ver a tantos doctores, enfermeras y trabajadores sociales que tratan de poner en práctica esto en las estructuras de los hospitales," afirmó.

La Conferencia terminó con una Eucaristía, el domingo, que duró más de tres horas.

—Frank Hall



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700 participando en II Encuentro

Más de 700 personas acudieron este fin de semana a Washington para participar en el II Encuentro Nacional Hispano de Pastoral que considerará unas 100 resoluciones elaboradas por grupos hispanos de toda la nación.

Estas piden más reconocimiento y respeto a la cultura hispana en el esfuerzo evangelizador de la Iglesia, más participación del laicado, y amnistía total para extranjeros ilegales entre otras.

Bajo el tema central de evangelización, los 400 delegados y cerca de 300 observadores, también estudiarán documentos sobre los temas de Derechos Humanos, Educación Integral, Responsabilidad Política, Ministerios y Unidad en Pluralismo.

Durante el Encuentro en Washington del 18 al 21 próximos, los participantes se dividirán en pequeños grupos de estudio sobre cada uno de los temas, seguidos de asambleas plenarias para presentación y votación de las conclusiones.

Además de los talleres de trabajo y sesiones plenarias, se ha planeado un festival hispano y varias Eucaristías Panamericanas, cada una presentando el folklore de un pueblo hispano. Una de estas liturgias está al cargo de un grupo de Miami bajo la dirección del Padre Juan Sosa, con música del Caribe y presentaciones simbólicas del folklore cubano. La sesión de apertura del Encuentro tendrá lugar el jueves 18 a las 4:30 pm con un mensaje del Santo Padre y palabras por el Delegado Apostólico en los Estados Unidos, Arzobispo Jean Jadot.

También tomarán parte en la sesión de apertura el Presidente de la Conferencia Episcopal Americana, Arzobispo Joseph Bernardin, el Secretario General, Obispo Thomas C. Kelly, el Chairman del Comité Episcopal Hispano, Obispo de Phoenix, James S. Rauch, y el Director Ejecutivo del Secretariado Hispano Nacional Pablo Sedillo Jr.

La primera sesión plenaria

del Encuentro el viernes 19 a las 8:45 incluirá al Cardenal Terence Cooke de Nueva York, el Cardenal John Krol de Filadelfia y el Arzobispo Roberto Sánchez de Santa Fe.

El Cardenal Krol revisará la implementación de las resoluciones del Primer Encuentro (1972), y el Arz., Sánchez hablará del tema central del Segundo Encuentro: Evangelización.

La Eucaristía de clausura el domingo 21 será en la Basílica Nacional de la Inmaculada Concepción, presidida por el Cardenal William Baum de Washington. Predicará la homilía el Obispo Patrick Flores de San Antonio.

Otros preladados que participarán en el Encuentro son: Cardenal Humberto Medeiros de Boston, Arzobispo Edward A. McCarthy de Miami, Obispo Francis Mugavero de Brooklyn, Obispo Raymond J. Gallagher de Lafayette, Ind., Obispo Juan Arzube, Aux. de Los Angeles, Obispo Gilberto Chavez, Aux. de San Diego; Obispo Thomas

Lyons, Aux., de Washington; Obispo Raymond Pena, Aux., de San Antonio; Obispo Richard Surinach, Aux., de Ponce, Puerto Rico; y el Obispo Eduardo Boza Masvidal, exiliado de La Habana.

La Voz estará presente en Washington para informar a los Católicos de la Arquidiócesis sobre el II Encuentro.



También en la TV

Se espera que las cámaras de la televisión (CBS) tomen porciones del Segundo Encuentro para retransmisión diferida el domingo por la mañana hacia las 10:30 como parte del programa "Look up and live".

Participarán en el programa televisado, comentando sobre las resoluciones y el proceso de preparación: el Arzobispo de Santa Fe, Mons., Roberto Sánchez; la Hna., María Iglesias, Religiosa de la Caridad del equipo coordinador de Las

Hermanas, organización nacional para religiosas hispanas y el trabajador agrícola migratorio David Juárez, coordinador del "Apóstol Fiel", Comunidad Cristiana de Trabajadores Agrícolas Migratorios de Apodka, Florida.

Moderará la discusión el corresponsal de CBS, Hal Walker.

El programa ha sido por CBS en cooperación con la Oficina de Films de la Conferencia Católica Nacional.



Somos un Pueblo que camina y juntos caminando podemos alcanzar otra ciudad que no se acaba sin penas ni tristezas, ciudad de eternidad.

Somos un Pueblo que camina y marcha por el mundo buscando otra ciudad. Somos errantes peregrinos en busca de un destino destino de UNIDAD. Siempre seremos caminantes pues sólo caminando podremos alcanzar... otra ciudad.

Sufren los hombres mis hermanos buscando entre las piedras

la parte de su pan. Sufren los hombres oprimidos, los hombres que no tienen paz ni libertad. Sufren los hombres mis hermanos, más Tú vienes son ellos y en Ti alcanzarán... otra ciudad.

Dános valor para la lucha valor en las tristezas, valor en nuestro afán, Dános la luz de tu Palabra que gule nuestros pasos en nuestro caminar. Marcha, Señor, junto a nosotros, pues sólo en tu presencia podremos alcanzar... otra ciudad.

Himno del II Encuentro

Encuentro de hermanos

En el Segundo Encuentro nos encontraremos los hermanos!!!!

TODOS LOS HISPANOS SOMOS HERMANOS. Tal vez unos tienen unas ideas, posiblemente otros tienen otras ideas un poco diferentes. A lo mejor la gran mayoría pensamos y sentimos casi igual. Pero de todas maneras somos hermanos.

Qué alegría podernos sentir cerca. Qué alegría podernos encontrar y darnos las manos y dialogar. Entre todos, en gran armonía encontraremos nuestros mejores caminos. Mostraremos al país nuestra unión. EN ESO ESTARA NUESTRA FUERZA.

El méxico-Americano se dará la mano con el Puer-torriqueño, y ambos con el

Cubano y Dominicano, y se hará una sola familia con el Latinoamericano de Centro y Suramérica. Y con nosotros estarán muchos de otras razas, de origen diverso al nuestro pero que llevan en su corazón nuestros mismos sentimientos.

Reinará una gran alegría y una inmensa cordialidad será una fiesta nacional.

En mi trabajo con todo el país he estado viendo la alegría con que los grupos hispanos de base se preparan. En todos los sitios me he contagiado de esa gran emoción.

Los que asistan al Segundo Encuentro serán gentes que han estado en el proceso. Han dado sus ideas y han respetado las de

los demás. Han visto que hay muchos caminos en cada preocupación. Así que todos los que asistan vendrán entrenados en el DIALOGO, EN EL RESPETO AL OTRO, RESPONSABLES DEL ESPECTACULO DE UNIDAD QUE VAMOS A DAR LOS HISPANOS. Doy gracias a Dios por la ORGANIZACION que hemos podido llevar.

Qué lindo si todos los miles de participantes en grupos de base que no pueden venir al Encuentro hicieran su Encuentro a nivel local en ese mismo fin de semana!!! Con qué alegría, celebraciones, reflexión, oración, y mucha fraternidad. Animo!!!

Pablo Sedillo, Jr.

Conclusiones Región Sureste al II Encuentro (Cont.)

Educación Integral

I—Reafirmamos que la Iglesia debe ser la primera en su labor educadora que nos ayude a conseguir la educación integral (del hombre total y educación para la libertad) para nosotros y nuestros hijos. Creando y llamando a crear a nivel Nacional y Diocesano, a través de su departamento de educación, programas bilingües y biculturales donde puedan participar activamente todos los grupos de la Comunidad.

II—Proponemos que la familia hispana se instruya y se concientice, como primeros educadores, de sus derechos y responsabilidades en la participación activa y en las decisiones sobre programas y actividades escolares.

III—a).—Que las escuelas públicas, privadas, parroquiales, y creches, respondan con programas y actividades

bilingües y biculturales garantizando la educación integral de los alumnos a través de la formación teórico-práctica y de la disciplina de forma que se pueda esperar que de ella surjan personas capaces de ser líderes comprometidos en la creación de una nueva sociedad. Que se promuevan intercambios juveniles de distintas diócesis, regiones o países.

b).—Crear escuelas que atiendan niños, jóvenes y adultos cerca de los campos de cultivo donde se encuentran las familias de los trabajadores agrícolas migratorios y que les sean accesibles por su contenido y horario.

c).—Creyendo que el sistema político de educación actual no ayuda a concientizar la comunidad hispana, pedimos la creación de programas y actividades escolares que aseguren la educación política de la comunidad preparándola para el futuro.

IV—a).—Que las Diócesis inviertan los fondos y el personal necesarios en los departamentos de comunicaciones y que trabajen en fomentar el uso de estos medios de difusión como instrumentos de educación integral dentro de la comunidad hispana, especialmente entre los trabajadores agrícolas migratorios, que por su situación concreta están más aislados.

Que esta programación tenga en cuenta las necesidades de la comunidad hispana y dedique espacio y tiempo proporcionado a esta necesidad en cada diócesis.

b).—Que los Medios de Comunicación Social divulgen los valores cristianos en la lengua y cultura hispana (como por ejemplo las escuelas radiofónicas de Colombia y Honduras).

Responsabilidad Política

I—Afirmamos la obligación y responsabilidad moral de la comunidad cristiana hispana de

participar en el proceso político local y nacional, ya que la fe no puede realizarse sin un compromiso con la comunidad.

Reconocemos la necesidad imperiosa de que los documentos de formación política de la Jerarquía Católica sean promovidos a un nivel popular.

II—Proponemos la creación de centros diocesanos y parroquiales con el fin de informar, orientar, formar y concientizar social y políticamente a la comunidad sobre sus deberes y derechos ciudadanos. Urgimos:

a).—A los cristianos a comprometerse activamente con los problemas comunitarios.

b).—A los cristianos residentes que han establecido su hogar en este país a la adquisición de la ciudadanía, el registro a votación y el ejercicio de su derecho y deber al voto.

c).—A la promoción de hispanos, honestos, responsables y capaces, como candidatos.

d).—A la promoción de legislaciones programas y reformas políticas que favorezcan la revalorización, el respeto y la liberación de la persona humana.

III—Proponemos la creación de comités nacionales, diocesanos y parroquiales con el fin de informar a la Jerarquía Católica, a los medios oficiales del Gobierno y a las distintas Instituciones Políticas al nivel local, regional y nacional sobre nuestra historia y cultura y representar ante las mismas nuestras necesidades, exigiéndoles un compromiso efectivo con nuestras causas.

IV—Proponemos el uso de las Organizaciones Hispanas locales, regionales y nacionales con influencia en la comunidad, en los campos políticos y sociales (C.N.P.C., Aspira, Image, etc.) para promover aquellos aspectos del sistema político local, regional y nacional que favorezcan la participación del Pueblo Hispano en éstas.

“Mucho esperamos de vosotros...”

Con motivo del Segundo Encuentro Nacional hispano de Pastoral, el Papa Pablo VI ha dirigido un mensaje al pueblo hispano, a través de los delegados reunidos en Washington. He aquí el texto completo de ese mensaje:

Venerables hermanos y amadísimos hijos:

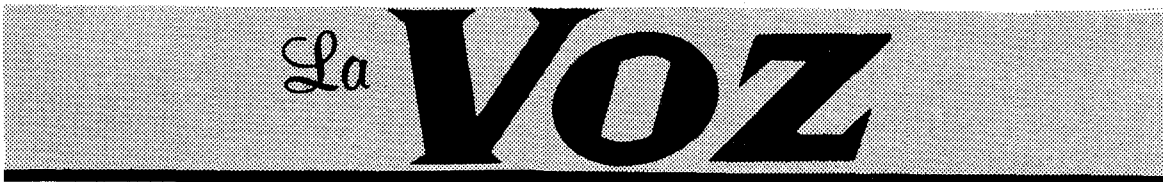
Con gran alegría, queremos enviaros por medio de la Radio, nuestro cordial saludo a vosotros, Obispos, sacerdotes, fieles de lengua hispana, o responsables de ese sector de apostolado, reunidos en Washington para el Segundo Encuentro Nacional Hispano de Pastoral. Sabemos bien que llegáis a esta Asamblea después de cinco años de concluir el Primer Encuentro de Pastoral, que tantas esperanzas y entusiasmos despertó y que ha demostrado ser una válida respuesta a las expectativas de ese numeroso sector del pueblo de Dios, unido por estrechos lazos religiosos éticos, de lengua y de cultura.

Nos complace profundamente que para el actual encuentro hayáis elegido como objeto de reflexión los diversos aspectos de la “Evangelización”, tema tan oportuno, tan actual y que abre un amplio campo a vuestras mejores capacidades de iniciativa. En efecto, habéis de encontrar caminos apropiados, preparar respuestas actualizadas, ofrecer causas adecuadas para que vuestra comunidad eclesial, que debe ser y sentirse toda ella evangelizadora lleve el mensaje salvador de Jesucristo, dentro y fuera de sus propios confines. Es un cometido que exige dedicación comprometida y que debe abarcar toda la vida concreta, pastoral y social del hombre, para que el mensaje del Evangelio ilumine y penetre de verdad las diversas situaciones, la existencia de los diversos grupos con sus derechos y deberes respectivos.

En esta ingente tarea, vuestra comunidad debe esforzarse por desarrollar su propia actividad creadora, de acuerdo con sus necesidades específicas, sintiéndose siempre animada por la fe, el amor y la esperanza en cordial apertura al resto de la Iglesia, sobre todo a la que vive en vuestro país. En espíritu de íntima unión con vuestros pastores y fraterna colaboración con los otros miembros de la grey de Cristo que hace la unidad en el justo pluralismo, que libera integralmente al hombre que le hace consciente de sus responsabilidades en el debido uso de una sana libertad. Mucho esperamos de vosotros, queridos hermanos e hijos.



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Por ello os invitamos a conservar y acrecentar vuestra herencia propia, adaptándola a las exigencias locales, sin olvidar, entre otras cosas, esos elementos válidos de religiosidad popular que, bien orientados, pueden preparar el verdadero encuentro con Dios en Cristo. Os alentamos de

corazón a proseguir en el buen camino de la fidelidad a la Iglesia y de una generosa entrega al bien de los demás. Que María, la estrella de la evangelización os guíe y proteja siempre, mientras con paterno afecto os bendecimos a todos, en el nombre del Padre, y del Hijo, y del Espíritu Santo.



“Queremos lograr familias santas”

Dicen carismáticos de Florida

ST. LEO, Fla.—Durante tres días, unas 5,000 personas de todo el estado de la Florida cantaron y bailaron alabando al Señor y orando en espíritu de hermandad al expresar la alegría que caracteriza la renovación cristiana del movimiento carismático.

Congreso Carismático de la Florida escucharon palabras de aliento del Padre John Bertolucci y la Madre Angélica, lloraron y experimentaron curaciones al oír al Padre Francis McNutt y Barbara Shlemon y vivieron momentos de fraternidad y transformación en el Espíritu.

“Buscar los dones del Espíritu, una profunda vida espiritual y el reunirse para alabar al Señor y orar son cosas comunes para todos los cristianos,” dijo el Padre Brendan Muldoon, Coordinador del Movimiento de Renovación Carismática de la Diócesis de St. Petersburg.

“La renovación no es algo meramente secundario en la Iglesia sino algo central a ella,” dijo el Padre Bertolucci durante una conferencia de prensa. “Cada vez más la gente habla de renovación, por lo tanto hay que adoptar una actitud constructiva sobre el tema,” añadió.

“La gente está cansada de divisiones...y quiere alcanzar una profunda vida de oración a nivel familiar,” afirmó la Hna. Angélica, religiosa clarisa durante 33 años. “El movimiento carismático ha rendido un gran servicio creando conciencia en la familia sobre su necesidad de santidad, y (Pasa a la Pág. 22)