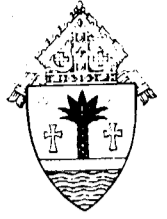




# The VOICE



VOL. XIX No. 24

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AUGUST 26, 1977

## Family center opens Monday Page 5

### At the wire

#### Abp. Lefebvre 'no support'?

There is "almost no support" among English Catholics for dissident Archbishop Marcel Lefebvre, according to a team of sociologists from the University of Surrey who have been conducting in-depth interviews among a sample of nearly 200 Catholics. Writing in The Guardian of London, one of the team, Peter Reilly, said that their probe into Catholic attitudes toward changes in the Church suggests that few Catholics in England would line up behind the archbishop in opposition to papal authority if he broke from the Church. "But," he added, "whilst the Vatican can count on the support of most Catholics, in the main it is a passive kind of support."



Three observers from San Diego join a thousand of their fellow Spanish-speaking Catholics in song at Encuentro II's opening liturgy. Spanish-speaking bishops, priests and delegates from throughout the United States gathered in Washington for the conference aimed at problems of Hispanics in the Church.

#### Ethnic comedies mushroom on TV

Television situation comedies about various ethnic groups "mushroomed" during the 1975-76 television season, but most were based on ethnic stereotypes, according to the U.S. Commission on Civil Rights. The commission made several comments about portrayal of ethnic characters in a larger report that focused on treatment of women and minorities in television programming and employment.

#### Keep your land, farmers advised

Farmers plagued by inflation, poor market prices and lack of government aid should hold on to their land in spite of it all, said seven Chilean bishops whose dioceses cover agricultural areas. "The man who already has a piece of land must fight and not sell it," they said in a joint pastoral letter titled "Hope Unites Us."

#### Indians thrive with papal aid

A rural project launched by Pope Paul VI during his 1968 visit to Colombia is helping 847 Indian families in Cauca province. A report on the Pope Paul Rural Development Fund said that since 1968, after an initial investment of \$3 million in farmland and equipment and technical aid, the Indian families have been able to start 57 community businesses.

## Hispanics seek 'clout' on behalf of family, youth, and minorities

By JAIME FONSECA

WASHINGTON —(NC)— In their drive for recognition by Church and society, Hispanic Catholics are demanding access to decision-making positions to protect the family, to seek an end to discrimination and injustice and, to help illegal aliens and farmworkers.

Hispanics also see a great need to minister to the aspirations of youth in America, their own young included, to improve both public and private schools, and to give women a greater role in Church affairs and a public life.

These are among 30 or more proposals made at the second National Hispanic Pastoral Encuentro held in Washington Aug. 18-21 by 1,100 delegates and other representatives of the estimated 12 million Hispanic Catholics.

ENCUENTRO organizers said these proposals came directly from the grassroots, after a consultation lasting four months with more than 100,000 Hispanic meeting in local, diocesan and regional gatherings to present their needs and aspirations.

"We intend to keep their freshness and style, and especially their message intact," said Father Mario Vizcaino, who coordinated the Southeast region. There was also representative input from the Far West, the Midwest, the Northeast, the Northwest and the Southwest.

Encuentro delegates and observers discussed evangelization, Church ministries, human rights, political responsibility, bicultural education, and ways to reach unity within ethnic pluralism during 36 workshops and six plenary sessions held at Trinity College in Washington.

Most of the regional findings and proposals were amended before their approval and incorporation into a final document. Debates were spirited and often tense.

FINAL texts are now being prepared by the Secretariat for the Spanish-speaking of the U.S. Catholic Conference, which coordinated the Encuentro. Final resolutions will be presented to the November meeting of the National Conference of Catholic Bishops, many of whose members attended the Encuentro.

Proposals aim at changes of structures both within the Catholic Church in the United States, and within secular society and the government. Delegates acknowledged that theirs was a great

(Continued on page 4)

#### Two deacons to be ordained

FORT LAUDERDALE— Two seminarians studying for the priesthood of the Archdiocese of Miami will be ordained to the diaconate at 5:30 p.m. Saturday, Aug. 27 in St. Clement Church.

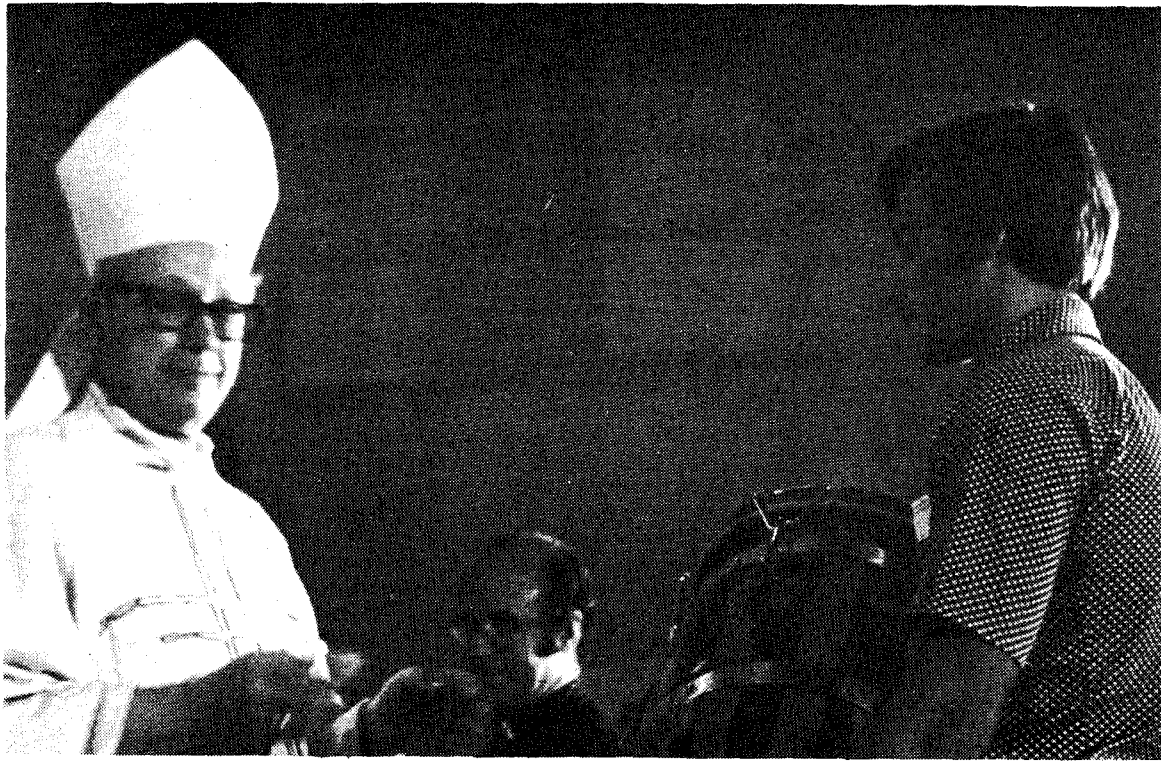
Archbishop Edward A. McCarthy will confer the Order of Deacon on Yates Harris and Robert Lynch, both of whom study at Pope John XXIII Seminary, Boston.

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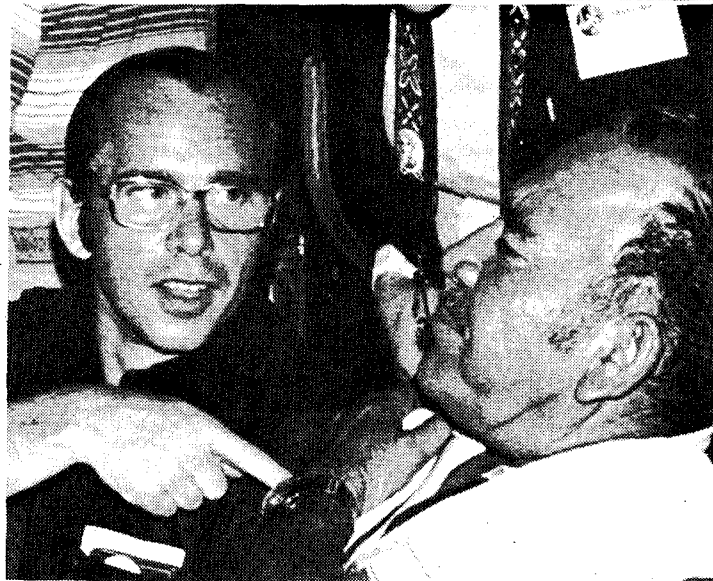
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# Local delegates



Miami's Archbishop Edward A. McCarthy receives a drum from local Encuentro delegate, Adolfo Castaneda, during Mass celebrated for representatives from the southeast region in the chapel at Trinity College (above). At right Florida's first Mexican-American farmworker, Julian Cortez, talks with Msgr. John McMahon, Miami Archdiocesan Rural Life Director, during Encuentro sessions.



By **ARACELI CANTERO**  
Voice Spanish Editor

"Spanish Mass in the Upper Church," the sign outside the National Shrine of the Immaculate Conception in Washington, D.C., read.

Accustomed to worship in secondary places, Hispanic Catholics marching by the sign could not help but smile and call attention to the fact to each other. There were over 1,000 Hispanics participating in the Second National Pastoral Encuentro, now marching as a "people of God on the go" from Trinity College to the National Shrine for the concluding Liturgy.

Some 50 bishops and hundreds of priests were marching too, led by Mayor Walter Washington of Washington, who had addressed the Encuentro.

The bishops had also participated in the workshops and voting sessions, and shared in the concerns and hopes of the 402 delegates and more than 700 observers and guests.

"We are not here representing ourselves, but our brothers who have given us their trust. And if we have to stay here all night to get this done, we will." It was almost midnight when one of the delegates at the Encuentro voiced these words through the microphone at the first plenary voting session.

After more than four hours of deliberations and

amendments, the delegates were beginning to show their emotions. For many, and in spite of the training received, the parliamentary procedures followed throughout the sessions seemed tedious and slow. For others more experienced, the atmosphere of confusion lent itself well to attempts of introducing amendments, which did not necessarily represent the feelings of the grassroots.

"I am ready to stay here all night, but not for useless argumentation and defense of particularisms," Miguel Cabrera, a Miami delegate told the audience.

In his opinion, some of the amendments passed during the general voting sessions did so by appealing to the emotions of the audience.

"That's why I had to stand up and get their attention," he said. "I believe the grassroots reflection was well done and the summaries drawn up from it at the national level were accurate. We used those as working papers during our workshops and had the opportunity to amend them.

"Our task during the voting sessions should have been easier," he explained.

A speaker at the general session on evangelization, Cabrera presented to the delegates, observers and guests the views of the Southeast Region on the topic. His

## Hispanic bishops denounce racism

WASHINGTON (NC)—Saying they speak for the voiceless millions of Hispanics in the United States, eight bishops denounced among other injustices, "Institutional and personal racism both from within and from without the Church."

They also denounced "discrimination in language, culture and education; political under-representation; poor housing and few job opportunities" afflicting Hispanics.

"These and more flow from an economic system which prizes economic advantages over individual human worth," said Archbishop Robert F. Sanchez of Santa Fe, N.M., and seven other members of the U.S. hierarchy, in a statement Aug. 22.

The others, all with Hispanic roots, are Bishop Rene Gracida of Pensacola-Tallahassee, Fla., and Auxiliary Bishops Juan Arzube of Los Angeles, Gilberto Chavez of San Diego, Patricio Flores of San Antonio, Francisco Garmendia of New York, Manuel D. Moreno of Los Angeles and Raymundo Pena of San Antonio.

"WE COMMIT ourselves to work for the betterment of the situation of Hispanics everywhere, those in streets and squares, in factories and barrios, in fields and mines," they said. They mentioned janitors and maids, the undocumented illegal immigrant "living in the shadows," and the unemployed.

"Our Hispanic brothers and sisters are all who profess one faith and envision one

brotherhood, whether Mexicanos or Puertoriquenos, Mexican-Americans, Cubanos, Dominicanos, Spanish-Americans, Chicanos, Central Americans or South Americans. No matter the flag or national origin—somos Hispanos (we are Hispanics)."

"Aware of a history filled with both pain and promise, struggle and rejection, we hear the voices of Hispanic people crying out in deep faith for liberation from sin and injustice," the bishops said.

The statement was released shortly after Hispanic Catholics closed four days of deliberations on their lot, both temporal and spiritual, at Trinity College in Washington.

THE EIGHT bishops, who attended the Encuentro, praised the effort which they considered "a success,"

adding that they felt encouraged "by the hope it offers" of better days for Hispanics in the Church and in American society.

Their statement was released on the feast of the Queenship of Mary, who under the title of Our Lady of Guadalupe is widely honored by Hispanics. The bishops said they were encouraged by Mary and by "a loving Father to participate with our people in the process of liberation and salvation."

"This process means lending our voices to the voiceless in order to announce the Gospel and to denounce the many injustices which continue to afflict our people."

It was then that they spoke of racism in the Church and in society, and of discrimination against Hispanics. The bishops ad-

ressed their message "to all Catholics in the United States and to all people of good will."

In lending their voice to Hispanics, the eight bishops said faith has sustained them since their arrival in the New World in the 16th century and throughout history against many adversities.

"WE BELIEVE this faith is our greatest gift to the United States," they said, and went on to explain other Hispanic values.

"Our concern here is not simply to recount a history of misdeeds, but to voice proudly those values which make our people great: the experience of the extended family; the worth and dignity of the person over any structure or institution; the esteem in which the name and honor of the person is held.

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# react to Encuentro

presentation was interrupted by applause several times. He expressed pride in that about 70 per cent of the final document on the topic had been drawn from the Southeast Region report.

"Over all I feel very positive about the whole thing," he said. "The presence of so many bishops is assuring. I think we have to take advantage of their good will.

"I feel very happy about the contribution of our delegates. It became obvious to me that we have to be more present in national affairs like this, for we were able to contribute balance and good thinking. Now perhaps other groups will have a better image of us Cubans, for we were able to show that we are not reactionaries and that we have developed sensibility to the needs of the Chicanos, Puerto Ricans, migrants and other Hispanics. Perhaps we still need to be understood better."

Juan Figueras, another Miami delegate, expressed disappointment at the fragmentation of the first voting session.

"It showed me that this is part of a whole process and that we still have much to learn.

"I am very happy about our presence here. We were able to establish good dialogue with other groups. I feel our vision is less emotional. We came here with the idea of representing the grassroots in the Archdiocese of Miami and not our personal interests," he said.

Figueras presented the theme of Unity in Pluralism at one of the workshops. He was impressed by the simplicity of the bishops listening at the workshops and learning from the people. He still finds there is much room to grow as a group.

"Most resolutions have great value but there are a few contradictions.

"One resolution under human rights calls for the right to vote for resident aliens, while another on political responsibility calls the Hispanics to become citizens and thus be able to participate in the political process," he explained. "I don't think we should interfere with constitutional laws."

"I feel this is all part of a process and having gone through this, perhaps we shall

be more mature in these aspects for the next Encuentro," Figueras said.

"I was surprised at the variety of peoples there and how the Catholic faith can join so many people together," said Adolfo Castaneda, 21, youth delegate from Miami.

"It impressed me to see the diversity of views and problems shared and how everything came together there.

Castaneda was recording secretary at one of the evangelization workshops. He was also chosen as the youth representative of the Southeast to the National Youth task force which resulted from the Encuentro which was backed by Bishop James Rausch of Phoenix who offered his diocese for meetings.

Milagros Rivera, migrant youth delegate from Our Lady Queen of Peace, noted:

"This is the first time I attended a meeting like this. It was a very nice experience to see so many people from so many places coming together and giving their concerns. We really felt together.

"I feel the migrants got pretty good support, but even to support us they had to know about our problems. Perhaps those who did not, were not that aware of our situation."

Milagros participated in the workshops on Integral Education and spoke on the need for respect of culture even at the kindergarten level.

"My general impression is very good," said Araceli Luaces of Miami. "Because we were able to present our views and because of the opportunity of meeting the bishops and priests and being able to work with them side by side.

"I was disappointed by some of the youths that separated into their own workshops, rather than contribute to the workshops with the adults. As a result, there was no time to discuss their proposals, and their contributions don't show in the general conclusions.

"I was impressed by the openness of the bishops and their listening. Also by the participation of so many people, in spite of their difficulties with the language."

"The Encuentro will benefit us all, not only migrants but the whole American Church," Julian Cortez, migrant delegate from Our Lady Queen of Peace

parish said.

"I was pleased to introduce an amendment to the resolutions, where we migrant workers seek a meeting with the American Bishops, but without intermediaries. Too often by the time our messages get to them they get distorted," he said.

The admenment was defended by one of Miami delegates, Dr. Cecilia Alegre who said the bishops need to have more close contact with the grassroots. The assembly voted in favor.

Miami delegate, Miguel Cabrera, introduces a resolution during Encuentro sessions at Trinity College. Below delegates are shown voting on various Encuentro issues during the three-day meeting which attracted more than 1,200 Spanish-speaking delegates to the nation's capital last weekend.



## Bishops' observations

(Below are reflections by various bishops attending the Encuentro on the meeting.)

"I'm very impressed by the seriousness of the Hispanics in the pastoral planning which they see essential to the apostolate of the Church. Obviously, the people here are very concerned about creating programs that will really meet the needs. In doing this, I think they are creating a model that can be followed by all."— ABP. EDWARD A. McCARTHY, Miami.

"If the really valuable conclusions are accepted and acted upon by the NCCB and by others, some of the bishops will have to implement them and certainly it will change the whole Church in the United States."— BISHOP RENE GRACIDA, Pensacola-Tallahassee.

"Five years ago we hardly got 200 people to participate in the first Encuentro

and this time over 2,000 had to stay behind because of the lack of room. These were people who, having participated in the reflection process wanted to be here at least as observers."— BISHOP PATRICK FLOREZ, San Antonio, Tex.

"I have come here to listen in order that I might learn."— BISHOP FRANCIS MUGAVERO, Brooklyn, N.Y.

"No longer can we take for granted the kindness, understanding, the patience which has been characteristic of our Spanish-speaking brother throughout the centuries. We must now recognize the honesty and sincerity of your voices being raised, not in anger or in consternation, but a voice being raised seeking only for justice and equality of opportunity in the Church and in society."— BISHOP RAYMOND GALLAGHER, Lafayette, Ind.

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# Hispanic Catholics seek recognition

(Continued from page 1)  
challenge.

But with typical Spanish courage and frankness they set their demands before the American people, in the words of one Puerto Rican delegate.

Evangelization, preaching and living the Gospel, should start with the Church itself, its leadership and people, said one set of resolutions.

"WE WANT a Church united, poor and humble, embracing the whole community, giving fair recognition to all men and women as members of the People of God," delegates said.

Hispanics also made a strong bid for the integration of their traditions and culture into the liturgy and parish life, and for the recognition of the small, intimate Christian communities they seem to prefer to the large institutional parish.

They urged the Church hierarchy to improve the number and quality of ministries to Hispanics, not only in diocesan life, but to such groups as prison inmates, migrant farmworkers, the elderly and the sick, prostitutes, divorced persons, drug addicts, homosexuals and the handicapped.

"Youth as the hope of the future should be the special concern of pastoral programs," the Encuentro said.

DELEGATES thought increasing the number of permanent deacons chosen from the grassroots would help to solve many of the

problems of Hispanics.

The Catholic school system, from primary level to higher education, should make an effort to "educate the whole person, free from prejudice, discrimination and oppression," another set of proposals stated. It added that poor, or nonexistent bicultural and bilingual programs are responsible for Hispanic children their identity, and for the large number of school drop-outs.

Hispanics said they felt that while democracy is theoretically within the reach of every American, "the reality is that cultural, political, economic and social discrimination" have kept them forgotten citizens.

"We lack political education and maturity," one proposal said, "as we lack enough of our own political leaders."

Other proposals sought a political coalition to overcome these handicaps, and sought Church help in education Hispanics about their political rights and duties.

THERE was also self-assertion of ethnic values among the various groups of Hispanics: Mexican-Americans, Cubans, Puerto Ricans and other Latin Americans.

"We favor the integration never the assimilation" of these groups into the ethnic mosaic of America, the Hispanic said, adding that this should be part of the total effort at integration of blacks, Indians, Asians and others.

They asked Church authorities to recognize in their pastoral and

liturgical activities the religious value of Hispanic traditions, such as, they said, respect of the human person, love of family life and devotion to the Virgin Mary.

In an opening message Pope Paul VI told Hispanics at the Encuentro to seek cooperation with the rest of Catholics and "build unity within legitimate pluralism, and furthermore liberate men and women (from sin and injustice) in pursuit of wholesome freedom."

Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, told the Encuentro to "do everything to liberate your people from injustice and other evils; but to be productive, that effort cannot be divorced from the Gospel."

HE THEN said, obviously in reference to his recent appeal for the human rights of the unborn and the aged: "We are also struggling for recognition of human rights in the midst of the secular society. We desperately need your witness by your respect of human life, your love of family, your devotion and love to motherhood and Mary."

At the closing Mass he con-


celebrated with 50 bishops and 70 priests at the National Shrine of the Immaculate Conception, Auxiliary Bishop Patrick Flores of San Antonio listed the gains of Hispanics, but urged efforts to make still greater gains.

He spoke of improvement in wages for farmworkers, of the benefits of bilingual and bicultural education, of gains at the polls and government as part of civil rights moves, of an increase in the number of Hispanic bishops, priests and Religious.

"But we are not satisfied. We have to multiply these gains," he said, referring to the fact that Spanish-speaking Catholics make up 25 percent of the total Catholic population.

"Hispanic Catholics are no longer a sleeping giant after centuries of oppression. They are on their feet, on the march," he said.

MAYOR Walter Washington of Washington joined the Encuentro's final session to remind Hispanics that his city had to wait 104 years to be able to elect its own government. The nation's capital has a large black majority.



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"Whether we like it or not, the extended family living together or near is a thing of the past."

—Terry Reilly

# Family Center opens Monday

By ROBERT O'STEEN  
Voice News Editor

The American family of today has been shorn of its roots by modern living.

That is the belief of Terry and Mimi Reilly, directors of the new Archdiocesan Family Enrichment Center which opens Monday.

"Whether we like it or not," said Terry Reilly, "the extended family (including aunts, uncles, grandparents) living together or nearby is a thing of the past."

"Up to the 1950s half of American families still had "extended" members living with them, and these additional family members would tell stories and pass on family traditions," he said.

THUS, YOUNGER members developed a sense of family roots. But because of mobile American society the extended family today has been reduced to the "nuclear" family (parents and children only) with this family nucleus often moving from place to place, having no geographical or family roots.

This, say the Reillys, weakens the family and leads to many of the problems seen in society today.

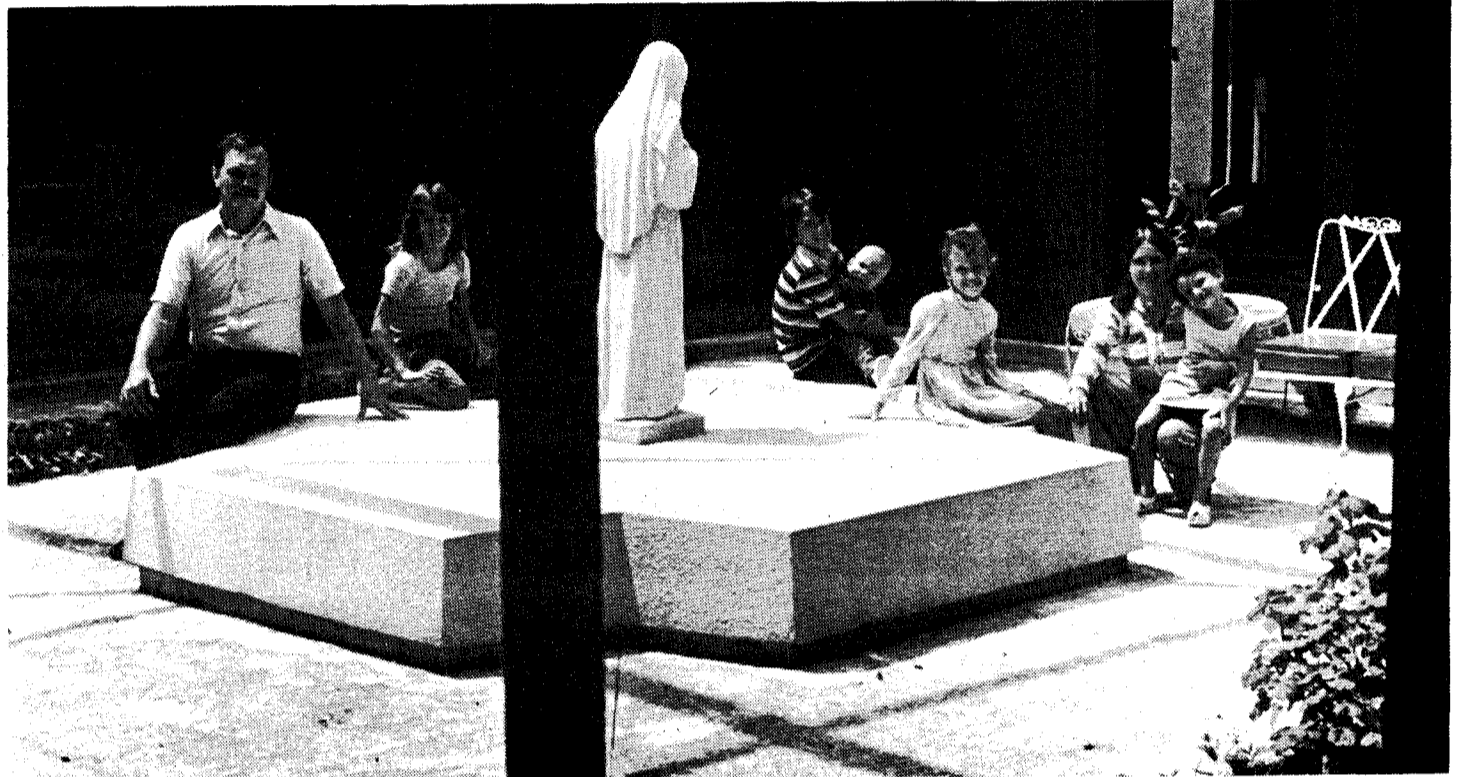
And that is why Archbishop Edward A. McCarthy invited the Reillys to launch a family life program, providing them with a facility at 183 St. and 12 Ave. NW, Miami.

Telephone number is 651-0280. The Reillys invite questions, inquiries or ideas about services.

Meanwhile, they are organizing their programs which will work largely through the parishes, with each parish, hopefully having a volunteer Family Life Couple to direct the program in their parish.

THE REILLYS will be contacting the parishes soon and also hope to speak to the pastors at a Clergy Day about the services available to them. Also an open house will be announced in the near future at the Center which was formerly the residence of the Sisters of St. Joseph Cottolengo.

The Center includes living quarters for the Reillys and their five children, conference rooms with visual aids, a resource room with books, films and cassette tapes relating to family life, offices, guest bedrooms and a chapel where Masses will be celebrated.



Terry and Mimi Reilly, directors of the Archdiocesan Family Enrichment Center, take in some sun in the atrium of the Center with their children, Wendy, Sean, baby John, Jennifer and Mary.

In addition to the Reillys the FEC includes Father Ronald Luka, C.M.F., who came here from Baton Rouge and has extensive training in family matters and who will initially head up a marriage preparation program.

The other staff member of the facility is Mrs. Carol Farrell of Visitation Parish, who will be administrative assistant. She and her husband Pat, who is an FBI agent, have six children and are the past Executive Secretary Couple of Marriage Encounter, South Florida, and have been in the Christian Family Movement for 8 years.

"I AM EXCITED about the whole concept," she said. "When we first heard Archbishop McCarthy talk about a family center we wanted to be a part of it, because we feel a commitment to family life is important."

Relating family needs to this geographical area, Terry Reilly said, "Especially in South Florida, the families are mostly from other places and are nuclear families that don't

relate strongly to each other.

"So that's where the Church comes in," he emphasized. "The Church gives the family a relationship to other families in the Church community."

The parish, he said, should be a community of faith, a kind of spiritual family through which other families can relate and have a form of "extension."

Helping families do this at the parish level is the reason for having the Family Center.

"TELEVISION is another reason family members don't relate to each other enough," said Mimi. "Twenty years ago this was not a problem," she said, with families talking, working or playing games without the distraction of television.

"Every night was family night," she said.

But now, they said, a supportive ministry is needed, and a "family night" once a week with planned activities for all the members is one of the main projects they will be establishing in the parishes through

the parish family life couples. The Reillys are preparing a new family night slide-and-lecture presentation to be given in interested parishes. Thousands of families were participating in family night in the Diocese of Phoenix where the Reillys were Family Life directors before coming to the Miami Archdiocese.

OTHER AREAS the Family Center will be dealing with are marriage enrichment, marriage preparation parenting, natural family planning, and ministry to divorced and separated (one of the Reillys' highest priorities).

The Reillys said Archbishop McCarthy is the main force behind the Family Center.

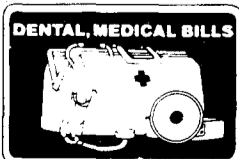
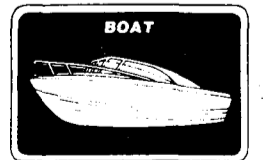
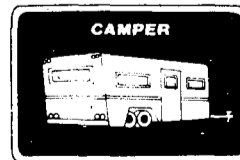
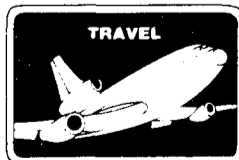
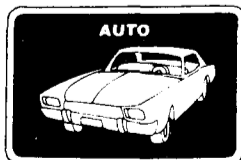
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## Elvis, the man, the image, values

The "King" is dead.

So went the news around the country a few days ago, that Elvis Presley was dead at age 42, sending apparent shock waves through a large segment of America.

Thousands went to Memphis to mourn close to their fallen idol, the King of rock 'n' roll, standing around outside his estate's white wrought iron gates. Millions of words were hammered out, and no doubt exploitation books written by everyone who got within a hundred yards of him are already on the way to the bookstores.

What did it all mean, the life and death of this one sharecropper's boy?

It is not easy to pin-point any one simple meaning.

The most obvious starting point is the fact that he was the focal point of hundreds of millions of dollars worth of records. He clearly touched a nerve somewhere in the libido of many Americans and people abroad.

And as has been pointed out repeatedly, whatever Elvis was could not be measured in terms of music skills pure and simple, but rather in something sociological, or psychological. He sang off key, and had poor control.

What he did was sing and move on stage in the uninhibited style of "black" music which back in the 50s when Elvis emerged was segregated to the black stations and juke joints, in the back of the musical bus, so to speak.

The big white singers of the day, Sinatra, Nat Cole, Perry Como, were smooth and good, but bland and not really suited to the latent energy of youth, waiting to be tapped.

Then came Elvis with his sneer, quavery voice, sensual movements that had overtones of

rebellion, sex and especially energy. This in turn let open the flood gates of the rock music era, or, at least, he rode foremost on the tide that was about to run anyway, carrying him through to the Beatle era and into the 70s with the Stevie Wonders and Elton Johns who also are in the seven-figure bracket.

Sages such as Socrates and even farther back have lamented the rebelliousness of youth, who in most cases are probably not guilty of much more than struggling ineptly toward their own identity. But never before in the history of man has there been a capability, as in the electronic age, for youth to have a mass system, such as pop music recording, around which to rally their own identity.

And even for many of us who were not great fans of Elvis' music, there was still a pang of nostalgia for memories suddenly triggered by a song of 10 or 15 years ago.

At the personal level there seems to be a certain sadness about Elvis Presley, especially in later years. No doubt expose books will emphasize a few unflattering quirks about his life. But as superstars go, Elvis appears to have been basically a decent guy, generous to friends, even making sizeable donations to some Catholic churches, but who was walled off from normal life by the exigencies of superstardom, bored by 23 years of life at the top, said to have relied on pills (legal) to get up with and get down with.

Socially and economically, Elvis was a classic case of the right man at the right time, caught up in his own phenomenon.

In terms of values what does it all add up to?

Though his style was sensual, his music was basically clean, especially compared to some of today's orgasmic trash. And one might say that if

the millions of dollars spent on his records were spent on poverty many poor people could be living better lives today. But the same thing could probably be said about money spent on dog food, comics or cigarets. And many poor people enjoyed Presley's music.

As a man, his personal life was not, up till now at least, clouded with a lot of sordid tales. He went into the Army when called, with no special treatment. Off stage he was a good 'ol boy who enjoyed talking to cops about police work. It remains to be seen if he used his money as meaningfully and as generously as he might have to help others. (And it should be reminded that his manager Col. Tom Parker is supposed to have gotten half of everything Elvis made and who is scrutinizing him?)

The greatest virtues a star might seek may well be the cleanness of the image he projects and the generous use of his money. It remains to be seen exactly how Elvis Presley came out on this.

A bigger question might be the people who idolized Elvis who screamed and tore at him, whose personalities seemed to lack something that needed not just music to enjoy but a "King" a rhinestone image sweating on a stage, wiping his brow with handkerchiefs then thrown to frenzied ladies in the audience.

One might wonder if this kind of mentality, unable to see through the starmaking machinery, the staging, the costuming, the inaccessibility, the appeal to emotions, is not akin to the kind of response that allows fanatic leaders to hold sway over their audiences.

The emotionalism superstars court to uphold their image of being above mere mortals may be their greatest sin—making fools of some of us.



By Fr. John Dietzen

## Does the Church recognize non-Catholic saints?

**Q.** A few weeks ago you referred to the saints and seemed to include among them some of our "fellow Christians." Isn't it true, however, that the Catholic Church does not recognize non-Catholic saints? (Fla.)

**A.** First of all, other Catholics are our "fellow Christians" also. That phrase does not automatically refer to Protestants.

If you mean does the Catholic Church acknowledge the presence of holiness in other Christian churches, and in the members of those churches, the answer is by all means yes.

In fact, in at least one instance, the Catholic Church has actually canonized (officially declared as a saint) a non-Roman Catholic Christian. This occurred a few years ago in the canonization of a group of African young men who were murdered for their faith late in the last-century. They are known as

the Martyrs of Uganda, and one of their number was an Anglican.

You are probably aware that, with perhaps one exception, the Roman Catholic Church is the only western Christian church which has any custom such as canonization. Thus, there are no Protestant "saints" in that more formal or official sense.

**Q.** I am acquainted with a number of nuns, and they all seem to be Franciscans, even though they belong to different "orders." We have several different groups that I know of here in our own city. How many different kinds are there, and why are there so many? Can you tell them apart? (Tex.)

**A.** It is said that one of the three things even God doesn't know is how many congregations of religious women there are in the

Church. I suspect He doesn't even know how many groups of Franciscans there are. There must be a few hundred in the world, and dozens of them right here in the United States.

All Franciscan congregations of religious have in common that they profess the vows of poverty, chastity, and obedience, and follow basically the same rule of life, founded on the Gospel as taught and lived by St. Francis of Assisi. Most separate congregations, however, were begun some time during the 700 years since St. Francis died. Each is intended to fill a particular apostolic need—teaching, nursing, contemplative prayer, and so on. Some are very old, others have died out, and some are relatively new. Membership may total anywhere from a few dozen to several thousand.

Considering the large number of groups, it's nearly impossible for most of us to

distinguish one congregation from another, especially with the recent modifications of dress among the Sisters. Most religious communities, however, still preserve some dress or at least insignia that identifies them as members of their religious "family." Most Franciscans are identified by the initials O.S.F.—Order of St. Francis.

Just for the record, there are, of course, hundreds of religious communities that are not Franciscan. Some, like the Franciscans, are identified with one of the major

"schools" of Christian spirituality, such as the Benedictines (Order of St. Benedict, O.S.B.), or the Dominicans (whose identifying initials are O.P., for the Order of Preachers, the name given by St. Dominic to his followers). Others have roots which are more independent, as for example, the Maryknoll Missionary Sisters (M.M.) and the Sisters of the Holy Cross (C.S.C.)

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

## Congress on Evangelization

MINNEAPOLIS—In a letter to Archbishop John R. Roach, Archbishop of Saint Paul and Minneapolis, Cardinal Villot, Vatican Secretary of State, described Pope Paul VI's joy at hearing about the National Congress on Evangelization which is being celebrated here, starting today, Aug. 26 through Aug.

28. Cardinal Villot said: "The Holy Father is confident that the National Congress will provide an excellent opportunity for deep and prayerful reflection on God's work and on the task of evangelization that is shared by all who belong to Jesus Christ."





By Msgr. James J. Walsh

## No need to misunderstand God

Sometimes we forget that there is considerable difference between not understanding God and misunderstanding him. No one either in this life or the next will understand God perfectly. The more we learn about him, the more we see there is to learn. So obviously heaven can never be boring.

However, we can be grateful that God has given us enough information about himself, so that, while no one is capable of understanding fully the divine perfections, still there is no need to misunderstand him.

Misunderstanding of God can come either from lack of knowledge or lack of docility. The cure for the first is more information for the mind; the cure for the second is a change of heart, a change in the attitude of the will from stubbornness to openness. Both of these weaknesses show up in persons who are tormented by those things which appear to contradict the providence of God.

There is one sure way to misunderstand God, namely, by ignoring the divine viewpoint. What does that mean? If we do not know something of the way God looks at us and the world around us, we are going to be confused and perhaps embittered.

So many things in life become clearer or make sense when we become convinced God always takes the long-range view of our lives. This means that he not only sees today, but also our last day. When he considers anyone of us he views with the same glance the past, present and the future.

He cannot regard us without seeing the

whole pattern of our life, from conception and birth, through maturity and adulthood, to the moment of death, and beyond in eternal life, face to face with him. All this is before the eyes of God. None of it can be partitioned off in segments standing alone, as we are inclined to do. He sees it all in the now of his divine wisdom. This is the divine viewpoint.

To get a grip on this, we must realize the long range view determines all the divine relationships with us. Before we act or think or decide, he knows how we will act or think or decide. However, remembering this does not by any means take the mystery out of puzzling events of day to day living, but we can say that some apparently contradictory matters now are a little more in focus and make some sense to our limited minds.

Take the most common objection about the providence of God. How is it that so many good people suffer in this life, while the wicked seem to enjoy prosperity. This problem is as old as religion. St. Augustine measured the dimensions of this faith obstacle and gave this impressive answer:

"To the divine providence," he wrote, "it has seemed good to prepare in the world to come for the righteous good things, which the unrighteous shall not enjoy; and for the wicked evil things, by which the good shall not be tormented.

"But as for the good things of this life, and its ills, God has willed that these should be common to both; that we might not too eagerly covet the things which wicked men are seen equally to enjoy, nor shrink with an unseemly fear from the ills which even good men often suffer."

Augustine's explanation is 1500 years old. It doesn't take away the mystery. The veil which

faith demands is still there. But it does no violence to faith. On the contrary it reassures it.

Why does God permit evil? The long range view underlines his intention of bringing good out of it. "All things work together unto good..."

An ancient catechism put it: "The bee makes honey out of poisonous plants; the potter makes beautiful vessels out of dirty earth."

Can anyone say it is beyond God's power to make an asset out of an apparent handicap? How often sickness or an accident has turned people to God, whereas in good health they couldn't find time for him.

We can all get to our feet and contribute to the discussion here. Glance back some years and with the advantage of hindsight reappraise some events which at the time seemed tragic or destructive or just plain very bad luck. Having traveled some years since then and better able now to put it in the proper perspective of our whole life, often we have to concede that God brought good out of evil.

Whoever thinks God's dealings with him are harsh or unjust should adjust his eyes patiently to the long range view. Look beyond today. Look at the life after life. The portrait God has of us is filled with eternal lines and everlasting colors in which have blended smoothly and beautifully the scars and abrasions of the present time.

What an advantage in daily living, this divine viewpoint. It opens the door to the comfort and consolation of resignation to the Lord's will. The conviction of his goodness outweighs the inclination to doubt his providence.

Whoever makes a habit of living with the long view will not understand God perfectly, but perhaps more importantly right now, he will not misunderstand him.

Fr. John Reedy, C.S.C.



## Reflections of a dinosaur

I have no doubt whatever that many of my attitudes and assumptions reflect the kind of sexual prejudice which drives many modern women straight up the wall.

Patterns of response accumulated over a lifetime cannot be uprooted by a simple decision.

Nevertheless, I am convinced that the social change which is loosely identified as the women's movement will turn out to be one of the most significant developments of our time.

As I follow some of the bruising battles now taking place within this movement, I admit that I'm just as happy to be an outsider in this controversy.

From the safety of my sideline position, it would seem easier to bring Menachem Begin and Yasser Arafat to some sort of compromise than to do the same thing with Phyllis Schlafly and Gloria Steinem.

In several states, the battles to control the

delegations to the Women's Year meeting in Houston have been as rough as anything you're likely to see at a national political convention.

Part of this intensity comes, I suspect, from the fact that most of these women are not playing political games, jockeying for personal advantage or control of institutions. They are drawn into involvement by the issues themselves, and these issues—whether it's the Equal Rights Amendment or abortion laws—involve basic values on which they're unwilling to compromise.

A couple of congressmen can tear each other up during floor debate and then go out and have an enjoyable dinner together. There's going to be none of that separation of issues from personalities among the opposing forces in Houston. The convictions run too deep.

Whatever the outcome on issues like the Equal Rights Amendment and abortion legislation, the main thrust of the women's movement seems inevitable.

That development, as I see it, is a change of social attitude, a change which sees each woman as being first a person, with individual qualities, aspirations, rights, rather than as wife, secretary, nun or any of the other traditional roles.

In our racial prejudice, we tended to think of a "black doctor" rather than of a person who became a doctor, who is 40 years old, who is losing his hair, who happens to be black.

In the same way, we still think of a "woman lawyer" or a "woman scientist" as though sexual identity overshadows all other personal qualities.

But the change is already taking place. It's very deep in the consciousness of younger women. It's influencing patterns of marriage, industry, law.

This is not a matter of rejecting all the traditional activities of women. But it does mean that the person will think in terms of choosing to remain in the home, as wife and mother, instead of sliding into this role because society

assumes there is nothing else she can do or should do.

During this time of transition, many of the people who are caught in the middle will suffer; many will be pushed into positions which they will later see as extreme. Some of the statements and actions accompanying the change will be downright silly. But this is true whenever a major change of social values occurs.

For Catholic institutions, the adjustment will be even more difficult. In spite of all the protests of openness and all the committees appointed to study the issue, we Catholic ecclesiastics retain a patronizing, unrealistic attitude toward women in the Church. It exists in our attitudes toward sisters and toward laywomen.

But in view of the change in our society, this is the attitude of dinosaurs who think that puny humans will never last.

I don't know whether the Catholic Church will ever ordain women; I do know that the attitude of the dinosaurs will have to change.

# New parish center to be built

WEST PALM BEACH—Construction is expected to begin shortly for a parish center and rectory in St. John Fisher parish here.

Groundbreaking ceremonies will be announced by Father William Lynch,

O.M.I. when final city building permits have been issued for the new buildings which will be located on the west side of the church on North Shore Ave.

At the present time the original Mass center serves as

a parish hall and Oblate Fathers of Mary Immaculate who administer the parish reside on 40th St. The parish church was completed eight years ago.

St. John Fisher parish, established by Archbishop Coleman F. Carroll during the summer of 1963, has approximately 600 families.

## Jesuit with familiar face New pastor at St. Ann's

WEST PALM BEACH—The new pastor of St. Ann parish is no stranger to the area since he came to Miami as a small boy and has served in other Jesuit parishes in South Florida.

### Priests get newsletter

A newsletter for the priests in the Archdiocese of Miami has been inaugurated with a September edition entitled "Inter Nos" (Among Us).

It is edited by Father Michael Greer, secretary to Archbishop Edward A. McCarthy in consultation with Father Charles Ward, S.T.D., Chancery librarian.

Brief items for publication may be forwarded to Father Greer at 6301 Biscayne Blvd., Miami, Fla. 33138

### Memorial Mass for Abp. Carroll

LIGHTHOUSE POINT—A month's mind Mass for the repose of the soul of Archbishop Coleman F. Carroll will be concelebrated at 7 p.m. today (Friday) in St. Paul the Apostle Church.

Father Frederick Brice, Vicar Econome of the parish, will be the principal celebrant.

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Father Robert E. Nilon, named pastor of one of the Archdiocese of Miami's oldest parishes on Aug. 17, was only four years old when his family became pioneer members of Gesu parish in downtown in 1926.

Following his graduation from Gesu High School, he entered the Society of Jesus at the Spring Hill, Ala. novitiate in 1941 and was ordained to the priesthood in 1954.

For one year he was prefect of discipline at Jesuit High, New Orleans, and for the next three years was assigned to the Jesuit House of Studies at Spring Hill. He was assistant pastor at St. Mary Star of the Sea Church, Key West from 1960 to 1962 and then returned to the Jesuit High School, New Orleans, until 1965.

While serving at the southernmost parish in the U.S., he was one of the Jesuit Fathers who welcomed Cuban refugees arriving in Key West by boat. In 1965 he was named administrator of the Key West parish and two years later was assigned as an assistant pastor at his home parish, Gesu, where he served until 1971.

From 1971 to 1973 he was stationed at St. Ignatius Loyola Church, Mobile; and from 1973 to 1975 was an assistant in the parish of which he is now pastor. He returned to West Palm Beach from St. Charles Church, Grand Coteau, La.

Father Nilon has a brother and a sister in Miami. Jack Nilon is a member of Holy Family parish, North Miami; and Miss Mary Nilon is a parishioner of St. Rose of Lima Church, Miami Shores.

### Hospital names pastoral head

WEST PALM BEACH—Father Raymond P. Hubert, M.S., has been named Director of Pastoral Care at St. Mary Hospital.

Certified by the National Association of Catholic Chaplains, Father Hubert was ordained in 1958 at New Bedford, Mass., and from 1959 to 1972 held several pastoral and administrative assignments in the Philippines. In 1974 he returned to the U.S. to accept the position of chaplain at the Woonsocket Hospital, R.I.

The new Dept. of Pastoral Care will develop a comprehensive program for meeting the spiritual and emotional needs of patients and families of all faiths, according to Thomas F. Hennessey, administrator.

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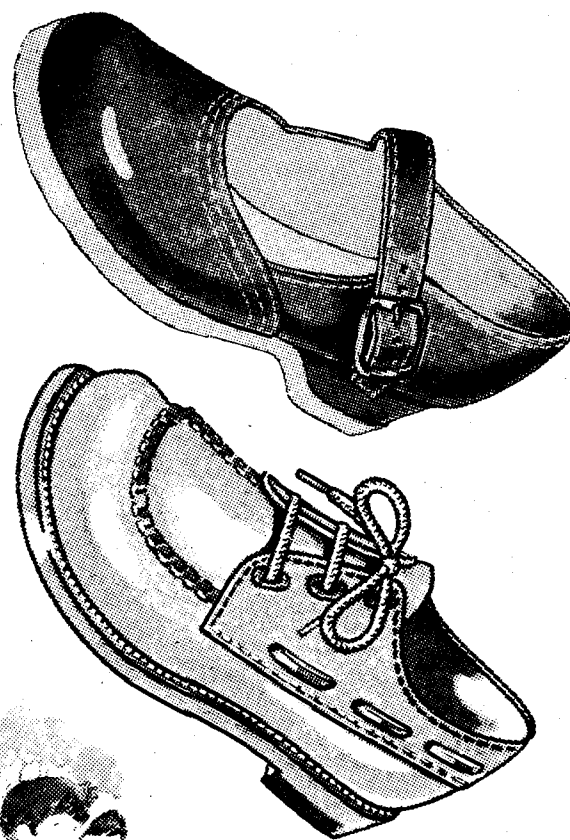
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# New Irish Primate named

VATICAN CITY—(NC)—Pope Paul VI has named Msgr. Thomas Fee, 53, archbishop of Armagh, Ireland's primate See.

Archbishop-elect Fee is president of St. Patrick's College in Maynooth, the Irish national seminary.

He succeeds the late Cardinal William Conway, who died April 17.

Born Nov. 3, 1923, in Crossmaglen, in the archdiocese of Armagh, Msgr. Fee is a priest of that archdiocese. Irish sources in Rome said that he visits home frequently, is well known there and was presumably a favorite of the priests of the archdiocese.

He has a "keen interest"

in Northern Ireland and is "intimately acquainted" with the problems of that strife-torn region, the Rome sources said.

Armagh is located in Northern Ireland, but the archdiocese covers territory both in the north and in the republic.

The seminary at Maynooth has had some difficult times in recent years and Msgr. Fee's administrative ability was also cited as a factor in his appointment.

He is a fluent speaker of Gaelic, the native tongue of Ireland, and is well known in the movement for the revival of the language.

After studies at St.

Patrick's College, in Armagh, he entered St. Patrick's College, Maynooth, in 1940, where he obtained a bachelor's degree in Celtic studies. He completed his theological studies at St. Peter's College in Wexford.


Ordained to the priesthood in 1948, he was assistant pastor in Clonfeacle.

He then obtained a master's degree in history at the University of Dublin and another master's degree in history at the University of Louvain, Belgium.

In 1953 he was named professor of modern history at St. Patrick's College, Maynooth. He became vice president of the college in 1970 and the president.

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# Should we expect spectacular signs?

KNOW  
YOUR  
FAITH

By FATHER JOHN J.  
CASTELOT

In every age and culture there have been people claiming to have a "hot line" to heaven. Some were sincerely convinced they had the ability to know and reveal the divine will.

Others were quacks, preying on the anxieties of people who wanted to make sure the god—or God—would smile on their various ventures. In antiquity there were officials in the royal court whose task was precisely this: to tell the king whether the gods thought he should go to war or, if he did, whether he would win. And there were more than enough "seers" for the common people to consult.

In the early days of Israel the priests exercised this function. People came to them primarily "to consult God" (Dt. 33, 8-10), to learn the divine will in specific cases. Just how the priests arrived at their answers is not altogether clear. We are told they used the ephod, Urim and Thummim for this purpose, but we have little information on the exact nature and functioning of these instruments. The ephod was an article of priestly apparel, a sort of apron, the material and form of which varied. In it, or in a burselike affair attached to it, were kept the Urim and Thummim (Ex. 28,30).

WE HAVE no clear knowledge of what these two objects were: sticks, stones, dice? At any rate, they were of contrary signification, like two coins, one indicating "heads," the other "tails," God's will would be determined by a process of elimination, going from the general to the particular. "If you draw Urim, I shall do so and so; if you draw Thummim, I shall do the opposite." Depending on the emergence of one or the other, further determination would have to be made, until a precise determination of God's will was at last obtained.

Though this process smacks of superstition, actually it was a humble act of confidence in God's interest in human affairs. The willingness to abide by the decision, accompanied by the elimination of all human factors, testified to the trust of the suppliants that God would manifest His will through His appointed representatives. For a much later instance of this, read the account of the selection of Matthias in Acts 1, 15-26.

As time went on, this function of the priesthood declined, eventually to be taken over in quite another fashion by the prophets. Now the human element came more into play, with God selecting men to preach to the people and to reveal His moral will. Each of them was assured, sometimes in an extraordinary way, that God had indeed chosen him. Read, for instance, the "inaugural visions" of Isaiah (Is. 6), Jeremiah (Jer. 1), for Ezekiel (Ez. 1-3). They, then, were sure of their divine mission, but how could the people be

sure? This was, and always has been, a real problem. The only objective criteria the prophets could present were the orthodoxy of their teaching, the integrity of their personal lives, and their willingness to suffer for their convictions. Often, however, these criteria were not enough and, strangely, miracles, which might have been especially impressive, were an extreme rarity in the careers of the classical prophets.

THE PROBLEM was aggravated by the fact that they consistently preached an unpopular message and ran into fierce competition from false prophets. The latter also claimed a divine mission and usually managed to tell the people what they wanted to hear. The competition sometimes broke out into violent confrontation (1 Kgs. 22,1-38; Jer. 28,1-17). In just about every case the true prophet was vindicated only after his death, when subsequent events showed that he had been right, after all.

It was the same with Jesus. He,

too, had a divine mission, but He, too, met with vehement opposition and was not really understood even by those closest to Him. The Father vindicated Him, too, by raising Him from the dead. But it was only then, in the light of their experience of the risen Christ, that His followers began to penetrate the mystery of His identity and His meaning. In the light of the Spirit they grew in understanding, an understanding different from that by which people ordinarily come to grasp truth. St. Paul discusses this in 1 Corinthians:

"Since in God's wisdom the world did not come to know him through 'wisdom,' it pleased God to save those who believe through the absurdity of the preaching of the gospel. Yes, Jews demand 'signs' and Greeks look for 'wisdom,' but we preach Christ crucified—a stumbling block to Jews, and an absurdity to Gentiles;...The Spirit we have received is not the world's spirit but God's Spirit, helping us to recognize the gifts he has given us...For, 'Who

has known the mind of the Lord so as to instruct him?' But we have the mind of Christ (1 Cor. 1,21-23; 2,12, 16)."

EVEN WITH "the mind of Christ" the Christian community faced situations for which there was no simple answer. There were different "prophetic" voices raised even within this context, and who could tell which was right? Paul did not just silence them all; that is never a solution. His working principle seems to have been: "Do not stifle the Spirit. Do not despise prophecies. Test everything; retain what is good. Avoid any semblance of evil" (1 Thes 5:19-22).

We have the mind of Christ and a guarantee of the essential truth leading to salvation. But especially on the personal level we are often faced with serious choices. If we wait for God to reveal of inaction. He has given us intellects and wills to ponder and make mature decisions. We can only pray that He will approve and bless our course of action.



Ezekiel's vision is depicted in this painting by Raphael.

# God's will never a neat scheme

By MARY MAHER

It may be easier to know what God's will is not than what it is.

That is one way of saying what Eastern Orthodox theology says about the negative character of our knowledge of God: We know more of who He is from what we do not know than from what we claim to know. I do not suggest, as the philosopher Nietzsche did, that God is a capricious character, abstracted in the sky, One who keeps us under His sway by the power of His evasion or

our delusion. But use the term "the will of God" and for most people it conjures up all sorts of learned images. For some, it means an idea or a plan in God's mind about our future—sort of a religious Amtrex scheduling of our destinations. Some use the term as a convenient cover-up for catastrophes in our world which defy human reason and challenge human justice. Such as: earthquakes which usually wipe out those already afflicted because they cannot afford to live other than on fissured land.

FOR SOME few I know, the will

of God is equated with knowing when opportunity knocks and exactly when to open the door to it. They hear it like Levi Strauss who made millions from the crisis event in which a friend needed pants, so he picked up a bolt of tent canvas and made the first of several million levis. The will of God is perceived as a series of "good breaks."

The Hebrew Scripture speaks a good deal about God's will as primarily involving a relationship with God. It does not speak of God's will as a design model for predestination. The Torah, the Law, intends to guide man to receive God's loving goodness. It stresses God's faithful nature more than man's. This makes a good deal of difference when we come to concretely talking about what God wishes of us. It means, first and foremost, that the events of our lives, harsh or lovely, disclose God's care of us more than measurement of our goodness. We are good—that God has assured us of. Scripture invites us to learn wisdom about this will by awaiting meanings in our lives. The Torah was a guide not a prison manual for the human setting. It is wisdom more than the way to it. Rabbi Heschel put it thus: "To fulfill the will of God in deeds means to act in the name of God, not only for the sake of God; to carry out in acts what is potential to His will. He is in need of the work of man for the fulfillment of His ends in the world."

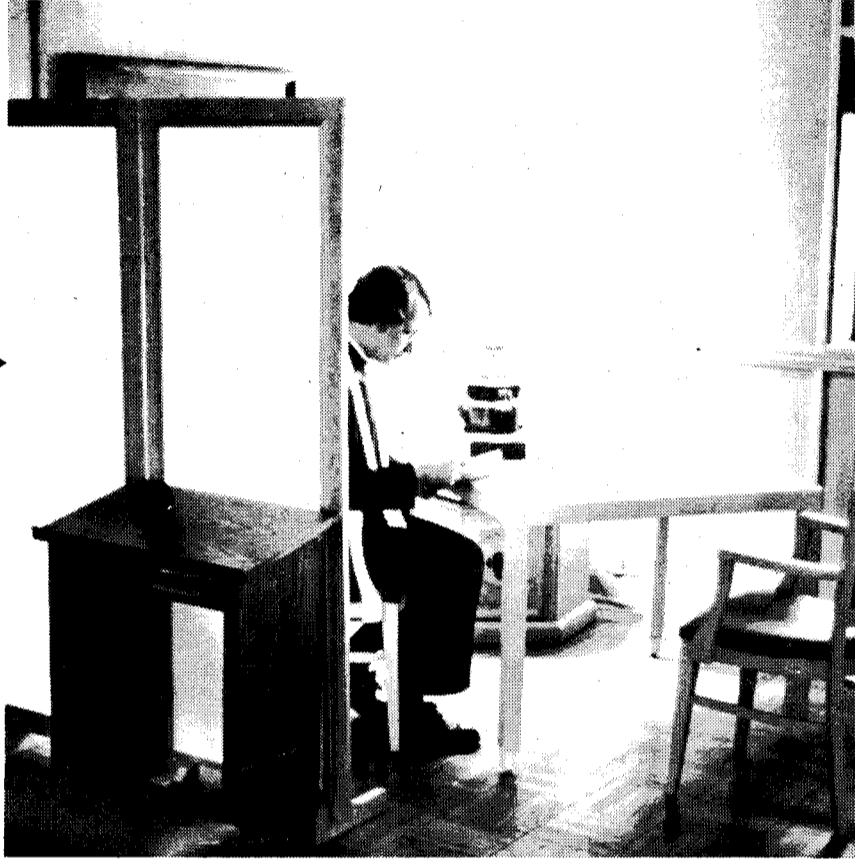
JESUS RESTRESSED that the main tone of His Father's will was mercy. He acted in the sentiment of His Hebrew ancestors. Beatitude consisted in reaching out, as God does, to embrace mankind with compassion for its weakness and invitation to its strength. Jesus was more a nurturer of the human setting than its measurer. He presented God's will in the way He lived—that was a crisis to some who wished Him

to categorize rather than to show in His own flesh its original meanings of God's will.

Psychologists tell us that all our human acting is multi-motivational. We act for many reasons. To say that of us, whether the choice is a marriage partner, job or dress, is to say that we act consciously but we are also greatly influenced by levels of unconsciousness in ourselves. We learn God's will little by little in our lives—it is never a neat scheme. We don't consult a drawing board, even a moral one, for its primary meaning. God's will is in our lives. Not long ago I saw a magnificent sculpture in an art exhibit near Lincoln Center. This sculpture by Thelma Hillman places a dozen or more carrara mirrors in artistic design so that, standing before it, one gets a marvelous number of images of self. Lovely and changing images—not of the distorted funhouse sort. All these images are the person who stands before it. Hillman calls it "Shalom."

THE WILL of God in our behalf may be like this. It is not one thing, one plan, but a lived relationship with God. In many ways it calls us toward ourselves and others. It involves knowledge of ourselves which comes with both success and failure. It means love that has healed as well as hurt us. It means depending on others as they grow and as they grow away from us. It means learning to trust when that is easy and also when it is hard.

The will of God is seen in all the scriptural personalities. It meant for Moses and Jesus a going on without assurance that they knew the outcome. It meant fruitfulness for Ruth; Jeremiah grumbled about it. It meant healing for Magdalene. One thing is sure: It is only by reading one's own heart with reverence that even a minimal description of "the will of God" is possible.



"Judge wisely, be guided by the teaching authority of the Church and especially by fervent prayer to God, that they reveal the heart of the Father and show the image of Christ the Good Shepherd."

## Tomorrow's confessor

By FATHER JOSEPH M. CHAMPLIN

"Bless me, Father. It's been 10 years since my last confession. You see, Father, my wife just died, services are tomorrow and I wanted to receive Communion at the funeral Mass."

That sounds, of course, like a probably middle-age widower admitting his sins to the priest and seeking reconciliation with the Church.

In point of fact, however, it was a 24-year-old seminarian "confessing" to one of his classmates here in the North American College at Rome. They were roleplaying in an attempt, under this writer's supervision, to master the mechanics of the new rite for the sacrament of Penance and to develop their skills as future confessors in the United States.

LAST FALL two unused side chapel areas of our seminary were converted into quite attractive rooms

of reconciliation. They provide the option recommended by our American bishops of either anonymous, behind the screen or open, face-to-face confession.

These have been used with positive results each Wednesday afternoon during the regular period for celebration of that sacrament. However, we have also found them extremely valuable in the preparation of our deacons for their soon-to-begin ministry of healing and forgiveness.

Each of my students was asked to prepare two hypothetical confessions, one of a man, the other of a woman, one for an anonymous, the other for a face-to-face arrangement, and, if they so desired, one to include some sexual sin.

They selected a partner and together signed up for an hour of this role-playing exercise. The experience was tape recorded and after each confession (the student thus was penitent twice and priest twice), I solicited their own observations, then gave my lengthy comments. Later in

their rooms they listened to the recording and learned from their own performances.

TEACHERS OFTEN do not realize immediate fruit from their labors and frequently never hear of the impact they made. It may be a decade later when some students recall lessons learned in school years earlier.

This confessional role-playing project, however, was an exception. In every instance I could detect immediate growth and the seminarians universally commented on how productive the hour had been.

These future priests face a double challenge with regard to this sacrament. They must acquire the art of being good confessors and, at the same time, also serve as instructors introducing through actual practice a new liturgical rite to the Roman Catholics of America. The former in itself is a delicate, painstaking task; the latter, and equally fragile and long-term project, requiring considerable skill and sensitivity.

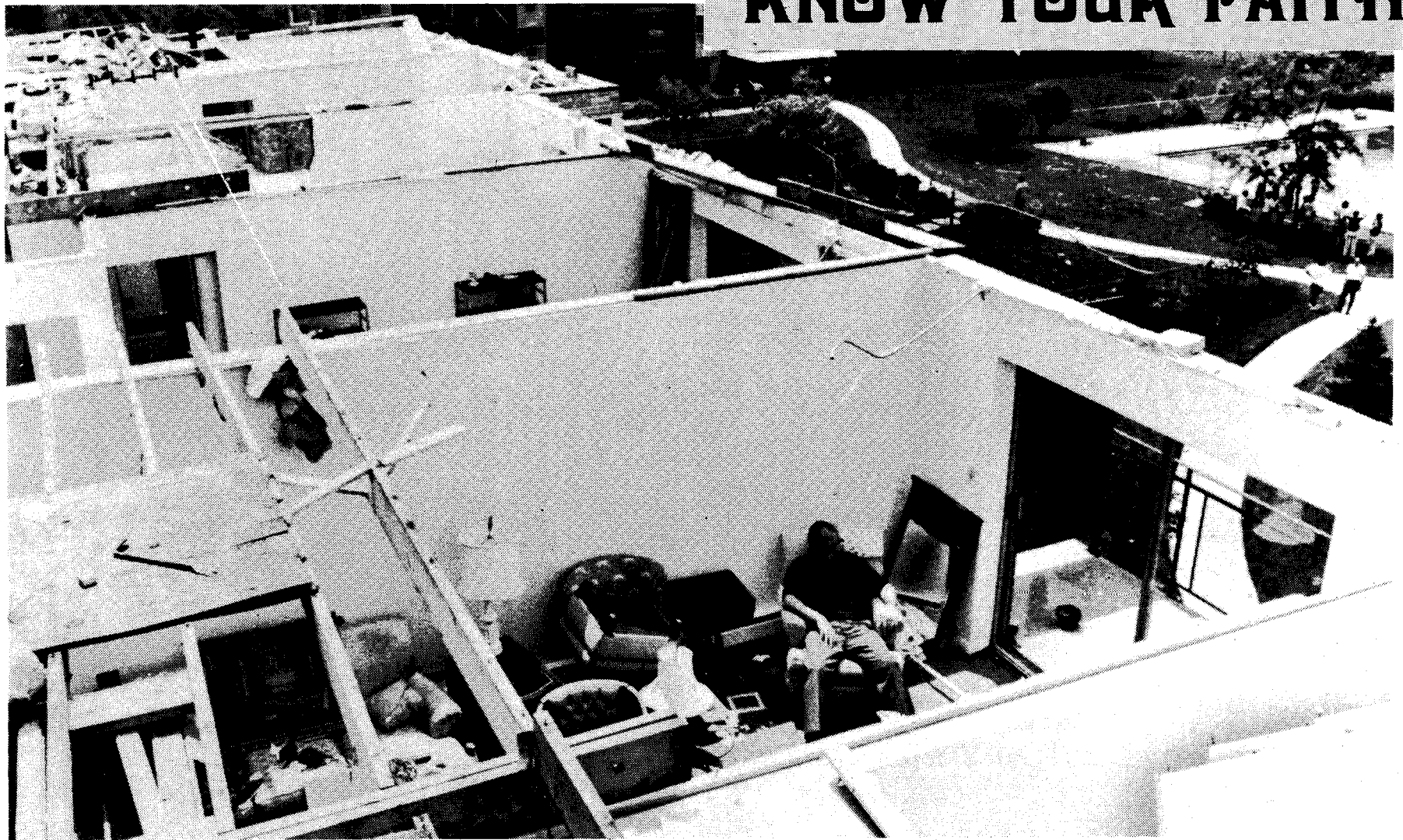
As a priest for 21 years I watched with mixed emotions struggled, then grew comfortable with the revised ritual and hypothetical, but true to life confessions. Most were very good understanding; a few, so stern and rigid. Most found the arrangement more so "virtually" effective, but dealt successfully behind-the-screen situations.

THESE FINE young men, despite the initial awkwardness, displayed an ease with spontaneous prayer, scriptural reading and creative penances. The extension of both hands over the penitent proved clumsy for them; it was time for this to attain its ministry the richness it possesses a gesture of reconciliation with Lord and with the Church.

The tendency, almost a compulsion to give swift answers and immediate advice was present in almost every student. I trust our sessions, they will be inclined simply to listen.

me

# KNOW YOUR FAITH



"Accepting the faith-less way of solving human torment, people try to stir up a little warmth with sayings more suitable to children whistling in the dark as they mischievously prow through the

forbidden cemetery grounds." (A man sits stunned in his Arlington Heights, Ill. apartment after a tomado ripped the roof from the building.)

## How do I know His will?

By FATHER ALFRED McBRIDE, O.PRAEM.

"Ah sure, it's the will of God isn't it." Who has not heard this calm and assuring statement from our grand-parental generation? How easily

the devout seem to discern the will of God. So quickly to the lips that phrase springs when there was need to find meaning in a tragic situation or the way out of a dilemma that seemed to have no reasonable solution. To bring up the will of God appeared to bring acceptance and end the matter.

By contrast, how seldom one hears of the will of God these days. Now it's all the will of persons. If God has anything to do with the situation, one couldn't tell from the way people speak of their tragedies, illnesses, problems and heartaches. What do you hear instead? Listen to this: Whatever will be, will be. It's all up to you. No way. There's no light at the end of the tunnel. Cure what you can, endure what you can't. I never promised you a rose garden.

THROWN BACK on human resources alone, people today resort to a kind of genteel despair. Accepting the faith-less way of solving human torment, people must settle for the cold comfort of stiff upper lip proverbs and currently fashionable axioms of hopelessness. Not knowing how to bring the aches of the heart to the Lord, people try to stir up a little warmth with sayings more suitable to children whistling in the dark as they mischievously prow through the forbidden cemetery grounds.

Of course this is another pendulum swing. The great anodyne, "will of God," sprang far too easily to lips in the past. Cited much too quickly, it tended to stop people from using their minds to cope with the suffering and the pain and the puzzlement implied by tragic situations or murky moral dilemmas. Putting all the problems on God's shoulders, the part that should have stayed on human shoulders was not sufficiently borne. The well meaning approach helped support what some would call a mechanical attitude to religion. One used one's faith, not one's mind.

NOW WE have the other side. Try using your mind and forget about your faith. God gave you a mind to use, so why not take advantage of

your gift. The hidden agenda is—use your mind, because your faith won't do you much good in this case anyhow. Thinking is what counts. Ultimately, the human mind can solve all problems.

Like all exaggerations, this is another bit of nonsense foisted off in the name of progress. Just because the "will of God" theory was misused, it now ought not to be used at all. In this kind of thinking, the only way to correct an abuse is to get rid of the use as well. Such reformers and critics seem to have little faith in the good sense of people. They assure that everyone else is so stupid that they are unable to appreciate distinctions. Therefore, appeal to the laziness in people's minds which moved them to a misuse in the first place. Don't bother to plead with the deeper capacity of others to tolerate more complexity than anyone wants to give them credit for.

What is clearer now in the light of the pendulum swings is that finding out the will of God is a matter of both thinking and praying. Thinking without praying leads to despair. Praying without thinking leads to presumption. Both are disloyalties to the Holy Spirit who moves within our hearts to ask us to pray and within our minds to ask us to think. It is the rich interaction of a busy mind and fervent heart that moves toward the disclosure of the will of God. The affair is neither magic nor mechanics. It is both a problem for the mind and a mystery for the heart.

THE WHOLE matter requires time, meditation, thoughtful and prayerful waiting. It demands a personal expectation that God will reveal His will in His good time, though there is nothing to stop us from working on the time factor. It's not that God is arbitrary; it's just that deep and tragic matters cannot be dispensed within an instant. Depth moments in life ask for depth response. Surely the will of God can still be found. Think and pray about it.

"What do you think you should do about this?" or to ask "How do you hope to improve, to be better in the days ahead?"

My hopes for them as confessors in the future are those expressed in the renewed ritual for Penance (Article 10):

- That they "judge wisely."
- That they be "guided by the teaching authority of the Church and especially by fervent prayer to God."
- That they reveal "the heart of the Father" and show "the image of Christ the Good Shepherd."

Around the time this column appears, these 40 students will be ordained priests, soon beginning their pastoral ministry in that many dioceses throughout the United States. I wonder if, or how often, a reader will receive the sacrament of Penance from one of those young men and at that time possibly recall the story of their Roman role-playing, training session. That possibility makes this writer and their professor smile in a contented, yet expectant way.



# Living the Gospels

Next week, The Voice will add a new feature to its Know Your Faith section called the "Word of Life."

The weekly feature will highlight a selected Scripture passage for readers to consider living and putting into practice in their daily lives during that specific month. St. Matthew records in his Gospel (7:24) the words of Jesus:

"Anyone who hears my words and puts them into practice is like the wise man who built his house on rock."

Many people desire and talk about living a Gospel-centered life but a common problem is: where to begin?

The first week of each month The Voice will present the short Scripture verse and a commentary on how to apply it to one's daily life. The following weeks, the column will repeat the verse and the practical experiences sent in to The Voice by readers who have been trying to live the Word of Life.

To maintain a sense of privacy, but at the same time share with the community the different experiences readers have had, no names will be used but rather the initials of the person.

The 1977 Templeton Prize for Religion recipient, Chiara Lubich notes:

"If we observe people who live the Word of God, we notice a great variety of effects which the Word works in them. Every soul is like a crystal with many different facets and as the light of the Word touches the different facets, it reveals different nuances of color. The situations in which men can find themselves are infinite, and infinite are the reactions which the Word, the Word of God, can work in each person." (Excerpted from "The Word Of Life," by Chiara Lubich, New City Press, N.Y.)

Can the Scriptures actually be lived in ordinary life? Can the words of God be applied to everyday life by people living in the world? Miss Lubich says:

"All of us can live it, whatever our vocation, whatever our age, our sex, our social situation, because Jesus is Light for every man who comes into this world. With this simple method we re-evangelize our souls and with them the world..."

If you find this new column of value and helpful, don't keep it a secret. Share your experiences of living the Word of Life with others. The column is geared not only to individual spiritual development but to creating and nurturing a sense of the community we share as members of the Church.

Miss Lubich reveals the understanding she and others had of living the Word of Life and sharing their experiences:

"We were not living the Word of God individually, each one on his own. The useful experiences, the insights, and the graces received through living the word, were put in common and had to be shared in common, because one of the demands

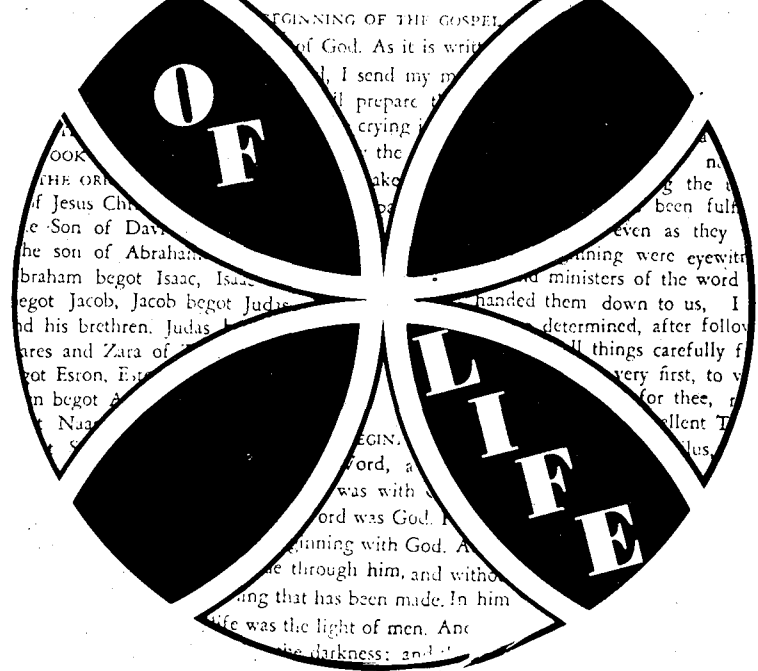
**"..and no one will take away your joy."**

of our spirituality is that we are to make progress in sanctity together."

If each reader attempted to live the specific Scripture verse each day of the month, in unity, there could be a powerful impact on society itself in South Florida.

One woman was trying to live the above Scripture verse recently and had the following experience which is shared as an example of how living the Word of Life can transform ordinary events into something

# Word



special:

"This day started at 3 a.m., when Maria, who is eight months old, decided to wake up and stay up. I had gone to bed at midnight and at 3 a.m., I was not ready to get up. I really prayed that she would go back to sleep but she didn't. I began to think of what it was going to be like during the day because I usually find it very difficult to function with little sleep and I have six children to take care of.

"I remembered the word of life which was '...and no one will take away your joy.' I thought then that if I did the will of God, which in that moment was to take care of Maria, God would give me the grace to endure the rest of my day's chores.

"All through the day I tried to keep the word of life in mind and my 3 a.m. resolution to do only God's will and not mine. He is really true to His promise, for at the end of the day I felt so happy and unburdened and I even had energy to spare. I know that the joy that I felt was the fruit of trying to do His will."— M.H.

This is only one small example of how the Gospels can be applied to life. We invite readers to share similar experiences after next week when the Word of Life for September will be printed.

Coordinating the column for The Voice will be Feature Editor Frank Hall and all correspondence should be addressed to him c/o The Voice, P.O. Box 38-1059, Miami, Fla. 33138.

## Oración de los Fieles

VIGESIMO DOMINGO DEL AÑO  
28 de agosto de 1977

**Celebrante:** Oremos al Padre fuente de toda liberación y fortaleza

**LECTOR:** La respuesta de hoy será, Señor Escucha nuestra oración.

**LECTOR:** Para que el ideal del Cristo humilde gué al Santo Padre y a los obispos cada día en el servicio de Dios y los hermanos, oremos, Señor, escucha...

**LECTOR:** Para que nuestro vivir cristiano se caracterice por la humilde sumisión a Dios y a su voluntad, mandamientos y preceptos, oremos. Señor...

**LECTOR:** Para que jóvenes y padres crezcan en el amor y mutua comprensión, con apertura de corazón y paciencia, oremos, Señor...

**LECTOR:** Para que el Señor nos dé vocaciones al sacerdocio y la vida religiosa, para que todos los llamados a servir en cualquier estado de vida sean sabios, fieles y santos servidores de la familia de Cristo, oremos: Señor...

**LECTOR:** Por todos los que trabajan por nosotros, los que nos hacen bien y los que se apoyan en nuestras oraciones, oremos: Señor...

**Celebrante:** Padre nuestro, que amas la inocencia. Convierte a Tí los corazones de tu pueblo. Enciéndelos con el fuego de tú Espíritu para que sean firmes en la fe y celosos en las buenas obras, por Cristo nuestro Señor, Amén.

## Discussion

1. Discuss this statement: "one seldom hears of the will of God these days."
2. In general, how do people manage to accept adversity today? What was good about the Will of God" attitude? What was bad about it?
3. Discuss this statement: "Ultimately, the human mind can solve all problems."
4. In the early days of Israel, who were the "seers"?
5. How did the seers determine what the will of God was?
6. In Acts, read Chapter 2, verses 15 through 26.
7. What was the function of the prophets? How were they usually received by the people?
8. Discuss this statement: "The Father vindicated Him (Jesus)...by raising Him from the dead. But it was only then, in the

- light of their experience of the risen Christ, that His followers began to penetrate the mystery of His identity and His meaning."
9. How did St. Paul deal with the different "prophetic" voices that were raised?
10. What course should we follow in attempting to discern the will of God? Discuss.
11. Discuss this statement: "It may be easier to know what God's will is not than what it is."
12. How did Jesus present God's will?
13. In what ways is God's will revealed to us? Discuss.
14. As we focus on various people in both the Old and New Testaments, what do we learn from them about discerning the will of God? Discuss.

## Prayer of the Faithful

22ND SUNDAY  
IN ORDINARY TIME  
August 28, 1977

**Celebrante:** Let us pray now to the Father, the source of all deliverance and strength.

**LECTOR:** Today's response: Lord, Hear Our Prayer.

**LECTOR:** That the ideal of the humble Christ will guide our Holy Father and our bishops each day in

their service of God and neighbor, let us pray to the Lord. (R.)

**LECTOR:** That our Christian living will be characterized by a humble submission to God and to His will, we pray to the Lord. (R.)

**LECTOR:** That teenagers and parents may grow in their love and understanding of each other through open-mindedness and patience, let us pray to the Lord. (R.)

**LECTOR:** That God will give us many vocations to the priesthood and the religious life, and that those who are called may be wise, faithful, and holy servants of the family of Christ, let us pray to the Lord. (R.)

**LECTOR:** For all those who labor for us, and all who have done good to us, and all who ask our prayers, let us pray to the Lord. (R.)

**Celebrante:** O God, You love innocence and have restored it to us. Turn the hearts of Your people toward Yourself. Set them on fire with Your Spirit, that they may be firm in faith and zealous in good works, through Christ our Lord. (R.)

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# S. Florida Scene

## School starts Aug. 29

Elementary and high schools in the Archdiocese of Miami resume classes on Monday, Aug. 29, according to the Dept. of Education.

Classes will be suspended for the Labor Day holiday on Monday, Sept. 5.

## Charismatic seminar

LANTANA—A charismatic seminar is slated for Sept. 2-5 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

Father Brennan Manning, T.O.R. will conduct the conferences and music will be provided by Jeanne Zuidema. "The Christian Vision" is the theme of the four-day conference and prayer ministry will follow teaching each evening.

Those interested in participating may do so on a daily basis, making their own provisions for lodging and meals or may stay overnight. It is emphasized that conference themes are for ADULTS only and not for children and those

under 16 years of age.

Charismatic Prayer and Praise is scheduled at 7:45 p.m. on Friday; at 10 a.m., 4 p.m., and 8 p.m. on Saturday and Sunday and at 2 p.m. on Monday. Masses will be celebrated at 8 p.m. on Saturday and Sunday and at 2 p.m. on Monday.

Additional information may be obtained by calling the retreat house at 582-2534.

## Elderly services

"Problems Carrying Out Comprehensive Services for the Elderly" will be discussed by Congressman Claude Pepper at 4 p.m., Tuesday, Aug. 30 in Room C of the Conference Center at Miami's Mercy Hospital.

The newest class of trainees in the hospital's visiting aide program will be graduated during the program.

## Pre-Cana courses

HOLLYWOOD—Pre-Cana courses for those planning to be married within the next six months

are scheduled to be held in Nativity parish during September.

All conferences will begin at 8 p.m. in the parish hall 5327 Johnson St. on Sundays, Sept. 11, 18, and 25.

Lecturers will include persons qualified in the area of sexuality, economics, and medicine.

All those planning to be married must participate in the conferences after which they will receive a certificate of attendance.

## Hospital accredited

St. Francis Hospital, Miami Beach, has received a two-year accreditation from the Joint Commission on Accreditation of Hospitals.

It is the result of an on-site survey done by field representatives of the Joint Commission with the assistance of hospital employees.

## St. Francis Hosp.

Dr. Stanley Jonas has been reelected president of St. Francis Hospital Medical Staff.

Other officers are Dr. Raymond Simmons, vice president; and Dr. Rene A. Torrado, secretary-treasurer.

Dr. Warren H. Siegal, Dr. Charles Schwarz and Dr. Donald Minervini are members of the executive committee.

# It's a Date

## Broward County

ST. BONIFACE Women's Club, Pembroke Pines, will sponsor a "Mad Hatters" evening on Wednesday, Sept. 7 at 8 p.m. in the parish hall. Plans will be discussed for a Sept. 28 card party.

LAUDERDALE Catholic Singles will have a picnic, field day, and sports events on Sunday, Aug. 28 at Tradewinds Park. Members will meet at noon at 4400 NW 39 Ave., Pompano Beach.

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

NATIVITY parish, Hollywood, will sponsor its 14th annual golf tournament on Wednesday, Aug. 31 at the Hollywood Beach Country Club. For further information and tickets call 983-8532 or 987-7566.

ST. BARTHOLOMEW Men's Club will install new officers during the 11 a.m. Mass on Sunday, Aug. 28. The first meeting of the club is slated for Sept. 1.

## Dade County

CORAL GABLES KC Council have elected new officers. William L. Kennedy is grand knight; John Cosgrove, deputy grand knight; Michael Moynihan, chancellor; John Benedict, recorder; Robert Smith, warden; Joseph Becera, treasurer; Russell Peters, advocate; Leo D. Feeney, Julio Hernandez, Charles Costello; Lester Kreider, financial secretary. Father Michael Gigante, O.M.I. is the chaplain.

MIAMI BEACH KC has named John H. Dunnavant as grand knight; Wilbert Feldhake, deputy grand knight; Mario de Marzo, chancellor; Linwood Pangborn, recorder; John

Ingraham, warden; Charles Liston, treasurer; James P. Mangan, advocate; Mike Alvarado and Thomas Mankin, guards; Carmine Bravo and Frank Peterson, trustees.

MARIAN COUNCIL KC will sponsor a Labor Day picnic on Monday, Sept. 5 at the council hall, 13300 Memorial Hwy, North Miami. Tickets are available now at the hall.

## Palm Beach County

ST. FRANCIS OF ASSISI Ladies Guild will sponsor an "Italian style" pot luck supper on Sept. 6 in the parish hall, Riviera Beach, Mass celebrated at 6:30 p.m. will be followed by dinner and a short business meeting.


ROSARIAN ACADEMY West Palm Beach, will present the jazz band of Yank Lawson and Bob Haggart at 8:15 p.m., Sept. 10. Tickets may be obtained at the school, 807 N. Flagler Dr. or by calling 832-5131.

HOLY SPIRIT parish, Lantana, will sponsor an enrichment seminar for teachers Monday, Aug. 29 through Wednesday, Aug. 31 from 10 a.m. to noon in the church social hall. Mrs. Mary Ann Wright, Religious Education Coordinator, is in charge of arrangements. For further information call her at 588-5855.


KC Fourth Degree, Father Andrew Doherty General Assembly, West Palm Beach, has elected new officers including Charles Coates, navigator; Robert Sullivan, captain; Richard Cleveland, pilot; James McCabe, admiral; John Gieruc, comptroller; John McLaughlin, purser; Frank Angotti, scribe; Lionel Carrigan, Vincent Carrelli, and Laba Kalil, sentinels; Theodore Gosselin, Emerson Doherty, and Raymond Borneman, trustees. Father Charles Sullivan, C.P. is friar.



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# V AMUSEMENTS MOVIES-TV-RADIO

## Film Ratings: National Catholic Office for Motion Pictures

- Annie Hall (B)  
At the Earth's Core (A-2)  
Aaron Loves Angela (B)  
Airport '77 (A-2)  
Aguirre, Wrath of God (A-3)  
Alex and Gypsy (A-2)  
America at Movies (A-3)  
At Long Last Love (A-3)  
Audrey Rose (A-3)
- Battle Command (A-3)  
Bittersweet Love (A-3)  
Best Friends (B)  
Breaker, Breaker (A-3)  
Bridge Too Far (A-3)  
Between Lines (B)  
Black Mama (A-3)  
Bound for Glory (A-3)  
Black and White in color (A-3)  
Brothers (A-3)  
Breaking Point (B)  
Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3)
- Cassandra Crossing (A-3)  
Car, The (A-3)  
Citizens Band (A-3)  
Clockmaker (A-2)  
Christian, the Lion (A-1)  
Cria (A-3)  
Cross of Iron (B)  
Cousin Angelica (A-3)
- Day of Animals (A-3)  
Death Collector (B)  
Deep, The (B)  
Dirty Hands (B)  
Dream City (B)  
Demon (B)  
Distant Thunder (A-2)  
Don't open the window (B)  
Day That Shook World (A-4)  
Demon Seed (B)  
Domino Principle (A-3)
- Edvard Munch (A-2)  
Effie Briest (A-3)  
Embryo (B)  
Eagle Has Landed (A-3)  
Exorcist II (C)
- From Noon Till Three (B)  
Future World (A-3)  
Fraternity Row (A-3)  
Farmer (C)  
Food of the Gods (B)  
Freaky Friday (A-1)  
French Provincial (A-3)  
From Beyond the Grave (A-3)
- Gable and Lombard (B)  
Great Texas Dynamite Chase (C)  
Greatest (A-3)  
Get Charlie Tully (B)  
Guernica (C)  
Gumball Rally (B)  
Gus (A-1)  
Gods of the Plague (B)
- Harry and Walter Go to N.Y. (A-3)  
Hell (B)  
House by Lake (C)  
House of Exorcism (C)  
Huckleberry Finn (A-1)  
Harlan Co. USA (A-2)  
Herbie Goes to Monte Carlo (A-1)  
Homage to Chagall: Colours of Love (A-1)  
Idi Amin Dada (A-2)  
Islands in the Stream (A-2)  
It's Alive (B)  
I never Promised You a Rose Garden (A-3)  
Island of Dr. Moreau (A-3)  
Jacob, the Liar (A-2)  
Jackson County Jail (A-4)  
Jail Bait (C)  
Jewish Gauchos (A-2)  
Jabberwocky (B)
- Keetje Tippel (C)  
Killer Elite (A-3)  
Killer Force (C)  
Killing of a Chinese Bookie (B)  
Kings of Road (A-4)
- Looking Up (A-3)  
Late Show (A-3)  
Lemagnifique (A-3)  
Last Tycoon (A-4)  
Lifeguard (A-3)  
Littlest Horse Thieves (A-1)  
Let's Talk About Men (A-3)  
Logan's Run (A-3)  
Lollipop (A-1)  
Little Girl Who Lives Down the Lane (C)  
Les Galettes de Pont Aven (C)  
Last Remake Beau Geste (A-3)
- Marathon Man (B)  
Marquis of O (A-2)  
Matter of Time (A-3)  
Memory of Justice (A-4)
- Monkey Hustle (A-3)  
Male of Century (A-3)  
Maitresse (C)  
Man Who Fell to Earth (B)  
Man Who Skied Down Everest (A-1)  
Midway (A-2)  
My Friends (B)  
Missouri Break (B)  
Mohammed, Messenger of God (A-2)  
Mother, Jugs, and Speed (B)  
Murder By Death (A-3)  
Man on the Roof (A-3)  
Mr. Billion (A-2)  
MacArthur (A-2)
- Nasty Habits (A-4)  
New Girl in Town (B)  
Network (B)  
Next Man (B)  
No Way Out (C)
- Ode to Billy Joe (A-3)  
Orca (A-3)  
Outlaw Blues (A-3)  
Old Gun (A-3)  
Omen (B)  
Obsession (A-3)  
Outlaw Josey Wales (B)  
Other Side of Midnight (C)
- People That Time Forgot (A-2)  
People of the Wind (A-1)  
Pipe Dreams (A-3)  
Providence (B)  
Pumping Iron (A-3)  
Pardon Mon Affaire (B)
- Reincarnation of Peter Proud (C)  
Raggedy Ann and Andy (A-1)  
Rebellion in Patagonia (A-3)  
Ritz (B)  
Rocky (A-3)  
Race for Your Life, Charlie Brown (A-1)  
Rescuers (A-1)  
Rollercoaster (A-3)
- Small Change (A-2)  
Story of Sin (C)  
Sex With Smile (C)  
Street People (B)  
Spirit of Beehive (A-2)  
Sorcerer (A-3)  
Scorchy (C)  
Serail (B)  
Seven Per Cent Solution (A-3)  
Shout at Devil (A-3)  
Slap Shot (C)  
Savage Sisters (C)  
Silver Streak (A-3)  
Silent Movie (A-3)  
Sleeper (A-3)  
Small Town in Texas (B)  
Smile Orange (B)  
Slipper and Rose (A-1)  
Smokey and Bandit (A-3)  
Sentinel (C)  
Summertime (A-3)  
Sunday In Country (B)  
Swashbuckler (A-3)  
Star Wars (A-2)  
Shadow of the Hawk (A-2)  
Shoot (A-3)  
Shootist (A-3)  
Squirm (B)  
Survive (A-3)
- Two Minute Warning (B)  
Thieves (A-3)  
That'll Be the Day (A-3)  
They Call Her One-Eye (C)  
They Came From Within (C)  
Twilight's Last Gleaming (B)  
3 Women (A-4)  
Together Brothers (A-3)  
Town That Dreaded Sundown (B)  
Treasure of Matecumbe (A-1)  
Touch and Go (A-3)  
Tunnelvision (C)
- Uncle Tom's Cabin (C)  
Undercovers Hero (B)
- Van (C)  
Vincent, Francois, Paul and the Others (A-3)  
Virility (C)  
Voyage of Damned (A-3)
- Wizards (A-3)  
Women (A-4)  
We All Loved Each Other So Much (A-2)  
Wonderful Crook (A-3)  
White Line Fever (A-3)  
Welcome to L.A. (B)  
Wild Duck (A-3)  
Won Ton Ton, Dog That Saved Hollywood (B)
- Xala (A-3)  
Yazuka, The (A-3)  
Zig Zag (B)

### KEY TO RATINGS

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

# Dubious news for parents, Bad News Bears are back

The Bad News Bears are back again (in "Breaking Training"), which may be dubious news for parents who agreed with the Catholic Film Office that the original 1976 film chiefly offered for entertainment the sound of pre-adolescents talking and acting like adult delinquents. Well, it wasn't that bad the first time, and the sequel is passable, too. But the idea is wearing thin.

The Bears are latter-day reincarnations of the Dead End Kids, only younger, and cast as a disreputable and incompetent Little League baseball team. The first movie, with Walter Matthau and Tatum O'Neal and directed by Michael Ritchie, combined wacky irreverence and fresh sports humor to spoof effectively the male chauvinism of win-or-else amateur athletics.

For the second round, there is less behind-camera talent involved and the message is entirely conventional. Can the ragtag, multi-racial Bears (somehow now supposed to be California champions) get their psyches together in time to beat the supercilious, super-serious Texas champions in the big game at the Houston Astrodome? Unfortunately, you can bet on it.

Most of the original

## TV Mass change

The TV Mass for Shut-Ins broadcast on WPTV, Channel 5 will air at 8 a.m., instead of 10 a.m., effective Sunday, Sept. 18. This change will be for the Fall schedule only and will change again in January, 1978.

## Life After Life on 'Closeup'

Dr. Raymond A. Moody, M.D., author of the best seller "Life After Life," talks about the out-of-the-body experiences of several people who were pronounced clinically dead and then revived, on Christopher Closeup at 10 p.m., over WCIX, Channel 6, on Sunday, Sept. 4. In 11 years of researching this phenomenon, Dr. Moody has found over a dozen common elements in the hundreds of "near death" experiences he has studied.

Carol Tipton simultaneously translates this program into Sign Language.



by  
James  
Arnold

players are back (a year older and somewhat less cute), and William Devane rescues the film as a convincing runaway father who returns to pull the team together and become reconciled with his precociously obnoxious son (Jackie Earle Haley).

The off-the-field humor is occasionally questionable (the

kids take off for Texas in a van by themselves after persuading their parents that a retarded groundskeeper is their new coach), but the father-son entanglement is credibly touching. The Astrodome finale has spectators roaring with delight.

"Breaking Training" works against the goody-goody expectations of kid movies, and thus maintains its appeal to that hard-to-please 10-16 age group without seriously subverting them. It's unlikely that this series will get better, but there's always hope. The original writer and director, plus Tony Curtis, are set for "The Bad News Bears Go to Japan." (Not Rtd., PG)



Sinbad and the Eye of the Tiger (Columbia) starring Patrick Wayne (above) as Sinbad, is a slow-paced bit of leaden whimsy about the Arabian Nights hero undertaking a voyage to the polar regions to free a prince from a witch's spell. The acting is undistinguished, the direction haphazard, and only a few special effects merit anything more than passing interest. A-II (G). — USCC Office for Film and Broadcasting.

## Church-World topics

Schedule for "The Church and the World Today" on Sundays at 9 a.m., on WCKT, Channel 7, for September includes:

Sept. 4, "Whatever Happened to Confession," part 2.

Sept. 11, "Incident on Danker Street" (Insight). A riot erupts between students and police. The mayor appoints a commission to investigate charges of police brutality. When the hostility of the riot's participants bursts into the open, the investigation itself becomes a confrontation. A drama of polarization.

Sept. 18, Pope John XXIII.

Sept. 25, Religious Education, two part series.

## Ballet's anniversary special

The Canadian Broadcasting Corporation's 90-minute production of The National Ballet of Canada's GISELLE, a tribute to The National Ballet's 25th anniversary, will be presented at 8 p.m. on Tuesday, Aug. 30, on Channel 2.

GISELLE features Karen Kain, a principal dancer with The National Ballet, in the title role of the peasant maid who is betrayed by the handsome Duke Albrecht, danced by Frank Augustyn. Nadia Potts dances the ethereal Queen of the Willis.

**SUNDAY!**

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

10 A.M. — Ch. 5  
The TV Mass for Shut-Ins

10:30 A.M. — Ch. 10  
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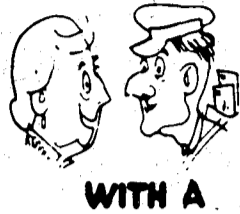
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Advertising Representative Exclusive territory commission, all fringe benefits. Must be able to write as well as speak Spanish well. Call Mr Brink 754-2651

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**13-Help Wanted-Dade Co.**

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**15-Positions Wanted-Miami**

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**21-Miscellaneous for Sale-Broward**

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DEL. 929-2674 - 981-2140

**21-Misc. Wanted-Miami**

**HOUSE SITTING**  
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**21-Misc. for Sale-Dade**

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**ORIENTAL RUGS**  
ANY SIZE  
ANY CONDITION  
TOP CASH PAID  
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**25-Tool Rentals**

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**27-Cars for Sale-Broward**

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FULL POWER. \$3695. 1 OWNER PVT. EXCELLENT CONDITION 9-5PM: 484-2100, EVES: 741-8408

**76 COUPE DE VILLE, CADILLAC**  
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NO FRANCHISE FEES  
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UNITED MARKETING OF  
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**30-Business Opportunities-Okeechobee**

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983-7907**  
CHILDREN'S PARTIES, MAGIC SHOW, BALLOON CREATIONS, CARNIVALS, PICNICS. OPENINGS 983-7907

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ADULTS ONLY. NO PETS 754-2681

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**40-Apartments for Rent - N.E.**

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**40-Apts. for Rent-SW.**

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Zona Buena- 321 SW 7 St. y  
326 SW. 6 St. Sra. Fernandez  
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y con Parqueo.

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NO CHILDREN. NO PETS.  
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**40-Apts. for Rent. St. Rose of Lima**

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**42-Rooms for Rent-Hialeah**

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**42-Room for Rent-Broward Co.**

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2 / 1 15 NW 58 Cl.  
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REALTOR**  
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3 BR, 2 BATH-SPLIT LEVEL W / CENTRAL AND HEAT. PANELED FAMILY ROOM ASKING \$37,000. FHA / VA.  
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\$65,000.  
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**52-Homes for Sale- NE Shores AREA**

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AIR COND. ADULT NEIGHBORHOOD COUNTY TAXES PARKLIKE AREA.  
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**52-Homes for Sale- Homestead**

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EARL L. SMITH, REALTOR  
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**52-Home for Sale-Broward**

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WEST OF COOPER CITY  
4 / 2 POOL. HAS EVERYTHING 434-6454

**52-Homes for sale, Ft. Lauderdale**

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**55-Out of State - N. Carolina**

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Ph 919-246-7272.

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# Black Catholics want to share what we've learned'

By JESSICA M. DANIELS  
LOUISVILLE, Ky. (NC)—Drawing on the strength and experiences gained from their African and American heritage, black Catholics are in a position today to share with the rest of the Church what one black bishop called "the richness of what we have learned."

Many of those "riches" were enumerated during talks at opening sessions of the National Black Catholic Clergy Ministerial Conference in Louisville Aug. 16-19.

Speaking were Auxiliary Bishop Joseph Francis of Newark, N.J. Black Catholics can show the rest of the Church how to strike a happy medium between being "prayer people and action people," Bishop Francis told the more than 200

priests. He compared black Catholics to the characters in "The Wiz," a black production of "The Wizard of Oz" which is currently a hit Broadway musical. "We have experienced some devastating tornados from the time of our

ancestors to the present" directionless for so many which "kept us spinning years," he said.

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18133 SW 98 Ave. Rd.

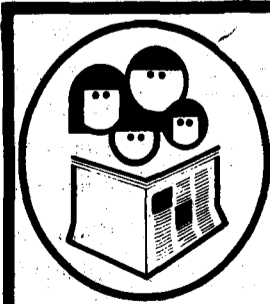
**60—Appliance Repairs - Pompano**  
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Walls, awnings, pools, patios  
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CLEANED AND PAINTED  
WHITE OR COLOR  
PRESSURE CLEANING OF  
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VINYL PAINT USED  
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**60—Roof Repairs- Dade**  
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WINDOWS WASHED, screen, awnings,  
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# Fraternidad y trabajo unió a más de 1,000...

(Viene de la página 24)

disciplina y puntualidad la sesión de apertura concluyó con una paraliturgia preparada por la región del Medio Oeste. Cada una de las jornadas de trabajo en días sucesivos fue presidida por diversos miembros de la jerarquía.

Debido al límite de puestos en la sala de plenarios, con cabida solo para unas 450 personas, los observadores e invitados siguieron las deliberaciones a través de pantallas de televisión y por altavoces, pudiendo participar en la reflexión de los talleres, pero sin voto.

Durante la plenaria de Evangelización, el Arzobispo de Santa Fe, Roberto Sánchez afirmó que la evangelización ha de ser "una unión viva" de cuatro elementos: Contenido—la buena nueva de Jesucristo que ilumina la historia. Compromiso—de personas que toman el riesgo del peregrinar de la fe y la acción por el amor a Dios y al hermano. Proclamación—de palabra y acción. Testimonio—nuestra acción personal que ofrece esperanza a un mundo que parece sin esperanza."

Los delegados de las seis regiones salieron a continuación al podio para presentar las aportaciones regionales sobre el mismo tema.

"Queremos una Iglesia unida, pobre, comunidad y misionera," afirmó Miguel Cabrera de Miami. Su presentación fue varias veces interrumpida por aplausos.

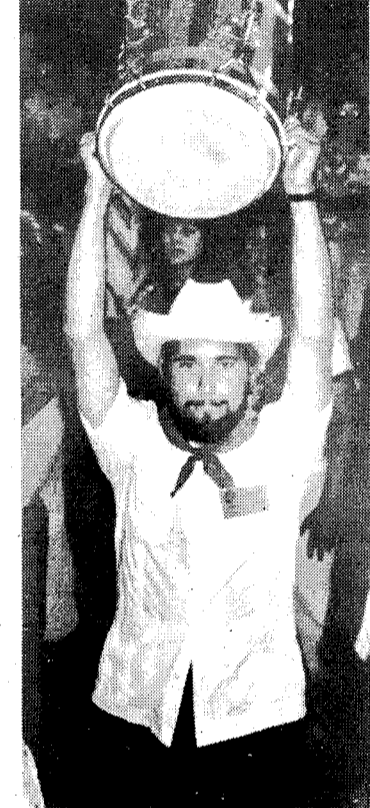
Durante la tarde los delegados y observadores se reunieron para la reflexión en talleres. Después de la Eucaristía y la cena dió comienzo la primera sesión plenaria para votación del documento sobre evangelización que se prolongó hasta más de la una de la madrugada.

La ambientación espiritual del sábado estuvo al cargo de la región del Sureste. Un grupo de jóvenes de Miami bajo la dirección del Padre Sosa, dirigió a la asamblea en los cantos y Monseñor Agustín Román, Vicario Hispano de la Arquidiócesis de Miami predicó durante la oración de la mañana sobre ejemplos de la Biblia hecha vida en personajes sencillos de la historia. Como la cubana Doña Panchita y el Obispo Antonio María Claret, y el santo americano John Neuman.

Preparada por la región sureste y con el grupo de jóvenes de Miami, la Eucaristía de la tarde fue concelebrada por numerosos obispos con el Arzobispo Edward McCarthy. Durante la procesión de ofrendas se le presentaron varios símbolos del Caribe, y la maqueta de la imagen de la Virgen de la Caridad que será entronizada el próximo 4 de septiembre en el Santuario de la Inmaculada de Washington, D.C.

También en el santuario tuvo lugar el domingo la Eucaristía solemne de clausura del Encuentro.

Más de 1,000 personas se unieron en la marcha, que precedió a la Eucaristía, desde



El Arz. McCarthy admira la exhibición de la región Sureste (arriba derecha) A la izq., Estevan Solís explica las reglas parlamentarias y abajo tomando un descanso en la hierba, Adriano García cargando la tumbadora para el folklore y la gente haciendo cola para comer.

Trinity College al Santuario. Encabezada por el alcalde de Washington, quien dirigió unas palabras a los delegados durante la asamblea de clausura, la marcha se realizó entre cantos y muestras de alegría y, ante el asombro de los transeúntes del lugar.

Concelebrada por 50 obispos y 70 sacerdotes, presidió la Eucaristía de clausura el Cardenal William Baum, Arzobispo de Washington. Fue principal concelebrante el Obispo Auxiliar de San Antonio quien en su homilía resumió los logros desde el Primer Encuentro y como entonces volvió a comparar a los católicos hispanos con "un gigante que ya no duerme, después de años de opresión. Está bien en pie y en marcha," dijo. A.CANTERO

## Honrarán a la Virgen

● En la Parroquia de San Benito, Hialeah tendrá lugar una "Vigilia a la Virgen" el próximo 7 de septiembre en los terrenos de la futura parroquia, West 7 avenida y 78 calle, de Hialeah. La vigilia comenzará a las 8 p.m.

● En la Catedral de Santa María, tendrá lugar una paraliturgia en preparación a la fiesta de la Virgen, comenzando a las 7 p.m. en la catedral, 7525 NW Segunda avenida. Predicará el padre José Pablo Nickse.

## mundo y nación

WASHINGTON—(NC)—La Comisión Estadounidense de Derechos Humanos dice en un informe que la televisión continúa menospreciando a la mujer y a las minorías étnicas. Más de un 65 por ciento de los papeles son interpretados por varones, que controlan su vida y la de los demás; un 8.6 por ciento son varones de grupos minoritarios, y 2.3 por ciento mujeres de los mismos grupos. La Comisión recomienda que la Federal Communications Commission tenga poder legal de vigilar las políticas de empleo de las cadenas televisoras, y su distribución de elencos.

SANTIAGO, Chile—(NC)—Siete obispos chilenos de regiones agrícolas, compadecidos por las

adversidades de los campesinos—inflación, malos precios falta de ayuda técnica y económica—les aconsejan que pese a todo, no vendan la parcela que hoy poseen. "Los que tienen dinero y poder se aprovechan de los pobres," advirtieron. Los obispos recordaron además que el plan de Dios es que cada familia campesina tenga con holgura un pedazo de tierra que cultivar para sostenerse dignamente. "Pero nadie pretenda que Dios aprueba que se pisotee la dignidad del hombre, y que el dinero sea la principal preocupación de la sociedad," agregaron.

WASHINGTON—(NC)—El sacerdote dominico de 48 años Padre Thomas Kelly, secretario

general de la US Catholic Conference, fue ordenado obispo titular de Tusuro y auxiliar del arzobispo de Washington, Cardenal William Baum, el 15 de agosto en solemnes ceremonias celebradas en la Basílica de la Inmaculada Concepción. Mons. Joseph Bernardin, arzobispo de Cincinnati y presidente de la USCC, recordó que la función principal del obispo es servir a Dios y al prójimo.

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# Delegados de Miami, contentos de

WASHINGTON—"No estamos aquí representándonos a nosotros mismos sino a un pueblo que nos ha dado la confianza. Si tenemos que amanecer en este salón para terminar, aquí amanecemos."

Era casi media noche cuando uno de los delegados al Segundo Encuentro Nacional Hispano de Pastoral hizo oír su voz ante el micrófono de la primera asamblea plenaria de votación.

Después de cinco horas seguidas de deliberaciones sobre el documento de evangelización, los delegados comenzaban a mostrar el cansancio.

Para algunos, y a pesar del entrenamiento recibido durante toda la mañana, el sistema de reglas parlamentarias que se siguieron durante las sesiones, resultaba lento y complicado. Para otros con más experiencia la situación a veces confusa, se prestaba bien a intentos de introducir enmiendas no necesariamente expresadas por la base de sus grupos respectivos, y algunas de ellas lograron su aprobación más debido a la emotividad del que las introducía que al valor de su contenido. Así al menos interpretaron la situación algunos de los delegados de Miami al Encuentro.

"Yo estoy dispuesta a permanecer aquí toda la noche si es preciso, pero no por tonterías y particularismos," afirmó ante el micrófono de la asamblea el delegado de Miami Miguel Cabrera.

Creo que el trabajo de la reflexión por la base se realizó bien y los documentos resumen de la nacional se mantuvieron fieles. Estos sirvieron de documentos de trabajo en los

talleres donde todas las regiones pudieron enmendarlos. Nuestra tarea en las sesiones de votación debió ser más fácil," comentó después.

Cabrera presentó el tema de evangelización de la región del sureste ante la asamblea plenaria y fue varias veces interrumpido con aplausos.

"Creo que la experiencia del Encuentro ha sido muy positiva. La presencia de casi 50 obispos es signo de esperanza y tenemos que aprovechar su buena voluntad e interés," dijo.

"La aportación de Miami fue sustancial. Me hace pensar que debíamos estar más presentes en actividades nacionales aportando equilibrio y contenido.

"Quizás hemos hecho ver que no todos los cubanos son reaccionarios y que de hecho tenemos sentido de Iglesia y sensibilidad para los problemas de chicanos, puertorriqueños, migrantes... Todavía queda que seamos mejor comprendidos."

Adolfo Castañeda, delegado juvenil de la Arquidiócesis quedó sorprendido por "la variedad de gentes y cómo la fe católica puede unificar a tantos grupos," comentó.

"Para mí, la emotividad de algunos debates es signo positivo de que hay interés y no indiferencia. Me siento enriquecido por la experiencia de algo que será parte de mí para siempre. Creo haber aprendido a ver las necesidades de otros grupos," dijo. El joven quedó como representante del sureste para el comité nacional juvenil que se formará con el apoyo del Obispo Raush de Phoenix.

"Siento que algunos de los jóvenes del noreste lograsen separar a los jóvenes para talleres separados," afirmó

Araceli Luaces de Miami. En mi opinión hubiera sido mejor que aportasen en todos los talleres con los adultos, que es lo que se había acordado. Aunque lograron la formación del comité nacional, de hecho sus propuestas no se

lograron discutir por falta de tiempo y la opinión de los jóvenes aparece poco en los temas finales.

"En general la experiencia del Encuentro ha sido muy positiva porque pudimos

presentar nuestra visión y por la oportunidad de dialogar con los obispos. Quedé impresionada por su apertura y su escucha."

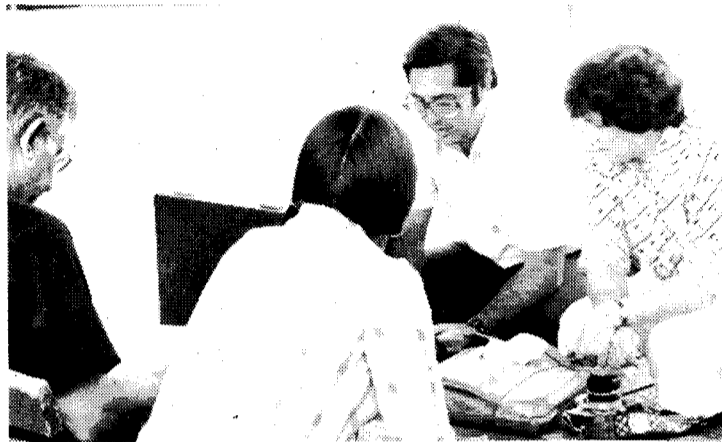
Para Milagros Rivera representante juvenil de los trabajadores migratorios el Encuentro fue experiencia de unidad.

"Es mi primera vez en algo como esto, una buena experiencia ver tanta gente diversa expresando sus problemas.

"Siento que se nos dio buen apoyo a los trabajadores migrantes, aunque muchos no conocen nuestra situación."

"Me sorprendió la fragmentación durante la primera sesión plenaria," dijo Juan Figueras otro de los delegados de Miami.

"Creo que nuestra región aportó equilibrio pues nos limitamos a representar a la base



Delegados de Miami, arriba, y visan juntos las reglas parlamentarias. Desde la izquierda Mons. Agustín Roman, Araceli Luaces, de espaldas, Jol Figueras y Cecilia Alegre. Abajo jóvenes de Miami ensayan música, desde la izquierda I. Salazar, Adriano García, Alber Campaneria, Adolfo Bazar, Isab Delcourt y Bianca García.



## Comentan obispos participando en Encuentro

# Hemos visto unidad, fraternidad...

WASHINGTON—Más de 40 obispos de toda la nación, América Latina y España participaron en el II Encuentro el pasado fin de semana. Su presencia y actitud de escucha fue signo de esperanza para el pueblo. Así lo expresaron la mayoría de los delegados y observadores entrevistados por La Voz. Para muchos era la primera oportunidad de un contacto personal con los preladados.

Se les veía en las colas del comedor, participando en los talleres como otro delegado más, o presidiendo en Eucaristía del día. Tampoco faltaron ratos de folklore en los que algunos, como el Obispo Florez de San Antonio tomaron la voz cantante.

Con lápiz y grabadora en mano, La Voz fue recorriendo los pasillos de Trinity College y abordando a los preladados que se dejaban entrevistar. He aquí algunas de sus opiniones:

**Obispo Patricio Florez, Auxillar de San Antonio Texas:**

"Creo que esto es fantástico. Hace cinco años apenas logramos

200 personas para el primer encuentro y esta vez más de 3,000 han tenido que quedar fuera por falta de lugar. Habían participado en el proceso y querían estar aquí...En cinco años la toma de conciencia del país sobre el valor del hispano, es fenomenal.

"Creo que por un lado el hispano mismo ha presionado, él mismo ha descubierto su auto poder como persona y como grupo. Creo que antes estábamos muy divididos. Hoy hemos logrado unirnos, el español y puertorriqueño con el chicano y mexicano y cubano...porque vemos que si no trabajamos juntos no lograremos nada. Creo que los mismos obispos han ido viendo que el futuro de la Iglesia en USA está en la mano de los hispanos y que si no se nos atiende ahora, luego será demasiado tarde. "Creo que esta unidad entre los hispanos no quita el respeto a las diferencias. Nuestra cultura entre Texas y Nuevo México es muy diferente. Me gusta mucho lo mexicano pero me encanta lo puertorriqueño y no quisiera que ellos perdieran lo suyo, sino poder

compartir lo de ellos."

**Obispo Raymond J. Gallagher de Lafayette, Indiana:**

"Creo que la presencia aquí de más de 40 obispos es un signo del creciente interés entre nosotros por la relaciones con la gran familia católica hispana que constituye un alto porcentaje del Pueblo de Dios de esta nación.

"No podemos abusar por más tiempo de la bondad comprensión y paciencia que ha sido característica de nuestros hermanos hispanos a través de los siglos. Ahora debemos reconocer con sinceridad que la voz de los hispanos se eleva no con ira sino pidiendo justicia, igualdad y oportunidades en la Iglesia y la sociedad.

"Son muchas las cosas que la jerarquía ha dejado de hacer hasta el momento. Quizas por ignorancia sobre la realidad, quizás por indiferencia por parte de algunos. Pero creo que comienza un nuevo día. La presencia de tantos obispos aquí es un buen signo del futuro. Si hemos fallado en el pasado, no sucederá más porque nos sirve de inspiración la fe de los hispanos,

su sentido de confianza en la providencia y su sentido de justicia para todos".

**Obispo René H. Gracida de Pensacola-Tallahassee.**

"Creo que el Encuentro está siendo una experiencia ejemplar por ser una manifestación de lo bueno que resulta de la interacción entre los diversos grupos hispanos. Ciertamente ha creado más profundo sentido de unidad.

"Desde el punto de vista negativo, creo que tenemos que preparar mejor estos encuentros. No en términos de la reflexión de base que fue intensa en toda la nación, sino en el ambiente y desarrollo del Encuentro en sí, que deja mucho que desear. Existe demasiada confusión y desorganización. Desde luego no hemos mejorado desde el encuentro de 1972.

"Personalmente no me perturban las proposiciones más radicales que se han presentado en las sesiones. Cuando se reúne un grupo variado como éste, tienen que surgir ideas diferentes, algunas de gran valor y otras sin él.

"En general el ambiente es de gran caridad y la mayoría no quiere ofender o herir a los que presentan enmiendas poco pensadas.

"El resultado será que algunas conclusiones contendrán aportaciones imprácticas. Pero ello no me preocupa porque lo bueno que resulte de todo esto compensa cualquier aspecto negativo. Creo de hecho que las conclusiones realmente valiosas, al implementarse por la conferencia episcopal y los obispos, ciertamente afectarán a toda la Iglesia americana.

"Creo que los obispos se muestran generalmente favorables hacia los problemas de los hispanos pero necesitan ayuda para llegar a entender, no solo a los hispanos sino a cualquier grupo étnico o emigrante..."

"Como chairman del comité de migraciones de la Conferencia Episcopal veo que los obispos tienen buena voluntad pero no siempre captan las dimensiones de un problema particular que afecta a un grupo concreto de gente.

"Cuando se les ayuda a



# aportación al Encuentro

y lo que se expresó en la reflexión local.

"Estoy contento de nuestra presencia en el Encuentro por el diálogo entablado con otros grupos," dijo.

"Creo que las resoluciones son de gran valor aunque muestran contradicciones. Una de ellas bajo derechos humanos pide el voto para los residentes en el país, mientras que en responsabilidad política se pide la concientización de los hispanos para que adquieran la ciudadanía y participen en el proceso político. Todo esto me dice que tenemos que madurar como grupo. Pienso que es parte de un proceso que tenía que pasar para que quizás cuando tengamos otros encuentros hayamos madurado más."

Julian Cortés fue al

Encuentro como delegado de los trabajadores agrícolas y siente que los días en Washington beneficiarán "no solo a los migrantes sino a toda la Iglesia."

"Me gustó el tema de responsabilidad política y el de ministerios porque logré introducir una enmienda que yo hice palabra por palabra y no le cambiaron nada."

En su enmienda Cortés pide que "nosotros los emigrantes queremos una reunión con los obispos para que ellos conozcan las verdaderas inquietudes de nosotros sin intermediarios."

"Queremos una junta con solamente puros campesinos porque tantas otras veces los que dicen saber más que nosotros, quitan y ponen y nuestros mensajes se cambian," comentó Cortés. A CANTERO



## La fe de hispanos

(Viene de la página 24)

sostenido a nuestra gente. Nuestra fe católica ha sido proclamada por nuestra gente en este continente desde el siglo XVI... Creemos que esta fe es nuestro mejor regalo a los Estados Unidos," continúan diciendo.

Nuestra misión es la de proclamar la Buena Noticia de

Jesús a todas las naciones, pero especialmente a vosotros nuestros hermanos y hermanas hispanos habitantes de estas vastas tierras," dicen.

Confortados por el amor del Padre y de la Madre compasiva, los obispos afirman que se sienten con valor para "participar con nuestra gente en el proceso de liberación y salvación. "Este proceso implica el prestar nuestras voces a los que no tienen voz para anunciar el Evangelio y denunciar las muchas injusticias que continúan afligiendo a nuestra gente: racismo institucional y personal desde dentro y desde fuera de la Iglesia, discriminación en lengua, cultura y educación, falta de representación política, escasez de vivienda, y pocas oportunidades de trabajo. Todo esto y más resulta de un sistema económico que valora la ganancia económica sobre el valor de los individuos," dicen los obispos.

En su mensaje afirman que su intento no es meramente el de recordar las injusticias sino de "orgullosamente anunciar los valores que engrandecen a nuestros pueblos: la experiencia de la familia, el valor de la persona por encima de las estructuras y las instituciones, la dimensión comunitaria, la pasión por la vida y el sentido de celebración manifestado en el sentido de fiesta."

"Al expresar nuestros valores culturales no intentamos despreciar los de otros pueblos," dicen los obispos.

"Al contrario, les invitamos a que se enriquezcan con nuestra cultura, del mismo modo que otras culturas han enriquecido a la nuestra.

Manifestando su regocijo por el éxito del Segundo Encuentro Nacional Hispano de Pastoral, los obispos invitan a todos los fieles a reflexionar sobre el Evangelio y anuncian la próxima publicación de una Carta Pastoral que articule la realidad y las necesidades de los hispanos y que incluya el fruto de la reflexión del II Encuentro.

(Próximamente ofreceremos el texto completo del mensaje de los obispos).

Gente de toda clase y condición se acercó al micrófono para defender los intereses de la base. A la izquierda un exilado Chileno pide a la asamblea caridad en sus apreciaciones. Vestido de uniforme Gonzalo Rivera pide programas pastorales para los militares, y Claudio Ramirez, líder de la marcha pro-derechos humanos, explica que viene desde Tejas, para apoyar los derechos de los migrantes. Arriba una sesión de votación.



## pero hay mucho que mejorar...

entender, entonces responden favorablemente. Seguramente que a las conclusiones algunos obispos 'anglos' quedarán sorprendidos y, confundidos.

"Pienso que el papel del comité de obispos para asuntos hispanos, es el de que evaluar las conclusiones del Encuentro y presentarlas al Episcopado total con recomendaciones sobre implementaciones concretas.

Comentando sobre la recomendación de la región Sureste sobre creación de un centro Pastoral para la región el Obispo Gracida dijo:

"Desde hace tiempo he venido apoyando la creación de tal centro. En el pasado existieron dificultades prácticas, pero creo que ya es posible avanzar rápidamente hacia su creación. He participado como representante episcopal de la región en la planificación del Centro Pastoral del Noreste y sé por experiencia directa los beneficios que se derivan de un tal centro.

"El lugar de su ubicación aún está por decidir. Aunque en término de número de hispanos, Miami sería el lugar ideal, hay

que tener en cuenta otros aspectos. Si ha de servir a toda la región desde Nueva Orleans hasta Wilmington, Delaware, las sugerencias de Atlanta parecen tener validez. Además no podemos ignorar el flujo anual de los trabajadores migratorios, desde Homestead hasta el Estado de Nueva York.

**Arzobispo Edward McCarthy:**

"Estoy impresionado por la seriedad de los hispanos en la planificación pastoral que ellos ven como esencial al apostolado de la Iglesia.

"Me resulta obvio que la gente aquí reunida siente la preocupación por crear programas que respondan a las necesidades de la base. "Al hacer esto están creando todo un modelo que puede ser útil para todos los grupos.

"Mi idea es que al tratar de implementar todo esto, me gustaría ver a toda la Archidiócesis implicada en un proceso semejante.

"No me sorprendieron las dificultades de la primera sesión de votación, pues tan solo es el Segundo Encuentro nacional. Lo

puedo comparar a las primeras reuniones del episcopado americano, cuando por nuestra falta de experiencia, también hubo momentos difíciles. Las sesiones que juzgamos cortas, a veces nos tomaban mañanas enteras para aprobación de un simple documento.

"A mi regreso probablemente me reuniré con el comité en Miami para estudiar la implementación de las resoluciones, pero me interesan más las que se propusieron localmente pues responden seguramente mejor a nuestra realidad que las enmiendas por el grupo nacional.

"Sobre el Encuentro, me siento orgulloso de la aportación de nuestra región. He comprobado que gran parte de los documentos finales están tomados de nuestro aporte."

**Obispo Boza Masvidal:**

"El hecho mismo de que se haya hecho el Encuentro, convocado por la Conferencia Episcopal, es bien significativo. Indica que el hispano ya cuenta aquí y eso no pasaba en otro tiempo.





# Fraternidad y trabajo unió a más de 1,000 en Encuentro

WASHINGTON—"Misa en español en la basílica de arriba" leía el cartel a la entrada del Santuario Nacional de la Inmaculada en Washington, D.C. Acostumbrados a ocupar los últimos lugares, más de un millar de católicos hispanos leyeron con

sorpreza el cartel, junto a la escalinata del Santuario el pasado domingo 21.

Eran los participantes en el II Encuentro Nacional Hispano de Pastoral, convocado por la jerarquía americana para reflexionar sobre las necesidades pastorales de los hispanos.

El proceso hacia el II Encuentro había comenzado el pasado mes de febrero iniciándose la reflexión de la base sobre el tema de la evangelización.

Más de 100,000 hispanos han participado desde entonces en la reflexión que ha concluido con la aprobación de propuestas por los delegados de todas las regiones reunidos durante el Encuentro.

"Yo no podía dormir estos días pensando en los 500 delegados que iban a venir a Washington," comentó el Padre Frank Ponce, del comité organizador del Encuentro.

"Pero ya saben ustedes que nuestro pueblo se multiplica rápidamente, y hoy contamos aquí con 402 delegados y más de 700 observadores," añadió al comentar sobre las dificultades de alojamiento y necesidad de disciplina y responsabilidad por parte de los participantes.

"Si yo no fuera hispano quizás estuviera preocupado por las dificultades y problemas organizativos de estos días," comentó Pablo Sedillo Jr. Director Ejecutivo del Secretariado Hispano Nacional. "Pero estoy lleno de alegría de ver la respuesta del pueblo."

Llegados a Washington antes de tiempo, unos 300 delegados ocuparon alojamiento provisional la primera noche. Algunos no devolvieron las llaves, causando trastornos en todos los planes de acomodamiento.

Durante la mañana del jueves los delegados participaron en sesiones de orientación y entrenamiento sobre el procedimiento parlamentario que se emplearía.

La convocatoria del Encuentro tuvo lugar a las cuatro de la tarde en la Capilla de Trinity College, con las palabras de apertura del Arzobispo Joseph Bernardin Presidente de la Conferencia Episcopal, quien recordó el primer encuentro y los frutos de este en los cinco años transcurridos "Pero no basta mirar al pasado sino que hemos de aprovechar el futuro," afirmó, elogiando la selección del tema de evangelización como tema del Encuentro.

En su saludo a los delegados el Obispo de Phoenix James S. Rausch Rausch, Chairman del Comité Episcopal para la comunidad hispana, hizo un claro llamamiento a la unidad, llamamiento que fue repetido por otros miembros de la jerarquía, en días sucesivos.

Con la fotografía del Santo Padre proyectada sobre una pantalla colocada en el santuario, los participantes, escucharon la voz del Papa en español, enviando a través de la radio un mensaje a los delegados (ver texto publicado en número anterior).

Después de orientaciones prácticas, y llamamiento a la (Continúa en la página 22)

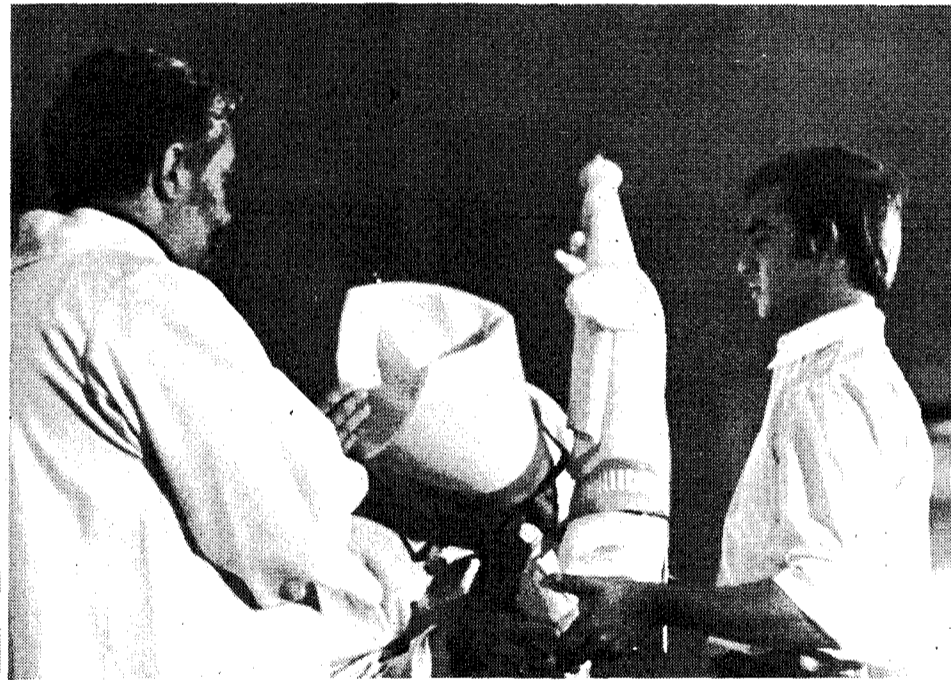
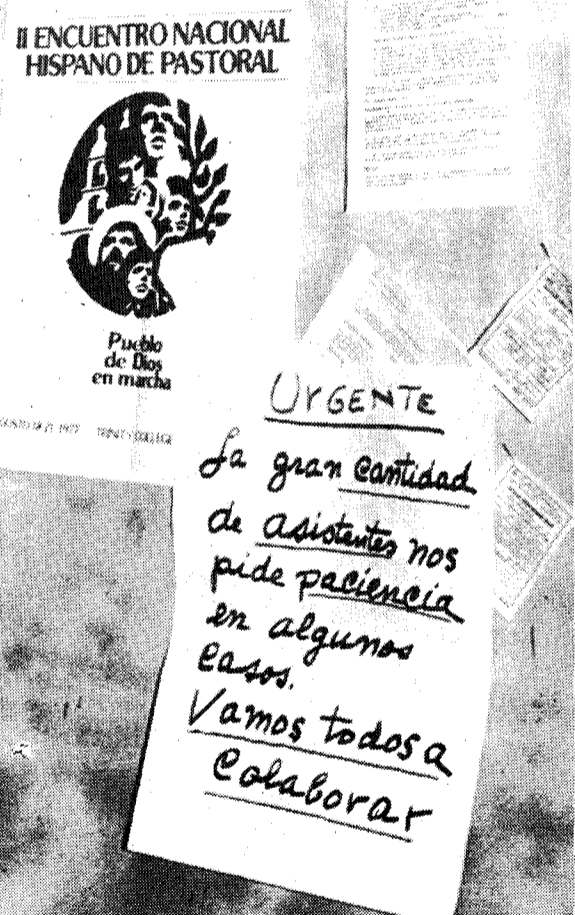


## La VOZ

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ESPECIAL II ENCUENTRO HISPANO

Por ARACELI CANTERO



Participantes en el II Encuentro disfrutaron de un rato de folklore (arriba izq.) A la derecha y unidos de la mano rezan el Padre Nuestro. A la izq. abajo un boletín de anuncios delata las dificultades causadas por exceso de participantes. A la derecha, el joven Gerardo García de Miami, presenta al Arz. McCarthy la maqueta de la Virgen de la Caridad que se entronizará en el Santuario Nacional de la Inmaculada el próximo 4 de Septiembre.

Dicen obispos hispanos en mensaje al pueblo

## La fe de hispanos, el mejor regalo

WASHINGTON D.C.—En mensaje dirigido a "los católicos hispanos de la nación, a todos los católicos USA y a todas las personas de buena voluntad", los ocho obispos hispanos de la nación reafirmaron su apoyo por la búsqueda de mejores trabajos, vivienda y educación de los hispanos, invitando a todos los americanos a un mayor aprecio de la cultura y las contribuciones hispanas.

"Somos obispos hispanos.

"Como hermanos vuestros, y alimentados por la misma fe que nos mantiene a todos, estamos unidos a vosotros en la fe, la esperanza y el amor, la sangre, la cultura, la lengua y la historia," afirman los obispos en su mensaje, dado a conocer al clausurarse el II Encuentro Nacional Hispano de Pastoral en Washington.

Dado a conocer con fecha de la Realeza de María 22 de Agosto, como testimonio de la devoción de los hispanos a la Madre de

Dios, el mensaje de los obispos va repitiendo el tema, "somos hispanos" y va recordando el sufrimiento, las riquezas y las esperanzas de los católicos hispanos en su peregrinar de fe y búsqueda de liberación.

"Conscientes de una historia llena de dolor y de promesa, lucha y rechazo, escuchamos las voces de nuestra gente hispana que grita desde la fe pidiendo liberación del pecado y de la injusticia," dicen los obispos, trazando la identidad de los

hispanos.

"Somos muchos pueblos con un pasado integrado, ricos en fe, historia y culturas. Revelamos la mezcla del ibérico y el indio, el negro y el oriental. Somos un mosaico de tonalidades y tradiciones: un pueblo mestizo. El matrimonio de nuestras varias culturas se realizó a veces con la violencia y a veces pacíficamente...Pero a través de este doloroso proceso, la fe ha

(Continúa en la página 23)